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PREACHER'S MAGAZINE

—proclaiming Christian Holiness—

inside this issue:

"A MIDSUMMER NIGHT'S DREAM"

The Editor

PRAY ON PURPOSE, PASTOR

Paul N. Ellis

PRAYER MEETINGS FOR THE PEOPLE

W. E. Varian

WERE YOU HONKING AT ME?

Daniel Steele

WHEN IS A CHURCH EVANGELISTIC?

Doyle Brannon

MARCHING WITH THE MASTER THROUGH MARK

Ralph Earle

THE

PREACHER'S MAGAZINE

JAMES MCGRAW

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CONTENTS

- 1 "A Midsummer Night's Dream" *Editorial*
- 3 Pray on Purpose, Pastor *Paul N. Ellis*
- 6 Preaching That Pricks the Conscience *A. S. London*
- 7 Prayer Meetings for the People *W. E. Varian*
- 8 Were You Honking at Me? *Daniel Steele*
- 9 The Overtones of the Ministry,
(VIII) Forthrightness *Raymond C. Kratzer*
- 11 Evangelistic Motives *Clyde H. Morris*
- 12 When Is a Church Evangelistic? *Doyle Brannon*
- 13 What Is My Task? *Ross W. Hayslip*
- 15 The Transformation We Need *W. D. Huffman*
- 16 He Sealed His Own Doom *Practical Points*
- 17 Ideas for Sharing *Preacher's Wife*
- 18 Prayer for Parents *Author unknown*
- 19 Keep Me in the Background, Lord *G. Lewis VanDyne*
- 20 Open Letter to Pastors *Anonymous*
- 21 Misplaced Persons *Brian L. Farmer*
- 22 An Untapped Sermon Resource *Gene Van Note*
- 23 Marching with the Master Through Mark *Ralph Earle*

DEPARTMENTS

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

“A Midsummer Night’s Dream”



ONE OF SHAKESPEARE’S HAPPIEST COMEDIES is a mixture of improbable events to which he gave the name *A Midsummer Night’s Dream*. It is a delightful fantasy of crossed loves, futile quarrels, frustrated searches, fairy tales, and strange transformations. Its style has provided material for high school drama, literary speculation, and doctoral dissertations. Its mischievous hobgoblin, Puck, has become one of the most frequently quoted fairies in history because of his famous line, “. . . what fools these mortals be!”

In all this, credibility is suspended for the sake of fun. The real and the imaginary become a confusion of words and thoughts, not always clearly separated. This situation makes exciting entertainment, but it can lead to unfortunate attitudes. One might find himself either living with the habit of enjoying his daydreams without ever having spent his energies in making them come true or spending his life in a humdrum existence without any dreams or visions of events that might occur.

Peter, on the Day of Pentecost, reminded the multitudes that they were witnessing the fulfillment of Joel’s dream: “And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams” (Acts 2:17). There is a sacred validity in being visionary! Because some have not distinguished between the real and the unreal, let us not reject the dreamers among us who see things as they should be and believe they see them as they can be.

Such a dreamer was Ezekiel when (was it on a midsummer night?) he heard the still, small voice of God suggest that the bleached bones he observed in the valley could come alive and enlist in Jehovah’s host. He was realistic enough to perceive bones that were very dry, but he was God’s dreamer when he saw visions of skin and flesh and sinews covering those dry bones. He saw breath come “into them, and they lived, and stood up upon their feet, an exceeding great army” (37:10).

Such were the dreams of two laymen in Ohio who decided summer need not be a time for the church to retreat into a lethargic slump. They set out together to witness each week, each assuming the other was trained sufficiently to “take the lead.” They realized only after they

began their first visit that neither of them was trained. But they continued the best they knew, and God put some sinew into their flesh and some breath into their spirits. Souls are being led to Christ by these two dreamers who have been given the nicknames “Max” and “Climax” by their enthusiastic pastor, Paul Merki.

In these midsummer nights of July and August there are some great dreams waiting to be dreamed. There are visions of full sanctuaries, notwithstanding the absence of vacationing church members. After all, visitors from other cities attend while vacationing here, as our absent members attend services where they spend their holidays. There is no vacation from being a Christian. Time goes on, eternity draws nearer, souls are in danger of perishing, and the marching orders are in effect—now as always.

Choirs sing as well, sermons can be as exciting, God’s presence just as real, and His blessings as certain on these midsummer nights as at any other time. If God could not do His work in hot weather, then what would happen to those who live in tropical climates? The truth is, He can and will move in with His Shekinah presence anywhere and anytime He is invited; and He is not limited to two weeks in the spring and two weeks in the fall in which to release His transforming, revitalizing power in the midst of His Church.

A student preacher in a holiness college dreamed of souls to be won and a church to be revived, and offered the only date he had open—during the Christmas vacation—to the church that wanted him to conduct revival services. They dreamed along with him, and the revival was scheduled. As the “shopping days remaining before Christmas” ticked off one by one, they prayed, sang, preached, and exhorted. Christmas Eve, revival services as usual, and God was there. Christmas night, more of the same. Through those “holidays” there came showers of blessing and scores of souls found help. Twenty-seven united with that church by profession of faith on the closing Sunday.

Some scholars who are preoccupied with “demythologizing” the Scriptures would do well to help us rid ourselves of the greatest myth of them all, the myth that God must limit himself to certain ideal periods of time when there are no vacations, no school commencements, no athletic contests scheduled, no inclement weather likely, no stores remaining open late, no indifferent church members, and no Satanic opposition as the only occasions when He can perform His mighty acts! Not so, cried Ezekiel. Not a word of truth in it, shouted Joel. “This is that,” declared Peter. The prophets dreamed of it; the Scriptures predicted it; Christ himself prayed for it to happen and was crucified at Calvary so that it could happen. He ordered the disciples to tarry until it happened. He promised it would happen.

What we need during these summer nights are some dreams and visions of what God can do when we give Him our cooperation and open our hearts to His marching orders. “Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live” (Ezek. 37:9).

How is that for “a midsummer night’s dream”?

Frantic, desperate prayer is heard and answered by an all-merciful, loving God. But progress in prayer is measured in the mature constancy of our fellowship with God.

Pray on Purpose, Pastor

I CAN'T PRAY—haven't been able to for almost a month!"

I listened to my fellow minister without shock as he spoke out in the small group of friends. We all shared his anguish and admired his honesty. One month earlier, a colleague had died at the peak of his usefulness in the church. We had prayed many times for the healing of our friend. Now his place in our circle was empty.

"I try to begin the day as I used to, 'Thank You, Lord, for loving me,' but the words stick in my throat. I can't even say, 'Lord, I love You.'"

"Perhaps we're angry with God," I suggested. "Like children who haven't been given what they've asked for."

There was nervous laughter. Then all were serious. For Christians do have problems in prayer. And preachers too.

The problems must be recognized

"It shouldn't really surprise us that many Christians find praying difficult

these days," J. G. Manz writes. "For some time the vertical relation between God and the believer has been greatly de-emphasized while the social mission of the Church and horizontal relations between people have been stressed." We've become "evangelical activists." We're submerged deeply in a sea of humanistic philosophy and our diver's suit is leaking.

But progress in prayer does not begin by our seeking reasons for our problem. Recognition is needed—much more than explanation.

"I have a problem with my prayer life," a seminary student told a large discussion group. Singling me out, he asked, "Will you tell us about your own prayer life? Is there reality? How have you achieved it?"

This is a good question—a most important one. And the pastor must be able to answer it honestly.

The purpose must be defined

Why should we pray? To manipulate God? To beg for what we want?

Prayer includes request—supplication even. But Christian prayer is never magic.

C. S. Lewis suggests with insight that "an infinitely wise God," though He listens lovingly "to the requests of finite and foolish creatures . . . will sometimes grant and sometimes refuse



by
Paul N. Ellis

Bishop
The Free Methodist Church

them.” And even our finite wisdom, with the vantage of a few years, can see the folly of some of the things we have desired so passionately.

So we must find the *purpose* of prayer. There is something much greater than getting what we desire.

The earliest hint of prayer in the Scriptures is found in the record of the result of Adam’s sin. “And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden” (Gen. 3:8, RSV). Having sinned, man fled from the place of *communion* with God.

In the final book of the Bible we glimpse the love of a seeking God. “Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me” (Rev. 3:20, RSV). Again the heart of religious reality is found in *communion*.

Prayer, therefore, is our response to God. We pray, if we do, because *God is*. And much of the toil is taken from prayer when we understand that it is not only we who seek—God seeks us. *The purpose of prayer is fellowship with God.*

The pathway must be explored

Books have been written—long shelves of them—about the pathway of prayer. I can speak of only a few intimate, personal lessons I have learned to my own benefit:

1. One thing sure, if we are to pray we must determine to do it. When a clergyman asked, “What do you think a priest does?” a boy from New York’s East Side answered, “A priest is to pray.”

The great evangelical pastor Alan Redpath sees it in the same way as this lad. “If a man would walk with God, if a man would live a holy life, if a man would assume authority and hold it down . . . he has to know what it is to

pay the price of a closed door, for no Christian leader is more effective in his leadership than when he is alone with God.”

Daily communion—prayer and the reading of God’s Word to hear what God says—is thus an all-important discipline. Prayer is not an option. If we need God, we must pray.

2. A second lesson I learned is as important as the first: A man must provide for a time and place of prayer.

There are sincere people who may disagree and say, “But you should pray all day long.” As you drive, or wait for a traffic signal to change—pray. As you work, pause for a minute or two each hour to lift your thoughts to God. The sainted missionary Dr. Frank Laubach suggested “prayerdarts” to be aimed at persons you notice during the day on the street, in the subway, at the next table in the restaurant.

There are many exciting experiences in prayer for each of us as we endeavor to “pray without ceasing.” We do not decry the effort to live in the attitude of prayer. But how can we meet every person and situation in a prayerful attitude throughout the day if we have neglected the time of quiet and waiting in the presence of God?

There is a time and place for public worship. And sometimes we go to church when we’d rather stay in bed or do something else—and then suddenly the Lord meets us in the hour of worship and all weariness and discouragement disappears.

Just so, we are strengthened when we “report for duty” each day with some regularity of time and place for *private* worship.

3. The methods employed in our prayer time may vary, and should. One man has written, “My longing for companionship with Him made me seek better methods.” For the earnest Christian the search continues through life.

Let me suggest a few:

(1) Never disdain to use aids in

directing your thoughts toward God in worship and fellowship. The Bible is the primary aid, of course. A devotional guide will direct you to appropriate scripture selections and provide seed thoughts. The hymnbook is invaluable. A prayer book, like John Baillie's *Diary of Private Prayer*, has been my companion for over 20 years.

