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RICHARD S. TAYLOR
Editor

Contributing Editors

Hardy C. Powers
G. B. Williamson
Samuel Young
Hugh C. Benier
V. H. Lewis
George Coulter

General Superintendents
Church of the Nazarene

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**Pulpit Power Is No Substitute
for Home Ministry**

By V. H. Lewis

I HAD SPENT the morning in my study reading theology and getting my next Sunday's sermons in a partial state of readiness. Now lunch was over; I was prepared to spend the afternoon calling on my people.

After a call or two, I drew up in front of a small, weather-beaten house on a side street in the town. As I knocked on the door, I noticed the loose boards on the porch floor, the need of paint on the outside of the house. Tired steps coming and the opening of the door occupied my interest. A toilworn, tired face looked out at me. "Oh, it's you, Pastor. I have been hoping you would come by this week. Come in."

I seated myself on the faded divan and inquired as to her health and the welfare of the family. She was the only Christian in the family and the only one who was a member of my church. She was making earnest but unfruitful efforts so far to win the children to God, but the sordid influence of a drinking husband was a saboteur of her work.

Her burdens were heavy. She needed someone to talk to. I gave her careful attention as she told of her burdens. As her tired voice came to a halt, I offered some words of encouragement and suggested prayer. We both knelt; she by the wooden chair, I by the divan.

I raised my voice in prayer. Even as I began my petition on her behalf, I could sense the presence of the Lord in the room. He was there lifting her load, giving her strength, encouraging her to be faithful. She wept in release of her heartache and rejoiced in her peace. Her face was radiant as I left. The Lord who loves and cares was her Lord and He ministered to her need.

As I returned to my car, I mused in my heart: I spent the morning in the study with books and homiletics. It had no special touch of divine presence in it. Here I knelt on that bare floor and had just started to pray when the room was filled with divine presence. He spoke to me, "Son, I dwell with the needy, the poor in spirit, the lonely, the burdened. You will find Me there."

Our study is good and we need it, but let us never forget that we walk close to Him when we walk among the heavy-laden, those who need our ministry.

Pastor and evangelist, let us walk where He walks today!

Infidels with Christian Labels

NOT TOO MUCH inquiry is needed to know whether or not this or that big name is hiding a lot of infidelity behind a little piety. Profound thought alone does not make a Christian; there must with it be profound faith. Neither does religiosity make a Christian. Buddhists are pious, but they are not thereby Christian.

And there are a few telltale signs. Authentic Christianity makes no attempt to accommodate itself to the thought patterns of "the modern mind." Every generation has had its "modern mind," which is nothing but the ancient mind of materialistic unbelief. The mind of the twentieth-century man with his naive trust in science no more stumbles at the miraculous and otherworldly elements in Christianity than did the "modern mind" of Paul's day, to whom the preaching of the Cross was foolishness. But to make Christianity palatable to the "modern mind" is to destroy it. To remove the offense is to remove its essence.

These men, therefore, who question the personality of God, the final authority of the Bible, the biblical doctrine of creation, the reality and necessity of special revelation, the miraculous element in Hebrew-Christian history (calling it "myth" or "tradition"), the virgin birth and the uniqueness of Christ as the God-man, the necessity and adequacy of the blood atonement, the literalness of the Resurrection, the power and significance of Pentecost, and the certainty of Christ's second coming, are not true believers in any historically legitimate sense of that term. They are unbelievers. It is not necessary to know their works thoroughly to have sound basis for rejecting them, and to turn one's attention elsewhere. If a single foolproof test is needed as a quick guideline, let it be the issue of naturalism vs. supernaturalism. He who so rethinks and revamps Christianity that in the process he deletes from it the supernatural is essentially an infidel. Why spend much time sorting through the mountain of fool's gold trying to find a few genuine grains ("insights" is the word)?

There are eager young men who try hard (feverishly, in fact) to ride the crest of the latest wave, but in the meanwhile their knowledge of the Bible is both superficial and secondhand. They know Bultmann and Ferré but they don't know Wiley, Pope, or John Wesley. Instead of riding waves, let them find the main channel!

The best cure for the hypnotic spell of the heterodox is a thorough, bedrock, unmistakable baptism with the Holy Spirit.

How Not to Write for the "Nazarene Preacher"

PAUL SAID, "He that desireth the office of a bishop desireth a good thing"; and to that we can add, he that desireth the ministry of writing also desireth a good thing—a very good thing, in fact. But it takes more than desire to become a useful writer, just as it takes more than desire to become a successful pastor.

A course in writing cannot be outlined in one editorial. But most of the voluntary contributors to the *Nazarene Preacher* make at least one of three mistakes; some, sure enough, make all three.

First, they sermonize. They begin with a text, and proceed to enlarge on an outline, which is very preachable but not particularly printable. A sermon is not an article, and an article is not a sermon.

Secondly, they are too wordy and diffuse. They try to cover too much ground, and kill too many birds with one volley of bird shot. They have been ruminating for a long time about the task, the problems, and the faults of preachers, and now that they have finally decided to express themselves they come out with a miniature course in pastoral theology. Everything is touched, from how to preach, to how to call, to how to pray. We can print a few like this, but not many, and we get too many. Why not focus on a single problem, or a facet which is of interest currently to a large segment of ministerial brethren, and write a factual, interesting, supported, illustrated, and helpful article on that?

Thirdly, they are too critical. Sermons and articles which dissect the church and publicize its diseases are a dime a dozen. In many cases there is a bite, a sophisticated sneer, a taint of acid which leaves the reader with a foul taste in his mouth and a sense of despair in his heart. Such articles are not constructive.

A certain amount of self-criticism is essential to health and progress, but too much is debilitating. It is proper that we carry, and sometimes share, a concern for our Zion. But sometimes our concern, when given lopsided publicity, exaggerates the faults without remedying them. Taking things apart without putting them together is fun for amateurs when playing with old cars and clocks. But when the church is at stake, we had better be sure of our skill in assembling before we presume to do much disassembling.

Therefore, don't waste too many words diagnosing our ailments; write out some prescriptions. Show us how to preach better, how to be better men, how to be more successful pastors and evangelists. Show us improved ways of operating a church or promoting revival. We need some underscoring of glaring defects, enough to shock us out of complacency and stir us up. But after we have groveled a bit, get us on our feet; put faith and hope in our hearts, and send us out with a new sense of the glory and romance of the ministry. Don't just label our problems; help us solve them. Don't just name and classify our burdens; help us get under them and carry them. Then your name will be choice perfume in our hearts and we will rise up early to call you blessed.

Don't let your blessings
wean you from their Source!

Our Thanksgiving for Jesus Christ

By Joseph T. Larson*

EVERY MEMBER of the body of Christ has abundant reasons for being thankful for Jesus Christ. Too often we are thankful for mere things, and that has its place; but surely our thanksgiving should be for Jesus Christ—His personality and all His benefits toward His people.

Paul said, "But thanks be unto God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57). "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place" (II Cor. 2:14).

In a Christian paper, many years ago, appeared a picture of an aged man sitting at a table with only a little bread and some tea. But he was saying, "This and Christ too!"

It matters little how poor or how rich a person may be, if he belongs to Christ, there is real occasion for thankfulness to God.

We may be thankful for Christ's earthly ministry in healing the sick, forgiving men's sins, and comforting the sorrowing. We may be thankful for His power in casting out evil spirits, and for the miracles which He performed.

We may be thankful for the compassion and love that He had and still has for all mankind. His love embraces all, reaching to the lowest depths of fallen man, raising sinners in their salvation to the highest heights of glory.

We should be thankful for His per-

*Evangelist, Denver, Colorado.

fect atonement for the sins of all mankind, being beneficial to those who accept Him as a personal Saviour. No one else ever died more victoriously and vicariously. He was our Substitute, dying in our behalf.

We should be thankful to Christ for His grace, mercy, and kindnesses, so freely given because of His atoning death upon the Cross. "Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God" (II Cor. 9:11).

We should be thankful for the victory He wrought in His bodily resurrection, thereby guaranteeing for every Christian a bodily resurrection and immortality.

We should be thankful to Christ for a friendship that is enduring, a fellowship that is abiding, and for an assurance that is steadfast within our hearts.

We should be thankful to Christ for sending the Holy Spirit to become our Sanctifier, Teacher, Guide, and Comforter throughout the years of our Christian pilgrimage, until we see Him face to face.

We should be thankful to Christ for His effectual prayers and intercessions in behalf of His people. "He ever liveth to make intercession for them" (Heb. 7:25). His high priestly prayer in John, the seventeenth chapter, is still being answered. It has had a wide sphere of all-inclusiveness for all true believers.

We should be thankful to Christ for His headship and lordship over all members of His body, the Church.

He is concerned about each one, bringing to every child of God the blessings of His presence as well as many things which accompany salvation (Heb. 6:9).

We should be thankful to Christ for all material benefits He gives to us; although these are only temporary, they are yet very necessary. He is concerned about our training, our faith, our safety morally and spiritually, as He gives to us a supply of strength and daily sustenance.

If all the patients in our six thousand hospitals in the United States could express themselves, there would be much occasion for thanksgiving to Christ. For He has given doctors and nurses both knowledge and wisdom to properly care for patients, saving them from much pain and even death. Godly ministers and chaplains also minister to these millions. Gospel papers are given freely by many Christians to comfort patients, leading them to salvation. For all these things we need to be thankful to Christ.

And yet some persons grumble and complain; they are not thankful to God or Jesus Christ. One of the signs of the latter days is "unthankfulness" (II Tim. 3:2; Rom. 1:21). Sincere thankfulness must come from hearts in tune with God and inspired by the Holy Spirit. Such thanksgiving to God is like a sweet odor of incense before God.

The late Dr. James M. Gray, of Moody Bible Institute, Chicago, once said, "I knew Dr. A. J. Gordon of Boston. He nearly always thanked God and praised the Lord, not asking for very much. But whenever he did ask God for something he invariably received it."

The writer has seen persons so thankful to others for favors that they have shed tears of thankfulness. How many tears of thankfulness have we shed before God and His Son?

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20).

Scientists and Religion

Albert Winchester, biologist: *A deeper and firmer belief in God can be the only result of a better insight into truth.*

Edwin Conklin, biologist: *The probability of life originating from accident is comparable to the probability of the unabridged dictionary resulting from an explosion in a printing shop.*

Lise Meitner, atomic physicist: *Only a higher power than man can control the power of atomic energy.*

Pascal: *The main object of the Gospel is to establish two principles, the corruption of nature, and the redemption by Jesus Christ.*

Kepler, astronomer: *I give myself over to rapture. I tremble; my blood leaps. God has waited 6,000 years for a looker-on to His work. His wisdom is infinite; that of which we are ignorant is contained in Him, as well as the little we know.*

Albert Einstein, theoretical physicist: *The man who regards his own life and that of his fellow creatures as meaningless is not merely unfortunate but almost disqualified for life.*

Submitted by J. C. MITCHELL

The viewpoint of
a great Christian leader
on the modern "charismata" movement

The Holy Spirit and the Gift of Tongues*

By E. Stanley Jones

ONE OF THE GREATEST NEEDS, if not the greatest need, is a rediscovery of the Holy Spirit. Without the Holy Spirit the Christian faith is a counsel of perfection. With Him anything is possible. A Holy Spiritless Christianity is a vast whipping-up of the will, a tense striving, an exhausting struggle to be good and to do one's duty. With the Holy Spirit there is an effortless adequacy, a sure touch on everything. With Him everything in Christianity becomes possible and not only possible but actual. The Holy Spirit is the applied edge of redemption.

The modern hunger on the part of earnest Christians to break through the formalism, the barren intellectualism, the half-wayness of modern Christianity of the Acts is a hopeful sign. We rejoice in this hunger and its result in changed lives.

But it is disconcerting that this rediscovery of the Holy Spirit is in many places being linked up with the gift of tongues. You have the Holy Spirit if you have the gift of tongues and you haven't Him if you haven't that gift. It is not always stated that boldly, but it is implied.

To bind up the possession of the Holy Spirit with the possession of the gift of tongues is, to my mind, perhaps the greatest spiritual disaster that has struck this confused and groping age. For nothing would

queer the gift of the Holy Spirit more quickly to the thoughtful mind of this age than to reduce the Holy Spirit to unintelligibility. For the gift of tongues is unintelligible utterance—unintelligible to the speaker and to the hearers, except as it be interpreted by the gift of interpretation in someone else. This differentiates it from the tongues used at Pentecost. There "every man heard in his own language the wonderful works of God." This type of tongues was immediately available to every man who heard—it was in his own language and it needed no interpreter. And it was not stray sentences which they heard in their own languages—it was a whole discourse and was so plain and available that at the end people accepted it and were converted. This type of tongues has apparently not reappeared in its modern expression. People have come to India hoping to be able to evangelize the people of India without learning the language and without using an ordinary interpreter. The wreckage of those hopes is strewn across India. It simply hasn't happened. If you speak the Gospel to India, you learn the language or use an interpreter. The Pentecost type of tongues is not available.

