

PREACHER'S MAGAZINE

SEPTEMBER 1972

HALLMARKS OF HOLINESS PREACHING

General Superintendent Jenkins

RECYCLE OR THROW AWAY?

The Editor

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THE FAMILY THAT PRAYS TOGETHER

Natalie Holstead

—proclaiming Christian Holiness



THE
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CONTENTS

Hallmarks of Holiness Preaching, <i>General Superintendent Jenkins</i> . .	1
Recycle or Throw Away? <i>Editorial</i>	2
The Symbols of My Calling, <i>Gordon Wetmore</i>	4
The Biblical Basis of a Call to the Ministry, <i>Harvey J. S. Blaney</i>	6
One Good Thing About Jonah, <i>Charles Isbell</i>	8
The Ten Biggest Mistakes That Soul Winners Make, <i>John Price</i>	9
The Care of Converts, <i>E. E. Wordsworth</i>	11
Preparation for Revival, <i>M. Kimber Moulton</i>	12
Ministering—at the Point of Need, <i>Practical Points</i>	14
Classics of Devotion (III. Practice of the Presence), <i>Ross Hayslip</i> . . .	15
Physician of the Roadside, <i>Milo L. Arnold</i>	16
The Family That Prays Together, <i>Natalie Holstead</i>	33
The Altar Call, <i>Rickey Dean Short</i>	35
Message of John the Baptist, <i>Glynn Thomas</i>	36
Trial and Triumph, <i>W. E. McCumber</i>	41
A Sure Election, <i>Ross Price</i>	43
Music Ideas, <i>Asa Sparks</i>	44

DEPARTMENTS

Evangelistically Speaking, p. 12 • Pastor's Supplement, pp. 17-32 • Preacher's Wife, p. 33 • Gleanings from the Greek, p. 40 • Timely Outlines, p. 41 • Bulletin Barrel, p. 46 • Here and There Among Books, p. 47 • Preacher's Exchange, p. 48 • Calendar Digest, p. 48 • Among Ourselves, inside back cover

Hallmarks of Holiness Preaching



By General Superintendent Jenkins

MOST BRAND-NAME products bear their own mark of genuineness. For example, there are certain recognizable symbols on each piece of sterling silver which are a guarantee to the buyer that the article is genuine. Similarly, there are characteristic marks of holiness preaching which distinguish it and set it apart from that which is spurious.

These hallmarks of genuine holiness preaching are many, and it would be impossible in this brief space to list them all, but let us consider a few.

1. Holiness preaching is doctrinal and biblical. A casual study of church history reveals that whenever the Church has been as its best its preaching has had a strong doctrinal emphasis based on the Word of God.

The New Testament centers in the good news that Jesus is the Messiah who was prophesied of old to Israel, and whose life, death, resurrection, ascension, and outpouring of His Spirit, provided redemption from all sin for all men. This is the great message which we need to proclaim again and again, not apologetically not in cold dogmatism, but in love under the anointing and unction of the Holy Spirit.

2. Holiness preaching is a positive affirmation. We realize that for man to be cleansed and delivered from sin he must die to that sin principle. In order for man to realize the nature of carnality, the negative aspects of that sin principle, as revealed in the Word, must be pointed out.

Though there is the necessity of describing the negative aspects of carnality, holiness preaching emphasizes the glorious positive affirmation that there is redemption and cleansing from all sin through the precious blood of Calvary.

3. Holiness preaching declares the possibility of a holy heart and life in this present world. Though our great Christian religion speaks of future events—the second coming of Jesus, heaven, judgment—as far as personal salvation is concerned, it speaks very clearly of something already accomplished. When God's inspired writer says, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12), he speaks not of something which is yet to occur, but of an accomplished fact.

This is the message of heart holiness—an experience and relation-

(Continued on page 10)

Recycle or Throw Away?



ATTENTION HAS BEEN DRAWN RECENTLY to the vast amounts of waste materials that clutter the environment, mar the beauty of the world and threaten our future existence on this planet.

Automobiles, for example, are being produced and imported at a faster rate than space is being provided for them on streets and parking lots. Moreover, as they are abandoned and scrapped, their ubiquitous presence becomes even more of a problem.

Our world feverishly procures more and more gadgets, more appliances, more vehicles, more tools, more timesavers, and more creature comforts than we can keep repaired. So we use them and throw them away, use them and throw them away, use them and throw them away and where will it end?

The answer suggested by some people is that we “recycle.” Shred the rusty steel and use it again; grind into powder the abandoned bottle and recycle the glass; save the useless newspapers, and paper can be produced without stripping new forests for wood pulp. The idea is growing more popular, and the results are just beginning to make a difference.

But the need for recycling is greatest of all in the birth and growth of new Christians, and no one is saying very much about this. Could it be that some of the members of the church, slightly damaged and no longer “new,” are not as important to the others in the Christian community as they should be? There are scores of books and ample advice on method of reaching new souls. Is there any help as to how those who are slipping away from us every year can be saved?

Take a case in point. The latest annual statistical report for the Church of the Nazarene shows a net increase in total membership of 11,093. This was the result of total gains of 44,341 as against total losses of 33,248. Total gains and total losses, however, do not indicate clearly all that is happening, since some of the gains represent transfers from other Nazarene churches and some losses are the result of such transfers. There need not be concern over “losses” tabulated when members are transferred to other churches, or when death claims some of our number.

After all, the other churches conserve the souls in the former case, and heaven is richer in the latter, and this is not *loss* in the proper sense.

The significant indicator, it would seem to this observer, is the comparison between the number of members received by *profession of faith* and the number *lost by removal*. Note the story this tells:

Received by profession of faith	25,259
Lost by removal	12,409

This suggests that while our church is winning two souls we are letting one slip from us. It means that while we are succeeding in bringing 10 new converts to Christ and the church we are letting five go back into the world. It indicates that while our training courses and soul-winning emphases are paying dividends in terms of 20 new Nazarenes we are remiss in the effort that might help save some of the 10 that have left us in the meantime.

There is certainly a desperate need to step up our efforts to reach more souls by profession of faith, so let there be no less emphasis there! But along with our zeal in the making of new Christians, it is about time we gave some attention to the need to recycle some of those about to be cast aside and written off "by removal."

Are these 12,409 souls we removed from membership last year important? Of course they are. Could they have been saved to God and the church with more prayer, more effort, more concern on the part of the others of us who are still in the church? That is a question we ought to think about.

It would be unrealistic to hope that all of them could have been saved, but is it reasonable to assume that under the right conditions *half* of them might still be with us? We will never know unless we try, but if we could cut the losses by saving even half of those we are losing, think what this would mean. Besides converting the sinner, saving a soul from death, and hiding a multitude of sins, as James describes it (Jas. 5:20), the church increases the net gains in membership by half again as much! A church with 50 members, succeeding in the acquisition of 10 new members by profession of faith, but losing only two or three instead of the usual five, has realized net gains of 15 percent instead of 10 percent.

It is time for the body of Christ to give some thought to the losses of some of her members. It should hurt more than it seems to hurt when our brothers and sisters are "removed." Radical surgery resulting in the amputation of a limb or the removal of an organ does not occur without pain, nor does it happen without thoughtful consideration of all the alternatives, when our physical bodies are involved. Would the body of Christ do well to be at least that much concerned when threatened with loss of her members, however sore or sick?

It is much easier to throw away than to recycle, but in the long run the society with the "throw-away syndrome" either reverses its wasteful habits or loses itself in the litter of its own carelessness.

Think about that before another time comes when everyone puts figures in a column showing how many souls were escorted to the back door and written off with the terse words "lost by removal." Think of it if no one bothers to go out searching for them, or if it happens without so much as a cry from those who remain inside to be counted among the "church members at the end of the year."

The pastor's study contains symbols of his high and holy calling

The Symbols of My Calling

I HAVE LEARNED to develop a deep love for my study.

The room which the church provides for her ministers is a priceless gift. Its size or its furnishings are not nearly so significant as its meaning. It is a sacred place. It is a trysting place. It is a retreat. It is God's counseling room.

From the joys, pressures, demands, and fulfillments of the pastorate I walk into my study and find refreshment as I commune with God's Spirit. The room has developed an intimacy, a Presence.

My study contains the symbols of my calling. They continually remind me of the hand of God when His calling settled on my life. They keep very contemporary and real the demands of God on me as a minister of the gospel. They speak.

There is a picture of Jesus in my study. I know it is probably not what Jesus truly looked like, and yet to me it has symbolized from my first pastorate the presence of Jesus, my Lord. It speaks of the illumination which He gives. It tells me that I have acknowledged His lordship. It reminds me that

my study is a conference room where I am counseled by my Lord. He is my Friend and my Shepherd. He reminds me that here is a place to kneel and to be illumined and anointed.

There is my Bible, the Sword of the Spirit with the well-worn handle. It is a symbol that there are both joy and terror in being a prophet. It is the continual reminder that my stock-in-trade is the eternal Word. I am dealing with the redemption of souls. The Word is living and the Word makes demands on me. My Bible continually symbolizes all this and more.

There are chairs in my study. On the wall there is a Certificate of Incorporation. There is a calling book on my desk with names and addresses. There is a daybook on my desk with appointments and notes. There is a Communion set. They symbolize the flock—the people. My task as pastor is to lead my people as Jesus leads them. I must decrease and He must increase. Yet the courage to struggle with problems and to share love and sorrow with persons must be granted me by the Holy Spirit. These symbols speak to me of the celebration of life together as Christians in the body of Christ.

On the shelves provided me by my church there are books and commentaries. They speak to me of history and the "colleagueship" of those of all ages as well as my own who too have answered the call. They remind me of the stewardship of my mind. They say to me that a prophet must not be ignorant



by
Gordon Wetmore

Pastor, First Church
Columbus, Ohio

of his society or of his culture.

In my desk there is a stack of sermon paper, a continual symbol of the struggle of the Interpreter. It speaks to me of the moments when I stand in the pulpit and, hungering for the anointing of God, dare to proclaim the *kerygma*. The Good News. To say it as clearly as the words, black against white, on the sermon paper. To preach the words so that all may understand.

Next to my Bible there is a hymnal, the symbol of the joy of discipleship, and the song of faith. It is the symbol of celebration among God's people. Distilled experience waits to be brought to life as worshippers sing again the words that come out of the real stuff of life.

There is a copy of the district minutes, which continually reminds me that I am a member of a team and that there is a denomination which has ordained me to preach the gospel and to

win souls to Christ. It is a symbol of my responsibility to build the church in my community and support my church around the world.

There is a window in my study. I look through that window and I see people, people who may or may not yet be reached for Christ. It speaks silently the truth that my task is not confined to the four walls of my church or to the membership list.

There are many other symbols, such as the wastebasket. But let me mention one more. One of the most important is a picture of my family—my wife and my children—a constant symbol that I am also a father, a husband, and a man. I must not fail these in this photo.

I love my study and I am grateful for it. I thank God for the symbols of my calling that are there because I need, as a man, to be continually reminded by my Lord of the high and holy calling to which He has ordained me.

This I Remember

By Esme James*

You were my pastor. I remember your radiant smile.

You shepherded our little congregation for several years, but I remember only one of your sermons—about the mile runner who ran until he dropped dead just beyond the finish line. I can still see the tears streaming down your cheeks as you called for like devotion in our Christian lives.