(2) Recall the elements of prayer and make them a guide to your meditation. The A-C-T-S of prayer suggest the essential elements: adoration, confession, thanksgiving, supplication.

The first rule for honest prayer is, *Think*. You may pray without speaking, but you cannot pray without thinking. All the pious words you know, even "groanings which cannot be uttered," will be meaningless without sincere thought and attentive meditation. Therefore, as W. E. Sangster has instructed, "Every sincere Christian needs a pattern or plan for praying."

In response to the disciples' request that Jesus instruct them, Christ gave us "The Lord's Prayer." It is a *pattern prayer*. Use it. Adapt it. And be creative. But do not neglect the necessary elements which make prayer meaningful and effective.

(3) Make your requests specific. In praying, as in preaching, there is peril in generalities—the menace of meaninglessness.

Prayer lists have found general and effective use.

A journal or "prayer diary" has been helpful in my prayer experience. A notebook is sufficient to list your concerns and burdens each day, and also your reasons for thanksgiving. In time the thanksgiving entries will begin to reflect answered petitions for concerns listed at an earlier date.

One of the most delightfully instructive tools of intercession is a monthly missionary magazine. At times during each month you can read one of the articles—an account of need on a certain field, the announcement of a

newly appointed missionary couple, the illness of a veteran in foreign service for Christ—and focus your intercession that day on the need about which you've just learned. Jesus said, "Lift up your eyes, and look on the fields." If you'll do it you'll become "a citizen of the world."

(4) Make prayer an expression of love. Love upreaching toward God. Love outreaching toward others. Love (authentic self-regard) in-reaching toward self-understanding and acceptance.

No preacher will so impress his congregation as the man whose love and reverence for God is so genuine that it shows.

The man who daily stands awestruck before God can never speak carelessly of Him in his preaching ministry.

The man who prays in love and compassion for those who are in his care will inevitably minister healing in deed and proclamation.

The man who regards himself as the servant of Christ will serve his congregation in dignity, self-acceptance, and purity of life.

The progress measured

Progress in the prayer life cannot be measured by the statistical record of answered prayer. Meaningful prayer is always an *experience in relationship*, and the measure of such experiences is the degree of maturation achieved.

Frantic, desperate prayer, offered in time of failure or fear, is heard and answered by an all-merciful, loving God. But progress in prayer is measured in the mature constancy of our fellowship with God.

To illustrate: I have three adult sons, mature Christian men, professionally established and competent. Today the love between father and sons satisfies depths never met at earlier levels of relationship.

When we talk now—and we do frequently—we talk as friends. They visit

or call because they need me and I need them, because love is real.

I give gifts still, but they do not ask for things as they did as children. They ask for my help in prayer, my counsel, but the usual reason for the call is to share in all the happenings which concern us mutually.

Because they love their parents they give gifts, too, but the gifts they bring are a small part of the joy of love and fellowship. The real thrill comes to Dad and Mom when the boys come to assist in the moving, to cut the fire-

wood, or to work with Dad on some project. And even deeper joy is ours when they call to talk about some activity or project in the church where they serve as laymen.

Father and sons—a wonderful relationship—but, more wonderful, *friends!*

And Jesus said, “I have called you friends” (John 15:15).

I believe we’re making real progress when the life of prayer becomes an experience in maturing friendship with God—and man.

Preaching That Pricks the Conscience

By A. S. London*

Yesterday I talked with one of the leading men in one of the largest churches in his denomination. He said, “We have recently called a new pastor in our church. The former pastor was truly a good man, and one of the best preachers we have ever had, but he sometimes said things that a few people did not like.”

To myself I thought, Would it be possible for any God-called man to preach in such a manner that everybody would be pleased with the truths he is called to proclaim? A minister of the gospel of Christ is to preach in such a manner as to awaken men, stir their consciences, and produce conviction to such a point that they will turn to Christ and He will change their way of living.

One writer says that a fence has been built around the home of the noted Billy Graham. The fence is 12 feet high, with an electric wire at the top. There are two large dogs around the place to give protection to Mr. Graham and his family. I wonder if Mr. Graham has not been preaching some things in some of the places around the world that a few people do not endorse. He preaches to bring people to face their sins and to turn to Christ for a different way of living.

It has been said that Charles Spurgeon would sometimes look down the streets and see houses filled with gamblers, drunkards, and immoral men and women, and get so stirred that a guard would have to watch over him. No doubt he preached in such a way as to stir multitudes to change their way of living through faith in a living Christ.

*Evangelist, Oklahoma City.

Prayer Meetings for the People

THE CHURCH OFFERS to the people the services of worship on Sunday with the pastor as the principal speaker and director. The people come to hear and to be directed in worship by their elected overseer and shepherd. This is as it ought to be. Plans are made to include as many in the choir and other places of service as possible. Opportunity for Christian service is made available to the people in direct relationship to the quality of the church program. People are encouraged to give of themselves and of their income to support their church. But do they get to express their deep spiritual feelings adequately? The midweek prayer meeting is the perfect service for the people to express themselves.

Jesus emphasized during His ministry the personal value of an individual. A woman at a well, a man in a tree, an invalid beside a pool, a lady surging through a crowd, a friend dead and buried—all were part of His personal ministry. No matter how large the crowd, Jesus saw them as personal, individual needy souls. Amid the excitement of mobs and crowds, the master mind of God saw *each* as he was.

I wonder if we fully realize that

many so-called prayer meetings have little prayer and Bible reading in them. Testimonies are forced and half-hearted, rather than spontaneous and exciting. Our people have something to say to us as ministers. Time after time I have gone home inspired and blessed by what people have done for my own heart. For our brother pastors who are hoping for the midweek prayer meeting to become something alive and exciting, I offer a few ideas that have helped our growth in this service to an average attendance last year of 326.

1. Have a mini-talk ready for use at any time in the service. Vary its timing and presentation. Many nights it will not even be needed.

2. Make use of the Bible. It is really a tragedy to have our people bring their Bibles and never use them. (True also on Sunday.)

3. Before prayer time, invite people to relate specific answers to prayer that week. Not sermons, but definite prayer victories. It is marvelous how this helps prayer time.

4. *Have prayer!* This may seem a ridiculous statement, but it is amazing how little praying is done in many prayer services. Let the people pray. Brief prayers, or sentence prayers, allow many to express themselves. Vary your method, but teach your people to pray publicly.

5. Give time for expression of praise. Choose selected groups or ages—schoolteachers, men who work in shops, those who are still in school, or any other group. Occasionally you might ask for those who have not testified for a long period to express



by
W. E. Varian

Pastor
First Church of the Nazarene
Kankakee, Ill.

their faith. Any method that gets people to declare themselves for Christ is good.

6. Keep the service to an hour, and use music at any time that it would encourage the response of people. Special music is not necessary, but sometimes can key in on Wednesday night ser-

vice and its importance.

These ideas that I share are a very sincere conviction with me, and in 22 years of pastoring they have worked to build the prayer service. If they help anyone, I am humbly grateful.

People can make prayer meeting live in any church.

Were You Honking at Me?

By Daniel Steele*



TOOTING HORNS are easily misunderstood. Most of us drive our automobiles defensively, and one beep of a horn raises our guilt pressure. When someone honks, we wonder immediately what we have done wrong; and conversely, if we honk, we may wonder how many other drivers think they have done something wrong.

Most people live defensively. Someone makes a critical remark and we are quick to assume it was meant for us. Usually it is not, but it still creates guilt in us.

Sermons are like honking horns. One rather general statement from the pulpit can stir an immeasurable ground swell of guilt although it is not our real intention to raise unfounded guilt. False guilt creates confusion. But it is easy for innocent individuals to say, "Were you honking at me?" if what we say is too general and vague. While seeking to expose real sin we may inadvertently give the devil an open door to lead our people into doubt, discouragement, and defeat.

This does not mean we must call the names of those to whom we are referring, but it does mean we should stick with the facts and be concrete about our subject. Make the transgression clear, and the Holy Spirit will make the application to the right individuals.

Clarity is aided by our conviction about the subject. It is helped by showing the consistent relationship between the subject and some more obvious offense. It also helps to eliminate cliché and use fresh, memorable, and incisive thought forms.

If we are going to toot the prophetic horn in the pulpit, it should make a "certain" sound, that the real offender might get the message. It will help to save a soul from hell.

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THE

OVERTONES

OF THE MINISTRY

By Raymond C. Kratzer

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VIII. Forthrightness

The genius of a sanctified life is a crystal-clear transparency of character that allows for no shadows to distort a heart made perfect in love. It results in an open countenance in which there is no deceit or uncertainty where truth is concerned. A straightforwardness of manner is manifested by a lilting voice and a positive attitude born of a heart cleansed from all sin.

Daniel is such a great example at this point. You recall that, after he had been made chief of the presidents of the realm of Darius, jealousy caused the other princes to connive to destroy him. He had been chosen for this place of leadership because the king observed an excellent spirit in him. Likewise, his enemies could find no fault or error in him, but only faithfulness to his task. And even when they planned his destruction through the foolish decree the king was enticed to sign, Daniel never deviated from his standards of life. The overtone of forthrightness came through, depicting the harmony of his life in its attunement to the God he loved and served. In due season it won for him the victory.

In the ministry there are few things more despicable than a preacher who is uncertain in the area of his beliefs and

standards. I recall a certain pastor of a large denomination who said quite frankly that he didn't know whether he was saved or not, and that he doubted whether this were possible to know at all. One of his successors remarked that his group was known as "the Searchers." In other words, he acknowledged that they were a long way from arriving at truth.

The New Testament is replete with a positivism concerning truth. Jesus said, "I am the way, the truth, and the life." Paul said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

We need a clarion sound to our ministry that will cause people to know where we stand as far as doctrine and standards are concerned. As God's servants, we should unashamedly proclaim the Apostles' Creed as set forth by our forefathers. In the midst of higher criticism, we should forthrightly declare our Agreed Statement of Belief in "one God—the Father, Son, and Holy Spirit. That the Old and New Testament Scriptures, given by plenary inspiration, contain all truth necessary to faith and Christian living. That man is born with a fallen nature, and is, there-

fore, inclined to evil, and that continually. That the finally impenitent are hopelessly and eternally lost. That the atonement through Jesus Christ is for the whole human race; and that whosoever repents and believes on the Lord Jesus Christ is justified and regenerated and saved from the dominion of sin. That believers are to be sanctified wholly, subsequent to regeneration, through faith in the Lord Jesus Christ. That the Holy Spirit bears witness to the new birth, and also to the entire sanctification of believers. That our Lord will return, the dead will be raised, and the final judgment will take place" (Church *Manual*).