Then what was the point in the Pentecost type of tongues? Was it not this: People were gathered from all that ancient world on this festival from Europe, Asia, Africa. A new

movement of redemption was being launched. Would it be a Jewish phenomenon, so that if you accepted it you would become a Jew, with the Jewish language and Jewish culture? No, that Jewish mold was broken. "Every man heard in his own language the wonderful works of God" (Acts 2:6-8). God was going to use all languages and all cultures to express this New Life. Here the Gospel was emancipated from Jewish national narrowness and universalized. The mold was broken. This was a special miracle for a special occasion and for a special purpose—universalization. This happened in Jerusalem, the center of Jewish exclusiveness; it also happened at the house of Cornelius, a Roman Gentile in Caesarea; and it happened in Ephesus, the center of Greek and pagan culture in Asia Minor. So at the heart of Jewish culture in Jerusalem, at the heart of Roman culture in Caesarea, and at the heart of Greek and pagan culture in Ephesus the gift of tongues was connected with the gift of the Holy Spirit (Acts 10:46; 19:6). This was a strategically imparted gift to break the narrow local conceptions and universalize the Gospel. Just as "Jesus of Nazareth, the King of the Jews" was written in Roman, Greek, and Hebrew on the Cross, to let all nations and tongues know He is King, so in these three centers of culture the Gospel spoke directly in their language. In Caesarea it says they spoke "in tongues extolling God." It was not an unknown tongue; the people knew they were "extolling God." And at Ephesus they spoke "in tongues and prophesied"—and prophecy was not foretelling events, but forthtelling the Good News, the people understood.

This set the Pentecost type of tongues as something apart and different—a special miracle for a special purpose. The only other place "tongues" is mentioned in the New

Testament is at Corinth. Here appeared another type of tongues—an unknown tongue, unknown to the speaker and unknown to the listeners, except someone arose who could interpret.

Incidentally the discussion of tongues contained in the twelfth, thirteenth, and fourteenth chapters of I Corinthians is the only mention of tongues in the whole of the Epistles of Paul, John, Peter, and all the rest of the Epistles. And it was raised in these three chapters only because it was causing division and confusion. In all the theological writings of the apostles it is mentioned only once. If it has the importance now being given to it in certain quarters, why was it not mentioned more than this once? They mention "love, joy, and peace" again and again and again—the gift of tongues once.

If the answer is given that Jesus mentioned it in the passage in Mark 16:17: "And these signs will accompany those who believe: in my name, they will cast out demons; they will speak in new tongues; they will pick up serpents, and if they drink any deadly thing it will not hurt them; they will lay hands on the sick, and they will recover," then the answer is as follows:

All the recent versions say that the Gospel of Mark was broken off and lost from verse 8 on and that a number of second-century attempts were made to fill out this lost portion. Among these attempts the above verse appears. It is the kind of verse man, unaided by inspiration, would insert. For every single one of these "signs" is a semi-magical quality—not one of them a moral quality: cast out devils, speak in new tongues, pick up serpents, drink any deadly thing, and lay hands on the sick. If these had been the "signs" of believing Christians, then Christianity would

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have died as a wonder cult. Only two of these signs were found in Jesus: He cast out devils and laid hands on the sick. The other three: speaking in tongues, picking up serpents, and drinking deadly poisons, were not found in Him. What kind of list of "signs" is this when only two would apply to Jesus and three would not?

Alongside of that list of "signs" of a Christian put this verse: "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 5:22, RSV). Every one of them is a moral quality. Which of the two lists shows signs of authentic divine inspiration? The Christian conscience will unhesitatingly say that the list beginning with "love" and ending in "self-control" is the divinely inspired list. And every single one of them would apply to Jesus. He embodied them all.

This raises this question: Did Jesus have the Holy Spirit? The answer is Yes. Did He speak in tongues? The answer is No. Would it add anything to Him to have Him speak in tongues? I want Him just as He is! Then if Jesus had the Holy Spirit and did not speak in tongues, I want to be like Him, so I can have the Holy Spirit and not speak in tongues. Suppose you embodied these nine fruits of the Spirit, what kind of character would you be? The best type. Suppose you embodied the five signs of Mark 16:17, what kind of character would you be? A religious showman type—picking up serpents to show they wouldn't bite you and drinking deadly poison to prove it wouldn't hurt you. And why take one sign—speaking in new tongues—and leave out picking up serpents and drinking deadly things? Why not all five of the signs? It would kill it!

Millions have been filled with the Spirit and never speak in tongues.

And moreover, this must be said: only where it is taught that tongues accompanies the coming of the Holy Spirit does this phenomenon occur. I have been in revivals where a whole college was converted, every single student, and people coming in from the surrounding countryside would be stricken by the power of the Holy Spirit before they entered the auditorium, stricken as they entered the campus, and converted. And yet no one spoke in tongues. Why? It wasn't taught. It was taught that the signs that accompanied the coming of the Holy Spirit were "love, joy, peace," etc., resulting in changed character.

In these modern manifestations of speaking in tongues it is not only taught—it is often induced. A group will gather around the seeker and lay their hands on his head and the seeker is sometimes urged to use some foreign words he may know to start the flow. Or he is instructed to hold his jaw loose and to let his tongue be limp. Or he is asked to repeat the name of Jesus over and over and then urged to go faster and faster until he goes so fast that he begins to stammer. "Now," he is told, "you are getting it. For the Scripture says: 'I will speak to them with men of stammering lips.'"

No wonder then the use of tongues has always been divisive. It will divide any group into which it is introduced. In the great Uganda Africa revival, Dr. Church, a medical missionary, was the moving spirit, greatly used of God. Thousands were converted, whole villages and sections transformed. Dr. Church went off to another group which spoke in tongues, came back and began to speak in tongues in the Uganda revival. The African leaders took him aside and said, "This has made you proud. You will divide the people

over this." He saw they were right. He gave up the speaking in tongues and gave himself to the main business of creating changed people, and the revival went on with power and unity.

For our pattern of the Spirit-filled person is Jesus. We would be filled with the Spirit and be made like Him. He is the center of our unity and our pattern of the Spirit-filled life.

How the pastor can help
in the treatment of the mentally ill.

The Minister's Role in Psychiatry

By Jerry McCant*

THE NUMBER OF PEOPLE suffering with emotional problems is increasing. This means that the minister must be prepared to minister to the emotionally ill as well as the physically ill. The purpose of this paper is to determine the basic knowledge needed for the minister to visit the psychiatric division of a hospital.

The information was acquired through three years of experience in the psychiatric division at Vanderbilt Hospital, Nashville, Tennessee, and through questionnaires sent to the psychiatrists and the psychiatric nurses. After the paper was written, it was read and approved by members of the professional staff of the University hospital.

Does the minister have a role in psychiatry? The answer was a strong, unanimous "Yes!" He has a role to play that no one else can play. Since 48 percent of the people with

severe emotional problems first consult with a minister, the role of the minister is a must. Patients often have guilt feelings and other spiritual needs that only a qualified minister can help them with. The psychiatrist cannot give spiritual guidance.

However, psychiatrists and nurses are quick to point out that only "trained" ministers can play their part. No minister should attempt to work with a patient until he has at least had a course in pastoral counseling. It is better if he can work under a qualified hospital chaplain or work on the psychiatric ward himself.

What role should the minister play? His work should always be as a member of the team. The minister should never feel his work is independent of the hospital staff. Get acquainted with the nursing staff and the attending physician, if possible. They will be pleased by your interest and will guide you in working with the particular patient so that your ministry will be beneficial.

*Student, Nazarene Theological Seminary; graduate of Trevecca Nazarene College.

The minister is a representative of God. Play that part! Don't ever try to "play psychiatrist"!

How the minister plays his part. Be a good listener. You do not need to feel obligated to give a lot of advice on "how to get well." Stress the love and forgiveness of God; do not emphasize hell and the negative side of religion. There is a place for this, but the place is not in a psychiatric ward. Give the patient the feeling of acceptance; encourage and reassure. Use religious materials only after you have consulted the charge nurse and asked what the doctor's orders are in this regard.

It may be hard for the minister to realize, but there are times when it is not appropriate to use the Bible or other devotional materials with the mentally ill. An example might clarify this point. A patient once said to me, "I'm manure!" She added, "I found it in the Bible." Other patients sometimes feel they are God, or the mother of Jesus. The minister must also realize there are those who are superficially pleasant with him, but underneath they are very antagonistic and hostile. To such a person, these materials would not prove helpful at the time.

What kind of information should the minister report to the staff? There are things patients will reveal to a minister that he would never reveal to other members of the team. The expression of any fears (real or imagined) should be reported as the minister leaves the ward. A paranoid patient might confide to his minister, "Everyone is against me." The minister may learn of family conflict when the patient suddenly blurts out, "I hate my wife!" It may only be in the presence of the minister that a patient could express delusions as, "I'm God," or, "I'm Napoleon." If he

has strong feelings for or against religion, it should be honestly reported. A mentally ill person (though a devout Christian) may feel that God is to blame that he is ill. He may openly accuse God of being "mean." Report the patient's reaction to your visit. Any direct or indirect statements that seem to be suicidal should be reported to the staff. A majority of those who take their lives have threatened suicide before killing themselves. This material could prove of great value in the patient's therapy.

When should the minister visit? Visit only after you have consulted the charge nurse and you understand the doctor's orders. Wait until the patient is not so confused. Plan your visits so they do not interfere with meals, medications, or treatments.

How long should the minister's visit last? This varies with the individual patient. Make it a practice to be brief. Do not tire the patient by staying too long. Visit frequently but for only a few minutes.

How shall the minister greet the patient? Greet him as you would if he visited your church on Sunday morning. Be friendly and casual. Don't be "standoffish" or cold in your approach. This may communicate to the patient your feelings about his illness. Know his name before you go into his room, and call his name when you greet him. Do not be too jovial or too sedate. The patient may not feel jovial, and the fact that you can and are may make him angry and antagonistic toward you. Over-seriousness may make him feel depressed. Be natural; don't allow yourself to seem superficial. Patients are sensitive and can detect your feelings. Avoid saying, "How are you?" This may cause him to reflect on how he feels. He needs to be diverted from

himself. Interest in other things is helpful in the patient's getting well.

Should the minister compliment the patient's improvement in appearance? Compliments are not treatment and can be highly dangerous. If compliments are given, be realistic. If a female patient hasn't combed her hair for weeks, and has on a dress she has worn since she came in, it would do little good to tell her how nice she looks! Do not compliment a depressed patient. If a person says, "I look perfectly terrible," he probably means it and may think you are being sarcastic when you say he looks nice. Never openly contradict his statement. Telling a patient how much better he looks may have the effect of causing him to reflect on how terrible he must have looked while he was in a state of confusion. To be safe, avoid compliments.

How can he best help the patient and his family? The best help he can give is to offer understanding and reassurance. Always be careful to be realistic in your reassurance. No one can predict how long hospitalization will last and there is no guarantee of a cure. When the patient or family asks, "How long will it take?" be honest and say, "No one can really answer that question." If the family asks, "Will he get well?" you may reassure them with, "Others have gotten well; I'm sure he is in capable hands and will receive good care." There is still a stigma attached to mental illness. Show the patient understanding and acceptance. Avoid entirely the term "crazy."

How will the minister refer a disturbed counselee to a psychiatrist? This depends on the circumstances. If the patient is acutely disturbed, emergency measures must be used. That is, if he leaves your office threatening to kill his neighbor, wife, or employer, you should alert some capable person who can give professional assistance. For the less disturbed counselee, try to help him to see the necessity of seeking professional help. You might give him a list of psychiatrists and mental health clinics in your area. Be familiar with psychiatric facilities and pass this information to the patient and his family. If he wants you to, you could go with him for his first visit. If you cannot talk with the disturbed person, try to help the family see the need of getting help for him.

At any rate, do not try to help a person with a problem that is beyond your training. It is no credit to a minister to have a counselee leave his office to go out and commit suicide! Prepare yourself by getting all the training in this area that you can. Have plenty of select books on counseling and avail yourself of all opportunities to learn more about the treatment of mental illness. Do what you can, then turn the reins over to more qualified hands. Be a good team member. Ministers have a role to play, but they can play their part only when they are prepared. Prepare yourself and conduct yourself so the staff and patient will appreciate your work. The informed minister can help instead of hindering the work with the mentally ill.

"My religion does not influence other people toward God unless I have enough victory in my own soul to be above my problems."

L. T. Corlett

Guideposts to a More Effective Ministry

By Raymond C. Kratzer*

No. 10. Anointed Hearts

THE ULTIMATE SUCCESS of the minister depends upon the touch of God upon his heart and life. Without it his work lacks color and depth, and the effect will be only temporary at the best. It's "not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). Exegetical correctness, oratorical finesse, and logical persuasion will fall short of convincing people of their spiritual needs unless the heart of the preacher is anointed by the Holy Spirit. With this touch from above, every device of persuasion will be enhanced and made effective. In fact a mediocre presentation of the gospel from an anointed heart will have more far-reaching effects than one can imagine and will baffle the devotee who worships only at the altar of perfection.