But I do remember how gently you carried me home when I sprained my ankle. I remember that you confronted my father with his need of Christ, and that you rebuked me—kindly but firmly—for conduct unbecoming to a Christian.

I remember your obvious joy in knowing Jesus Christ as your Saviour and how you worked and prayed to win your neighbor. You even did jigsaw puzzles with him.

I remember how very much you and your wife loved each other, and together reached out in love to all of us. And how the parsonage door was always open to anyone in need of help, or even just in need of someplace to be welcome.

So please don't feel too badly that I don't remember your sermons. You see, I was so busy absorbing all these important things you taught me.

* Red Deer, Alberta, Canada.

The call to preach it as real today
as ever, and the Bible is its basis

The Biblical Basis of a Call to the Ministry

By Harvey J. S. Blaney*

DEEP WITHIN the Judeo-Christian tradition are found the experiences of men who believed that God had called them to special service for Him. An early example is that of Samuel while he was still a youth in the sanctuary at Shiloh. The call came to him as a personal, subjective experience. It was similar to that of Abraham in Padan-aram when he was called to go into the Promised Land and become the father of God's chosen people. It was also not unlike that of Moses at the burning bush, and to the experiences of the judges. The pattern as recorded is that God spoke *directly* to these men with no apparent mediating agent.

Samuel, however, instituted a change when he chose first Saul and then David to be kings over Israel. He did this professedly at the command of God. Following David the monarchy became hereditary. Samuel seems also to have been instrumental in establishing the prophetic office, although it cannot be said that he was its founder.

But the prophets did not inherit the office; each made his own choice under divine compulsion. The disclaimer of Amos, "I was no prophet, neither

was I a prophet's son," may point to a hereditary system in his day of which he had no part. All of the Old Testament prophets whose records have been preserved believed themselves chosen of God and the recipients of the word of God. While there were often attending circumstances, each man stood alone before God and received his commission. Isaiah has left a vivid description of his Temple experience, and Ezekiel had a similar confrontation with God in Babylon. Amos and Jeremiah claimed to have been personally called of God but did not describe any accompanying phenomena. It may be assumed that other prophets could have related the manner in which they were called. But one characteristic is common to all—they were prophets in their own right, having made their commitments in personal communion with God.

The New Testament does not clearly distinguish between the ministry and the laity. Men were set aside to do the work of the Early Church, doing essentially what pastors, evangelists, missionaries, and church leaders do today. St. Paul is the only one whose call to service fits the pattern observed in the prophets of the Old Testament. His call was very closely associated with his

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conversion, and in this respect it is similar to that of Isaiah. This, however, did not become the norm for those whom he gathered about him in the work of the churches. While the total story in each case is doubtless not recorded, men seem to have been chosen by the leaders for the work to which they were best suited. Paul apparently chose such men as Timothy, Titus, Demas, and Silas. The Jerusalem church appointed Barnabas to investigate the work at Antioch, and he enlisted Paul to be his assistant.

A standard of procedure appears to have been established when the church at Antioch sent Barnabas and Paul out on missionary work. The account says, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." The church sought out men with gifts and graces under the guidance of the Holy Spirit. As needs arose, the church chose. All members shared both the privileges and the responsibilities of the church, and those best fitted to the needs might be picked to do the work of the Lord.

The calling of the disciples by Jesus might be suggested as pointing in another direction. It differs only because it antedated the founding of the Church and followed a pattern suitable to the situation. Jesus was a religious Leader in whom the disciples placed their messianic hopes and whom they later learned to be the true Messiah, the Son of God.

Later the band of 11 disciples designated a man to replace Judas Iscariot. They chose two men, Joseph (Barsabas, Justus) and Matthias, and then prayed that God would make the choice between the two as the group cast lots. However we may view such procedure today, there is no evidence that it was in disfavor either at the time or later in

the Church. The fact that Matthias was not mentioned again cannot be used to accuse the disciples of making a mistake. The only other apostles mentioned in the Book of Acts were Peter, John, and James. It would seem they were following a known pattern of choosing under the direction of the Spirit of God.

Still later seven "deacons" were chosen to share in the responsibilities of "the twelve," who believed that they "should [not] leave the word of God, and serve tables." To "serve tables" is a banking term and the disciples appear to have been involved in directing the community of goods practiced in the Early Church. The deacons were chosen to do this work and were set apart by the laying on of the apostles' hands. At least one of the group, Stephen, considered this to include also the right to preach the gospel, and later he became the first martyr to the Christian faith.

Illustrations may be found throughout the Bible to support several practices of bringing men into the work of God and the church. For a biblical practice to serve as a pattern it is advisable to follow the New Testament rather than the Old Testament—the practices of the Early Church rather than those of the Hebrews. Here the spectacular call of St. Paul does not overshadow the experiences of other men whose entry into the Christian ministry came about with less impressive, but by more objective and diversified, processes.

The work of the Holy Spirit is thus given larger scope when the confirming voice comes to either the church or the individual—or better, to both. In practical application either should feel free to testify that God has spoken and each should serve as a check upon the other. Such procedure gives protection against the vagaries which sometimes result in the case of men who claim to

(Continued on page 45)

He preached the world's shortest sermon,
but it was God's Word and it shook a
city to its foundations

One Good Thing About Jonah

By Charles Isbell*

JONAH IS NOT often presented as the model minister. Much has been written about his faults, and indeed they seem to appear in almost every phase of his work.

He disobeyed the Lord. He refused a divine summons to preach in Nineveh. And even after he finally did what God wanted, he retained his "right" to be angry (Jon. 4:1), answering God with the most eloquent "I told you so" one can find anywhere. "See, Lord," he complained, "isn't this what I told You would happen when I was back in my own country?" (Jon. 4:2—free translation)

In other words, Jonah had tried to avoid preaching in Nineveh because he hated the Assyrians, because he was afraid God might spare them. He did not want his audience to repent. He did not want them to be saved. He wanted them to get what he felt they deserved. There is certainly no model for ministers here.

But, although Jonah's faults were legion, his one strong point should not remain unacknowledged. He did know how to preach. When God finally did break down Jonah's resistance, when Jonah did consent to go to Nineveh, he knew what to say and how to say it. Listen to his message: "Nineveh will be overthrown in forty days" (cf. 3:4b). That is all Jonah said. "Nineveh will be overthrown in forty days."

What about an introduction? If he used an introduction at all, no record remains of it.

What were the three main points of his outline? Again, in the record that remains,

there is neither outline nor three points.

What about a stirring conclusion? He drew none. He simply said, "Nineveh will be overthrown in forty days."

So how can his sermon be classified? Expositional? Exegetical? Topical? What kind of prophet could he be who even omitted the traditional "Thus saith the Lord," those ponderous words with which every real prophet began and ended a sermon?

No introduction. No three main points. No conclusion. No "Thus saith the Lord." Not even an illustration "to get their attention." Was that any way to preach a sermon? Of course not.

But what results that unorthodox, seven-word (only five in Hebrew) sermon produced! Men, great and small, throughout the city began to repent. Even the king and his nobles turned from their wicked ways and pleaded with God for mercy. An entire city was saved from the wrath of God.

Seven words. But they were the right seven. They were the seven words God wanted Nineveh to hear. They were the words which caused the people of Nineveh to believe—not in Jonah, the preacher—but in God, who gave the message.

Must one conclude from the example of Jonah that all introductions, outlines, conclusions, or illustrations are unnecessary because Jonah succeeded without them? Is it time to "throw away the book" so every preacher can be like Jonah? That is not the idea at all.

But it is time to weigh the value of the flaming oration against the value of the simple proclamation of truth received from the Lord through His Word.

It is time to weigh the value of a seven-

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word sermon that turns a city to God against the 27-minute one that leaves husbands sleepy, wives wondering if the roast will burn, and children just plain bored.

It is time to hear from the Lord, time to hear *His* message for the people, whether it be seven words or 700.

It is time for every man to become a special servant of God who preaches in his own unique way.

It is time for sermons that are plain, understandable, direct, divine.

And it is time for sermons that turn cities to God.

Practical insights may turn
soul-winning failures into victories

The Ten Biggest Mistakes That Soul Winners Make

ASSUMING that the soul winner is completely saved and sanctified, properly motivated, and is fully depending upon the Holy Spirit for guidance and power, here are the 10 biggest mistakes that he makes:

One of the first mistakes soul winners make is *rationalizing away failures*. We say, "They're just not interested in religion"; "They are just not willing to 'pay the price.'"; In inferiority we declare, "Other churches have more to offer." We further rationalize that we got them at the "wrong time," or that they are just not "Nazarene material." We must ask ourselves, Why did we really lose them to the church?

Then there is the matter of a *lack of communication*. We often use meaningless, shopworn, and stuffy language that fails to communicate the true reality of our faith. We must be versatile in our attack and fresh in our approach. We must clothe our presentation of Christ in words that communicate. Lis-

ten as well as speak, and learn what you have gotten across.

Too often we are guilty of *giving up too quickly*. Let's face it; it takes months and sometimes years to win some people to Christ. We need not be idle while waiting and praying for those who do not accept on our first approach. We can keep busy presenting Christ to others and still "hold on" for the slow ones.

Another mistake that the beginner, especially, makes is *overlooking the value of "dry run" calls*. Not every call

by
John Price

Pastor, First Church
Clarksville, Tenn.



will produce a newborn soul, but keeping on the job calling keeps us keen and alert to the needs and feelings of others.

Where we fail many times is in *ignoring the influential loved ones*. We try to win husbands without considering the overpowering influence of their wives, or we try to win the children without winning the influential parents. There are key leaders in every family. The secret of soul winning is to keep your eyes open for the influential standbys (or hold-outs, as the case may be).

Another mistake of which we should never be guilty is that of *rushing people too much*. It is easy to get over-anxious in soul winning. Many souls perish because they were pushed too much. We cannot cram Christ down people's throats. We must lift Him up, for men to accept Him. Try to get them to come to Christ today; but if they do not, then allow for an incubation period. Lead them to Christ. Don't push them!

Mistake number seven is *ignoring aid from other soul winners*. Never feel you have all the answers. Discuss your

methods, successes, and failures with other soul winners. Get the benefit of their experiences.

How many times are we guilty of *avoiding the disgruntled backslider*? The problem with the religious drop-out is often very minor. Just a little love and understanding can go a long way in bringing him back to Christ and the church. The first move back is often up to us. Make that move!

Do we ever make mistake number nine—*ignoring the poor and needy*? Little fish grow to be big fish someday! We should love all men and show no partiality. If men are poor and needy, we can help them and receive a blessing as well as win them to Christ.

What about *putting the church before Christ*? The sinner needs a Saviour more than he needs a social center. The world has much to offer in the way of professional recreation. We must lift up Christ. The world couldn't care less about building our denomination, but the world does need a cure for the sin problem, and relief from its guilt. Lift Christ up as a personal Saviour who can bring new life to all who will accept Him.

Hallmarks of Holiness Preaching (Continued from page 1)

ship with Jesus here and now that makes the heart clean and enables one to live pure and holy in this sinful and lost age.

4. Holiness preaching is proclaimed with the conviction that our world is under judgment. As Spirit-filled holiness messengers we realize and feel the lostness of our fellowmen, and know that our world is under judgment before God.