People may not agree with us, but they can know that we are convinced of our beliefs. Our message must ring true and must echo the God-inspired doctrines that have given our church its birth and its remarkable growth and development.

The strings of a violin in order to produce tones of music must be stretched between two poles until some tension is exerted on them. If they hang loose, they will emit only a dull flapping sound. But when connected to the tailpiece on the lower end of the instrument, and to the tuning pins on the upper neck of the instrument, and drawn tight, their overtones become delightful when controlled by the musician. Likewise, when we connect our faith to the eternal God above us, and fasten it securely in the depth of our nature, allowing God to remove all of the slack by His skilled hand, then an overtone of victory will be the order of the day.

The forthrightness of Jesus left His interrogators speechless. Truth is powerful when declared by one whose inner nature reflects the truth. That is why the message of holiness, proclaimed through holy lips, makes such an impact.

Let us examine our inner life to be sure there is no slack in our commit-

ment, or in our message. Paul could say, "Follow me as I follow the Lord," because no one could contradict his message on the basis of his conduct. He lived what he preached.

There are times in the life of the minister when he is called upon to demonstrate the validity of his preaching. He has heralded forth a gospel that purports to hold the Christian steady when the storm is on, and enables him to return good for evil and love for hate. But when he has been ill-used, it is so easy to forget and return kind for kind. Someone said: "It is manly to resent it, but it is godly to forgive it." The minister must always react from the stance of his high calling.

A pastor was ill in the hospital one time. The nurses decided to give him the works to see if his performance matched his oratory. They did everything to irritate him, including being slow to answer his buzzer as well as other exasperating incidents. But he came through. He manifested patience and kindness, and refused to scold or berate them for their apparent neglect. The truth of the matter is that the minister is on trial all of the time, whether it is planned or not. Consequently he needs to keep his soul in tune and refuse to allow an "off-key" note to sound forth from situations in his life, whether in the church, the home, the shop, on the telephone, or in any other situation.

We should obey the words of Jesus, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

"For top performance use STP—Surrendered, Totally, Perfectly."—Richard L. Fisher.

To those who like to "get the latest word out," here's a suggestion: Let's get the latest word about Jesus Christ!

—Richard L. Fisher

Evangelistically Speaking—

Evangelistic Motives

IF AN EVANGELIST slates a revival for any other reason than God's call burning in his heart, and the souls of men his chief concern, he may be in trouble. Take these words of caution from one who has been there, one who lives with his evangelistic call, and one who knows something of the treachery of our enemy who would seek to distract us.

Beware if you are going to that revival campaign for praise instead of for prayer. Beware if you are going for glory instead of for God. Beware if you go seeking honor rather than humility. Beware if you are going with entertainment rather than eternity in mind.

In these days of loose moral living, let us make it our business to keep the glory of God in our services. His will is that souls will be won to Him, and it is His work in which we are engaged.

What we are—what we *really* are—has a way of showing when we preach the gospel. My dear fellow evangelists, let us beware lest we may sound caustic or critical. This is especially important

when we are given our love offerings at the close of the campaigns. This matter, as with all our hearts and lives, is best left in the hands of God, who knows all things and who owns all things. With Him as our Partner, the business will not go bankrupt!

A few weeks ago I was in the midst of a revival where the size of the crowds was disappointing, the efforts seemed less than fruitful, and everything went slowly. As is so often the case when these conditions are present, the finances were also coming rather slowly. At the close of the meeting, the pastor presented me with a check for \$150, which was a little more than half what I needed to pay the bills that were due. I accepted the check and thanked him graciously, with a serenity of spirit which only God can give to those who trust Him.

My next revival was on my home district. It was one of those victorious weeks when it seemed preaching came easy, people responded, scores sought and found victory, and the Holy Spirit took charge. And, lo and behold! they gave me \$1,200 for that revival. Praise the Lord!

My reason for sharing this experience with my fellow preachers, and especially those engaged in the work of evangelism, is that God will be glorified and His heroic corps of evangelists will be encouraged.

Your calling is high and holy. There is no need to disparage it.



by
Clyde H. Morris

Evangelist
Church of the Nazarene

A man may carry tools and pound nails without building a house. Are we merely making noise with our evangelistic tools?

When Is a Church Evangelistic?

THEY TOLD ME the church and pastor were very evangelistic, that they had a constant revival with seekers at the altar every week. Yet when the annual report was studied, the church showed no gains. Few people had been received by confession of faith, and new faces in the congregation were scarce. Was that church evangelistic?

They told me the church had three wonderful revival meetings in a year, with the help of very fine evangelists. All reported many people seeking help from God and a glorious tide of revival. Yet at the end of the year the church was not larger nor more effective than before. Was that church evangelistic?

When is a church evangelistic? What constitutes an evangelistic ministry? When is a revival meeting evangelistic? To imply that it may not be seems paradoxical, yet it is possible. If revival meetings cease to accomplish the purpose of evangelism, they are less than evangelistic. Evangelism means to carry good news, to convert people to Christ, and to extend the influence of Christ by confronting new people with the force of the gospel.

Any church, ministry, or program which fails to fulfill its innate purpose by an effective outreach may be inclined to turn to self-manipulations to justify its existence. A church which fails to fulfill its purpose by encompassing new people is likely to pervert its efforts and justify its expenditures by reworking its own members. A revival meeting which is frustrated by having no effective outreach may attempt to justify itself by working its arts upon its own supporters. The minister who by reason of his own fears, inabilities, or lack of opportunity fails to fulfill his ministry in a community outreach is likely to be tempted to treat himself and his church as an area for evangelism.

A church which settles on a corner, turns a building down over itself, and stays inside itself will eventually destroy itself by the perversion of its evangelistic urge. A study of the records will show that the greatest number of new people is not always reached by the churches which have the greatest reputation for evangelism.

Evangelism is not a function the church performs, so much as a way the church lives and expresses itself. A church is evangelistic when its entire life is a perpetual outreach for God, including the Sunday school, the youth groups, and missionary work. It is involved in the life of each member every day. Evangelism includes the measure of dignity in the worship services, the courtesy of the ushers, the quality of the music, and the grace of the pastor.



by
Doyle Brannon

Pastor
Berkley Hills Wesleyan Church
Grand Rapids, Mich.

It includes the keeping of the lawn and the paint on the church. It includes the friendliness of the people on Monday as well as the boast of friendliness in church advertising. It is a way of life.

Evangelism is not measured by the number of seekers—"counting as they came." Only God can truly measure evangelism, which is the total outreach of the church and its ministry.

A man may carry tools and be no carpenter, and pound nails without

building a house. So we may flourish traditional tools of evangelism without being evangelists, and appear busy without being evangelistic.

When is a church evangelistic? When am I an evangelistic minister? Can a church in a city be evangelistic and be no larger after 20 years of glorious revivals? Am I truly evangelistic or merely making a noise by pounding upon the existing church with the tools of evangelism?

Too often the blame we place on our people for expecting too much of us is due to our inability to define our task for them

What Is My Task?

LISTEN TO THE CONVERSATION among the brethren of the ministry as they discuss their work. Ask the simple question, "How are things going?" and hear the variety of answers that you get. One will tell you how his building is progressing in its construction. Another will give you his record Sunday school attendance figure; one energetic brother will tell you of the survey that he is conducting; you will hear of financial campaigns, new parsonages, and radio or television programs. Not often do we hear of the

sermon preached, the new book read, or the soul led to Christ.

There is no question but that our churches need good administrators. The larger and more complicated the organization becomes, the more urgent the need for men with administrative skills. The great danger is that the man of God should fail to be effective as either preacher or administrator.

One of the motivations that move us toward administration is the desire to set "new records." One writer has termed our period in the religious world as "this record-crazy age." We must contribute our share to the new denominational record, and knock ourselves out to achieve a few new records on the local level. As a result we spend many hours on the telephone, in committee meetings, and poring over budgets and plans.

In an effort to show membership gains each year there is often the temptation to "pad the rolls" or to lower the



by
Ross W. Hayslip

Pastor
First Church of the Nazarene
Tucson, Ariz.

standard for church membership to where we receive individuals into our fellowship who are not fully in sympathy with the doctrines and demands of the church. Our stack of deadwood grows larger and our "live group" weaker as each year we juggle the figures of the annual report to show the membership gain that is the symbol of success. The man who majors on administration lives by the statistical chart and record board.

The question that we must frankly face is, How can we administer the work of our church, cooperate with the denominational program, call on our people, do an effective job of counseling, keep up on our reading, maintain a semblance of homelife, bring our church to the end of the year with some new records, and preach like a prophet?

I feel that the answer lies within myself. I must ask myself in which phase of my ministry is my greatest strength? A mediocre pulpit man can build a church through sheer love of people and a dogged determination in ringing doorbells. A strong preacher of the gospel can make the pulpit his greatest thrust while he supplements it with visitation and counseling. A man must decide which is to be the dominant feature of his ministry and give his best efforts to it.

In the Early Church, there were certain administrative tasks that were being forced on the apostles, robbing them of the time for what they believed to be their chief tasks. They had been criticized and were on the defensive. Instead of saying, "Thank you for the

suggestion; we'll try to take care of it," they came out with a clear statement of just what their responsibility was and how this matter could be referred to someone else. The response of the people was heartening. What they said "pleased the whole multitude."

People today are similar to those of that day. They are not above criticizing their minister for his failure to live up to their expectations. However, for the most part, they are reasonable individuals and have a sense of appreciation for their pastor. Once they come to understand the role that he has chosen and see his all-out effort to fulfill it, they can be depended upon to encourage him in his tasks and put their shoulders to the wheel to help him.

Too often the blame that we place on our congregation for expecting too much of us is because of our unwillingness to define our task explicitly for them, and then to give ourselves wholly to that task. This will show our people the areas of our ministry that we feel to be important.

Paul once boldly declared, "Christ did not send me to see how many I could baptize, but to proclaim the gospel" (Phillips). As a minister I must determine what God has called me to do, and laying other things aside, declare my right to do it. This does not excuse me from being cooperative, nor does it excuse me from my responsibility to the church as an institution. Rather, this choice will give me a sound basis for cooperation and will help me to render to my whole church significant service that will have eternal results.

I'm not afraid of a small church; I'm afraid of a pastor and a church board that are settling down to live with it.