I can recall preaching a sermon which I had deemed rather second-rate in content, but suddenly while it was being delivered my heart began to glow with a divine warmth and the people were blessed, sinners were touched, and the atmosphere was charged with the presence of God. I have searched the notes of that message for the clue to its success, but have been unsuccessful in finding the formula within the framework of its outline or content. Rather it was that unmerited, unexplainable, inward Presence that put the glow in it.

*Superintendent, Northwest District.

As ministers of the Word of God, we must ever seek to have the "anointing" upon all of our messages. And only as we seek on purpose in the place of prayer for God's rewarding presence will we be honored by this blessed experience. It will take time and energy to wrestle as Jacob did and refuse to let God go until He blesses you. But it is imperative if we move a world toward God. The great pipe organ is but a cold replica of man's ingenuity until the force of air and electricity enlivens its mechanism. Likewise, our preaching will be dead and cold unless it is touched by the moving of the Spirit of God. God has designed our emotions to be outlets and avenues through which He may work to the best advantage in guiding us. And unless the minister is moved through his emotions, he will fail to move his people toward God and toward their better selves.

If the emotion of "love" is touched of God, you will love God with all of your heart, soul, mind, and strength—and your neighbor as yourself. His love will overwhelm you until it will affect your people. Likewise, this love of God, shed abroad in your heart by the Holy Ghost, will reach out to protect your people and to save the lost from hell. When Jesus was called to the grave of Lazarus, the account says that "Jesus wept." When you look into the original of this short statement, you will discover that His whole body shook with sobs and lamentation. Was this

display of emotion only because Lazarus had died? Surely not; for Jesus knew that in just a few moments he would come forth from the grave to the joy of his sisters and friends. But Jesus was overwhelmed at the product of sin and the long, useless trail of woe, suffering, and death that it had sired in the Garden of Eden.

John Wesley discovered that "a tremendous assault upon the emotions" was a significant preparation to aiding people in finding Christ. W. A. Sargant, physician in psychological medicine at a well-known London teaching hospital, adds his own comment to Wesley's discovery: "All evidence goes to show that there can be no new Protestant revival while the policy continues of appealing mainly to adult intelligence and reason, and until Church leaders consent to take more advantage of the normal person's emotional mechanism, for disrupting old behaviour patterns and implanting new" (p. 43, *Apostle Extraordinary*, by Reginald E. O. White).

Let us preach with such conviction that people will feel the shame of their sins and the awfulness of eternal retribution. Let us pray that God's Holy Spirit will move their emotional nature to the breaking point—the point of breaking with their sins and the old life. Dr. Vanderpool gave to a group of preachers this tried and proven method of preaching that achieves results. He said, "First, fill their minds; second, stir their emotions; and third, drive them to a decision."

The complacency of our day in terms of eternal verities is frightening. The soft life of so many people with material satisfactions everywhere has dulled their sensitivity toward the importance of salvation. But people are just as lost without knowing it as if they were completely aware of their condition. If they are

not moved by the desperate plight they are in, we should become more stirred than ever in order to awaken them. We should pray until our souls are bathed in the presence of God, until our hearts are moved with the same compassion that produced Calvary. We need more tears in our religion, more tears in our preaching born of the knowledge and realization that people are lost. It was said of Jesus that "he was moved with compassion." Ministers with "anointed hearts" will feel a kinship with the Master.

I am confident, likewise, that the minister with an anointed heart will be led of the Spirit in his attitudes, his actions, and his activities. The "still small voice" of the Lord is still speaking. But too often it is drowned out by the din of our own thoughts and ideas. David said, "Be still, and know . . ." And it takes time to catch the signals from the Lord to know just which way to go at times. Satan has a way of pushing us, but God leads us. A good rule of thumb in this regard is that when you feel too pushed toward something you had better hold up and wait. If it is good, it is worth waiting for; and it will not be injured because of the waiting process if God is in it. Many problems will resolve themselves through the mysterious aid of the Spirit if an anointed-hearted preacher will only let go and let God have His way.

David said in Ps. 39:3, "My heart was hot within me, while I was musing the fire burned: then spake I with my tongue." As ministers of the Bread of Life, we need anointed hearts and lips. Our day is too far spent and what we do we must do quickly. Souls are lost and many could be saved, if they could receive the impact of divine love upon their hearts. An anointed ministry is the key to this impact.

A Plea for Sanctified Board Members

By B. T. Taylor*

WHEN OUR *Manual* states, "We direct our local churches in selecting their church officers to elect only such as are clearly in the experience of entire sanctification" (Chapter IV, Paragraph 39), it does so with good scriptural authority, for in speaking to the Early Church the apostles also directed, "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:3). And in case anyone wants to know, there are valid reasons for such admonitions.

1. Anything, especially a church, will be known by its most prominent characteristic. When a holiness church is being directed by those who do not profess the experience of holiness, it will not be long before that church ceases to be a holiness church in everything but name.

2. Those elected to a church board are in a responsible position and are faced with some big decisions concerning pastoral leadership, temporal progress, and spiritual planning. How

then can an unsanctified person make such momentous decisions without selfish, and oftentimes carnal, motives, opinions, feelings, etc., becoming involved? In other words, why should the tenure of a pastor, the planning of the church, and other important issues, be subject to the whims and ideas of one who is not in the best state of grace? A spiritual work demands a spiritual leadership—that's why the admonition is so necessary.

3. Those elected to a church board are to be examples of the church and to the church. The experience of entire sanctification is best evidenced by a godly walk, consistent conduct, loyalty to the program of the church, concern with the spiritual welfare of others, faithfulness in attendance upon the services, and cooperation for the building of the church and the Kingdom. There is something absurd and illogical about having those who are not in full agreement with the doctrines and standards, nor in harmony with the objectives and program, and not enjoying the experience upon which our church was built, trying to direct the affairs of that church. Yet such men not only will accept, but sometimes seek, the office.

*Superintendent, Ontario District.

Mother to young minister:

"Son, remember that the secret of being a blessing is not overstraining but overflowing."

THE THEOLOGIAN'S CORNER

Conducted by the Editor

More on the Theology of Prayer

Question. What does it mean to "pray through"?

Answer. Briefly we can say that a situation has been "prayed through" when the burden has been lifted, and we are given by the Holy Spirit an unmistakable assurance that God has undertaken, or will undertake, decisively, supernaturally, and adequately. We are then able to go about our business with perfect peace of mind.

Praying through is much more than simply praying. It is possible to do a lot of random praying without arriving anywhere or reaching any specific objectives. The praying of some preachers is like the biting of some dogs: they do a lot of nibbling but never really take hold.

But is this so-called "praying through" merely a psychological phenomenon, an emotional release which has been achieved by a period of intense concentration and tension? Is the easing of the burden and the assurance which we obtain all that has been accomplished? Or is the "assurance" the divine signal that something has been accomplished *out there* which would not have been brought to pass otherwise? Obviously this is the crux of the theology of prayer.

Sometimes, of course, the subjective element is the most important, as in those cases when the "praying

through" consists of arriving at a solution, or a clear sense of guidance, upon which we can proceed to act. But at other times the problem cannot be touched by anything we can do. It is too far away, or concerns too many other people, or matters beyond our sphere. Then it is the supernatural or nothing. It is then not what we are led to do, but what God does, that is decisive. In such cases the subjective elements of release and assurance experienced by the prayerer are the least important; what really happens is a release of divine power *out there*. A spiritual battle has been fought and won, which concerns not ourselves primarily, but the Kingdom—situations, obstacles, needs, people.

This concept of "praying through" bristles with theological difficulties. Perhaps this is because "now we see through a glass darkly" (I Cor. 13:12). Fortunately, many of the saints who have brought mighty things to pass through prayer didn't even see the difficulties, or if they did, they refused to be sidetracked; they just went right on praying things through. And really there is no better cure for the plague of secret skepticism than to pigeonhole the doubts long enough to set one's self to praying a specific matter through. Then when the assurance comes and we thereafter see God work, we can go back to the pigeonhole, and we will find that,

though the theological difficulties are still present, the doubts have vanished.

Actually one's basic faith in the achieving power of prayer is linked with one's basic faith in the Bible. Skepticism in one probably reflects a hidden skepticism in the other. For there can be no doubt that the Bible teaches a power in prayer that is objective and decisive, in the sense that it affects invisible, spiritual forces, both divine and demonic. The Bible makes no attempt to give a rationale of this, any more than it attempts to prove the existence of God. It just makes such affirmations as, "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16b), and then overflows from Genesis to Revelation with concrete examples.

Some of the difficulties begin to dissolve, or at least seem less formidable, when we take both literally and seriously such passages as Eph. 6:12: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

The Holy War was not simply a figment of Bunyan's imagination but is going on right now in terrible reality. And evidently God in His sovereignty has ordained that His saints

shall play their most decisive part in this war on their knees. Prayer is one of the weapons which are "not carnal," but spiritual. Prayer is the Church's "secret weapon." The trouble is it is too secret. Satan has no fear of unused weapons.

All this forces upon us the conclusion that many battles for souls and Kingdom interests which have been lost might have been won if someone had taken the trouble to pray them through. No true revival ever occurs except as some person or persons pray it through first. To pray some things through requires a few minutes; others, hours; others, days and weeks; occasionally there is a situation that will yield only to years of intercessory prayer. Every time a prayer victory has been won the real work of the Kingdom has been done. Everything else either moves to this crucial control room or flows out from it.

Could it be that this is why some of us aren't accomplishing more? Do we know how to be experts in culture, pulpit pyrotechnics, manipulation and maneuvering, finances, committee work, wheel oiling and turning, but do not know how to pray through? Then we are beating the air. We may be cutting a wide swath and apparently making a great showing, but eternitywise we are beating the air nevertheless.

"God showed me as a young preacher what I could become. And I went to work."

—"Uncle" Bud Robinson to Joseph Bierce, on his last trip east.

THE Pastor's SUPPLEMENT

Compiled by The General Stewardship Committee, Dean Wessels, Secretary
Pearl Cole, Office Editor

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BOARD OF PENSIONS

DID YOU KNOW?

That the Church of the Nazarene now offers to its ministers and lay employees (of the church and church organizations) a government-approved retirement program?

THIS PROGRAM . . .

Was announced to all pastors in October, 1963, and became effective November 1, 1963.

OUTSTANDING FEATURES ARE:

1. Participants may join at any time.
2. Plan provides retirement income.
3. Income is tax-sheltered.
4. Every church and church-sponsored organization is covered.
5. There are liberal interest rates and dividends.

IT ALL ADDS UP TO THIS:

Tax-sheltered feature +
Liberal interest rates and dividends +
Fact that your Board of Pensions pays all administrative cost =

Best Available Plan for Nazarene Ministers and Lay Employees

For information on how you can enter this plan

Write to:

Dean Wessels, Executive Secretary
Board of Pensions
6401 The Paseo
Kansas City, Missouri 64131

Department of CHURCH SCHOOLS



PLAN NOW

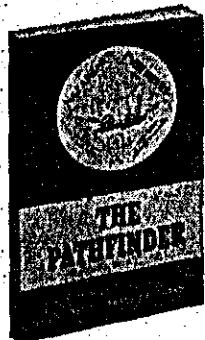
for
Christian Family Life
Sunday
January 3, 1965

What to Do:

1. Preach a message geared to the need for Christian families.
2. Have a commitment service in which the families receive the packets and pledge to do two things:
 - Maintain or establish regular family altars.
 - Make an effort to win one other family to the Lord and the church during the year.

9)

New Pupils' Manuals for Junior Caravan Program



NOW AVAILABLE!

\$1.00 each

Order a copy

TODAY

Nazarene Publishing House
Box 527
Kansas City, Missouri 64141



Department of CHURCH SCHOOLS

PLAN AND GO—CHURCH SCHOOLS CONVENTION

Get your workers into the convention nearest you:

1964		1965	
Conway, Arkansas	November 13	Fort Worth, Texas	February 15-16
Houston, Texas	November 18	Lubbock, Texas	February 18-19
Beaumont, Texas	November 18	McAllen, Texas	February 22
North Little Rock, Ark.	November 20	San Antonio, Texas	February 24
Bethany, Oklahoma	November 23-24	Dallas, Texas	February 26
Temple City, California	March 22	Whittier, California	March 18-19
Ventura, California	March 24		
Phoenix, Arizona	March 28		
El Paso, Texas	April 21		
Albuquerque, New Mexico	April 23		
Denver, Colorado	April 26-27		
Kelso, Washington	September 13-14		
Eugene, Oregon	September 16-17		
Nampa, Idaho	September 20-21		
Vancouver, B.C.	October 15-16		
Yakima, Washington	October 18		
Spokane, Washington	October 20		
Walla Walla, Washington	October 22		

One Christian Service Training credit can be earned during the convention.



Photo by H. Armstrong Roberts

Pastor, have you reorganized your Cradle Roll under the new plan authorized by the General Assembly? It's as easy as A B C.



The Cradle Roll is now a separate department of the Sunday school instead of a division of the Nursery Department. It is a home ministry to parents, and children under four, who DO NOT attend Sunday school.



Members of the Cradle Roll are these children from birth to four who do not attend Sunday school and who have been enrolled by a Cradle Roll supervisor of worker.



When these young children are brought to Sunday school with a reasonable degree of regularity, they are transferred to the Nursery Department rolls.