Whenever any preaching drifts away from divine judgment, it eventually produces superficial, irresponsible, and even bored people. As long as we speak to sinful men, we must speak of righteousness and judgment. And when we fail so to speak, men deep down in their hearts will know that we are traitors to the truth.

There is grave responsibility resting upon your shoulders and mine. Let's discharge our duty to the souls of men in faithfulness. Let's be holiness preachers!



The Care of Converts

A LOVING MOTHER does not forget her child after childbirth. As a matter of fact, she then bestows unusual and daily care on the newborn babe. She reads books on proper child care and utilizes knowledge gained for the health, care, and growth of her baby. By day and night the new arrival is upon her heart and mind.

But in church work we often suffer unnecessary losses due to carelessness, lack of proper oversight, and utter neglect of new converts. This tragic loss is almost unpardonable. Christ said to Peter, "Feed my lambs . . . feed my sheep," and we have restricted His meaning to the pulpit ministry.

The world-renowned evangelist Gipsy Smith conducted a very successful revival for the great pastor Dr. Berry, in Wolverhampton, England. There were 800 converts. One hundred and forty elected to join Dr. Berry's church. Dr. Berry immediately chose 140 of his best members, put a young convert into the charge of each. This member was expected to frequently visit the convert to offer spiritual counsel and prayer, and report back to Dr. Berry every week or two—for two, three, or four months. Says Gipsy Smith, in his autobiography, "I heartily commend this plan. It is good for the young convert, and good for the church member."

John Wesley instituted what was known as class meetings, over which he placed class leaders. Once a week the class leader and his special class would assemble in the

chapel. Songs would be sung, prayer offered; then the class leader read some fitting scriptures for instruction of the converts. He gave exposition and exhortation to the converts, and then opened the meetings for testimonies. After each testimony he always gave a personal word of encouragement and instruction. In addition to this he faithfully visited his converts, his class, week by week, to encourage them in the Christian way. Wesley always had words of the highest commendation for his faithful, devoted class leaders, for he knew their work saved thousands from backsliding.

Just recently I read an article by a Free Methodist minister in which he says, "I was on my knees earnestly praying about this matter, and I believe the Lord gave me a plan. Then I wanted a suitable title and I arrived at this conclusion: The Shepherd-a-Sheep Plan." Then he offers some suggestions for carrying through the plan. I list a few:

1. Assume personal responsibility for his (or her) spiritual welfare.
2. Pray for him daily.
3. Observe his testimony for signs of his spiritual state, and for definiteness.
4. Give or lend him some helpful books or literature.
5. Work toward church membership.
6. Don't give up as long as there is hope.

A schoolteacher called on a Jewish lady for 21 years before she was converted to Christ. Now she is a power for God.

Perhaps all our suggestions cannot be carried out in all details, but in any event, let us mend our nets and keep more fish.

* Kirkland, Wash

Evangelistically Speaking—

Preparation for Revival

THE UNITED STATES GOVERNMENT strikes a standard note in Washington every day to let people tune their off-tune instruments again. Dr. D. S. Garden said, "Ideals are like tuning forks. Sound them often to bring your life up to standard pitch." Several notes need to be sounded rather frequently to bring our evangelistic ministry up to standard. Pastors and evangelists have a measure of understanding in preparing a congregation for special evangelistic services, but there is need to review these lessons and learn new ones. Success in evangelism is in proportion to good preparation.

Good *preparatory work* is to be done months ahead of time. Groundwork is in extending the influence of the church. The church is not to be isolated from the world of humanity. J. B. Chapman emphasized that we are to be insulated for power, and make contact for service.

Basically this means finding and knowing persons who are prospects for salvation in Christ. Every unsaved person is a prospect for salvation, though some are better prospects than others. Prospects may be secured by using manuals available from the Nazarene Publishing House and implementing the plans they outline. You then get the names and addresses of persons to work

on—with wisdom. As a rule it is necessary to have a friendship relation with the person we want to win to the Lord. The barriers of casual, cold acquaintance are to be dissolved with warm-hearted friendship and genuine Christian helpfulness and service.

Many ways may be used to secure and condition prospects. These include registration by a good, outgoing church host or hostess. Especially in this day there is the organization of neighborhood Bible study and prayer groups. Dinner parties in homes, including some unsaved people, are effective. Levi and Matthew used this method to good advantage. The pastor's ministry in weddings, the baptism and dedication of children, hospital calls, and funerals yields prospects. Increased Sunday school enrollment and attendance, and extended youth work, are fertile fields for evangelism. All of these may be used to prepare prospects for evangelistic meetings. An insufficient number of prepared prospects for evangelistic meetings is a serious handicap.

Personal workers should be trained in preparation for special evangelistic meetings. A series of midweek prayer meetings may be used to train soul winners and altar workers. It would be helpful to have demonstrations before the congregation in dealing with vari-

ous problems and in the use of special techniques in leading persons into restoration, initial and full salvation. Along with this should be teaching and planning for helping new Christians to become grounded and develop in their spiritual life.

Furthermore there can be a wise, comprehensive assignment of prospects. And of course the pastor uses his ingenuity with plans to motivate his members to consistent attendance at the services.

Revival preparation messages need to be given. "Revival is a reanimation from a state of languor or decline." The risen Lord is concerned about revival in the Church. When St. John was inspired to write Revelation, Christ gave special messages to pastors to give to

tion but *preparation with penetration*. The pastor and people will need to see the great value and opportunity of evangelistic meetings and give themselves with zest to the enterprise.

Dependence is to be upon the Holy Spirit. The doctrine of the Holy Spirit is so interwoven and intertwined with the whole of the Old and New Testaments that it is folly to undertake Christian work without attention to the penetration of the Holy Spirit. The Holy Spirit produces a yieldedness and death to self until the trivialities are scattered amid the mold of the graveyard and resurrection life pulsates through all. Then it is not what is done for God that counts, but what is done *by* Him. God's work is to be done by God's people in God's way. Programs, propaganda, pep, and personnel are not enough. We need the penetration of the Holy Spirit.

John Wesley once wrote to Adam Clarke: "Who can hurt us if God is on our side? Trials may come, but they are all good. I have never been so tried in many years. Every week, and almost every day, I am bespattered in the public papers. Many are in tears on the occasion; many terribly frightened and crying out, 'Oh, what will the end be?' What will it be? Why, glory to God in the highest, and peace and good will among men." The preparation can be with penetration.

The penetration means to actually make the preparation. This that I have more or less spelled out should penetrate through jadedness, indifference, and laziness until the plan of preparation will be in operation. With all the materials available from the Nazarene Publishing House, with direction from the Department of Evangelism, and help from workshops, the great need is penetration to and through proper preparation.

This leads to the thought of *preparation in perpetuation*. We may make the mistake of the means becoming the



by

**M. Kimber
Moulton**

Commissioned evangelist
Church of the Nazarene

their respective churches. The church people of Ephesus were told that they had left their first love, that they were to resume their former position and condition. Those of Sardis were told that they were lifeless, and what to do about it. The Laodiceans were told that they were lukewarm, and the remedy was forthrightly given. The Lord's last message to the Church recorded in Revelation was not the Great Commission, but a strong call to repentance. The *revived* church makes evangelism possible. When the unsaved see God's people taking divine things seriously, they become concerned about their sins and turn to the Lord.

There is not only previous prepara-

end. We have done certain things in preparation. Now we have accomplished the end. The evangelists are welcomed. Everything is turned over to them. Evangelists ought to take and bear responsibility well. But the preparation is to function all the way through.

Prayer, concern, faith, expectancy, perspective, pointed salvation work are to continue throughout the series of services. Prayer is to be continued to strengthen desire. A petition is only as strong as the desire back of it. I notice that persons come to the Lord when the church has strong faith and desire for this. As the church continues to travail in prayer, souls are born into the kingdom of God.

Continuing after prayer is expectation. It is foolish for pastor, evangelist, or layman to pray for fundamental, spiritual accomplishments in preparation, and then go "blah" in the services and become a clog in the channel. They should pray and then be alert in concentration and expectancy throughout any given service. Preparation is for soul-winning service, expectation, and reception. God is ready to give. We are to be ready to receive.

The preparation in personal work is to be applied and continued. Prospects are to be worked on in good plan during the time of the special services. Each night sufficient men and women who know how to deal with persons should be seated in strategic places. They are to go forward with persons to the altar. They should have a supply of the right kind of literature for those who find the Lord in initial or full salvation, or who have need of help in other areas.

Methods of evangelism complement each other. Dr. Chapman wrote, "There have been no examples of mass evangelism in which personal evangelism did not play a very large and indispensable part, and personal evan-

(Continued on page 45)

Practical Points

*that make
a difference*

Ministering— at the Point of Need

Dear Son:

Well, here I am flat on my back in the hospital. They've taken enough X rays to sink a battleship and create a new men—and I trust that is exactly what has happened. At least they've convinced me that I must take care of myself and change my pace!

Two pastors called on me today. The first "passed the time of day," gossiped a little, prayed, and left. The second didn't ask me about my problems, but entered with an open Bible, read a portion of a psalm, left a beautiful booklet of encouragement, prayed earnestly, and went his way.

I couldn't help but compare the two. Both are good men, but the second defined his motive for being there, accomplished his purpose, and did not interfere otherwise in the procedures of hospital care.

Son, this is one of the most important tasks as a pastor. You will win or lose people at the point of their need—and effective service is an art to be learned. We'll be looking forward to seeing you next Friday when you come to town.

Love,
Paul

Classics of Devotion

By Ross Hayslip*

III. The Practice of the Presence of God

TO READ THE WORDS of Nicholas Herman, known to us as Brother Lawrence, we are convinced that they are the expressions from the heart of a man who walked and talked with God. There is such warmth, depth, and encouragement that we feel that the man who penned them undoubtedly knew the blessedness of the presence of the Infinite.

How strange it is to find many parallels between the times in which Brother Lawrence lived and our own days! The seventeenth century was marked with struggles for religious freedoms and civil rights. It has been truthfully said, "History is like the face of a clock; we see the hands that move and mark the time, but not the wheels and secret springs whereby it goes."

Hannah Whitall Smith, writing an introduction to one of the many printings of this classic, says, "The value of this little book is its extreme simplicity." The trouble with most of the religion of the day is its extreme complexity. Brother Lawrence was not troubled with theological difficulties or doctrinal dilemmas. His one single aim was to bring about a conscious personal union between himself and God.

"This little book therefore seems to me one of the most helpful that I know. It fits into the lives of all human beings

—let them be rich or poor, learned or unlearned, wise or simple. The woman at her washtub or the stone breaker on the road can carry on the 'practice' here taught with as much ease and with as much assurance of success as the priest at the altar or the missionary in his field of work."

Brother Lawrence was converted when 18 years of age and began at once to grow in the knowledge and love of God as he sought to walk "as in His presence." He was a wholly consecrated man who lived his earthly life as a pilgrim, as a steward and not an owner. He died at the age of 80 and left behind the heritage of his experience with his Lord.

His legacy has not multiplicity of words nor a system of ritual. He shows us the possibility of having the mind set entirely upon God and His purposes, a readjustment of everything with God as the real Center of life. Brother Lawrence was able to do this by a resolution to make the love of God the end of all actions. He engaged in a religious life only for the love of God, and endeavored to act only for Him. He had found the glorious secret of the possibility of making the everyday tasks of life acts of loving service unto his Heavenly Father.