—Hardy C. Powers

In this day of change, the transformation
the church needs will come through a
return to God's sanctifying grace

The Transformation We Need

By W. D. Huffman*

WE LIVE IN A DAY of compromise and rebellion. The spirit of the world is invading the Church, and the law of holiness of heart is being challenged. When the so-called "fifth generation" of people walk the aisles of our holiness churches playing their beat tunes and singing songs that are not hymns, we are following the spirit of ecumenism of our day. We, as pastors, must not ignore this generation, but rather channel their talents and abilities into the stream of right living and respect for the God of holiness.

Many denominations are uniting in the ecumenical movement for strength, but we should not conform. We must as holiness denominations and pastors transform the lives of this generation by preaching death through the transformation of the heart. We must prepare the church for the soon coming of Christ. The apostate church sets the stage for the coming of the Antichrist by the acceptance of many doctrines and principles that are contrary to God's Word. We must preach holiness more persistently, as John Wesley put it, and encourage our people to walk in the light, cleansed by the precious blood of Jesus.

Today there seems to be too little concern among the Christians regarding inbred sin. They are trying to suppress it and adjust to it, and this is not God's solution for the problem. As

the Holy Spirit endeavors to lead them into the experience of entire sanctification, men are saying, "Share my life with the 'old man,' wrestle with him, battle with him, accept his presence." They should be saying, "Toss him out; cleanse my heart; and let me die to myself, to my rebellion, my compromising, my own will; and sanctify me WHOLLY."

Twenty years hence, our churches will be operated by unsanctified church boards—which is now contrary to our church *Manual*—unless we pastors and evangelists urgently preach the need for a clean heart to live a holy life. The Scriptures admonish us to "remove not the ancient landmark, which thy fathers have set." Samson tampered with his Nazarite vow and said, "If they bind me fast with new ropes that never were occupied, than shall I *be weak, and be as another man.*"

Why do those of this generation who say they love God want to be like men of this world, weak and spiritually naked, when they could be spiritual giants, empowered to be effective witnesses for Christ? The pastors and laymen of our holiness denominations need to play an important role in Key 73 as we call our continent to Christ and endeavor to witness to every home in our community. We believe this is our day, for we ministerial brethren are experiencing a response from many in

*Pastor, First Church of the Nazarene, Hoopston, Ill.

our cities and communities who are starved for the Word of God and want us to point them to the "Lamb of God, which taketh away the sin of the world."

Our churches must have a greater concern for the lost. We must pray and fast for revival, set up prayer cells and all-nights of prayer, and use every means possible to bring the Holy Spirit to the hearts of this generation. If we walk with God in the beauty of holiness, preaching the Word without fear or favor of man, we can produce a generation of firebrands for God who have died to sin and self and have been transformed by the sanctifying power of God and possess the Spirit of Christ, whom He sent to indwell us.

Put the carnal nature on the launch pad and let the God of peace BLAST it out of the heart. Then the prayer of the Apostle Paul for the will of God will be fulfilled in us as the whole soul and body is preserved blameless unto the coming of our Lord Jesus Christ. "Faithful is he that calleth you, who also will do it."

Brethren, he whom the Son makes free is free indeed. Preach for a verdict—encouraging the born-again Christian to enjoy the experience Paul talked about when he said, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22). By God's help we can see a great transformation in these days of change.

INFLUENCE

*May my life so holy be
That another watching me
Shall be led high heights to climb,
Far beyond to realms sublime.*

*May I bear such fruit divine,
Such a Christlike spirit mine,
That another watching me
May be led, O Lord, to Thee.*

—L. S. THOMAS

Practical Points

*that make
a difference*

He Sealed His Own Doom

Dear Son:

I could not believe my ears when I heard of a pastor who dared his people to vote against him.

He knew that there was a segment in the church who desired a change in pastoral arrangements, but it was generally agreed that it was not strong enough to vote him out. If given a chance, he might ride the storm and share a spiritual ministry which in the long run would develop the fellowship.

But do you know what he did? He brought in an evangelist who whipped the people, chastened the board, and lined the congregation up until their whole response was negative. Instead of revival, it ended in revolution!

To top it off, the pastor held his vote on the last Sunday of the revival and was voted out by a wide margin.

Son, the tragedy should not have happened! There were redeemable factors in the whole situation. The pastor was a good man, a strong preacher, and loved the Lord with his whole heart. He needed patience, love, and consideration—which in the end would have brought results.

You know, we are on the "long run." Short-term expedients may give you a reputation for "now" but will not speak in the halls of eternity.

Love,
Dodd

NAZARENE FOCUS

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PASTORS
and LOCAL
CHURCH
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Compiled by the General Stewardship Commission

EARL C. WOLF, *Executive Director*
HAROLD O. PARRY, *Office Editor*

General Superintendent Strickland

The Pulpit Ministry



THERE IS CURRENTLY a renewal of emphasis upon the importance of the pulpit ministry among the evangelical churches. Recent surveys on why people choose and attend the church of their choice reveal the pulpit ministry as the number one factor of influence in the choice. Recent studies on the growth pattern of conservative churches show the primacy of the pulpit as a definite cause of growth in contrast to the liturgical programs of the more formal communions which are losing adherents.

The ministry of the Word has always been considered primary in our holiness churches. It has long been felt that the pulpit ministry is the most far-reaching responsibility among the minister's many assignments. His skill in other areas—personality, ability to manage, skill in handling people—are all enhanced by his ability to present the Word of God in his public ministration.

I do not plead for the return of the stilted, oratorical pulpit styles of a past generation. I would suggest that our modern ministry should have three vital elements to meet the needs of our people in these times.

Our pulpit ministry must be biblical in content. A hopeful sign on our spiritual horizon is the new look being taken at the Word of God. Dr. Billy Graham has helped this trend by holding forth the Word to his large audiences and saying, "The Bible says . . ." In our holiness churches this provides the opportunity for a strong biblical emphasis and clear preaching on what the Bible means to our people.

Our pulpit ministry must be relevant to the life necessities of the congregation. Our emotion-packed and frustrated era is driving people to seek help for basic life needs. Our world is weary of philosophical ambiguities and clichés whose definitions are nebulous. They are seeking answers to life questions, and the minister who supplies this practical ministry will be assured of a following.

Our pulpit ministry must also be characterized by compassion. The abrasive approach and the negative emphasis must give place to a positive and simple proclamation of the gospel which comes from a compassionate heart overflowing with love. This type of ministry will inspire and bless the church. Sinners will be drawn to the Cross through love. People will seek closer relationships with God through love, which will lead them into holiness. The saints will grow through love into the mature graces of Christian living.

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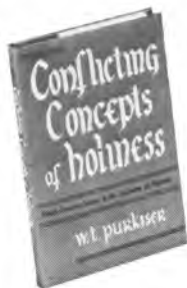
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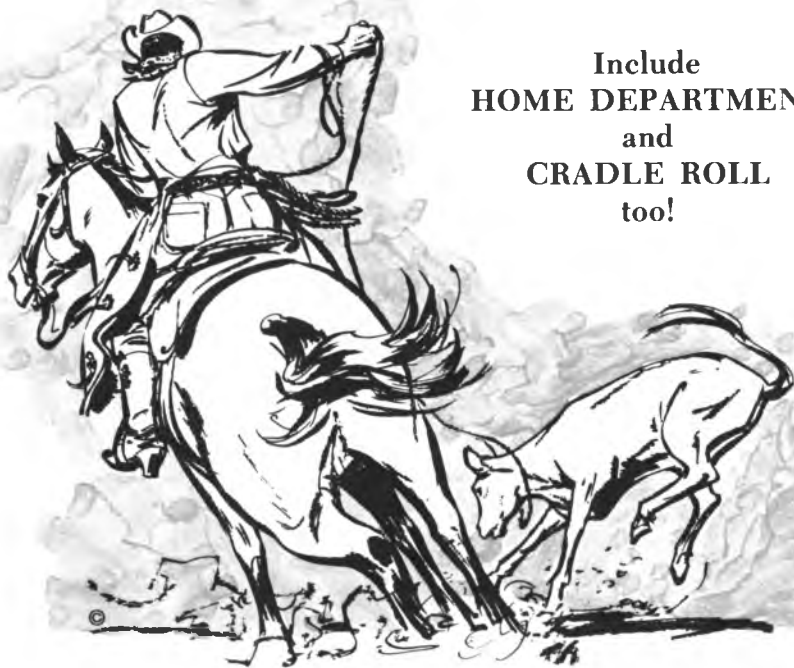
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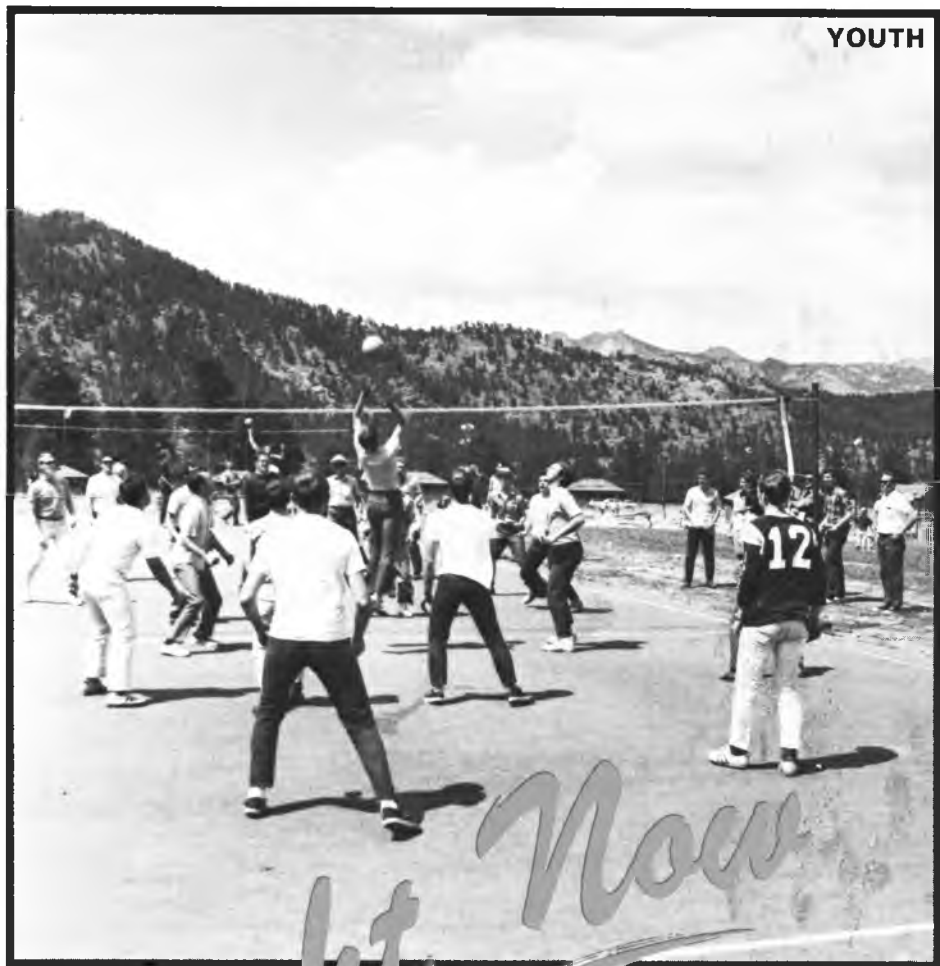
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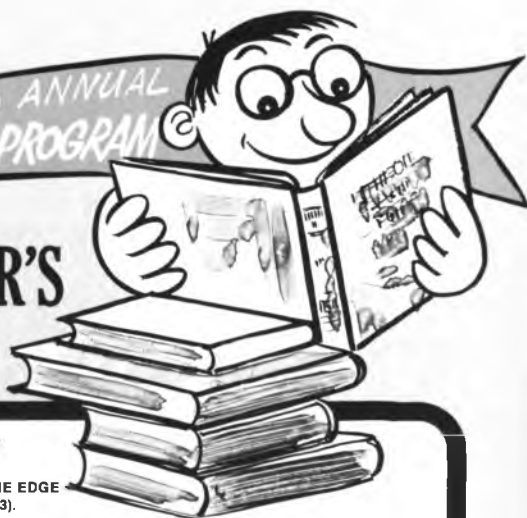
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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