GOAL: Cradle Roll membership equal to 10 percent of total Sunday school enrollment

For further information write Cradle Roll Division, Department of Church Schools, 6401 The Paseo, Kansas City, Missouri 64131. Ask for the leaflet, *Reaching Homes Through the Cradle Roll*.

"SUNDAY SCHOOL—THE GROWING EDGE"

A new training text for the denomination-wide study in

February and March

A study of God's mission to redeem lost men and how every Nazarene should be involved through the Sunday school. Preparing our people to:

"March to a Million"

Department of MINISTERIAL BENEVOLENCE



**NOW
IS THE
TIME**

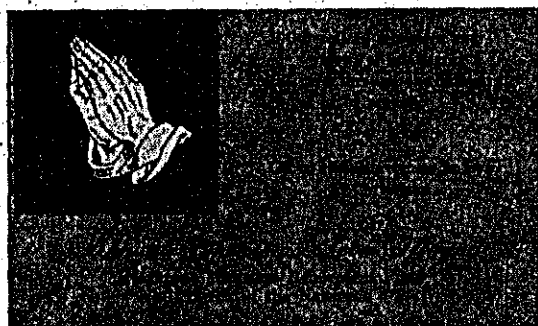
to plan to say

Merry Christmas

to those on the Benevolence roll

Make it your goal to have your

N.M.B.F. BUDGET "PAID IN FULL" BY CHRISTMAS



To: DEPARTMENT OF MINISTERIAL BENEVOLENCE
8401 The Paseo, Kansas City, Missouri 64131

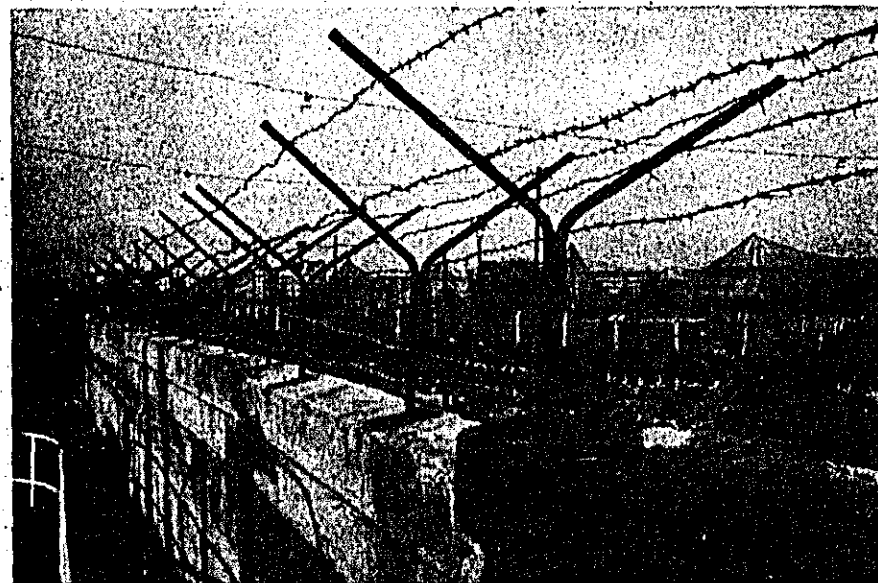
Please Print

Please send _____ free Christmas Love Offering envelopes to be used in our church during December.

_____ Name _____
 Church _____
 _____ Address _____
 District _____

THIS OFFERING WILL APPLY ON YOUR N.M.B.F. BUDGET

Department of HOME MISSIONS MISSIONS, 1964-68



THANKSGIVING is the time for the first big missionary offering of the new quadrennium. The dedicated lives of missionaries, our giving, and our prayers are the human ingredients to carry forward our missionary program for these four years. We know that in some way these are taken and blessed of God to bring salvation to hundreds in many lands.

The overseas home mission fields share in our Thanksgiving Offering receipts. The Church of the Nazarene is advancing in eleven countries under the Department of Home Missions. One of these is Germany. We have a church in West Berlin, not far from the Wall—the dreadful, ugly barrier that speaks only of fear, oppression, and hatred. Let us not fail our Nazarenes in these strategic outposts by doing less than our best at Thanksgiving.

Rev. and Mrs. H. E. Hegstrom are now in Sweden, launching the church in a new country where there is need of holiness evangelism. The Thanksgiving Offering is the means of keeping them there and giving them the support they need as they seek for property and follow the Lord's leadership in the opening of this new work. Remember them in prayer.

Give generously at Thanksgiving, and encourage your congregation to follow your example.

SPECIAL NOTE—Pictures of the Wall are now included in the newly revised filmstrip of West Germany and Denmark. On the accompanying narrative on magnetic tape, you hear two of our German pastors and the district superintendent, Rev. Jerald D. Johnson. Rent from the Department of Home Missions, \$2.50.

WANTED!

PRAYING PREACHERS ON EVERY DISTRICT WHO ARE PLEDGED TO FAST AND PRAY FOR A SPONTANEOUS REVIVAL IN EVERY LOCAL CHURCH

November "Moving Nazarenes" Emphasis

Pastor, would you like a personalized pocket Bible as a gift? The Department of Evangelism will send one to each of three pastors who sends us the best "Moving Nazarenes" story (of not more than 300 words) received in our office by December 1, 1964.

The awards will be made on the basis of the most gripping, dynamic, and dramatic incident. Well-presented facts must be accurate. This information will help the Department know that this service is filling a need and rendering a valuable service. Someone outside the Department will review all stories received and choose the best three. The Department will keep all stories submitted.

DURING NOVEMBER PLEASE DO THIS

1. Survey your church membership rolls.
2. Send names of all your Nazarenes who have moved out of town to our Department.
3. We will forward that name to the nearest Nazarene pastor.
4. He will send us a report of the results of his contact with that person or family.
5. We will return that report back to you immediately.



Let's do all that is within our power to keep our

"MOVING NAZARENES"

in our great international church wherever they move

1st Day of Each Month

50 Holy Watchnights
1964-68

6:00 p.m. to midnight LOCAL TIME

Sunday, Nov. 1, 1964

Sunday School—the Growing Edge

The story of the Sunday schools of the Church of the Nazarene is thrilling! There are over 6,662 Sunday schools; 4,849 of these are in the United States, Canada, and the British Isles.

Sunday schools where dedicated laymen teach the Word, seek the lost, and rejoice when the Holy Spirit brings convictions and souls are born into the kingdom of God!

These schools are staffed by men and women who see the value of the Word of God—laymen who have learned the joy that comes from putting first things first in order to have time to call, to pray, to prepare, and to share in the teaching ministry.

Here is a thumbnail sketch of the Sunday schools of the Church of the Nazarene:

Total enrollment	822,955
Average weekly attendance	503,792
Church membership	404,847
Sunday school members who are not church members . . . at least	418,108

Every Sunday school is in session each Sunday. On an average Sunday

morning 503,792 persons receive instruction in the Word of God. What a force for God and good!

At least 75 percent of the church members received by profession of faith were first contacted through the Sunday school. The regular, Spirit-anointed teaching of the Word is a vital link in evangelizing the lost and building the church.

With this force already marching under the banner of the Sunday schools of the Church of the Nazarene you can see why the slogan "March to a Million" in Sunday school enrollment was so enthusiastically adopted at the recent General Assembly. This challenge represents an increase of 180,000 in enrollment. This will precipitate a net increase of 90,000 in church membership, based on previous records of the relationship of enrollment to church membership.

To make this a reality each local church will have to pray, plan, and work. It also means we will have to recruit and train an additional 18,000 Sunday school teachers. "In the Power of the Spirit" we can.

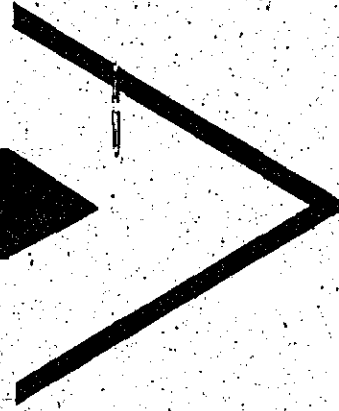
A denomination-wide study in Unit 165a, "Outreach Through the Sunday School," using the book *Sunday School—the Growing Edge*, is planned for February and March of 1965. This study is designed to help the members of every church see

the opportunities that are provided through the Sunday school for reaching others. It will help to recruit teachers, increase compassion, and develop a spirit of optimism that will say, We can and must share the gospel with others.

WHAT DOES THIS PICTURE

SAY TO

YOU



Does it say, "The cost of living is going up"—or does it say, "You live in a land of plenty; you should be thankful"?



Does it make you wonder what you're having for dinner tonight, or does it remind you that there are people in the world who do not worry about the next meal—they haven't even had the last one!

1 1/2 Million Dollars
in
Thanksgiving Offering

FOR WORLDWIDE EVANGELISM

THANKSGIVING 1964



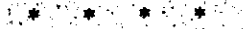
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WE LIVE IN A WORLD THAT HUNGERS . . .
for bread to sustain physical life

WE LIVE IN A WORLD THAT HUNGERS . . .
for the Bread of Life which we can give

NAZARENES HAVE DECLARED A WAR ON POVERTY

Our missionaries, ministers, and laymen labor around the clock—around the world—to give the Bread of Life to those who hunger. Not all hungry people wear rags. Some of them are well-dressed, well-mannered, and well-housed. They are our responsibility too!



"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35).



**"WE DARE NOT FEAST
IN UNCONCERNED ABUNDANCE
WHILE ONE SOUL ANYWHERE IS DENIED
THE BREAD OF LIFE"**

NAZARENE PUBLISHING HOUSE

The Pastor's Way of Saying



"MERRY CHRISTMAS"



Christmas Greeting Cards

Fine quality at an attractive price



G-8954A (Window—Poinsettia)



G-8954C (Wise Men—Poinsettia)

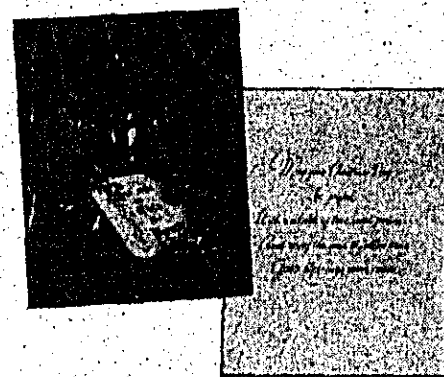
Every minister wants to remember his congregation at Christmas. But to send greetings to them ALL can become rather costly.

This is why these cards have been created—four original designs offering many of the same features found in a better card, yet at a price that will satisfy your limited budget. The joy of Christ's birth is expressed in full-color reproductions, warm, friendly sentiments, and scripture. Each card is printed on a high-quality linen-finish paper and presented in a French fold with matching envelope. Size 4 1/4 x 5 1/2". Boxed.

As low as 3 1/2c a card!

25 for \$1.25; 50 for \$1.95; 100 for \$3.50

NAME IMPRINTED on cards for the small cost of ONLY \$1.50 EXTRA. Maximum of two lines printed. All copy must be identical on each order. To avoid errors be sure to type or PRINT exact wording desired.



G-8954D (Music—Candle)



The Nazarene Preacher

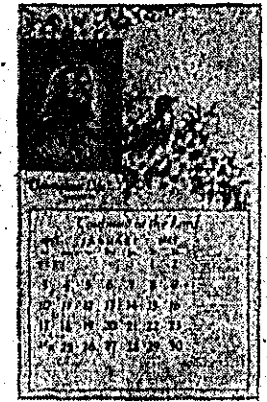
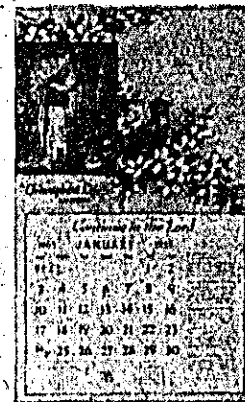
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NAZARENE PUBLISHING HOUSE

1965

"Triumphant Life" Calendar

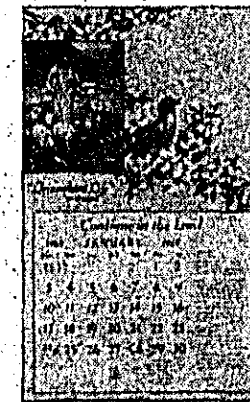
An inexpensive gift providing a whole year of inspiration



ONLY 20c EACH

5 for \$1.00; 10 for \$1.90; 25 for \$4.50; 50 for \$8.75; 100 for \$17.00; 200 for \$33.00; 300 for \$49.00; 500 for \$80.00; 1,000 for \$155.00

Save on quantity prices



Your choice of three Sallman's paintings

U-9000—Head of Christ

U-9002—Heart's Door

U-9003—Good Shepherd

U-9065—Assortment of above three in 100's

Many pastors like to remember their members and friends with a little gift. The 1965 "Triumphant Life" Calendar is your answer! It will provide twelve months of beauty and inspiration to any home and remind your people of their pastor and church.