Frank Laubach says, "More than 50 times in the Gospels, Jesus says that He does nothing, says nothing, even thinks nothing, except what His Father

*Pastor, First Church, Tucson, Ariz.

gives Him to do, say, or think. To be like Jesus means to be like that! Probably nobody in all the last 2,000 years has come closer to that experience of Jesus than Brother Lawrence. His story is especially touching because he

learned to walk with his Lord in the kitchen while washing dishes."

Certainly Brother Lawrence has a message for our day! Will we take the time to listen, heed, and seek to live in the Presence?

Physician of the Roadside

By Milo L. Arnold*



THE HEALER FROM GALILEE did not set up an office, hire a nurse, and keep a waiting room. He did not hang out His shingle and wait for the people. He did not provide the finely appointed treatment rooms and the sterile surroundings of today's medical men. He went out where the people were. He walked the roadsides where they walked. He stood beside the benches where beggars sat. He tramped the trails where they stumbled. He exposed himself to the moral and physical corruption and infection which was always prevalent. He invaded the unfriendly world where the people He would save were bound by their pains and agonies. He worked among the flies. He was undaunted amid the dirt. His office was where the people were, and he continually moved to meet the needs of new people.

Today is the day of specialization, and the doctors need the finest kind of facilities for the healing of the bodies of humans. However, the healing of lives diseased with sin must be done after the manner of the Great Physician. We dare not set up our offices and our waiting rooms, hire our receptionists, and hang our shingles. It would be nice if we could bring the people to our clean, quiet, impressive offices to deal with them, but we cannot. Usually we must go where they are. It may be in a rodent-infested shack or it may be in a cold prison cell. It may be in an ornate house made cold by hate, or in a mortuary where death lies. It may be in a lonely nursing home or in a highly mechanized hospital, but we must go where the need is.

A few will come to our offices and a few more will sit in our pews, but if we are to have a real impact upon the suffering world such as our Lord visited, we must go where they are. He who sits, professional and neat, in his office will have a pitifully meager ministry. He who follows the Galilean will become very much a physician by the roadside.

*Professor, Nazarene Bible College.



The PASTOR'S SUPPLEMENT

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

Harold O. Parry, Editor

NAZARENE WORLD MISSIONARY SOCIETY

TAKE A GOOD LOOK AT

NWMS MEMBERSHIP GROWTH

(PERCENTAGE BASED ON CHURCH MEMBERS)

<u>YEAR</u>	<u>PERCENTAGE</u>	<u>YEAR</u>	<u>PERCENTAGE</u>
1960	59.0%	1966	73.0
1961	63.0	1967	74.8
1962	64.5	1968	75.7
1963	66.5	1969	74.7*
1964	67.9	1970	74.9
1965	70.1	1971	75.5

* Year of adjustment due to change of goals.

THANKS TO YOU, PASTOR,
FOR YOUR PART IN NWMS MEMBERSHIP GROWTH!
LET'S KEEP IT UP!

Mrs. Robert Jackson
General Council Member



Nazarene Bible College

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- ★ **Announce plans for future lay involvement in outreach activities.**
- ★ **Show home missions films to stimulate lay home missionary interest. "They Do Not Wait" (FR-110) and "Just for the Love of It" (FR-117) may be rented from the Nazarene Publishing House at a cost of \$3.50 each. Additional information available from the Department of Home Missions.**

DEPARTMENT OF HOME MISSIONS

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SHORT, SWEET and to the POINT!

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ARE IN FULL SWING
IN OCTOBER ESCALATE
THE ATTENDANCE

Check Your District Program
See page 3 of your "Big E" folder (available from Department of Church Schools).

What nazarene leaders say about ETC. magazine...

I believe **ETC.** fills a real need for the age-group for which it is designed. I am happy to be a part of a vigorous holiness church which strives to meet the needs of this 18-to-25-year age-group in such a straightforward manner.

—**Jack Sanders**

District Superintendent, North Carolina

ETC. is a magazine that shows planning, originality, and creativity . . . a most appreciated contemporary approach. I am sure that the future will reveal its positive impact upon the young lives it is aimed at.

—**Ray Hendrix**

Latin Publications Division, Department of World Missions

ETC. magazine is terrific. This afternoon we read the latest issue and enjoyed every page. We believe this periodical will meet a real need in our church.

—**Dr. Ralph Earle**

Nazarene Theological Seminary

I want to congratulate the **ETC.** staff on the splendid impact of this new periodical. I have especially appreciated the strong thrust for witnessing and evangelism.

—**Dr. Eugene L. Stowe**

General Superintendent

ETC. is great! . . . My collegians eat it up. It stimulates lively discussion . . . Keep 'em rollin'. We're looking forward to each issue . . . and we are not folding, stapling, spindling, or mutilating, for they will be collector's items.

—**Tom Goble**

Pastor, Bixby Knolls Church of the Nazarene, Long Beach, Calif.

This **ETC.** is absolutely terrific. Undoubtedly it is one of the nicest things that has ever come from our publishing house. I like the terrific format with its contemporary pictures and excellent reading material.

—**Stan McElrath**

District NYPS President, Arizona District



Jack Sanders



Ralph Earle



Eugene L. Stowe



Stan McElrath

The Communications Gulf

Jesus said: *Ye shall know the truth, and the truth shall make you free* (John 8:32).

In our day, the task is getting the "hurrying throng" to read, hear, or see the gospel truth.

Pastor Key Figure

In the Church of the Nazarene on the community level this is the main assignment of the pastor. The church grows or is dormant to the degree he is successful in reaching persons for Christ and the church.

A growing, evangelical holiness church is one in which the pastor and members are united in finding and winning persons for Christ.

It is a church in which strong preaching and teaching of the Bible, in the power and presence of the Holy Spirit, is the usual situation.

It is a church whose pastors and members are concerned for friends and neighbors "outside the ark of safety," and who are kind in word and deed in the community.

Alert to Problems

It usually is a church whose pastors and members are informed about needs, problems, and challenges in the community.

Nazarenes like messages from God preached with heart, fervor, love, and compassion.

In another denomination, a pastor once asked an actor how the actor could move an audience to tears while the pastor, preaching Bible truth, failed to stir anyone.

The actor replied: "I act fiction as if it were truth. You preach truth as if it were fiction!"

A pastor "on fire" with the truth puts listeners under conviction and moves them toward the Kingdom.

Press and public relations authorities maintain that communication between the church and the community is the biggest challenge the church faces.

On Bridging the Gulf

In the Church of the Nazarene, where the pastor is the "main mover," the job of bridging the gulf starts with the pastor or it doesn't start at all.

Working with and through the local newspaper is the most logical place to begin.

The pastor should visit the newsroom of the newspaper and get acquainted with the religion writer and the church editor, if the jobs are done by different persons.

Newspapers work on the local level.

Network radio stations and mass media television rarely have time on the air for a single church or even an area news story.

Scores of Nazarene pastors have found friendship and understanding of mutual problems at their newspaper office.

Churches with a program that reaches persons and changes lives and families are news.

A pastor who makes the initial contact will be amply repaid for the effort.

O. JOE OLSON

*Now that you have
it, what are you
going to do
with it?*



WHY NOT:

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GO WITH THE "BIG E" MONTHS

What Happens IN ST. CLOUD On Sunday?

NAVCO

by
Mary E. Latham

Apollo High School in St. Cloud, Minn., is a pattern for today's educational resources and procedures.

Students in a relaxed atmosphere explore materials in a huge Resource Center. In a nearby area some engage in table discussion, or withdraw into the privacy of a study carrel for individual reading. Others create learning projects using graphics, videotape, and other media.

Classes are modules of 20 minutes' duration in which students are turned on to launch into new discoveries.

Satellite resource centers attract some students to explore specific subjects in depth.

Down the hall several students slip into teachers' offices for individual conversations.

"How does this method of study affect you, your learning, your attitudes?" was the question put to one student.

"Well, there's not as much tension. I'm more relaxed—and I guess the best part is you can talk to a teacher. They don't act like they're so much above you."

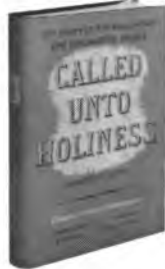
A group of us attending the Minneapolis Convention of the Association for Educational Communications and Technology (AECT) explored this remarkable piece of educational engineering. I couldn't help but wonder, What happens to these students on Sunday? Are their Sunday school teachers aware of the advanced developments in education? Do they provide opportunities for these students to explore some of the wonderful resources for Bible study?—or are they seated in rigid rows to listen to a droning lecture? Are they free to discuss challenges and problems facing Christian young people today? Is there opportunity to use media to create expressions of their own feelings and concerns?

I thought of all the places where the church ministers to young people of every age. How important to be aware of educational trends today—and of their relevance to Christian education!

ADVANCED COURSES

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Timothy Smith

"Every Nazarene will do well to read again, prayerfully, the story of the beginning days, of the heroism, of the unwhimpering sacrifice, of the bearing and forbearing, of the long hours of agony and prayer."

"The outcome, after a brief struggle, was the organization of a dozen new Wesleyan denominations, of which the Church of the Nazarene was to become perhaps the most significant."

"Every Sunday school teacher would most certainly wish to read this and be a better informed classroom representative of the Church of the Nazarene."

"The driving force in the lives of early Nazarenes was a sense of mission, to the accomplishment of which they were utterly dedicated. The sense of mission was rooted in a vital experience of scriptural holiness and the implications of such an experience in life."

Unit 133c	HISTORY OF THE CHURCH OF THE NAZARENE
Text	"CALLED UNTO HOLINESS," by <i>Timothy L. Smith</i>
Study Guide	"SURVEY OF NAZARENE HISTORY" (fall, 1972)

OTHER COURSES ON THE ADVANCED LEVEL

Unit 115c	STUDIES IN BIBLICAL HOLINESS
Text	"STUDIES IN BIBLICAL HOLINESS," by <i>Donald S. Metz</i>
Study Guide	"SURVEY OF BIBLICAL HOLINESS" (spring, 1973)
Unit 121c	EXPLORING THE OLD TESTAMENT
Unit 122c	EXPLORING THE NEW TESTAMENT
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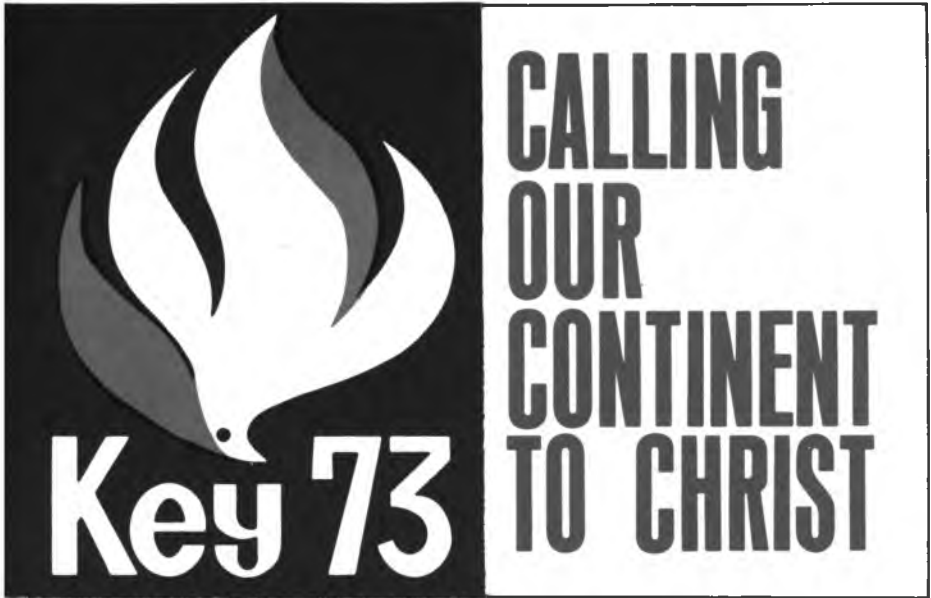
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FOUND (FR-112). 30 min., color. Born in Germany, where he was converted at an early age, William Sedat came to America as a young man. Here he became interested in missionary work among Central American Indian tribes, scores of which had no written language. It has been to the Kekchi and Pocomchi Indians that Dr. Sedat has given his life. Follow him along the narrow jungle trails and catch a glimpse of the people Bill and Betty Sedat have been called to serve. (1968) *Freewill Offering.*

FROM DARKNESS TO LIGHT (FR-105). 28 min., color and sound. A beautiful color film made with the cooperation of our missionaries all over the world. See our mission fields as the missionaries see them, and thrill to the work of the Lord being done. Shown on offering basis. Offering will be applied toward the General Budget or 10 percent giving of local church. Make check for offering payable to Norman Miller, General Treasurer.