Ideas for Sharing . . .

Lois Brinkley, a pastor's wife in Miami, Okla., shares an interesting idea she began recently: The first of each month she writes a page "insert" to be included in the weekly newsletter, in which she shares some personal insight or "happening" from the parsonage. She calls her page "Lines from Lois." The following is taken from one of these pages.

"I watched her as she climbed. From the floor to the chair, then onto the dining table. Her little, chubby legs stretched and strained as she slowly but surely conquered every obstacle in her way. Juli, the little 'princess of the parsonage,' sighed a breath of relief as she stood high and mighty above her small world.

"As I saw her there, the work of our church raced through my mind. Juli had met her opposition. Her obstacles became stepping-stones and she was lifted higher because of them. There she stood—King of the Mountain—conqueror!

"I moved toward her with outstretched arms; without hesitation she plunged recklessly into my arms of safety. And once on the floor, she sped out of sight to conquer more of her world.

"I bowed my head and prayed, 'Father, thank You for showing me how to change would-be problems

into opportunities for reaching my goal. Help me to have a reckless faith in my Heavenly Father like my little daughter has in me.'"

* * *

Another wrote of a successful idea she used with her high school Sunday school class. She used the book *Will the Real Phoney Please Stand Up?* by Ethel Barrett, to teach a series of lessons on the Book of James. This book is a teen-aged study of James (Phillips translation) which makes the book live for the "now generation." It deals with phoniness in others and in yourself. It helps youth discover in James's letter God's answers for some of the nitty-gritty matters of life such as attitudes, tongue control, snobbishness, etc. The various titles lend themselves to clever promotion and publicity ideas. (The book comes in paperback and is 95c.)

Speaking of books, *The Hiding Place* (\$2.95), by Corrie ten Boom, is now being published in paperback. This book is a *must* on your reading list. I have already bought six copies for members of my family and friends—before it came out in paperback!

Do you have an interesting idea or experience that would be helpful to other preachers' wives? Please share them with us.

Prayer for Parents

Dear Heavenly Father, make me a better parent. Teach me to understand my children, to listen patiently to what they have to say, and to answer all their questions kindly. Keep me from interrupting them, talking back to them, and contradicting them. Make me as courteous to them as I would have them be to me. Give me the courage to confess my sins against my children and to ask of them forgiveness when I know that I have done them wrong.

May not I vainly hurt the feelings of my children. Forbid that I should laugh at their mistakes or resort to shame and ridicule as punishment.

Let me not tempt my child to lie and steal. So guide me hour by hour that I may demonstrate by all I say and do that honesty produces happiness.

Reduce, I pray, the meanness in me. May I cease to nag; and when I am out of sorts, help me, O Lord, to hold my tongue.

Blind me to the little errors of my children, and help me to see the good things that they do. Give me a ready word of honest praise.

Help me to grow up with my children, to treat them as those of their own age, but let me not expect of them the judgments and conventions of adults. Allow me not to rob them of the opportunity to wait upon themselves, to think, to choose, and to make decisions.

Forbid that I should ever punish them for my selfish satisfaction. May I grant them all their wishes that are reasonable and have the courage always to withhold a privilege which I know will do them harm.

Make me so fair and just, so considerate and companionable to my children that they will have a genuine esteem for me. Fit me to be loved and imitated by my children.

—Author unknown

Keep Me in the Background, Lord

This morning I have read some chapters from Andrew Murray's book *With Christ in the School of Prayer*. My soul has been stirred to repent of my laziness in this matter of being a man of prayer—of letting Jesus be an Intercessor through me.

Lord, help me to do the three things suggested by George Mueller:

"1. Be slow to take new steps in the Lord's service, or in your business, or in your families: weigh everything well; weigh all in the light of the Holy Scriptures and in the fear of God.

"2. Seek to have no will of your own, in order to ascertain the mind of God, regarding any steps you propose taking, so that you can honestly say you are willing to do the will of God, if He will only please to instruct you.

"3. But when you have found out what the will of God is, seek for His help, and seek it earnestly, perseveringly, patiently, believingly, expectantly, and you will surely in His own time and way obtain it."

As I think about applying these principles to the work of pastoring this church—a work which I have accepted, it seems to me in midstream, from the

hands of others who have labored here—help me to be able to seek earnestly to know Your will for me in this place. Take from me every selfish desire to have the work succeed so that it will look good for me in the eyes of my fellow ministers, or the eyes of my ecclesiastical superiors, so they will be disposed to grant me a promotion of some kind in the work of the church.

Help me to see the work to be done—the financing, the landscaping, the programing, the calling, the advertising, the planning of services, the preaching, the teaching, the visitation, the improvement of the property—as a means for bringing men to know the Lord Jesus Christ.

I want to learn to pray the prayer for laborers for the harvest. I must realize that I must call Christians to pray for the Lord to send forth laborers to the harvest.

Help me to place every need, *every need*—the need for musicians, for a lesson for the children, for sermons, for all the preparations for the special church dinner, for money for the carrying on of the work here, for someone to go after the teens at youth camp tomorrow, and a hundred other needs—on the altar of Your will and trust You to give direction.

Give me the simple but powerful, childlike faith that George Mueller had and that I too must have for this work which others began and I have accepted as being in Your will.

Keep me in the background. Let Jesus be lifted up.



by
**G. Lewis
VanDyne**

Pastor
Santa Barbara, Calif.



An open letter to pastors concerning their absent servicemen

Dear Brother Pastor:

I am the pastor of a church which is completely military. At present there are better than 70 men and their dependents attending our services. God has been blessing and giving seekers.

But I am concerned. The Servicemen's Commission of our denomination sent me a listing of 18 men believed to be stationed at this base. Of the 18, five have been discharged—one eight months ago. Information was so scant that the Locator of Personnel could not find five of the remaining 13. One man had united with another denomination three years ago. One had been transferred to another duty station, and three are presently attending the services of the local church.

My concern is that these names which are sent to us month after month be as accurate as possible. I know the Servicemen's Commission can pass on only the information they receive. Perhaps if pastors knew exactly what is needed in an address it would be helpful. Especially important are rank, full name (including middle name), and social security number. Also include company, battalion, regiment, division, service, and base. For example:

*PFC Joseph Lee Jones, 111-02-1213
A Co 3rd BTN 1 OREG, 2nd Marine Division
Camp Lejeune, North Carolina*

May we also remind pastors that there are good Christian boys who get lost in the crowd in the service? I have received calls for help from pastors when their boys were in trouble. Give us the names and addresses of these boys *before* they get into trouble. We might save some family a lot of grief. Perhaps we could have helped that boy recently caught smoking pot—if we had known he was here.

Pastors of military churches could extend their ministry to the servicemen if more home pastors would “turn loose” of their service members. Many pastors do not realize they are restraining their young people from giving service to the church by withholding transfers of membership. These folk cannot serve on church boards, or hold elective offices in the youth or missionary organizations unless they are members of the local church.

And I'm sure that pastors would never encourage service personnel to retain membership in their home church just to retain their tithe. We believe in storehouse tithing, and in uniting with the church where we live and worship. Encourage your young people to become involved—even to membership—when they go into the service of their country.

Sign me—
CONCERNED



Misplaced Persons

By Brian L. Farmer*

ONE IS SOMETIMES AWARE of having made a dangerous mistake—perhaps a driving error—but thanks to the alert good sense of others, a mishap is avoided and the mistake is masked. I made such a mistake recently in church administration. I asked a person to do the wrong job. At least it was wrong for that person.

A cultured and talented lady joined our church recently, coming to us from another denomination. The church where she had worshipped for many years had relocated and was too distant for her to attend. So it was with untarnished joy that we received her into our fellowship.

What should we ask her to do in our church? It is always a good idea to involve a new member as soon as possible.

I knew that this person had had many years of experience working with children—teaching them to sing and to recite. She recited beautifully herself. We were short of a teacher for the junior high class of girls. I had been teaching the class myself.

The lady was reluctant. She explained that, though she had taught Sunday school classes in the past, they had always been much younger children. She assured me she was anxious to help but was not too confident in attempting to teach teen-agers. However I persuaded her that I felt sure she would manage fine.

So after a few weeks, having been duly supplied with the appropriate teaching materials, she taught the class for the first time. At the close of the session one of the girls was in tears!

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For the next three or four weeks the class continued with the new teacher. The girls became subdued at Sunday school time, but continued to attend. After a month the teacher resigned, saying she felt she could not relate properly to this particular age-group, but at the same time graciously offered to undertake other work in the Sunday school—which she is now doing most acceptably.