Highlighting a colorful dogwood design is your choice of three of Sallman's paintings. Other features include three months at a glance . . . monthly theme thoughts . . . weekly Bible texts . . . church attendance record . . . "Where to Look in the Bible" section . . . telephone memorandum . . . information about moon phases, flowers, and stones. Clear, bold numerals for easy reading. Printed on high-gloss index stock. Size 6 1/4 x 10 1/2". White gift envelope included.

FREE Your name and/or name of church and address imprinted FREE on all orders of 100 calendars or more. On small orders imprinting is \$1.00 extra (minimum of 25 calendars). Hand-set type, use of cuts, and imprints longer than four lines, \$3.00 extra.

NOTE: On both cards and calendars allow two or three weeks for imprinting and shipping. Late orders may take longer for delivery. We reserve the right to make substitutions after November 15.

Prices slightly higher outside the continental United States

PLACE YOUR ORDER TODAY

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Washington at Brees
Pasadena, California 91104

Post Office Box 527
Kansas City, Missouri 64141

In Canada: 1592 Bloor St., W.
Toronto 9, Ontario

November, 1964

(507) 27

Department of FOREIGN MISSIONS



New Guinea congregation at the new mission in the Jimi valley.



Miss Nakamura, pastor, and her flock of Sunday school children at Gusukuma Church of the Nazarene in Okinawa.

These Are Hearing the Gospel Because You Gave—

What will you tell the 700,000,000 who still wait to hear?

Your Thanksgiving Offering Will Be Your Answer—

To Them, and to God

NAZARENE INFORMATION SERVICE

Nazarenes in the News

Two of Samuel I. Newhouse's great newspapers, the *Journal* and the *Oregonian*, gave Nazarenes and their church their greatest news coverage in the denomination's history at the Sixteenth General Assembly in Portland, Oregon.

For ten consecutive days the residents in that friendly Northwest area read about the Nazarenes.

21 Times on Page 1

Editors of the Newhouse newspapers, in a display of journalistic aplomb in handling the largest religious convention in history there, made the Nazarene story page 1 in twenty-one editions or more, with plenty of type and pictures inside, too.

Mr. Newhouse, America's leading newspaper publisher, made news later himself when President Johnson helped to dedicate the first unit of the \$15-million Newhouse Communications Center at Syracuse U.

On that occasion Mr. Newhouse said:

"The mass media are enormously influential. They affect human judgment, shape our desires, and influence our choices . . .

"They can appeal to the grossest urge or cultivate the highest aspirations. They can subvert an entire nation or they can enhance an open society."

A Part for All

"The mass media have a special responsibility in making sure that the news of the world is reported accurately. But all of us must share in this task.

"The press, microphone, and camera are the crucial weapons in a struggle for men's minds and hearts. They also are the vital implements for creating the good society."

Mr. Newhouse here emphasized our lifelong conviction, often expressed in work of the N.I.S. program, that each pastor is the key in his local situation.

If his work and the church are hidden and misunderstood, the chances are that he is a stranger to his local newspaper.

If he and his church are widely and favorably known, it is almost certain the local newspaper has helped to win the respect of the community.

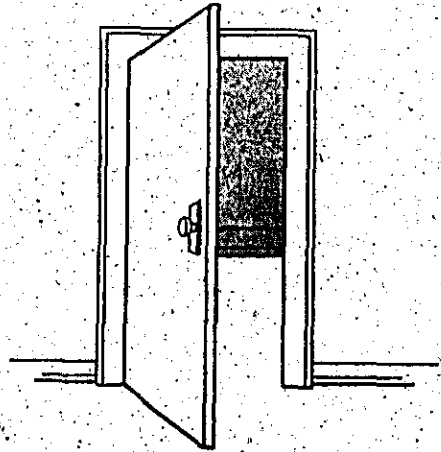
A Special Offer

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The Nazarene Preacher

Queen of the parsonage..... AUDREY J. WILLIAMSON

What Is My Responsibility?

THE MINISTER'S WIFE is not looking for more work! Her busy life is already crammed full, and usually the only reason she ever stops is that the hours in the day have run out, or that she has reached the point of utter weariness. She has a consuming schedule, and it is always subject to change or revision.

One circumstance which can quickly alter her program is the entrance of death into a home of her husband's parish. At such a time every minister's wife stands ready to be of service. One question she must answer is, How far does my responsibility for the physical comfort of this family go?

Some churches, both large and small, have found that a standing committee, responsible for ascertaining the individual needs of each bereaved family, and organized to supply them, is the adequate solution to this problem. Not only is this true for the minister's wife but for other members of the congregation, willing and eager to lend assistance, but who welcome direction.

This plan has several advantages. Persons are less hesitant to tell their specific needs for food and lodging for visiting relatives to one whom they know the church has appointed to care for just such needs, and who has the resource and the authority to care for them in an organized manner. Though "Call on me if you need me!" or "I'll do anything I can to help you!" are frequently and sincerely uttered, a person in sorrow is often reluctant to make specific needs known, or too preoccupied to plan effectively.

Requirements for assistance vary greatly with circumstances and with

families. Sometimes large numbers of visitors arrive for the funeral and their physical needs must be met. Perhaps an entire meal must be planned, prepared, and served in some place other than the bereaved home. A committee can function in this case much more adequately than individuals whose efforts are well-meaning but unrelated. Four large macaroni salads arrived at our home on the day my mother was buried. There were three of us to be fed. We appreciated the neighborly gestures and expressed heartfelt thanks for them. But the food was wasted because it was in oversupply and the menu not well balanced.

A committee functioning as the kindly hand of the church prevents discrimination. The family of the prominent and longtime member is well cared for. But so is the family of the new or slightly known affiliate of the church. And such service is not cold and regimented because it is organized. Careful choice of the committee members, and most particularly of the chairman, should be made. Warm, sympathetic, willing, flexible, discerning, well-poised women should serve; and they should be made to feel by the pastor and by the congregation that their work is done in the name of the Lord, and that He takes note, and that He hands out the rewards.

This planned procedure need not stifle the individual impulse to do the kindly, thoughtful deed on the part of anyone. But the making of a blueberry pie or a molded salad is none the less a loving expression because one was asked to do it. It is merely the directing of love and sympathy. And there is no prohibition

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of any further gracious act one is prompted to do over and above the minimum service which is church-sponsored.

If such a committee is functioning in your church, give its members an added word of praise and commendation. If you do not have one, but would like to organize one and give the plan a try, go about it in the most gentle and tactful manner possible. It may seem like an innovation in your community and it could even be a source of resentment, jealousy, or opposition. If the idea is not welcomed, drop it. But nearly always, people are ready for any plan that is better, even if it is different. But it must be suggested graciously and winsomely and without reflection on any past procedure.

It will mean that the responsibilities of the pastor's wife are lightened (though this is not necessarily the impelling motive). For, except in rare circumstances, she should not serve as chairman of the committee. But its great value, in addition to those already stated, is that more people are working, more people are tied in to the church program, and more people come to feel that, whatever they do, they do it for Jesus' sake.

Such planning for the inevitable appearance of death in the church family will not cover every contingency. There are situations where the pastor's wife may need to come forward with courage and decision and selflessness.

Recently in a small town death came in a very shocking manner to two elderly persons, a man and his wife. Because they had sometimes attended the Nazarene church and because our pastor had called on them and shown an interest in them, he was summoned by the authorities. When the family began to be notified, it became apparent that there was a large group concerned and that

they would be coming to attend the funeral in numbers.

Because the town was small, public accommodations were limited. What did that young and inexperienced pastor's wife do? She followed her heart! With her one child she moved out of her home and turned the parsonage over to immediate members of the stricken family. A parish home opened to take in the pastor's family, and the situation was saved.

It was an extreme case. That pastor's wife undoubtedly went far beyond the call of duty. But she did not lose. The members of the family involved showed their appreciation in a very tangible way. And you may be sure wherever they may scatter, the Church of the Nazarene will have first claim on their interest and their approbation. Furthermore, the word spread throughout that town and the church is reaping the benefit of the unselfish act of that pastor's wife. And I am sure that God himself took notice, and He is keeping the books.

So, parsonage lady, many factors will dictate the extent to which you are responsible for the family at the time of bereavement. Your greatest ministry will be as a bearer of consolation, courage, hope, and faith. You may also need to assume some responsibility for the physical well-being of the family and their guests. Your own home demands will determine how much of this is your obligation. But be assured that there will occur no other occasion in the lives of your church family when your efforts will be more surely appreciated. And know, too, that the "cup of cold water" is the greatest gift of all to one who is "dying of thirst." In the final analysis it is "need" that will teach you "how much."

God bless you, every one!

BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

Studies in the Sermon on the Mount

By Rev. H. K. Bedwell*

No. 6 Matt. 5:27-32

Marriage and the Christian

THE PRECEDING VERSES stress the sacredness of the individual. We are to treat our fellowmen with reverence and respect, not allowing unbridled anger, or contemptuous scorn, or festering bitterness to gain an entrance into our hearts. The passage we are now considering deals with the sacredness of sex. Our relations with those of the opposite sex are to be characterized by purity, and this being so, the question of true marriage comes into the foreground. The sacredness of the individual is the basis of society; the sacredness of sex is the basis of sound family life, which in turn profoundly affects the national life. Jesus teaches three basic principles here.

1. Purity Is the Secret of Faithfulness in Marriage

The seventh commandment says, "Thou shalt not commit adultery," (Exod. 20:14). Jesus expounds this and takes it a step further, as He did with the sixth commandment. There He said hate is murder in intention; here He says the look of lust is adultery in intention. The one is the seed of which the other is the fruit. In effect He says, "Thou shalt not think adultery." In the

sight of God, unfaithfulness in heart is equivalent to the act of adultery. The battle of the body is decided by the outcome of the battle of the mind. Eye-gate is the spot that needs to be guarded constantly and well. It was at eye-gate that Satan succeeded with Eve, with Achan, and with David.

Care should be taken to distinguish between evil thoughts and thoughts of evil. Evil thoughts arise out of evil desires conceived in a sinful heart. Thoughts of evil are the suggestions of the enemy thrown upon the screen of the mind in an effort to defile. They come to us constantly as we move about in a sinful world. They need not defile us. We can learn to habitually reject them, and to "bring every thought into captivity to the obedience of Christ" (II Cor. 10:5). This requires self-discipline and perpetual watchfulness. Thoughts of evil come from the outside and appeal to the senses and the imagination and the desires. By yielding to them we make them evil thoughts, and they defile the mind and heart; we are brought into defeat, and in consequence weakened for the next attack. Resisted and refused, they serve to strengthen character, and purity is preserved. It follows then that the great essential is heart purity.

*Nazarene missionary, Stegl, Swaziland, South Africa.

The pure in heart will see God in the beauty of womanhood and manhood; in the normal and natural relations of one with the other. Alas that God's precious gifts have been so destroyed and defiled by warped and unworthy thinking, and degraded ideas! The normal, God-ordained relation between a man and woman was intended to bring mutual satisfaction and unalloyed joy. Sin has put its besmirching hand upon this beautiful gift and spoiled it. Clean thinking can come only out of a clean heart. That is why David, after his fall into adultery with Bath-sheba, cried to God for a clean heart (Ps. 51:10). Clean hearts will mean clean thoughts. The man with a pure heart will never be unfaithful to the woman of his choice or to womanhood as a whole. He will treat every woman as he would wish his own wife and sister to be treated. Victory in temptation is assured when the eyes are fixed on God.

The "look" which in the eyes of God is equivalent to adultery is the one of deliberate intention. "He that looketh to lust." For this there is no excuse, for there is deliverance. If there were only more men and women with clean hearts, there would be fewer heart-breaks and fewer divorces. Purity is the secret of faithfulness.

2. Marriage Is Preserved by Self-sacrifice

Marriage based upon selfishness and self-indulgence is doomed to failure. While it is true that God intended marriage to produce mutual satisfaction and joy, it was not intended merely for the pleasure it gives, whether of the body or of the mind. Jesus teaches us that purity in this sacred relationship can be preserved only by self-sacrifice. The right eye is to be plucked out, the right hand to be cut off, if these endanger faithfulness. Jesus says it is better to be maimed than to be damned. God must be placed first, and all that conflicts with His will must be ruthlessly cut out, however great the cost. A marriage which leaves God out has no hope of success. This spirit of self-sacrifice must

characterize not only our relationship to God, but also that to the other partner in marriage. Jesus Christ has lifted woman out of the place of being a mere plaything and a chattel to that of co-partner. The welfare of the partner in all circumstances should come before selfish pleasure. Many marriage problems would be solved and many homes preserved if only these principles were put into practice. Then, again, in the personal life spiritual well-being must be placed before fleshly gratification. In this connection it would be well to remember the words of Paul, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27). If we are not prepared to let go the things that destroy our souls and spoil our life partner's spiritual life and happiness, then we can never know the harmony that comes by self-denial. The habit or act that destroys fellowship with God, and the union of your heart with that of your partner, is costing you far too much. Self-sacrifice is not only the basis of marriage, but it is also the basis of all true living.