THE GENERAL (FR-106). Color film that shows in a clever presentation with animated techniques how our General Budget came into being and how it is being used. (1969) *Available on a Freewill Offering basis.*

THE SPREADING FLAME (FR-111). 30 min., color. Contrasting with the religious rites of both ancient and modern Latin America, small groups here and there through Mexico and Central America have caught the dynamic of the gospel and the purpose of the Church of the Nazarene. The accounts of vision and sacrifice which have grown out of these Latin fields are deep with feeling and reassurance. (1968) *Freewill Offering.*



Dr. William Fisher

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THE PREACHER'S WIFE



Mrs. B. Edgar Johnson

The Family That Prays Together . . .

By Natalie Holstead*

THERE IS ONE AREA of Christian living that is not mentioned very often, and I would like to take this opportunity to make this personal confession.

When my husband and I were married 20 years ago, we made the usual declaration that we must always have a time of daily prayer and devotion together—and with our future family.

Our first four years were those of a student husband with irregular hours, and a heavy work and class schedule, leaving very little time for "togetherness." I regret to say that our prayer time together was an on-again-off-again affair.

Then came a brief pastorate with more irregular hours and schedules interrupted by pressing demands. Our devotions together were still spasmodic.

Fourteen years ago we came to Taiwan, and time for family prayer was hit-or-miss. But then we remembered Dr. Corlett at Seminary saying that life was made up of interruptions and that we must learn to live with them. We determined anew to take time for this very important part of married life. This is not any easier than finding time for one's own personal devotional time. I am reminded of Brother Lawrence's words in *The Practice of the Presence of God*, "That in order to form a habit of conversing with God continually and

referring all we do to him we must at first apply to him with some diligence but that after a little care we should find his love inwardly excite us to it without any difficulty." And so it was with us. We selected the best time with the fewest interruptions, and although we failed many times, it did get to be more of a habit.

When our long-awaited family came, there were added difficulties, but we had an ever greater determination to have this time together for prayer. Lack of communication seems to be the national and international slogan and complaint today, but I know that barriers fall when we bow together as husband and wife in sweet communion with God.

Now that I've made my confession, I want to tell you of my present joy and peace. For over seven years now, breakfast has been chosen as the time of the day best suited for our family worship. This includes singing choruses, Bible or devotional reading, and prayer.

Kathie enjoyed the choruses, nearly fell asleep over the Bible, and our prayers had to be short. In time our other two children came, and we found brevity was an important consideration in our worship time. Now, however, with our youngest five years old, our prayers can have more content. In fact the children like to take hold of our hands and pray around the circle.

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Kian, our kindergartner, recently showed his grasp of God's omnipotence in his prayer: "Dear God, help us all to get stars on our papers today."

The children's own prayers, which began as small memorized prayers, now reveal unexpected thoughtfulness and concern for others as they pray for their friends at school and their Chinese friends.

The choruses too have at times changed to more meaningful hymns of the Church. The Bible reading has been a time of memorization, enthusiasm for remembered stories, questions, and discussions about customs and traditions.

These times have been opportunities for teaching new truths, and we

have all profited from these minutes together.

My personal "cup raneth over" last week when, one morning, alarm clocks failed to go off, everyone overslept, and breakfast was eaten by each one at a different time. Our five-year-old—the last one to awaken—came running out saying, "Did I miss 'votions?'" He was very disappointed when he learned that he had, so we had our worship together the next meal.

Then I remembered all the struggles of the past to find the right time, and now how much "his love had inwardly excited us to it without any difficulty." I pray that our children will cherish our prayer times together as a happy family memory.

PRAYER LIFE

I failed to pray—

And icy cords of earth slipped round my soul.
My heart, once warm with love, turned chill
And dead toward Him who gave himself and died for me.
The needy souls of men about me touched me not.
No surges of compassion filled my being,
No springs of human kindness for the helpless;
No joy, no peace, no satisfaction for my portion,
Because I failed to pray.

But then I prayed—

And heaven's warmth burned in my once cold heart,
And God's great love was mine in fullest measure.
The needs of men weighed heavily upon me;
My obligations to my Lord were clear and plain.
And peace "which passeth . . . understanding,"
Joy and life abundant, and a glow deep-settled—
These I knew through God, my Heavenly Father,
Because I prayed.

Help me, dear Lord, to pray as I ought, always,
Not fainting with the tensions of my life;
But strong, and stalwart, and courageous in the faith,
Supported by the Spirit, and the grace
Which can and shall be mine,
Because I pray!

—Harper Welch

Faith in **ACTION**

From the Back Row—

The Altar Call

By Rickey Dean Short*

"All those who must go, please slip out quietly. The altar is open; as many as can, gather around the altar. Come and pray with this fine young man that has come."

It was Youth Night at a holiness convention. Many of the young people there were Christians. One of the young men was experiencing trouble in his walk with God and went to the altar.

I didn't. I felt a definite check not to go. My wife and many friends went. I didn't understand why I didn't feel the call or the need to go to the altar and pray for the young man.

I prayed where I sat, and I looked around the unfamiliar church. Many young people were leaving. The boy's date and another couple were waiting for him. I heard they were fine Christians. They were chatting and laughing.

Some others were, like me, sitting, and watching the people around the altar, perhaps praying silently too. The small children were glad to be out from under the tension of a church service and were running about, up and down stairs, inside, outside.

Very quietly the Lord said, "This is my second breaking point," and I received a blessing.

Very often I know the Holy Spirit is dealing with a person during a service.

During the invitation I pray that person will give the Lord his heart and break Satan's hold on him. I know the conflict in that person's heart and I know how badly he wants to throw himself down at the altar, at Jesus' feet, and give himself to the Master. But he doesn't, and during the altar call he slips away. Satan has won this battle.

Just suppose, right after the altar call begins, a member of a special team walked over to that person and said something like, "Jim, would you like to give your heart to the Lord right now? Would you like to end the conflict right now? Jim, let's talk to God."

Or suppose a member of a specially trained soul-winning team moved quickly into the area where your young people sit and said, "Hey, let's meet in the fellowship hall [or, *at my house*] for some Cokes and refreshments." There could be a further opportunity to share a testimony or the Word of God with someone with whom the Holy Spirit is already dealing. The possibilities are unlimited.

I am planning to provide something during the regular evening altar call that will help the sinner. Why? Because Satan is speaking to the sinner during the invitation and saying, "If you can just stand here a little longer, you won't have to give yourself to Jesus. You want to be a Christian, but now now. The service will be over in just a minute; hang on a little longer." The second

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breaking point comes right after a strongly evangelistic message, and after the altar has been closed. The pastor, the congregation, and a sometimes triumphant Satan feel that all decisions have been made for this evening. A second chance to break Satan's hold could change this.

"If you must go, then slip out quietly." Is it courtesy to say this, or is it like saying, "If you must go to hell, then go ahead and go quietly"? Instead say, "Those of you who do not come to the altar, please remain in your seats and

meditate upon your relationship with Jesus Christ. If at any time you feel the need to come to the altar during the remaining part of the service, please do. The altar is here so that you may kneel before God."

What a setting to allow the Spirit to continue to work! Don't be surprised if latecomers add to your blessings.

Could you make use of the second breaking point in your next service? Take a long look at your altar call. The victories may be won later than you think.

IN THE STUDY

SERMON OF THE MONTH—

The Message of John the Baptist

By Glynn Thomas*

Scripture: Matthew 3

John the Baptist was the last of the Old Testament prophets and the first of the New. He closed the Old and opened the New. His ministry as seen in Matthew 3 seems to cover the whole truth to be proclaimed in New Testament preaching.

The first verse gives us a suggested outline:

The Period: "In those days."

Those days were days of darkness and dire need. For over 400 years since the days of Malachi there had been no prophet in Israel.

The Preacher: "John the Baptist."

He was God-filled, "filled with the Holy Ghost" (Luke 1:15).

He was God-sent: "There was a man sent from God" (John 1:6).

He was God-used: "Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan" (Matt. 3:5). John possessed what every preacher of the

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gospel needs—the mighty power of the Holy Ghost.

The Place: "In the wilderness of Judaea."

John preached his message in the last place where he would have expected revival. The wilderness speaks of barrenness, drought, famine, yet it was in this place that John was used in revival.

This has been repeated over and over again in the experience of the people of God. It was to Jerusalem, the hardest place at that time, that God sent the mighty outpouring of the Spirit on the Day of Pentecost. Jerusalem was the place where Jesus had been rejected, denied, put to open shame, and crucified without the city wall. But it was to this city that God sent revival. Again in Acts 8 we have recorded a move of the Spirit in the city of Samaria. When Philip entered that city the people were gripped by the sorceries of Simon, an agent of the devil. They were all bewitched and bewildered by this man's evil powers. But Philip, full of the Holy Ghost, preached Christ unto them, and there followed a mighty revival when they all believed. John Wesley was used in the great Methodist revival at the time when Britain was on the verge of a revolution.

John's Ministry—

1. *A new doctrine.* "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2).

This was indeed a new doctrine. In Old Testament days God's people, Israel, were taken up with an earthly kingdom, and at this time they were looking for one who would deliver them from the Roman bondage and restore again the kingdom to Israel. Even after the Resurrection this was foremost in the thoughts of the disciples. "Wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6) But when John the Baptist appeared, he proclaimed the message of a "new kingdom," and his words declared that that Kingdom, the kingdom of Heaven, was at hand. Being the forerunner of Jesus, he knew that the coming of Jesus was the coming of the kingdom of heaven. The truth suggested here is that the kingdom of Heaven is not only a *place* but a *state*. Jesus himself confirmed this when He said, "The kingdom of God is within you." We must have the *state* of heaven before we can be sure of entering

the *place* called heaven. "I go to prepare a place for you."