There is little doubt as to where the blame lies for this little episode. As a pastor of many years' experience, I should have been more careful. It is easy to see how I allowed the mistake to be made. I wanted to include the newcomer as fully and quickly as possible in the church activity. I knew this lady had time, experience, and talent. Also I wished to be relieved of teaching the class myself. An element of my own experience deceived me to some extent too. Usually there is no danger in exerting a little persuasive pressure on someone you are trying to engage in service for the Master. In this case, however, I was wrong. I misjudged the self-assessment of this particular person. I should have listened more readily to her own self-evaluation of her inexperience in teaching teen-agers, and at least have offered to help her in a course of study.

Actually, all is well. My mistake, which might have greatly upset the Sunday school, was rendered harmless by the good sense and grace of the people involved.

In the future, my zeal to use people in building the Kingdom will be tempered by my concern to properly place them.

Pastors are being cheated—not in the quality of books they buy, but in what they do with them after they reach the study

An Untapped Sermon Resource

By Gene Van Note*

SOME YEARS AGO I was browsing at the book table at camp meeting. In all honesty, I was hoping that “lightning would strike.” My preaching had been so dry I was looking for something to set it afire. When I shared my problem with the publishing house representative, he replied, “So you want some new ideas for preaching, do you? I sell so many books of sermons to preachers, I wonder if they ever preach from the Bible. Why don’t they buy commentaries and dig out their own sermons?”

Like many other things in life, that layman’s observation was half-right and half-wrong. No pastor wants to preach another man’s sermon. There is a freshness that comes only from the discipline of personal study. The layman was correct in his concern that printed sermons would tend to make lazy preachers.

But in suggesting that pastors should not purchase books of sermons, he was wrong. Most of us have done it, we will continue to do it, and we should. Yet most pastors do not get their money’s worth from the books they buy. Many men are getting cheated, not in the quality of the books they buy, but with what they do with them after these books reach their studies.

This is what often happens. Attracted by a bright cover and an interesting

title sermon, the preacher buys the book and usually is rewarded with a clever idea on which he builds his own sermon. Generally he finds time to read the rest of the book, and if he does, may get an additional idea or two. Then the book is placed on the shelf, where, after a few months, it becomes lifeless and useless. He has forgotten nearly everything he read from that investment.

This is tragic, for those books of sermons are a great untapped resource unless the pastor has a method of quick reference to their contents. They comprise a distilled commentary on the Scriptures with sermonic helps and illustrative material. All this is lost, however, unless there is a method of ready retrieval.

You can turn your collection of sermon-books into a helpful Bible commentary. Begin by indexing your books. If you have a workable system, you will not need a new one. If your books are not indexed, keep it simple. Very few pastors have a library so large that the public library indexing system is needed. The following is an example of the method that helps me use the books I have been collecting for the last 20 years.

If the first book under *O* is *Our Sanctifying God*, by W. E. McCumber, it becomes “O-1.” “*On Tiptoe with Joy*, by John Seamands, might be “O-2,” etc. Experience has shown that

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with pastor-size libraries it is unnecessarily time-consuming to place the number on the outside. It is sufficient to write it on the flyleaf. Then place these volumes on the bookshelf in numerical order for easy reference.

Obtain an 8½ x 11-inch, three-hole notebook. Provide a page for each letter of the alphabet. Under *O* you would prepare as follows, having the letter *O* in the upper righthand corner:

Number	Book	Author
O-1	Our Sanctifying God	McCumber
O-2	On Tiptoe with Joy	Seamands

Now prepare a similar page for each book of the Bible. Place the name of

the book at the top and columns as illustrated:

I Thessalonians		
Book	Chapter/Verse	Sermon Title
O-1, 17	5:23-24	By God the Father

On line one, you have listed the sermon by McCumber on I Thessalonians 5:23-24 entitled "By God the Father." It is found on page 17 in the book *Our Sanctifying God*.

The next time you plan to preach from I Thessalonians 5:23-24 you can turn to this reference page and in a few moments locate every sermon in every sermon book on this passage.

Your dead library will suddenly come alive.

IN THE STUDY

Marching with the Master Through Mark

August 5

A PRESENCE IN THE DARKNESS (6:50)

SCRIPTURE: Mark 6:45-52

INTRODUCTION: Life has its dark hours. But for the Christian there is a Light in the darkness—Jesus, the Light of the world. In one of the darkest moments in the life of the 12 disciples, Jesus came to them. And He

never fails to come to us when we need Him most.

I. THE LIGHT (v. 49)

Jesus had just fed the 5,000. Overwhelmed with the greatness of the miracle, the people wanted immediately to make Jesus their King (John 6:15). But this would have been a political revolution against Rome. So Jesus compelled ("constrained," v. 45) His disciples to leave by boat and then dismissed the crowd (v. 46). The KJV says "sent them away," but perhaps a better translation is "took His leave of them" (*apotaxamenos*, middle voice). Then He went up the hillside to pray alone. It was a crisis in his life, and he needed communion with His Father.

As the evening wore on, the boat was out "in the midst of the sea." John 6:19 tells us that it was three or four miles from shore,



By Ralph Earle

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or about halfway across the lake. The disciples were "toiling" in their rowing (v. 48). The Greek has a very strong word, *basanizomenous*, which literally means "tortured" or "tormented." Perhaps the best translation here is "distressed." The disciples were having a hard time because "the wind was contrary unto them." They were facing into the teeth of a fierce northeaster. It was not only dark, but dangerous.

In the "fourth watch of the night" (3-6 a.m.) the disciples suddenly saw something that filled them with fear. Jesus, wearing a white outer cloak, was walking on the water toward them. A ghost in the darkness! The disciples "cried out" (*anek-raxan*, aorist tense). Probably "let out a shriek" better conveys the idea. They all saw him and were "troubled" (v. 50). This is a very weak translation for *eterachthesan*. Actually they were "terrified." The whole thing was a terrifying experience.

II. THE SOUND (v. 50)

"Immediately" Jesus came to their rescue—"he talked with them." The disciples were comforted not only by His familiar voice, but by His words: "Be of good cheer: it is I; be not afraid." The first part of this, "Be of good cheer," is all one word in Greek, *tharseite*. It means, "Be of good courage." It takes courage to face the hard, dark hours of life. But that courage comes when we realize that Christ is there with us!

III. THE SILENCE (v. 51)

When Jesus climbed into the boat with His disciples, "the wind ceased." The verb *kopazo* literally means "grow weary." We found the same verb in 4:39, in the stilling of the storm. The wind got tired of blowing so hard and "ceased its raging." The ensuing silence was a welcome relief.

Jesus always comes to us in the dark, foreboding hours of life. But often we do not recognize Him at first. (For further comments, see the author's *Proclaiming the New Testament: The Gospel of Mark*, Baker Book House, 1961.)

August 12

THE MASTER'S TENDERNESS (7:37)

SCRIPTURE: Mark 7:32-37

INTRODUCTION: Too often people think of tenderness as a sign of weakness. But this is

a great mistake. Only the strong can afford to be gentle. The weak have to flex their puny muscles and put on a show of strength. Jesus was all-powerful and at the same time all-loving, and so tender.

I. THE MAN'S TROUBLE (v. 32)

This man's communications media were in bad shape. First of all, he was deaf and could not hear what people said to him. In the second place, he "had an impediment in his speech." This is all one word in the Greek, the adjective *mogilalon*. It is composed of *mogis*, an adverb meaning "with toil or difficulty," and *laleo*, "to talk." So it means "speaking with difficulty." In v. 35 we read that "the string of his tongue was loosed." The word for "string" is *desmos*, which means "bond." It would seem that the man was literally tongue-tied. When Jesus healed him, he "spake plain"—Greek, *elalei orthos*, "began to talk straight." He could now carry on communication with people effectively.

II. THE MASTER'S TOUCH (vv. 33-34)

Jesus "took him aside from the multitude." The Greek adds *kat' idian*, "privately." A deaf man is easily embarrassed and confused. With tender thoughtfulness the Master led the handicapped man away from the crowd, where He could deal with him quietly. He did the same with the blind man of Bethsaida (8:22-26). These are the only two miracles that Mark alone records, and they have much in common.

There is a hint for us here in dealing with the unsaved or unsanctified. Sometimes they need to be taken away from the altar to a quiet place where they can talk quietly with one person alone about their problems. This has often brought relief.

In both these miracles Jesus touched the affected places. Here He first put His fingers into the man's ears, probably one finger on each side. Then having spit on His own finger, He touched the man's tongue (cf. 8:23). He evidently used spittle in both cases as an aid to the men's faith, in keeping with the customs of that time.

Jesus looked up to heaven and "sighed." The word *stenazo* means "groan." This probably expresses His reaction to human need as He saw it all around Him.

Then the Master said, "*Ephaphatha*." This is Aramaic for "Be opened." Immediately the miracle took place. "Straight-

way" and "immediately" both translate the Greek word *euthys* (or *eutheos*), which occurs over 40 times in Mark's Gospel. It underscores the main characteristic of this Gospel—rapid action.

III. THE MULTITUDE'S TESTIMONY (v. 37)

The people were amazed "beyond measure." This is one word in the Greek, *hyperperissos*. It literally means "above exceedingly." The word "astonished" is the passive of the verb *ekplesso*, which means "strike out," and so "to strike with panic or shock, to amaze, astonish." The people were almost struck out of their wits by the wonder of this miracle. They paid high tribute to the Master when they said, "He hath done all things well."

These two unique miracles of Mark's Gospel underscore an important point: Jesus deals with us as individuals and tailors the treatment to our personal needs.

August 19

PETER'S GREAT CONFESSION (8:29)

SCRIPTURE: Mark 8:27-30

INTRODUCTION: This incident marks the main turning point in the ministry of Jesus. Up to this time He had been busy with large crowds—teaching, preaching, healing, casting out demons. But He knew that His days on earth were numbered. He must prepare His 12 apostles for the time when He would leave them and they would have to carry on the work of the Kingdom.

So he took them north to Caesarea Philippi, above which towered Mount Hermon (nearly 10,000-foot elevation). Here was the main source of the Jordan River at the ancient Pan (Greek for "all"), now called Banias. There, where the Greek All-God was worshiped, Jesus called forth a confession of His deity.

I. THE COMMON QUESTION (v. 27)

For months the Master had been performing miracles almost constantly in Galilee. He had fed 5,000 men, besides women and children, with five biscuits and a couple of sardines. Who could He be? This was the question that everyone was asking. It was inevitable.

So the Master asked His disciples, "Whom do men say that I am?" And He

got a variety of answers. Some thought that He was John the Baptist, come back to life (cf. 6:16). Others thought that He was Elijah (cf. Mal. 4:5-6). Still others simply suggested: "One of the prophets." It seems that no one proposed: "He must be the Messiah."