3. True Marriage Is Indissoluble

In this matter, we must be careful not to be swayed by the prevailing conditions and ideals of men. We are concerned with only one thing—the standard set up by Jesus Christ. Marriage is a divine institution and it is for life. The teaching of Jesus on this point is consistent and clear. Read carefully Matt. 19:3-10 and Mark 10:1-12 in connection with verses 31-32 in the passage we are considering. It is true that many people find themselves in situations where the ideal of God can never be realized, owing to contracts entered into before the life was given over to God, as take the case of those who have been divorced and remarried before their conversion. For the Christian entering upon marriage with the blessing and guidance of God there is only one way—marriage is for life. Adultery is the only ground of divorce which Jesus admits, and the remarriage of the guilty

party constitutes adultery. Whether or not the injured party is free to remarry has been a debated question among Christian leaders. While there is no word of Jesus that forbids it, there is also no word that permits it.

Jesus takes His disciples past the Old Testament permission for divorce and states God's original intention. There was reason behind that intention. It was intended as a safeguard to the children. It is the children who are the greatest sufferers when a home is broken up by disunity. It was intended as a safeguard to the moral fibre of the human race. Where God's laws have been broken in this direction, national decay has set in. It was also intended as a discipline which perfects character. Character is not made by a throwing off of responsibilities, or by the evasion of difficulties.

The give-and-take necessary in married life, the sharing of responsibility, and the overcoming of difficulties give a richness to life that could be obtained in no other way. There is nothing so wonderful to watch as the blending of two lives over the years into one harmonious whole. This is God's masterpiece. The rapidly increasing rate of divorce in so-called Christian lands is one of the most disturbing and alarming features of modern life. It will lead to disaster. We must at all costs get back to the standard of Jesus. It is stern and demanding but it is absolutely safe. Jesus restores to womanhood its true dignity and to marriage its true sanctity. We violate these at our own peril. A clean heart and self-sacrificing love ensure permanence and happiness to those whom God has joined together.

Gleanings from the Greek New Testament

By Ralph Earle*

Eph. 5:19-20

Spiritual Music

The nineteenth verse is closely related to the eighteenth. The Spirit-filled person will find a song in his soul. The Holy Spirit will be singing within, and some of this symphony of the soul ought to come out through the lips. Paul uses three terms to describe this heavenly music coming out of the human heart.

The first word is *psalmos*. It means: "1. a striking, twitching with the fingers (Euripides, others), hence, a striking of musical strings (Aeschylus, others), and hence in later writers, 2. a sacred song sung to musical accompaniment, a psalm (Septuagint)."¹ This definition would be rather unacceptable to those who

believe that no musical instruments should be used in public worship.

The word *psalmos* occurs some seventy times in the Septuagint, a Greek translation of the Old Testament made about two hundred years before Christ. Most of these occurrences are in the titles of the Psalms. It is obvious that the current usage of the term was for sacred songs that were to be sung to the accompaniment of musical instruments. The etymological derivation of the term suggests that these were primarily stringed instruments—which are mentioned a number of times in the Psalms.

This word is used for the Book of Psalms in Luke 20:42 and Acts 1:20; for an individual psalm in Acts 13:33; for the third division of the Hebrew canon

*Professor, Nazarene Theological Seminary.

(the Writings) in Luke 24:44; and for Christian psalms in I Cor. 14:26, here in Ephesians, and in Col. 3:16. These are all the occurrences in the New Testament.

The second word is *hymnos*. Abbott-Smith describes its usage thus: "(a) in classics a festal song in praise of gods or heroes; (b) in LXX and NT a song of praise addressed to God."² It is found elsewhere in the New Testament only in the parallel passage, Col. 3:16.

The third word is *ode*, which means "a song, ode, whether sad or joyful; in LXX and NT always in praise to God or Christ."³ It is found three times in Revelation (5:9; 14:3; 15:3) as well as in Col. 3:16. Since it is a general word for "songs," it is accompanied by the adjective "spiritual" (*pneumatikais*).⁴

These three terms are also found together in the parallel passage in Col. 3:16. So they call for a comparison. Some commentators find no difference between them, insisting that Paul was not trying to classify the various forms of Christian poetry. While admitting the truth of the latter claim, Trench asserts: "But neither, on the other hand, would he have used, where there is evidently no temptation to rhetorical amplification, three words, if one would have equally served his turn."⁵

Concerning the "psalms," Trench observes: "In all probability the *psalmoi* of Ephes. v. 19, Col. iii. 16, are the inspired psalms of the Hebrew Canon."⁶ That is its meaning elsewhere in the New Testament, as we have noted, except in I Cor. 14:26—where it could also mean this.

The distinguishing feature of a "hymn" is that it is always addressed to God—which means that a large proportion of the numbers in our "hymnal" are not hymns at all. Trench says: "Augustine in more places than one states the notes of what in his mind are the essentials of a hymn—which are three: 1. It must be sung; 2. It must be praise; 3. It must be to God."⁷ This is still a correct description of a hymn. It may not be out of the way to observe here that hymns, instead of songs, should regularly be used in the Sunday morning worship

service. The minds and hearts of the people should be directed away from themselves and their own feelings, and toward God in adoration and worship. The pastor who has his congregation singing songs instead of hymns on Sunday morning is being untrue to his proper task of leading the people in worship. Trench says: "A 'hymn' must always be more or less of a *Magnificat*, a direct address of praise and glory to God."⁸ Such "songs" as "In My Heart There Rings a Melody" point people's attention toward themselves and their own feelings. This has its place, but that place is not a Sunday morning worship service. Hymns like "Holy, Holy, Holy," "All Hail the Power of Jesus' Name," "Majestic Sweetness," or "Come, Thou Almighty King" point people toward God. That is what is needed at least one hour a week.

Lightfoot summarizes the distinction between the three words as follows: "While the leading idea of *psalmos* is a musical accompaniment and that of *hymnos* praise to God, *ode* is the general word for a song, whether accompanied or unaccompanied, whether of praise or on any other subject."⁹ Eadie comments: "The hymn was more elaborate and solemn in its structure than the *ode*."¹⁰

"Speaking to yourselves" is probably better rendered "speaking to one another." This spiritual music is to be for mutual blessing and edification.

"Singing" is the Greek verb *adō*. It is used three times in Revelation (5:9; 14:3; 15:3) with the object *ode*. Aside from that it is found in the New Testament only here and in the parallel passage, Col. 3:16. It comes from the same root as *ode* and means "to celebrate something or someone in song."¹¹

"Making melody" is one word in the Greek, *psallontes*. The verb *psallo* meant first to strike the strings of a harp or lyre. Then it meant to "strike up a tune." Finally it was used in the sense "to sing." The phrase here could be translated "singing and psalming."

This is to be "in your heart." The relation of this to "speaking to one

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The Nazarene Preacher

SERMONIC STUDIES

TOWARDS BETTER PREACHING

The following sermon study is a contest entry and therefore will be published without the name of the author. Pastors, are you working on yours?

Going On to Perfection

TEXT: Hebrews 6:1a—Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection.

Critical Questions

1. What is the meaning of the word here translated *perfection*?
2. Is this perfection the maturity of ripened sainthood?
3. Does it signify completion in doctrine?
4. Is it perfection of Christian character?
5. By what means is it to be obtained?
6. Is perfection attainable, or is it merely an ideal?

Exegesis

The word *perfection* in Heb. 6:1 means literally "maturity" or "completion."

Was the writer urging the Hebrew Christians on to seasoned establishment, through growth in grace?

No. For they had not profited as they should from past opportunity for growth. Something was wrong. They could not go on as they were. They should have been strong men, but they were babes. No rugged endeavor can be expected of milk-fed infants, unable to take solid food.

Before the maturity of seasoned sainthood must come a cure for dwarfed spiritual development.

By the same logic the Hebrew Christians could not go on as they were to consider deeper doctrines, or even (as many commentators explain the text) to the completion of the writer's discourse; for they were dull of hearing

(chapter 5:11). First some remedy must be found for that deafness of spirit.

Further, they did not need any deeper doctrines than they already knew. The persons here addressed had, for instance, the teaching of the Spirit's sanctifying fullness—the laying on of hands (v. 2). An editor and translator of the fourth-century church historian, Eusebius, says that in the Early Church the laying on of hands meant not so much ordination as the receiving of the Spirit in full measure "necessary for growth in grace and Christian living."¹

We must conclude that the maturity to which the Hebrew Christians needed to go on was perfection of character: cleansing from the imperfections mentioned in chapter 5. Without this no other kind of spiritual advance was possible.

They were like many today—subscribing to the doctrine of perfection, perhaps even professing the blessing, but by faltering life, stunted soul development, lack of spiritual discernment, and dullness to divine truth, giving evidence that it was not real in their experience.

The Greek of this scripture says "be borne along unto perfection." Dr. Wiley tells us that the figure is that of a ship in full sail before the wind.² The Hebrew converts could not just shake off their weakness. It was too deep-seated for that. And it is not our self-effort that brings victory, but cutting the shorelines, casting off worldly ties, lifting the anchors of unbelief and discouragement, and giving ourselves without reserve to Christ, the Perfecter of our faith.

The little word *unto* (Greek, *epi*) settles the question whether perfection is attainable. We not only go on, but arrive. Perfection is no vague ideal, but a realizable and definite goal.

Homiletical Approach

Three emphases seem outstandingly appropriate in preaching from Heb. 6:1.

First, *exhortation*. This text sounds the note of urgency heard throughout the book. "How shall we escape, if we neglect so great salvation?" Without "holiness . . . no man shall see the Lord." On to perfection! With no uncertain sound, we may trumpet the call to full salvation.

Let your unsanctified hearers catch concern for their great need from the strength of the preacher's convictions and the fervency of his spirit. Press for an immediate move.

Such a skeleton outline as this might be useful:

Men should go on to perfection because perfection is: (I) Proclaimed in the Bible; (II) The Privilege of the Believer; (III) Provided by the Blood of Christ; and (IV) A Pattern for the Brethren.

Secondly, a sermon on Heb. 6:1 might emphasize *explanation*. This text is so clear and strong that it makes a natural introduction to a discussion of the meaning of Christian perfection. With sound scriptural background for each point, you might show that perfection is: (I) The Standard of God; (II) A Second Grace; (III) The Secret of Growth; and (IV) A Safeguard Against Going Back.

Thirdly, the first verse of Hebrews 6, with its "therefore" pointing back to chapter 5, suggests a searching message on the cause and cure of carnal babyhood. Connect the Hebrews with the Corinthians, who were babes in Christ; with the Ephesians, children, tossed to and fro, carried about with every wind of doctrine; with the disciples before Pentecost, who could not bear what Jesus had to say to them. Here is a pattern of symptoms of the disease of carnal babyhood. The cure is perfect love;

putting off the old man; receiving the Holy Ghost; in other words, going on to perfection. Picture the disease clearly. Then present the remedy.

Illustration

My neighbor Bill had been saved from a life of lying, profanity, child beating, and drunkenness. He showed the reality of his change by visiting (and shaving) me regularly, as for some months I was by doctor's orders confined to bed. I spoke to him of the second blessing, and urged him to go on to perfection.

"No," he would reply, "that's too high for me."

Bill backslid, had family trouble, went back to his old sins.

Some years later, meeting my wife at a holiness camp meeting, Bill poured out a rejoicing testimony. He had been reclaimed. This time he had gone on to perfection. He was filled with delight. The experience that he had thought too high for him had become in him a fountain of joy.

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¹Material taken from *Eusebius, Church History*, ed. note by Arthur C. McGiffert. Public domain.

²Material taken from *Epistle to the Hebrews*, Wiley, used by permission of Beacon Hill Press.

The Almost Christian

TEXT: *Thou art not far from the kingdom of God* (Mark 12:34).

INTRODUCTION:

I think of this young man to whom Jesus was speaking and the rich young ruler as being in the same class. They were both "not far from the kingdom"; but unfortunately, as far as we know, neither of them ever entered the Kingdom.

I. TO BE ALMOST A CHRISTIAN IS NOT ENOUGH.

A. Almost graduating but not quite.

B. Almost saved from an accident.

C. Almost a champion, almost a winner.

II. WHO IS ALMOST A CHRISTIAN?

A. It may be the fellow who keeps all the commandments.

B. It may be the one who attends church regularly.

C. It could be one who is responsive to the needs of the community.

D. He may serve in various capacities in the church.

E. He may look and act like a Christian outwardly.

F. Outward appearance doesn't make a Christian.

CONCLUSION:

How shall we escape, if we neglect so great salvation?

—WILLIAM C. SUMMERS

The All-important Question

Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house (Acts 16:30-31).

I. MAN, BY NATURE, IS IN AN UNSAVED CONDITION. Luke 10:30. He is blind, poor, naked, and ready to perish.

II. AMPLE PROVISION HAS BEEN MADE FOR THE SALVATION OF ALL MEN, John 3:16; I John 2:2; Rom. 5:18-20; Zech. 13:1.

III. THE QUESTION: "WHAT MUST I DO TO BE SAVED?"

1. A question of supreme importance.
2. A personal question.

3. *It was asked with great sincerity and earnestness of spirit*, v. 29.

IV. THE ANSWER

1. "Believe on the Lord Jesus Christ." Trust not in self, but in Him whom we preach.

2. "And thou shalt be saved." There shall be an earthquake in the soul.