The condition of preparation John preached was repentance. The doctrine of repentance is the great doctrine emphasized throughout the New Testament. When Jesus began His ministry He said, "Repent ye." Peter's great sermon on the Day of Pentecost emphasized this doctrine, "Repent ye." Paul preached "repentance towards God, and faith in the Lord Jesus Christ." John's preaching of repentance prepared the way for the First Advent. The preaching of the same truth today is to prepare the way for the Second Advent.

2. *A new voice.* "The voice of one crying in the wilderness" (v. 3).

This was not so much the voice of a man but rather the voice of the Holy Ghost through a human channel. John was filled with the Holy Ghost from his birth. The ministry of the New Testament—the Church dispensation—is known as the dispensation of the Holy Spirit. The Church is composed of New Testament believers who have been brought into fellowship with the risen Christ through the operation of God the Holy Ghost. It is He who regenerates, sanctifies, and fills the believer. The believer thus filled becomes the vessel through whom the Holy Spirit can continue His ministry. Through witnessing, preaching, and praying the believer becomes the mouthpiece of the Holy Spirit.

3. *A new discipline.* "Raiment of camel's hair . . . and his meat was locusts and wild honey" (v. 4).

John was indeed to many a strange man. He was strange in his doctrine, in his dress, in his diet. The age in which he lived was one of pleasure-seeking and moneymaking. The priests had left their calling to the ministry and had been caught up with the spirit of materialism. All sought their own, and not the things of God. When John appeared, he immediately portrayed the evidences that must characterize every New Testament believer. He was a man of discipline. He refused to be caught up with the fashion, the feasting, and the God-dishonoring conditions of his time. All who identify themselves with John in their relationship to Christ must know the demands (bear the marks) of a disciplined life.

The present day is a day of gluttony and feasting, but the believer must discipline

himself in his diet, and must be found often fasting rather than feasting. In his dress also he must be different from the world—not oddly and shabbily dressed, but rather, soberly, as becometh a follower of Christ. The doctrine of repentance in these modern days is regarded as old-fashioned and out of step with the times. But Jesus himself said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." This involves decision, denial, dedication, discipline, and devotion.

4. *A new confession.* "Confessing their sins" (v. 6).

The ministry of John the Baptist, anointed with the Holy Ghost, resulted in confession. The work of the Holy Ghost is to "convict of sin." On the Day of Pentecost the Holy Spirit convicted a multitude and 3,000 accepted Christ through the ministry of Peter, and confessed their sins, and were added to the Lord. Since that day the Holy Spirit has continued this work.

5. *A new visitation*

When he saw the Pharisees and Sadducees come to his baptism, he said to them, "O generation of vipers, who hath warned you to flee from the wrath to come?" (v. 7) This was indeed a spiritual awakening among the religious. Before this, John had seen drunkards and harlots—the dregs of society—repenting of sin and being transformed as a result of his message. Now he was amazed at the response of those who thought themselves to be superior to others, who claimed to merit the favor of God by their good works. Only the Holy Spirit could bring about such a change of heart. From the words of John we learn that religion has a sting in it, and a poisonous one at that, because he called these people a generation of vipers, and to prove their sincerity he demanded that they bring forth "fruits meet for repentance."

There is no doubt that in our day the most difficult people to reach with the gospel are those who hold to religious tradition and seem to imagine that self-righteousness is equivalent to the obedience of the command to repent, and believe the gospel." May the Holy Spirit so possess us that through our ministry these people may be brought to realize that the gospel is no message of peace to those who claim heaven by virtue of their own merit. Not until the man humbles himself and says, "God be

merciful to me a sinner," is there any hope of the gates of heaven opening to him.

6. *A new people.* "Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham" (v. 9).

The boast of the Pharisees and Sadducees was that they were children of Abraham and therefore in bondage to no man. This relationship, they claimed, gave them the right of special favor with God. Indeed, the Gentiles were regarded as utterly without hope; they were looked upon as hard, stubborn, unmovable (stones). John now declared that God was able to raise a people unto himself from these stones. Here we have predicted the opening of the door of the gospel to the Gentiles, who were to become God's people through the new covenant—the children of Abraham by faith. God had promised Abraham two seeds, an earthly and an heavenly. The earthly seed would be as "the sand of the sea" in number, while that of the heavenly would be as the "stars of heaven." We can praise God for His grace towards us as His new people.

7. *A new judgment.* "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (v. 10).

The chief desire of God is fruitfulness. Unless we bring forth fruit, we are in danger of being removed from the place of blessing. The same truth is brought out by Jesus in the parable of the vine. He himself declares that He is the True Vine and that the believers, as branches, must bring forth fruit or be cast out as "withered branches." "Judgment must begin at the house of God." Barrenness is a dishonor to God: fruitfulness glorifies God.

8. *A new baptism.* "He shall baptize you with the Holy Ghost, and with fire" (v. 11).

Jesus proclaimed two baptisms, the baptism of water and of fire (the Holy Ghost)—one the earthly sign, the other the heavenly. As regeneration—of which water baptism is the other type—washes away actual transgressions, the baptism of the Holy Ghost—symbolized by fire—purges and melts and burns until all inner dross is removed, so that the soul thus sanctified is

made whiter than snow.

John administered water; Jesus administered fire. This baptism of the Holy Ghost is a baptism necessary if we are to fulfill the ministry as set forth in the New Testament. Any criticism of this baptism is criticism of Christ. Any objection to it is objection to Him. Any opposition to it is opposition to Him. "Have ye received the Holy Ghost since ye believed?"

9. *A new cleansing.* "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (v. 12).

Here again we have the truth emphasized that the baptism with the Holy Ghost leads to cleansing. All the chaff of carnality must be burned up, so that the wheat of a sanctified life might be gathered to the praise of His glory who suffered without the gate, that He might sanctify His own people.

Peter in the house of Cornelius, preaching the nature of this baptism, declared that "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost . . . purifying [or cleansing] their hearts by faith" (Acts 15:8-9). This is a deathblow to the popular notion that the baptism with the Holy Ghost does not eliminate carnality or inbred sin. To say that a man can possess pride, envy, lust, temper, etc., and still be filled with the Holy Spirit is an insult and a dishonor to Him whose work it is to expel the nest of depravity from the human heart. The baptism with the Holy Spirit eliminates carnality, ejects the old man of indwelling sin, expels the seeds of sin's desire, and sanctifies the soul.

10. *A new vision.* "And, lo, the heavens were opened unto him" (v. 16).

Jesus, our precious Lord, came to John and desired to be baptized of him. Up to this time Jesus had lived in obscurity at Nazareth, being subject to His parents. Now the time had come for Him to be revealed to the world as One who had come to do the will of His "Father which is in heaven." In this act of baptism, Jesus was publicly demonstrating His breaking away from the legitimate claims of human relationships. To do the will of God there must be complete surrender of all that we have and are. From this time we find that Jesus never again referred to Mary as His moth-

er. You remember that on one occasion the people came to Him and said, "Behold, thy mother and thy brethren stand without." Jesus said, "Who is my mother? and who are my brethren?" and then went on to explain who are really His relatives. To know the experience of the "opened heavens," we too must be willing to break away from relationships that are "lawful" but, for the sake of doing the will of God, are not "expedient."

11. *A new anointing.* "And he saw the Spirit of God descending like a dove, and lighting upon him" (v. 16).

After the "opened heavens" comes the anointing of the Holy Spirit. This anointing was for the ministry of the Word with power. The first recorded utterance of Jesus was, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel." In the Book of Acts we read, "God anointed Jesus of Nazareth with the Holy Ghost and with power," and He "went about doing good, and healing all that were oppressed of the devil." John the Apostle, in his Epistle, declares that we, as His servants, receive the same anointing (1 John 2:20, 27). Without this holy unction (anointing) our witness is inefficient and ineffective. Note that the Holy Spirit came upon Jesus in the form of a dove—the emblem of innocence and purity; but when He came upon the disciples in the Upper Room, it was with cloven tongues of fire—to purge away the dross of sin and to cleanse the heart. Jesus was the sinless One and needed no purging fires to cleanse. He was the altogether "Holy One."

12. *A new revelation.* "This is my beloved Son, in whom I am well pleased" (v. 17).

With the anointing came the voice of God proclaiming the glorious truth of the deity of Christ. He was, He is, and ever shall be God the Son, the Second Person of the blessed Trinity. In Hebrews 1 we read that "God . . . in time past [spake] unto the fathers by the prophets . . . [but now] in these last days [hath] spoken unto us by his Son." The whole message of the present dispensation is Jesus Christ, the Son of God, crucified, resurrected, ascended, glorified, and coming again.

Thus we see in the third chapter of Matthew the divine program, the New Testament preaching and experience.

GLEANINGS

from the Greek



I Cor. 6:9-20

Homosexuals

Two Greek words at the end of v. 9 seem to refer to much the same thing. The first is *malakos*, translated "effeminate." This adjective, in the plural here, literally means "soft" and was properly used of what is soft to touch. It occurs elsewhere in the New Testament in only two parallel passages (Matt. 11:8; Luke 7:25), where it describes "soft clothing."

But, as Arndt and Gingrich note, it was also used "of persons *soft, effeminate*, especially of *catamites*, men and boys who allow themselves to be misused homosexually." This was a common thing in that day. Deissmann gives a photographic facsimile of a third-century papyrus letter from a wealthy Egyptian to a police official, asking that "Zenobius the effeminate," a musician, be sent to him (LAE, 164).

"Abusers of themselves with mankind" is all one word in Greek, *arsenokoitai* (only here and I Tim. 1:10). It is compounded of *arsen*, "male," and *koite*, "bed," and so means "one who lies with a male as with a female, a sodomite" (Thayer). The same sin is described graphically in Rom. 1:27.

Because these two words evidently refer to the same type of person, they are combined in many modern translations. In the Berkeley Version (NT, 1945) we find simply "partakers in homosexuality." The next year the RSV followed suit with only one word, "homosexuals," but a footnote explains: "Two Greek words are rendered by this expression." The NEB ties these two words in with the previous term and reads: "none who are guilty either of adultery or of homosexual perversion."

In keeping with its policy of representing every Greek word in the English translation, NASB has both "effeminate" and "homosexuals." But today "effeminate" is popularly used to describe a fellow who acts like a "sissy." So it is hardly a correct translation here. The Jerusalem Bible has "catamites, sodomites," but it is doubtful if

either of those terms would convey much to the average reader today. *The New American Bible* represents both terms together by "sodomites." Probably the RSV rendering is as good as any.

In much of modern society in America and Europe, homosexuality is no longer even frowned upon. Several church denominations have officially stated that homosexual relations between consenting adults should no longer be considered a crime. Congregations of homosexuals have sprung up in this country and have even formed themselves into an association like a denomination. Marriages of two men or two women are common. These homosexual "Christians" claim that they should be recognized as God's children just as readily as those who prefer the traditional way of life.

In the face of all this permissiveness we need to realize afresh what God's Word says about this practice. In both the Old Testament and the New it is categorically condemned. Certainly we need to be sympathetic with those who have a psychological problem at this point. But the Scriptures label homosexuality as a sin. Paul states very clearly here that no homosexual will inherit the kingdom of God. The same thing is implied in Rom. 1:27. Sodomy was the sin for which God destroyed ancient Sodom. It threatens the safety of America today.

"Sanctified"

In v. 11, Paul writes: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

The first thing that should be noted is that in all three cases the verb is in the aorist tense, not the present, in the original. The Greek says: "You were washed . . . sanctified . . . justified." One of the worst faults of



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the KJV is its lack of accurate translation of the Greek tenses.