II. THE CRUCIAL QUESTION (v. 29a)

It is interesting to know what others think about Jesus. But the all-important question is what we personally believe Him to be. And so Jesus said to His disciples, "But whom say ye that I am?" The Greek is even more emphatic: "But you, who do you say Me to be?" Theologians may be interested in theories about Jesus. But the crucial question for every individual is: What do *you* believe about Jesus? On this depends each man's salvation. For only a divine Christ can save us.

III. THE CONFIDENT CONFESSION (v. 29b)

Peter rose magnificently to the occasion. With his booming voice the Big Fisherman declared: "Thou art the Christ"; that is, "You are the Messiah." This reply is given in somewhat longer form in Matt. 16:16—"You are the Messiah, the Son of the living God" (literal). As a close companion of Jesus, he had seen many demonstrations of divine power. But more than that, he had felt the spirit of his Master, the compassionate spirit of divine love. Now he *knew* that Jesus was the Messiah.

Each one of us must settle the same question. Today there are many ideas floating around as to who Jesus was. The only way we can be certain is to have a personal experience of Christ through the Holy Spirit, so that we too *know* that He is the Son of God and our Saviour. There must be no doubt about this.

August 26

THE COST OF DISCIPLESHIP (8:34)

SCRIPTURE: Mark 8:34-37

INTRODUCTION: There are two basic philosophies of life. The first is that of Nietzsche, the German philosopher, who said, "Assert yourself." The second is that of Jesus Christ, who commanded, "Deny yourself."

I. DENIAL OF SELF (v. 34)

The oldest Christian church in the world is the Church of the Nativity at Bethlehem.

Built in the fourth century, it was partially reconstructed in the sixth century and has been standing ever since. In a crypt below is the traditional manger where Jesus was born.

The main entrance to this massive stone church is a small doorway perhaps four feet high by two or three feet wide. It once was high and wide, as can easily be seen. But during the Middle Ages the Moslem Turks used to ride in on horseback and massacre the Christian worshipers. So it was largely blocked in with building stones. Today one almost has to get down on his knees and crawl in.

They call this the Door of Humiliation. It is a parable of the entrance to the Christian life. Most of us entered on our knees, asking God's forgiveness for all our past. We have to deny ourselves if we would be Christ's disciples. We must reject our way, to accept His way.

II. DEATH OF SELF (v. 34)

The would-be disciple—the Greek says, "If anyone wishes to come after Me"—must also "take up his cross." This means something far more than "bearing my cross" of inescapable sickness or affliction. It expresses a voluntary act: "Let him . . . take up." What then does it mean?

The Cross is the symbol of death, of crucifixion. Self-crucifixion with Christ is the price of spiritual power and freedom (cf. Gal. 2:20; Rom. 6:6). There can be no resurrection into the life of full victory in Christ until there has first been a crucifixion with Him. This is what it means to take up one's cross.

III. THE DETERMINATION OF SELF (v. 34)

The verbs "deny" and "take up" are both in the aorist tense of momentary action. They suggest the crises of a crucial conversion and a complete consecration (resulting in entire sanctification, I Thess. 5:23). But "follow" is in the present tense of continuous action. After the crises there must be a long life of following Jesus day by day. This involves a constant determination to do His will, regardless of what comes or goes.

We should not fail to note the setting of this text. Jesus had just predicted His passion. It is in the light of the Cross He faced that He called on His disciples to take the Calvary Road with Him.



Secret of Contentment

SCRIPTURE: Phil. 4:10-20

TEXT: "I have learned, in whatsoever state I am, therewith to be content" (v. 11).

INTRODUCTION: God's people have a way of looking after others of God's people. This was the kind of church at Philippi. They looked for every opportunity to help their D.S., Paul. Paul was in prison, so they sent a man to look after him as well as to carry a gift of goodwill.

Paul expressed his thanks, but assured them that he had no problems.

He said: "Not that I was ever in need, for I have learned how to get along happily whether I have much or little. I know how to live on almost nothing or with everything. I have learned the secret of contentment in every situation, whether it be a full stomach or hunger, plenty or want" (*The Living Bible*).^{*}

To our minds, Paul was a man with many problems, needs, wants. Brother Paul, what is your secret of contentment? How can you face your problems and still be content?

I. LEARN TO BE FIT FOR ANY DIFFICULTY (v. 11).

A. What contentment is—

1. Contentment means to be satisfied.
2. Contentment is learned.
 - a. Contentment is not something you immediately have upon salvation or sanctification, although there is a peace in your heart that passes all understanding.
 - b. Learn to be content. God can equip you for difficulties.

B. How to be content— Paul had the answer.

II. TRUST CHRIST FOR STRENGTH (v. 13).

^{*}*The Living Bible*, Kenneth N. Taylor, copyright 1971 by Tyndale House Publishers, Wheaton, Ill. Used by permission.

A. Christ gives you strength.

1. Paul says: "I can do all things through Christ which strengtheneth me."
2. Paul was God-sufficient.

B. Christ equips you for everything.

1. Paul could face anything.
2. He could have nothing and everything—content.
3. No difference in earthly conditions, because in any situation he had Christ.

III. KNOW GOD WILL SUPPLY YOUR NEED (v. 19).

A. God helps in time of need.

1. Knowing God cares gives reason for contentment.
2. Assurance of His watch care.
3. This knowledge brings contentment.

B. God gives from His riches.

1. Draw upon God's wealth.
2. Try to bankrupt God.
3. Need you be discontent? God gives from His "riches in glory by Christ Jesus."

CONCLUSION: Charles Spurgeon went to the country from London to preach. Returning on the train, he found he had lost his ticket. The only other occupant of the compartment noticed him fumbling in his pockets and asked if he had lost something. Spurgeon told him his ticket was missing and that by a strange coincidence he had neither watch nor money with him.

"I am not troubled, for I have been on my Lord's business and God has interposed so many times to overcome my difficulties."

Then the conductor came through collecting tickets. He touched his hat to Spurgeon's companion, who said: "All right, William." And the conductor continued on his way.

"It's strange," said Spurgeon, "that he did not ask for my ticket." Said his companion, "Well, it's just another illustration of what you told me about divine providence watching over you. You see, I am the general manager of the road. No doubt it was divinely arranged that I should be your companion just when I could be of service to you." God never fails to meet every need of His trusting servants.

LYLE POINTER

Danger of Disunity

SCRIPTURE: Phil. 2:1-4

TEXT: "... being of one accord" (v. 2)

INTRODUCTION:

1. One danger which threatened the Philippian church was disunity.

2. This is the danger of every healthy church.

3. It is when people are really in earnest, when their beliefs really matter to them, when they are eager to carry out their own plans, that they are apt to get up against each other.

4. The greater their enthusiasm, the greater the danger they may collide.

5. It is against that danger that Paul wishes to safeguard his friends.

—Wm. Barclay

I. REASONS FOR DISUNITY

A. Personal promotion, "Do nothing from selfishness" (v. 3, RSV).

1. Selfish ambition
2. People working to advance themselves rather than God
3. Doing the right thing for the wrong reasons
4. Desire for personal prestige—desire for empty glory
5. Prestige—a greater temptation than wealth
6. Aim of Christian is not self-display, but self-obliteration.

B. Excessive self-estimate, "Conceit" (v. 3, RSV)

1. No one admits he is conceited.
2. There are very few who are consciously arrogant or aloof. What usually is the case is that they are blind to the feelings of others.
3. People who are considered conceited usually have these characteristics:
 - a. They are very defensive and protective of themselves.
 - b. They are highly opinionated about many subjects. It is safe and less threatening.
 - c. They have a deep need to be long and to be accepted.

C. Excessive self-interest (v. 4)

1. We think of excessive self-interest as looking for ole No. 1 in the sense of greed. This it can be.

2. It is being selfishly inconsiderate of others.
3. Self-interest can be evidenced in being self-conscious.
4. Self-interest takes the form of self-complacency.

II. REMEDIES FOR DISUNITY

- A. Christian encouragement, "Look . . . on the things of others" (v. 4)
 1. Reason for God's family—the Church—to encourage and uplift
 2. How can this be done?
 - a. Be friendly to people.
 - b. Make it a policy to uplift—never criticize or tear down.
 - c. Be positive, never negative.
- B. Loving motivation
 1. The above suggestions can be phony if love is not at the source.
 2. Christian love is an unconquered goodwill which never gives way to bitterness.
 3. Christian love seeks the good of others.
 4. "This Christian love is not a mere reaction of the heart, as human love is; it is a victory of the will achieved by the help of Jesus Christ" (Barclay).
- C. Sharing in the Holy Spirit
 1. The Holy Spirit is one who unites God to man, and man to man.
 2. If a person lives in disunity with fellowmen, he has given proof that the Holy Spirit is not in him.
 3. Means participating in the Holy Spirit.
- D. Kind consideration
 1. Human pity and compassion which results in thoughtfulness
 2. Acts from a caring heart are healing and helping more than any gift given.

CONCLUSION: George A. Buttrick—vacationing in Michigan. While trout fishing, he heard singing of old hymns. Sound came from an old barn. He followed the music and stepped inside. People were giving testimonies. Rod in hand and reel over shoulder, he rejoiced in fellowship of God's family, as he too testified to the story of Jesus and His love.

LYLE POINTER

How Christians Live

SCRIPTURE: Phil. 1:27-30 (RSV).

TEXT: "Let your manner of life be worthy of the gospel of Christ" (v. 27).

INTRODUCTION: Christians are to live worthily of their faith and profession.

The King James Version reads: "Let your conversation"—means "to talk," but originally conversation meant to conduct oneself or to behave oneself.

In 1611 (KJV) a person's conversation was not only his way of speaking and talking to other people, but it was his whole life and conduct in word, action, and behavior. The phrase means, "Let your whole behavior be worthy of those who are pledged to Christ."

How should Christians live so as to be worthy of the good news of Christ?

- I. **STEADFASTLY**, "You stand firm in one spirit" (v. 27)
 - A. Dependable
 1. Opposite of fickle
 2. Constant
 - a. Never wavering
 - b. Reliable
 - B. Refusing retreat
 1. When Christianity is difficult, some Christians conceal or play down Christianity.
 2. Christians in retreat turn their backs on Christ.
 - C. Firmly established in the Spirit
- II. **UNITEDLY**, "With one mind striving side by side for the faith of the gospel" (v. 27)
 - A. Harmoniously
 1. Being together does not mean unity.
 2. Christians are together in church, but locational proximity does not guarantee unity.
 - B. Singularity of purpose "for faith of the gospel"
 1. Teamwork for goal
 2. Goals of Christian
 - a. United in love for Christ
 - b. United in bringing a person to Christ

III. **FEARLESSLY**, "And not frightened in anything" (v. 28)

- A. Never give up.