3. "And thy house." Salvation was offered to the whole family, and his faith might yet be the means of the salvation of all the family.

—Selected

The Changeless Christ

SCRIPTURE: Matt. 14:13-21

TEXT: Heb. 13:8

INTRODUCTION:

A. Notice His changeless power in the miracles of the New Testament:

1. The wine at Cana, (John 2:1-11)

2. Casting out demons (Luke 11:14)

3. Healing leper (Matt. 8:2-4)

4. Lazarus raised (John 11:38-44)

B. These miracles are different, but all alike in that they show the changeless power.

C. Now notice this power in the scripture lesson for today.

I. HIS CHANGELESS DRAWING POWER

A. Drawn to follow Him (v. 13).

B. This same power seen in following:

1. Zacchaeus

2. Four bringing one

3. Bartimaeus

4. Prodigal

C. *No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day* (John 6:44).

D. "Calling today, calling today; Jesus is tenderly calling, is tenderly calling today."

II. HIS CHANGELESS TRANSFORMING POWER

A. To change a desert into a feast (v. 19).

B. To change a sinner into a Son of God.

C. *Therefore if any man be in Christ, he is a new creature: old things*

are passed away; behold, all things are become new (II Cor. 5:17).

III. HIS CHANGELESS SATISFYING POWER

- A. Multitude needed something to satisfy their hunger (v. 15).
- B. World empty and needs the satisfying fullness of Christ.
- C. *Come unto me, all ye that labour and are heavy laden, and I will give you rest (Matt. 11:28).*

CONCLUSION:

1. They came bringing nothing: "Just as I am, without one plea..."
2. There was much left over: "The Blood that cleanseth from all sin will never lose its power."

—RALPH L. SLAYTON

Following, but Afar Off

TEXT: Luke 22:54

INTRODUCTION:

1. Review entire chapter.
 2. Bring special attention to Peter.
 3. There are three reasons why he followed afar off.
- ### I. HIS HIGH IDEAS OF HIS OWN STATE
- A. Seen in the *strife* of v. 24.
 - B. Seen in his answer to Christ, v. 33.
 - C. Same lesson taught in following:
 1. Pharisee and publican going to Temple to pray.
 2. Prodigal—time he left and time he returned.
 - D. "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 14:11).

II. His Dependence upon His Own STRENGTH

- A. Seen in v. 50. Was trying to protect Son of God with human strength.
- B. Christ tried to warn him of this danger in v. 35.
- C. Seen also in his failure to pray, in v. 45. He didn't pray because he was sure his own strength would do.

III. HIS OUTWARD STRENGTH, BUT INNER WEAKNESS

- A. Samson had similar problem.
- B. Peter was selfish. At Transfiguration he said, "Let us make three tabernacles."

C. Lack of self-discipline seen in failure to pray (v. 45).

D. His temper seen, first in the use of the sword, then in the cursing.

CONCLUSION:

This was Peter before Pentecost, but look at him after.

1. No more high ideas of own state (Acts 3:6).
2. No longer depended upon own strength (Acts 3:12).
3. No longer failure on the inside (Acts 4:19-20).
4. The answer to his following "afar off" was found at Pentecost.

—RALPH L. SLAYTON
Caruthers, California

(Continued from page 38)

another" is thus explained by Lightfoot: "This external manifestation must be accompanied by the inward emotion. There must be the thanksgiving of the heart, as well as of the lips."¹² That is, while one is singing these songs aloud, he should be hymning them in his heart. Also, after singing together on Sunday we should carry a melody of song in our souls all the week.

The primary emphasis of all our religious singing should be "giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (v. 20). Probably it would be correct to say that all of us are behind in expressing our gratitude to God. The heart that is filled with praise to Him is a happy heart. One of the surest secrets of success and victory in the Christian life is forming the habit of thanking the Lord frequently throughout each day. Praise is a great dispeller of doubt and darkness.

¹Abbott-Smith, *Lexicon*, p. 487.

²*Ibid.*, p. 455.

³*Ibid.*, p. 490.

⁴Which, though missing in Papyrus 46 and Vaticanus, is probably genuine.

⁵*Synonyms*, p. 295.

⁶*Ibid.*, p. 296.

⁷*Ibid.*, p. 298.

⁸*Ibid.*

⁹*Colossians and Philemon*, p. 225.

¹⁰*Ephesians*, p. 400.

¹¹Schiller, "Ado," *Theological Dictionary of the New Testament*, ed. G. Kittel, trans. G. W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), p. 163.

¹²*Op. cit.*, p. 226.



IDEAS THAT WORK

Putting Sanctified Imagination to Work

While browsing through a secondhand store I spied an old neck-yoke, and immediately the words of our Lord were recalled, "Take my yoke upon you, and learn of me; . . . For my yoke is easy, and my burden is light" (Matt. 11:29-30). I bought the yoke for \$2.00.

Months later we were to visit the churches in the interest of home missions. The neck yoke would catch people's attention; but I didn't expect it to continue to do its own preaching as the message was given. The neck yoke was placed either on the pulpit or on an easel. Two signs, 8½ x 11, were made with one reading, "GOD," and the other, "ME," which were mounted where the two work animals would be fastened. For the load, a road map of the district was mounted on styro-foam. (The load could vary to fit your situation.) The Lord blessed our efforts and we raised nearly \$6,000, which is one of the largest amounts raised in the history of the district.

ALBERT O. LOEBER
Superintendent, South Dakota

Timely Telephoning

During the "I Will Stand by Christ" loyalty campaign, we were challenged to stand by Christ in a week of prayer in contrast to the disciples sleeping. To keep the people and myself aware of this challenge, I asked the people of my church who would to sign their names and give their telephone numbers on a piece of paper that I had prepared. The paper had on it these words: "Dial my number—I will pray." At 12:30 noon each day I called them on the phone, but dialed the number and let it ring only one time. Then I hung up. When the person called started for the phone

and realized that it was a reminder to pray, he paused and prayed. Thus at 12:30 each day the people of my church were praying for the growth of our church.

The next week we were to challenge ourselves to a week of witnessing. Following a sermon on soul winning, I again presented the piece of paper for name and phone number. The calling would be the same: dial the number, let it ring one time, then hang up. But this time the people received the call at 7:30 a.m., at which time they were to repeat the words of a song that I had passed out to them following the morning message. The words were written by Will H. Houghton and read as follows:

*Lead me to some soul today;
Oh, teach me, Lord, just what to say;
Friends of mine are lost in sin;
And cannot find their way.
Few there are who seem to care,
And few there are who pray.
Melt my heart and fill my life;
Give me one soul today.**

With these words as a prayer offered each morning, we were reminded each day of our task as soul winners.

Through checking around and taking a poll, I found out that these ideas had worked. I know it helped me as a pastor and I believe it has helped my church.

WILLIAM A. MORRIS
Pastor, Rotan, Texas

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Pastors, send us Ideas that have worked for you and might help someone else. For each one printed a \$3.00 book credit will be given.

"During the war, this is what I found out about religion: it gives you courage to make the decisions you must make in a crisis and then the confidence to leave the result to a higher power."

IKE EISENHOWER, in LIFE, December, 1955

MY PROBLEM

PROBLEM: As a pastor approaching middle age, and having just completed a second building program that necessitated neglecting other duties; I now find it difficult to readjust to regular study habits and pastoral visitation. Any suggestions for help in this psychological problem?

A CALIFORNIA PASTOR WRITES:

I know all about the brother's problem, having been through three building programs myself! And the problem he cites is certainly a real one to any sincere pastor who desires to maintain his integrity in relationship to his task. The best means I found in this problem were twofold. As to relearning consistent study habits, I enrolled in a few college courses . . . really doesn't matter what one takes . . . but it DOES regulate one's time for study and preparation for whatever course one is taking. And by thus reestablishing these patterns for study, he finds it easier to adjust to such patterns as he imposes upon himself for his spiritual preparations. I found it most effective to start in with a certain book of the Bible, and give it the same scholarly approach—thorough research and reading and outlining and notes—as one must do in a college course or graduate study. I kept voluminous notes, and though I did not preach them as such, it is amazing how these results were reflected in my messages. Secondly, I have read much in varied volumes, which is a bit easier! As to redeveloping calling habits, let it be said that, for me, calling has always been a chore, and I have learned that it is for most pastors! There is but one way, and only one way I have found . . . simply do it! Make a list for the day, and follow that list as conscientiously as possible. My surprise was that, after the first few calls, the thrill and joy of communication with

those needs grew, and it was difficult to stop. Many times have I gone on calling into the late evening because of the impulse gathered from those first difficult calls! There is no easy way to do pastoral calling, but it is always a surprise and a thrill as one encounters the needs of people and the implicit concern evidenced by that call.

PROBLEM: I expect to take a home mission church, and I probably will have to supplement my salary with secular employment. What kind of work is most suitable in such a situation? Are there certain jobs that should be particularly avoided—assuming that I have some choice?

Pastors, what do you say? Write your opinions. If published, a \$3.00 book credit will be given. Not over 200 words, please.

Hymn of the month

"For the Beauty of the Earth" (1864)

(Praise and Worship hymnal, No. 432)

Authorship

Seven years before his graduation from Queen's College, Cambridge University, Folliott S. Pierpoint penned the lines of "For the Beauty of the Earth," to be sung at Holy Communion services. It was first published with eight stanzas in Orby Shipley's *Lyra Eucharistica* (second edition) in 1864. Pierpoint, an educator who at one time was classical master at Somersetshire College, was born at Bath in 1835. Although he made other hymn contributions, he is most widely known for this beautiful lyric. He died in 1917.

Composer

Conrad Kocher, 1786-1872. Conrad Kocher, composer of operas and much church music, was born in Stuttgart in 1786. He studied a cappella music in Italy and taught music in Russia. This famous melody was first published in 1838 before it became a hymn tune. In 1861 it was published with the lyric "As with Gladness Men of Old," by

William C. Dix, whose name (Dix) has become identified with the tune. Kocher died in 1872.

FLOYD HAWKINS

BULLETIN EXCHANGE

If the world were 1,000 people there would be

- 60 Americans . . . and 940 representing the rest of the world.
- The Americans would possess half of the income, the 940 dividing the other half.
- 330 would be Christians—670 would not. Fewer than 100 would be Protestant . . . about 230 Roman Catholic.
- At least 80 would be practicing Communists . . . 370 more under Communist domination.
- 303 would be white . . . 697 non-white.
- 500 would never have heard of Jesus Christ . . . more than 500 would be hearing about Karl Marx, Lenin, Stalin, and Khrushchev.
- The Americans would have a life expectancy of seventy years . . . the remainder less than forty years on the average.
- The Americans would have fifteen times as many possessions per person as the rest of the world combined.
- The Americans would be rich and well fed . . . the other 940 would be hungry most of the time.
- The 60 Americans and about 200 others, representing western Europe, and a few favored classes in other areas of South America, South Africa, and a few wealthy Japanese, would be relatively well off; but most of the others would be ignorant, poor, hungry, and sick.
- The American families would be spending at least \$850.00 annually for military defense, but less than \$4.00

a year to share their religious faiths with the other people of the community.

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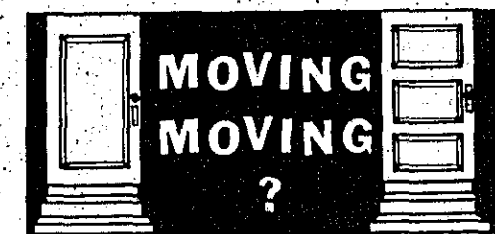
Cursed be that love and unity for whose sake the Word of God must be put at stake.—Martin Luther.

The stern Puritan starch has gone out of America and in its wake has left a jellied, sticky mass of sentimentality.—Dr. Sherwood E. Wirt.

Actors speak of things imaginary as if they were real, while you preachers too often speak of things real as if they were imaginary.—Thomas Bellerton (1635-1710).

When God asks us for our treasured loves in full surrender, He asks nothing less than His own enthronement in our hearts. As with Abraham, He may not remove our dearest love from us altogether. But He will remove it from the central throne where He alone would reign. He teaches us freely to give back to Him all that He has given us, only then to discover how blessedly we may possess all things aright!—Dwight Hervey Small.

in *The High Cost of Holy Living*
(Fleming H. Revell Company)



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HERE AND THERE

AMONG BOOKS



An Introduction to Evangelical Christian Education

Edited by J. Edward Hakes (Chicago: Moody Press, 1964. Cloth, \$5.95.)

The compiler, J. Edward Hakes, received his education from Wheaton, Eastern Baptist Seminary, University of Pittsburgh, and Columbia School of Law of Columbia University. His pastoral ministry has been in New York, Ohio, and Michigan. Presently he is chairman of the Bible and Philosophy Department of Wheaton.

Writers

The selection of the writers for the various sections was secured by polling the associates of the compiler. It includes such evangelical scholars as Carl F. H. Henry, Frank E. Gaebelin, Cornelius Jaarsma, Lois LeBar, Henrietta C. Mears, S. A. Witmer, C. B. Eavey, Gaines Dobbins, and twenty-four others.

Purpose of Book

To present to the reader the best in practices and theory of evangelical Christian education.