In the second place, it will be observed that "sanctified" occurs between "washed" and "justified." The order of the terms would suggest that the verb *hagiazō* has here its lesser meaning of "set apart to God." Rather obviously all three terms refer to the initial experience of conversion. At that time those to whom Paul is writing had their sins washed away—the compound verb *apolouō* (only here and Acts 22:16) means "wash off" or "wash away"—they were set apart to God, and they were "justified" (made and declared righteous in God's sight).

Corinthian Antinomianism

In v. 12, Paul twice writes: "All things are lawful for me." But it seems clear that he is quoting his critics. So the statement should be put in quotation marks both times (cf. RSV). In each case the apostle gives his answer to the proud claim of those who wanted to do as they pleased. The same goes for the first part of v. 13—"Food for the stomach, and the stomach for food" (literal translation).

It appears that there were those in the church at Corinth who gloried so much in their freedom from the Mosaic law and their liberty in Christ that they had become almost libertines. This is evidently the reason for the apostle's strong castigation of immorality in the preceding verses. He goes on to warn against participation in the pagan worship that involved relations with sacred prostitutes in the Temple (vv. 15-16). He warns them to "flee immorality" (v. 18). Corinth was perhaps the most wicked city of that day, and the Christians needed to be particularly careful.

"Body" and "Spirit"?

Paul concludes his discussion by reminding his readers that they have been "bought with a price" (v. 20), the precious blood of Christ, and so they are to "glorify God in your body." The added words, "and in your spirit, which are God's," are not in any of the oldest and best Greek manuscripts—from the third, fourth, and fifth centuries. Obviously they were inserted in the text by a later scribe with ascetic tendencies.

Gnosticism taught that all matter is evil;

only spirit is good. Therefore the human body is essentially evil. Unfortunately, Gnostic ideas crept into the Early Church, causing an unwholesome emphasis on asceticism. To tone down the strong admonition here to glorify God in our bodies, a copyist added "and in your spirit." (All modern translations correctly end the chapter with "body.")

The teaching of both the Old Testament and the New is that our physical bodies were made by God and so are good. It is how we use them that matters. They can be used for sinful purposes. But they can also be used for holy purposes, and so glorify God.



Trial and Triumph

SCRIPTURE: JAS. 1:1-12 (RSV)

TEXT: "Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him" (v. 12).

The Christian life is one of trial and conflict. His symbol is a cross, not a rocking chair. But the Christian life is also one of comfort and triumph. It has the promise of God's sufficient grace in every circumstance. In the text James brings the cross and crown together, the trial and the triumph.

I. CHRISTIAN LIFE IS TRIAL.

"Blessed is the man who endures trial." He cannot escape it. But he can endure it.

The trial of which James speaks is identified in v. 3—"the testing of your faith." Faith is trust in God which prompts a man to live by the Word of God.

But faith is not the only object of severe testing. James writes of a "crown of life which God has promised to those who love him." He does not say "to those who be-

lieve," but "to those who love." The two are related. We cannot trust one whom we do not love. Love and faith are always under fire together.

How is faith tested?

A. Faith is tested by heresy.

In v. 18, James speaks of the Christian as one who is reborn "by the word of truth." Throughout the Christian's life this "word of truth" is opposed by the words of error. And we are persistently compelled to decide whether we shall be informed and directed by Holy Scripture or by the proud wisdom and subtle philosophies of men.

Especially tested at this point are students in high schools and colleges. Today the Bible is seldom regarded as necessary to education. It is often ignored or ridiculed in classrooms where all that happens to men is explained by a thoroughgoing naturalism.

When the "word of truth" is assailed by contemptuous, scornful men, we must not retreat into cowardly silence. We must be unashamed of Christ's words and dare to live by them in the face of all the doubt and denial in human systems of thought.

B. Faith is tested by tragedy.

In v. 10, James says of the rich man, "Like the flower of the grass he will pass away." He is quoting from Isaiah, and the prophet spoke these words, not just of the rich, but of "all flesh." Human life is frail and tenuous, subject to such tragedies as loss of health, loss of property, loss of income, loss of loved ones, and the threat of the loss of one's own life. In the midst of tragedy one may doubt, and cry from the depth of anguish, "If God is love, and has all power, why does He permit these awful things to happen that shatter our lives and break our hearts?" Faith is called upon to stand in the disasters of life and cry, "Though he slay me, yet will I trust in him."

C. Faith is tested by persecution.

James addresses this letter to "the twelve tribes in the Dispersion." Turning back to Acts 8, we are reminded that intense persecution scattered the Early Church. Men and women were called upon to affirm their faith and serve Jesus Christ at the cost of prison, torture, and death. Throughout its history the Church has been subjected again and again to bitter and violent opposition from God-hating, Bible-rejecting men.

In less dramatic ways some of you are facing the test of persecution. In homes, and schools, and offices, and factories your Christian witness evokes harassment—unrelenting pressure of godless people who seek to destroy your faith.

In how many ways faith is tested! I cannot speak of them all. But you are in the testing situation. You are under the enemy's fire. You know the Christian life is a conflict, a trial.

II. BUT THE CHRISTIAN LIFE IS ALSO TRIUMPH!

"When he has stood the test he will receive the crown of life." The crown exceeds the cross, and it makes every struggle abundantly worthwhile.

A. There is triumph in history—here and now.

I speak of the reward James mentions in v. 4, the completion of Christian character. Testing produces steadfastness, and steadfastness has for its full effect the maturity of character—"that you may be perfect and complete, lacking in nothing."

God permits testing because He wants strong, disciplined, battle-hardened Christians to serve under the banner of His kingdom. Without struggle and endurance we would be soft, flabby, and spiritless, incapable of sharing the burdens of others, unworthy of representing the Christ who could not be intimidated or defeated by the Cross.

There is a joy in the consciousness of growing strength and growing usefulness to God. This is the present reward of steadfast endurance of trial.

B. There is also triumph for eternity.

James calls it "the crown of life." This is a descriptive genitive. The word "life" explains the word "crown." The crown, the reward, of which the apostle writes is life, eternal life as a gift from the God of all grace.

This life is life which sin cannot spoil and death cannot assault. This life is life without privation, suffering, and heartbreak. This life is beyond strife and anguish, beyond burden and grief and hurt. This life is life with God and one another in the sinless, painless, tearless, and deathless order of "the better country." Compared to this life, all the conflict and trial, all the suffering and wounds of our present existence are

just the small dust on the balance!

Of our Christ it is written, "For the joy that was set before him [he] endured the cross, despising the shame, and is set down at the right hand . . . of God." For the joy of everlasting life, for the joy of beholding and serving Him forever, we shall endure the crosses He calls upon us to bear. And we shall not ask for an easy way. We shall not plead for exemption from trial. We shall rather say, "Thy will be done," for He says, "My grace is sufficient for thee."

W. W. McCUMBER

A Sure Election

TEXT: II Pet. 1:10-11

INTRODUCTION: Peter now reaches his first climax and summary. "Wherefore the rather, brethren." Peter and Paul are two NT writers who emphasize "calling" and "election." But note the "diligence" required in the light of the contingent "if" and the resultant "so."

I. WHAT IS A SURE ELECTION?

A. A *calling*

1. The divine vocation awaits man's response.
2. The *calling* must become our *profession*. The calling always precedes the election. A ratification by both parties to the covenant is necessary.
3. Hence, our election depends upon our response to God's calling.

B. A *never falling*

1. "Ye will never stumble" (*Living Bible*). When one is filled with the graces mentioned in vv. 5-8, his feet are sure and his eyes open to avoid any stumbling blocks.
2. It is based on vigilance.
3. It is not a carnal security, but a Christian loyalty.
4. No one will ever be lost who will cooperate with the grace of God. No saint that does his best can ever fail.

II. WHAT MAKES A SURE ELECTION?

A. *Diligence*

1. This is a frequent emphasis with the Apostle Peter. How well he knew what comes where it is lacking!
2. Its meaning:
"Be the more zealous" (RSV).
"Exert yourselves" (NEB).
3. If you would reap, then you must sow.

*It will not rain down things
to eat.*

*If you want bread, then
plant some wheat!*

B. *Doing*

1. "If ye do these things," previously mentioned in vv. 5-8.
2. We must fight our way to heaven.
3. Neglect a beautiful garden for a time, and nature will fail to serve you.

III. WHAT FOLLOWS A SURE ELECTION?

A. A *personal entrance into a blessed destiny*

1. Notice that the word "ministered" here is the passive of the verb in v. 5 which was translated "add" (*epichoregeo*).
2. If through diligence we supply the graces mentioned in vv. 5-8, then we shall be supplied an entrance.

B. An *abundant entrance*

1. Its meaning:
"Richly supplied" (RSV)
"Full and free admission" (NEB)
2. God does not intend that we shall barely squeeze into heaven. Cf. F. M. Lehman's song: "Fifty Miles of Elbow Room."

C. *Membership in "the everlasting kingdom of our Lord and Saviour Jesus Christ"*

1. The realm and reign of our Saviour is eternal (Dan. 7:14, 27; Isa. 9:7).
2. His is the fourfold name.
3. How glorious to be a citizen of that realm!

CONCLUSION: Let us never expect satisfactory results apart from proper means.

Salvation is not an unconditional package parachuted down from heaven to the careless. It has its God-ordained conditions—conditions, which if met, will guarantee success.

Note Moffatt's translation also.

ROSS E. PRICE



By Asa Sparks*

Music

1. *You think you can't have a choir* in your church because it has been tried so many times and failed? Then try a monthly sing-in on Sunday evening. Invite everyone to come and sing just for the joy of it. The group just might want to sing on Sunday morning even.

2. *To vary your Sunday evening music* program ask the audience to sing in unison from time to time.

3. *Select trios and quartets* from the congregation and ask them to stand where they are and sing a verse together.

4. *Have the audience repeat* the text from the pastor's sermon.

5. *Have a "Chorus Sunday Evening"* in which you sing only choruses. Keep your music just as lively as you can.

6. *For one of those hot summer nights* have a favorite hymn festival. Ask the congregation to vote on their favorite hymns, and on that night sing the 10 most popular.

7. *Have you thought* of using the congregation as a choir? Have them sing a special number to the choir occasionally.

8. *Pastor J. V. Morsch of Nashville First Church* suggests the following for church

music programs. Use choir banquets and weekend retreats for spiritual growth. Select songs that focus on our theology and worship. Corporate worship is to bring people to Jesus at any given moment. Use soft taped music before services if you do not have an organist. Fifty percent of D. L. Moody's evangelistic services were made up of music. Have a properly chosen hymn before the sermon.

9. *Scribble Cards* are 3 x 5 cards tucked into the hymnal to provide children a place to write during services. It really saves on hymnal damage.—WINSTON HATCLIFF Shelby, N.C.

10. *Who said music must be on a platform?* The energetic choir director can lead the choir from either the floor or the congregation. Jim Green, one of the successful Nazarene song evangelists, leads from all over the house on occasions when the situation calls for it.

11. *Have you thought about giving* musical awards like school letters for those who participate in the choir and other areas of the music program of the church? Perhaps a special pin can be given to the choir members who have had a high percentage of attendance at practice and performances.