1. Christianity exists because men fought on.
2. Struggle could not scare them off.
3. Defeat discouragement.
4. Never abandon hope.

B. Christian is master of himself and of the situation because God is with him.

CONCLUSION: God does not even hint that living the Christian life is easy. When Christianity first came to Philippi the people saw Paul beaten and imprisoned for the faith. They knew what he was experiencing in the Roman jail as he wrote the letter to them.

They also recognized that any general chooses his best soldiers for his hardest tasks and that it is an honor to suffer something for Christ.

Story of how a veteran French soldier came in a desperate situation upon a young recruit trembling with fear. "Come, Son," said the veteran; "you and I will do something fine for France."

Paul says to the Philippians, and I say to you, "The battle is on—let us do something fine for Christ."

LYLE POINTER

BULLETIN



BARREL

I sought to hear the voice of God
And climbed the topmost steeple;
But God declared: "Go down again—
I dwell among the people."

JOHN HENRY NEWMAN

Little Raymond returned home from Sunday school in a joyous mood. Asked by his mother why he was so happy, he replied: "The superintendent said something awfully nice about me today in his prayer."

"Oh, what did he say?"

"He said, 'O Lord, we thank Thee today for our food and Raymond.'"

Wanting less is sometimes greater riches than having more.

• • •

A Christian may be a blot or a blessing. A blank he cannot be.

• • •

Prejudice is a great time-saver. It enables you to form opinions without bothering to get the facts.

TEN COMMANDMENTS OF HUMAN RELATIONS

1. Speak to people.
2. Smile at people.
3. Call people by name.
4. Be friendly and helpful.
5. Be cordial.
6. Be genuinely interested in people.
7. Be generous with praise.
8. Be considerate with the feelings of others.
9. Be alert to give service.
10. Add to this a good sense of humor.

—Selected

EVERY MAN THINKS:

*His case is peculiar,
His problems are the biggest,
His enemies are the most unscrupulous,
His own jokes are the funniest,
His own prayers ought to get special attention,
His own virtues are most exemplary,
His own faults ought to be overlooked.*

—Selected

THE IMPORTANCE OF TODAY

Don't tell me what you will do
When you have time to spare;
Tell me what you did today
To ease a load of care.

Don't tell me what you will give
When your ship comes in from sea;
Tell me what you gave today
A fettered soul to free.

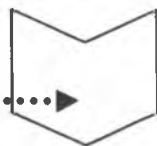
Don't tell me the dream you have
Of conquest still afar;
Don't say what you hope to be,
But tell me what you are.

—Author unknown



HERE AND THERE

AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from
Your Publishing House

Classical Evangelical Essays In Old Testament Interpretation

Compiled by Walter C. Kaiser, Jr. (Baker Book House, 1972. \$3.95.)

Many current issues in Old Testament interpretation have been encountered by Evangelicals of the past, and their scholarly replies have been compiled by Kaiser in this volume.

Robert Dick Wilson discusses the Yahweh problem of Exod. 6:3 as well as whether or not "The Sun Stood Still." F. Godet interprets the Songs of Songs, and James Orr suggests that the doctrine of immortality is a very real Old Testament teaching. More writers and essays are included, but those mentioned indicate the caliber of scholars and the types of questions they address.

While many of the essays are quite technical and make for rigorous reading, preachers and professors interested in Old Testament interpretation will profit from this volume.

GERARD REED

A Return to Christian Culture

By Richard S. Taylor (Beacon Hill Press of Kansas City, 1973. 94 pp., paper, index, \$1.50.)

In a permissive age when good manners are passé, refinement is to be shunned, and the social niceties are "for the birds," it is refreshing to hear the trumpet sound with no uncertain tone with the call to Christian ideals. Richard S. Taylor, past editor of the *Preacher's Magazine* and author of *The Right Conception of Sin*, and more recently *The Disciplined Life*, is well qualified to do just that, and does it in characteristic style in this book.

First presented in Bethany Nazarene College in 1972 in the Ripper-Rothwell series, this volume is based on Rom. 12:2: "Don't let the world around you squeeze you into its own mold, but let God remold your minds from within" (J. B. Phillips). William M. Greathouse writes in the foreword that Dr. Taylor "makes a penetrating Christian analysis of our 'plastic society' as well as the 'counter culture' of those who have repudiated the 'establishment.' And as he does so he gives a *prescription* for a Christian approach to culture."

Retirement Is What You Make It

By D. Shelby Corlett (Beacon Hill Press of Kansas City, 1973. 69 pp., paper, \$1.00.)

One of the neglected needs among the body of believers is a better understanding of the problems of retirement and "senior citizenship," which has come to a consider-

able number among us and will come inevitably to even more of us who survive the years of middle age. Dr. Corlett, whose pen has enriched the readers of the *Herald of Holiness* and the *Preacher's Magazine* in the past, has succeeded in this book in picturing old age as a normal part of life which is avoided only by those who die early.

What to do with it when it comes, how to face the problems peculiar to this time in life, a Christian wholesomeness and radiant approach to it, and many practical words of advice for those who may not have given thought to it are a part of the assets of this book. Especially valuable are the scriptural bases for the Christian's advantage in old age.

Everyone who is anywhere near retirement will want this book, and any pastor with retired people in his flock will be better prepared in his ministry to them from having read it.

Layman in the Pulpit

By Hughes Day, M.D. (Beacon Hill Press of Kansas City, 1973. 64 pp., paper, \$1.00.)

The author is nationally known for his pioneering work in developing the first coronary care unit, and is presently director of the cardiology department at Bethany Medical Center in Kansas City, Kans. This collection of seven of his lay sermons suggests to the reader that Dr. Hughes Day seeks to emulate the "beloved physician" of the Early Church in ministering to the souls as well as the bodies of men.

The messages are fresh, clear, and rich in biblical content. The applications are contemporary and relevant to our present needs. Preachers will appreciate the sound homiletical approach by this layman, who puts many preachers to shame in his ability to expound the Word. In his message on Rev. 3:14-20, for example, he pictures "The Church of the Closed Door" as one where (1) the minister has lost his power, (2) the church has lost its purpose, (3) the people have lost their penitence.

His sermon "When Winter Comes" (Jer. 8:20) would be as evangelistic as any camp

meeting sermon, and all the messages are rich in supporting facts, illustrations, and quotations of poetry. A good devotional book, and useful for the pastor as a catalyst for sermon ideas.

The Holiness Pilgrimage

By John A. Knight (Beacon Hill Press of Kansas City, 1973. 111 pp., paper, \$1.50.)

The author, who is president of Mount Vernon Nazarene College in Mount Vernon, Ohio, emphasizes in his book the "open-ended character of biblical holiness," and seeks to do so without minimizing the importance of the crises of Christian experience. He suggests that some have neglected to see the relationship to God as a moment-by-moment reality.

"The holiness journey involves an identifiable style of life," he writes in the author's preface. "But Christ is at the heart of our holy walk; for, as Thomas a Kempis has said, 'Without Jesus, the Way, there is no going.' It is with Him, and for His glory, that the adventurous holiness pilgrimage is made."

Good reading, good for reference, and useful for sermon ideas which should stimulate better holiness preaching.

Every Day with the Psalms

By Mendell Taylor (Beacon Hill Press of Kansas City, 1972. 307 pp., \$3.95.)

The author of *Every Day with Jesus* has written this book of daily devotional helps based on the Psalms, and it meets the expectations of those who know how Dr. Taylor's fertile mind discovers new insights not usually seen in the Bible. As expected, these insights are expressed with the unique style which has become a hallmark for the author.

Most important to pastors, these devotional meditations are likely to provide sermon starters in the way they present the Word with its many facets of meaning clearly analyzed.

This book is a must for pastors who are searching for help in the application of the Scriptures to practical, everyday life.

Preachers' Exchange



FOR SALE—Set of Hastings' *The Great Texts of the Bible*, 20 vols., good cond., \$29.95 plus \$3.00 postage.—R. L. Nissley (address in ad above).

WANTED—*And the Greatest of These*, by Geo. Sweeting.—Rev. Jack Seberry, 3550 Gateshead, N.E., Rockford, Mich. 49341.

WANTED—John Fletcher's *Checks to Antinomianism*, Beacon Hill ed.; *Security: The False and the True*, by W. T. Purkiser (hard cover only).—Rev. R. L. Nissley, R.D. 1, Zionsville, Pa. 18092. Phone: (215) 679-7540.

WANTED—*Men of Fire*, by Malwod.—John G. Rupp, 113 S. Beverly, Porterville, Calif. 93257.

WANTED—Good used set of commentaries and any sets of good books an "old-timer" would sell to a young minister.—Charles L. Workman, 7226 Van Buren Ave., Hammond, Ind. 46324

FOR SALE—Complete set, 32 vols. *Preacher's Homiletic Commentary*, good condition, \$65.00.—Rev. Harold L. Webster, R.F.D. 2, Box 277, Uhrichsville, Ohio 44683.

Items for this Exchange may be either WANTED or FOR SALE, but must be confined to old periodicals and out-of-print books. All response should be directly with the advertiser and not with this office or the Nazarene Publishing House. We are glad to render this free service on these terms. This service not available to bookstores or laymen.

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●The Test of Terminology

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W. E. McCumber shares some valuable insights relating to this vital problem.

●Evangelism That Reaches Out

The great problem of contemporary evangelism is that of our outreach.

●How to Avoid Division Street

Much of the division among Christians could be avoided by better communication.



AMONG OURSELVES

Does it really make any difference to God whether this is summertime or winter? The psychological dependency upon ideal atmospheric conditions was evident in the prayers of a concerned pastor several years ago who was heard praying, "O Lord, give us better weather; we do need a revival so much!" His evangelist thought within himself, "I do not mind, Lord, whether or not You give us 'better weather'; just give us the revival we need in whatever kind of weather You send along with it!" And so it is. The midsummer night's dream could be a reality (p. 1). And the same is true whether it is Sunday, revival time, or midweek prayer meeting time. At least Bill Varian finds it so (p. 7). Getting our definitions clear, our hearts in tune, our eyes fixed on Jesus, and our trust securely placed in the mighty power of God will make the difference. Evangelist Clyde Morris offers exciting evidence of how this works. Praise the Lord, Brother Morris! Your testimony brought a lift to the editor, and may it be so with every reader.

Yours for souls,

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