12. *Following are a number of ideas* for church music programs as developed at Chicago First Church during the pastorate of Cecil Ewell:

Sunday morning—The usual traditional procedure was followed with one exception. The church had a center aisle which was used effectively. The choir marched in down the center aisle. Most of the time they began singing a militant-type anthem (usually "A Mighty Fortress") before they began the processional and would sing it as they moved down the aisle.

Sunday evening—A different approach to the usual order of service was followed: congregational singing, prayer, choir package, announcements and offering, varied musical interlude (either congregational singing or a special number—not by the choir, since they marched down during the offering), and then the sermon. The choir package was a main feature of the evening. The order was as follows:

The choir began by singing a theme chorus, then modulated into one of the scripture theme choruses. Then while the

*Pastor, Gastonia, N.C.

organist played softly, one of the choir members read a passage of scripture which set the musical theme for the evening.

They had an average of three songs based on this theme, which was quite varied. The choir always sang at least one—sometimes all. Generally, however, there were several specials sandwiched in for variety. These ran the gamut from solos, through quartets, trumpet duets, to drum solos. They attempted to use and encourage every bit of musical talent in the church, from the children on up. The children's choir provided one musical number a month. If it fit the theme, their number became a part of the package. If not, it was presented between congregational songs at the opening of the service.

. . . Call to the Ministry

(Continued from page 7)

listen to God's voice alone. It also guards against the human tendency of the church to take the place of God rather than to be His representative.

The human methods by which men are brought into the ministry may be as varied as the men, churches, cultures, and customs involved in the Church throughout the world. But at the heart of the process must be the leadership of the Holy Spirit. And to the heart of every minister of the gospel of Jesus Christ must come ultimately the persuasion that God has called him, that God has ordained him, that the Holy Spirit guides him, that he is a prophet for Christ's sake. Then as with Jeremiah there will be in him "as it were a burning fire shut up in my bones, and I am weary with holding it in, and I cannot" (20:9, RSV).

And one must not ignore the exceptions to all observed or established rules. A young college graduate argued that he had not received a call to the ministry, but a local church recognized his spirit and abilities and called him to be its pastor. He finally accepted and is now completing almost 30 years of

fruitful ministry. Another was untutored and uncultured, but he knew God had called him and was willing to labor and study and find a place to serve in keeping with his capabilities. He covered the nation as an evangelist.

Behold what God can do when both men and churches recognize the diverse ways in which He recruits His ministers.

Preparation for Revival

(Continued from page 14)

gelism unattached from gospel preaching has been altogether disappointing."

Preparation in perpetuation culminates in thrilling accomplishment. This is suggested in Mic. 4:6, "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted."

"Her that halteth," the child of hesitations with questions, doubts, fears, and indecisions. She shall be enabled to overcome by resolute decision, the strengthening and upholding of the right hand of divine righteousness, and find a firm and confident step.

"And her that is driven out," the child of exile, the self-banished son or daughter, the outcast by reason of sin, prodigals who have spent the Father's capital in a far country. They shall be home again, for "he gathereth together the outcasts."

There is to come "her that is afflicted, the child of heartaches, handicaps, circumstantial limitations, losses, griefs, and sorrows. Heartaches will be healed, the walls of limiting circumstances broken down, handicaps overcome and used, losses turned to triumphant gains, griefs changed to comfort.

There shall be laughter and joy in heaven. There shall be laughter and happiness in the Church on earth.



ALABASTER BOX OPENING

What Is Your Name?

If we were named according to our giving in the Alabaster box, and our names written across the top of our boxes, what would appear on yours?

Mrs. Grudge
Miss I Forgot
Mr. Tightwad
Mr. Close Budget
Mrs. Think of Self
Miss Cheerful Giver
Miss Missionary Minded
Mr. Share Gladly
Mrs. Willing Heart
Miss Sacrifice

Locate your name above and underline it. Who knows? The Lord may be marking the boxes himself.

—Adapted

• • •

Prayer should be the key of the day and the lock of the night—at night, covering; and at morning, armor.

—FELTHAM

• • •

Before you travel to the moon, be sure to visit that lonely soul next door.

TEN RULES FOR WORSHIP

1. Worship begins as I close the door to my home. On my way, I pray for my church, for the pastor, and for those who worship far and near.

2. Before I enter the house of God, I pause a moment that I may cast off and leave outside all things and thoughts unbecoming to a child of my Heavenly Father—fears, frettings, worldly cares, and resentful thoughts.

3. The moment I enter the door of this sacred house, I cease all conversation.

4. As soon as I am seated, I bow my head in prayer; I pray for others, for myself, for my church.

5. I join in the singing of hymns. I think about the words of the sermon and let them go down to the roots of my soul.

6. As I lay my offering on the plate, I say a prayer of thanks for my money, and I ask God's blessing on its use here and in the uttermost parts of the earth.

7. Throughout the service I think of God—as Power, Peace, Strength, Love. He is all I need for life as it should be.

8. I listen and pray as my pastor preaches from the Word of God. I seek to apply his message to my life.

9. When the service has ended, in Christian friendliness I speak to those whom I know and also to those who are strangers.

10. As I pass through the outer portals, I dedicate my life to walk this week the high road with Christ.

—DON REDMOND

What Is a Leader?

The boss knows how things should be done—but the leader shows how.

The boss leans on his authority—but the leader counts on goodwill.

The boss drives his men—but the leader coaches them.

The boss always says "I"—but the leaders talk in terms of "we."

The boss tends to shout, "Go!"—but the leader tells his men, "Let's go!"

H. GORDON SELFRIDGE

• • •

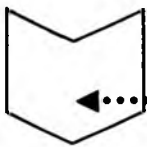
Many a man who would never think of dashing out any morning without his breakfast, his vitamins, and his briefcase, plunges headlong into a perilous day with an unprepared soul. "A little talk with Jesus" readies the body, the mind, and the spirit for whatever comes.

After all, everything began with God. How foolish of us to start anything without Him! Whatever this new day may hold for you, make sure of one thing: "In the beginning God . . ."

—Vance Havner

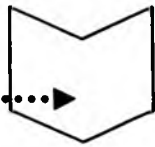
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Don't expect God to put you into a bigger hole until you plug up the one you are in.



HERE AND THERE

AMONG BOOKS



Conducted by the Editor

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

Studies in the Gospel of John

By Horatius Bonar (Zondervan Publishing House, 1972. 110 pp., paper, \$1.95.)

Horatius Bonar is best known for his hymns, which are widely used. This very fact suggests that we would find in his expositions a deeply devotional and somewhat poetic quality. Such is the case. Though first published in 1869, the work has been carefully revised and updated.

Actually, the studies are written in homiletical form, so that they will prove immediately useful for the busy pastor. Some of the outlines are rather striking and all the expositions are rich and satisfying. Such topics as "Truth and Liberty," "The Great Attraction," "Tribulation, Peace, and Victory," and the last one, "The Tender Love of the Risen Christ," are as intriguing as they were a hundred years ago.

Under "Ritualism and the Cross," on John 18:28, the author writes: "Ritualism, or sacerdotalism, or externalism, or traditionalism, are all different forms of self-righteousness, man's self-invented ways of pleasing or appeasing God, or paying for admittance into the kingdom. They are a human apparatus or machinery for performing a certain thing called pardon; they are the means by which the performer of them hopes to win God's favor—perhaps, also man's praise—most certainly, his own esteem." Those are pertinent words for people of all denominations.

One of the most poetical parts of the book is found under "Night with Jesus" (John 6:17). Only a Christian poet could write the beautiful and meaningful description of that lonely night on the Lake of Galilee.

Any preacher would certainly get his money's worth from this book.

RALPH EARLE

John: Life Eternal

By Roy L. Laurin (Moody Press, 1972. 287 pp., cloth, \$4.95.)

This book is exactly what it claims to be, "a devotional commentary" on John's Gospel. The author was well fitted for his task by years of radio and Bible conference work. He has lived intensely with the Bible.

Dr. Laurin writes in homiletical style. For instance, on the Lord's Supper he says that it looks backward to the Cross, upward to heaven, inward to the soul, outward to the community of believers, and forward to Christ's return. The appropriate Scripture reference is given for each of these points (pp. 162-63). Again, on the more abundant life (10:10) he writes that it is more abundant in its love, grace, power, comfort, hope, and joy (pp. 126-27).

There are many epigrammatic, pithy sayings to be found in this book, such as, "Salvation is not the improvement of the old life; it is the impartation of a new life" (p. 95).

This solid volume is packed full of sermon material, already outlined for the busy pastor. He could find resources for an extensive series of sermons on John's Gospel, which would enrich both him and his hearers. It will be especially helpful for those who plan to preach through this Gospel in the opening weeks of 1973 (see "Gleanings from the Greek," starting January, 1973).

RALPH EARLE

John Wesley: Christian Revolutionary

By Mildred B. Wynkoop (Beacon Hill Press of Kansas City, 1970. Paper. \$1.25.)

Recognizing the revolutionary nature of Christianity, and particularly Wesleyan theology, the author presents a strong, understandable case for holiness. Doctrine is presented in an informal way, making the book a good tool for discussion groups within the church.

Preachers' Exchange



WANTED TO BUY—Set of *Works of John Wesley*. Merrill Williams, 603 S. Grant, Olathe, Kans. 66061.

WANTED TO BUY—Old edition of the Scofield Bible in loose-leaf form. Also book by John Matthews written in late twenties on the gift of tongues (exact title unknown). S. E. Nothstine, Rte. 4, Box 405, Florence, S.C. 29501.

CALENDAR DIGEST

SEPTEMBER—

NWMS ALABASTER MONTH

- 3 Cradle Roll Sunday
- 23 Christian Education Week begins

OCTOBER—

PASS-ALONG CONQUEST IMPACT

- 8 Laymen's Sunday
- 9 Canadian Thanksgiving
- 15 Bible College offering Caravan Sunday
- 22 Rally Day

NOVEMBER—

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

COMING next month

● Beware of Confirmed Immaturity

By George Coulter

No God-called minister of the gospel needs to suffer from this malady.

● A Bible-Reading-Preaching Program

By Mark E. Moore

Preaching through a book of the Bible while the congregation read and pondered its message paid rich dividends in this church.

● The Delayed Angel

By T. W. Willingham

A man of prayer discusses delayed answers to prayer.

● Problem People

By Robert E. Maner

Every pastor has some of them. There is a way to help them.



AMONG OURSELVES

September is back to school . . . back to work . . . back to Sunday school . . . and (hopefully) back to God in times of spiritual renewal! Revivals will be the goal, and preparations will be made. Evangelist M. Kimber Moulton has some good suggestions along this line, as an evangelist who has had many years experience in the pastoral ministry (p. 12). A unique idea comes from Rickey Dean Short on the subject of the altar call (p. 35). You will want to read with an open heart and tender spirit what John Price writes about the mistakes that soul winners make (p. 9). O. Joe Olson has some vitally important ideas about getting your message out through your press relations, and the results are more people to hear the evangelistic message (p. 22). Mary Latham offers a suggestion for use of audiovisual media to prepare hearts in the Sunday school class so that evangelistic seed may fall upon good ground (p. 26). The CST course emphasized this month is "Called unto Holiness." Can you think of anything more appropriate during revival season (p. 27)? And by all means we must not neglect the "Care of Converts," as the veteran soul winner E. E. Wordsworth reminds us (p. 11). May it be so. "Come, O Lord, in revival power!"

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