Organization of Material

The book is arranged around five terminals: (1) Backgrounds of Christian Education, (2) Preparing to Teach, (3) Understanding the Learner, (4) Organizing the Learner, and (5) Agencies of Christian Education.

There is a chapter dealing with the needs, program, characteristics, and curriculum for each age-group in the local church. Inclusion of chapters dealing with the agencies of the church other than the Sunday school, such as Sunday evening groups, camping, the Christian day school, recrea-

tion, vacation Bible schools, weekday youth clubs, and the home as an educational agency increases the value of the book.

One of the main values of the book is the extensive bibliographies for each chapter.

Although the writers are experts in their fields, it seems unfortunate that the book is so weighted with authors who are associated with independent publishers. This is reflected by such statements as, "Churches should not be bound by their own denomination's curriculum offerings, for each case is different. There may be times when an independent publisher's material will better suit the need of a particular church" (p. 153). Also a curriculum evaluation form for use in the local church as is found on pages 158-59.

BENNETT DUDNEY

Above Ourselves

James H. Jauncey (Grand Rapids: Zondervan Publishing House, 1964. 150 pages. Cloth, \$2.95)

The subtitle of this book is "The Art of True Happiness," and numerous practical topics that are relevant to worthwhile living are discussed in a practical vein, such as "Keeping the Magic in Marriage," "How to Live with Children," and "The Nervous Breakdown—Causes and Characteristics." The thesis of the book is that only as people live to the full measure of their potential is happiness possible. All forms of unhappiness and frustrations stem from an inner personality machine that is limping on two cylin-

ders. From the theological standpoint he identifies this inner breakdown as sin, which he defines as "rebellion against God's plan for man's life" (page 12). This rebellion he sees as being essentially pride.

Although the author is an evangelical and sound at most points, the book on the whole is psychologically oriented, and sometimes it almost seems as if he sees personality problems as being more psychological than spiritual. Here and there creeps in the apparent supposition that if people are only properly understood, loved, and challenged by being given both praise and a task their meanness will disappear. Actually this is only partially true, for the more underlying problem is the carnal mind, which will keep on poisoning the soul no matter how handled. One almost might be tempted to suggest that *For Ourselves* would be a better title. However, in spite of these faults, the book is well written, with some very striking aphorisms and with many practical insights into human relations. The preacher should read it in spite of its defects, as he will discover a better understanding not only of his own family but of his church family.

R. S. T.

Hellbent for Election

P. Speshock (Grand Rapids: Zondervan Publishing House, 1964. 183 pp. Cloth, \$2.95.)

This religious novel is in the form of an allegory in which on earth the "believers," on their way to heaven, are loveless, selfish, and mean, while the unbelievers, on their way to hell, are quite decent. At least this is the way it seems to Hellbent, a "believer" converted in spite of himself, who after years of disillusionment with church members commits suicide, hoping to cancel his "conversion," be-

cause he would rather go to hell than live with the "believers" he has known. But after his death an angelic Counsellor is assigned to him for the purpose of persuading him that heaven won't be so bad after all.

There are some fine insights and subtle turns here and there reminiscent of C. S. Lewis. The scenes of the friendless child being ostracized at school, and of the bedlam in hell, are especially convincing and moving.

If the intention is to portray the hidden treachery and self-deception of the carnal heart, the book is a masterpiece. But its orientation is Calvinistic, either sincerely or satirically (it is hard to tell which). We are compelled to say that, if the Christian described herein represents the best that Calvinism can offer in this world, then this book is one of the most damning indictments of Calvinism ever written. Actually, however, the picture of petty believers is overdrawn; it is not fair to either Calvinists or Arminians. Hellbent (or the author) was unfortunate in his connections.

In his Preface the author makes the finest statement in the book: "I need to be shown a quality of life transcending laws, rules, regulations, ordinances, so that I might abide *within* all without any consciousness of *any*." Not a single character in the allegory has found this sort of liberty, and Hellbent (or the author) seems oblivious of the simple truth that this is nothing but New Testament Christianity, which has been enjoyed and exemplified by millions.

Out of the whole comes a growing conviction of the fantastic absurdity of the doctrine of non-forfeitable eternal security based on one act of believing; and there is further the jolting discovery that the doctrine demands quite logically a complementary doctrine of some sort of Protestant purgatory, in order to qualify these hate-

ful, spiteful "saints" not only to enter heaven, but even to be happy there.

R. S. T.

Magnificent Promise

Sherwood Eliot Wirt (Chicago: Moody Press, 1964. 129 pages. Cloth, \$2.75)

In this heart-searching and hard-hitting volume the perceptive editor of *Decision* gives a series of devotional expositions on the Beatitudes. He sees the Cross as the key both to their interpretation and to their fulfillment. You will not agree with all of his positions but you cannot escape the spiritual impact. No one can read the volume without receiving not only a profounder grasp of the Beatitudes but above all a deepened gratitude for the event on Calvary and a deeper understanding of its potential power in our lives.

R. S. T.

Faith Is a Star

Edited by Roland Gammon (New York: E. P. Dutton & Co., Inc., 1963. Cloth, \$3.95)

This volume proclaims the religious testimonies of some twenty-five outstanding Americans, from every walk of life, and from a wide variety of religious backgrounds. Naturally some of them could scarcely be called Christians from any truly evangelical standpoint, and some of their testimonies are more the expression of moral philosophy than of true Christian faith. It would be expected in such a compilation that some of the material would be pretty thin. However, some outstanding men in their field are included, such as William Ernest Hocking, Elton Trueblood, Paul Tillich, Lowell Thomas, and J. Edgar Hoover. Many are out-and-out evangelicals whose testimony

rings true, such as Billy Graham, Mark Hatfield, Robert LeTourneau, Catherine Marshall, and Samuel Shoemaker. The book is valuable to the preacher partly as a means of understanding how the leaders of America think on moral and spiritual matters and partly as a rich source of quotes and illustrative material.

R. S. T.

Take My Hands

Dorothy Clarke Wilson (New York: McGraw-Hill Book Company, Inc., 1963. 216 pages. Cloth, \$4.95)

The brilliant author of *Dr. Ida* does another fine job in bringing India to life, this time in the remarkable story of one of Dr. Ida Scudder's students, Dr. Mary Verghese. This young woman from a well-to-do, highly intelligent, and cultured family in south India, traditionally Christian, found not only excellent medical training at Vellore Christian Medical College but also a vital experience with the Lord. This however involved much suffering, as a tragic accident at the very threshold of her professional career left her a permanent paraplegic. In spite of a series of painful operations which kept her bedfast and in constant suffering over a period of years, she learned to do delicate operations from her wheelchair and became one of the world's outstanding specialists in the restoration of crippled lepers.

Though the spiritual insight of the author leaves something to be desired, yet she not only does a superb job of bringing into sharp, poignant focus the suffering and courage of a noble character but provides a fresh and detailed insight into the needs and problems of India. Though this is not about a missionary, strictly speaking, it certainly can be classified as worthwhile reading for all lovers of India.

R. S. T.

The Nazarene Preacher



AMONG OURSELVES

The *Time* magazine, July 3, didn't do too bad a job in drawing a thumbnail sketch of us. . . . But some amusing misses. . . . One wonders, for instance, what the *Time* reporter had in mind by the statement: "Many families have altars at home. . . ." A shrine, maybe, with candles burning?

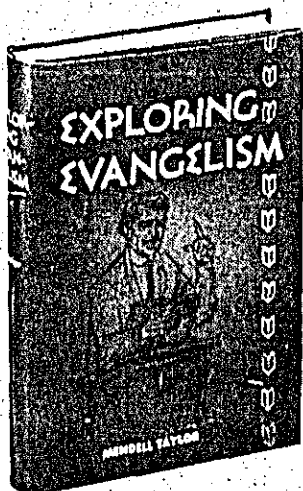
Then, we are *not* interested in merging with other holiness bodies merely to "halt any decline" in growth. . . . Nor are we pushing our home visitation in order to root out "unchurched believers". . . . But these errors simply confirm the accuracy of Paul: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

People of the world try to understand, but how can they? But to some extent the fault is ours. . . . Do we use our terms wisely? . . . Which accents once again the perennial problem of communication. . . . Is our religious jargon as strange and misleading to the uninitiated as beatnik language is to us? . . . Then it is a kind of "unknown tongue". . . . When an evangelist and his wife sang hilariously, "When the Old Man Died," they little knew the shock and indignation felt by a young couple in the audience—their first time in a Nazarene church—who thought they were singing disrespectfully about someone's father, and that the people who were blessed were rejoicing over someone's death. . . . This was singing in an "unknown tongue" and the young couple probably went out muttering, "Mad!" (I Cor. 14:23). . . . Let's make the gospel known! . . . Let us see to it that the right connotations are attached to our words in the minds of our listeners. . . . Explain, parents! Explain, preacher! Explain some more, teachers! . . . Otherwise even our children will miss the simple points that we take for granted—like the three-year-old who dutifully but reluctantly relinquished his nickle in the S.S. offering. Later when the teacher pointed to a picture of Jesus and asked, "Who is this?" he said dourly: "He's the man that got my money!" . . . A future reporter in the bud?

Until next month,

RS

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RICHARD S. TAYLOR
Editor

Contributing Editors

Hardy C. Powers
G. B. Williamson
Samuel Young
Hugh C. Beiner
V. H. Lewis
George Coulter

General Superintendents,
Church of the Nazarene

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Following the Annual Church Calendar

By **J. B. Chapman***

THERE IS AN APPEAL in seasons to practically everyone. There is no time when a sermon on the Resurrection will fit the mood of men quite so well as at Easter, and there is no time when a sermon on any phase of the life of Jesus will seem quite so fitting as on Christmas Sunday.

And yet there is a tendency to casualness that is weakening. It is as though people were expecting a sermon on the seasonal theme and were more or less prepared to resist its appeal. This is the other side of the proposition, for any preacher is dead as soon as he persists in doing only the usual and expected . . .

Christmas is a children's festival. The day commemorates the birth of a Baby, and there are many touches of childhood in every attempt to observe the occasion. Let it be so. Make it even more so. Make the children feel and know that the church recognizes them and needs them, and that Christ is concerned for them.

But I am just in the way of suggesting that there is a law by which things are seen more clearly in contrast than in any other way. And now and then—perhaps some will try it this year—it is a good thing to draw a picture with Christmas as the background, but with a theme that is in contrast. Think what a good time Christmas Sunday would be for preaching a missionary sermon! A few words about the glorious privileges Christmas represents to the followers of Christ, and then an abrupt turn to the subject of our consequent debt to the world, a picture of the indifference of the Church, of the needy and dying world, or of the general selfishness of mankind. Then an appeal and—a Christmas offering for missions. This would be a surprise to the people but it might be a welcome and useful surprise. Then Jesus himself frequently spoke of His second coming right in the same connection with references to His coming as the Saviour of men. So why not a sermon on the "Second Coming of Christ" at Christmas-time? There would be, of course, the opening references to the birth in the manger; then there would be set up the hope and prospect of His soon coming in power and glory.

But I think the theme should be either a seasonal one or else one on some opposite phase of Christian truth. A mere ignoring of Christmas is crude and dumb and offensive. Either fall in with the prevailing channels of thought or else strike out boldly to cross them. Do not drift into the casual bearing of one who is not awake. The most stupendous event in the history of our earth is the visit Jesus Christ made to it, and the principal nations of the world date their letters and their legal documents from the calculation of Christmas. The occasion is worthy of all the emphasis it is possible to give it.

*Deceased; former general superintendent, Church of the Nazarene, and first editor of the *Nazarene Preacher* (the *Preacher's Magazine*). This editorial first appeared in the December issue, 1935.

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

Christian Education at Christmas

SOMETIME AGO a father told me that when his little boy discovered there was no Santa Claus he burst into tears. When his father protested, "Don't take it so hard! It isn't that bad, is it?" The boy replied: "I don't care about Santa Claus! But what about this Jesus story?" His little mind perceived that if one was fiction the other could be too.

Children love fantasy, but they also want reality. They enjoy pretense but intuitively distinguish between pretense and a lie. As Christians therefore we had better be cautious about mixing too much fiction with fact in our Christmas celebrations.

If we associate Santa Claus with our Sunday school Christmas programs, and weave a lot of fairy tale coloring in with the Bethlehem story, we will be saturating the emotional and associational patterns of our children with a mixture half pagan and half Christian. As they get older we expect them to outgrow their childish delight in all the imaginary trappings. But the whole thing has become part of themselves; it all determines the content of their memory and their nostalgic attachments; it all is part of the associational pattern which will trigger their emotional reactions even down to old age.

As children emerge into young adults they may tend to discard the true with the false, maintaining a tender memory of both, without discrimination. Or the attempt to disentangle the true Christmas from the pagan Christmas, and keep emotionally alive to the one while fostering sophistication to the other, may be a heart-rending, almost traumatic experience.

We can't control what the world does; but the Church, at least, had better go all out to direct the attention of the children to Christ, not Santa Claus.

A Word About Our Book Review Policy

WHAT ONE READS is what he is becoming. This is terrifyingly true of preachers. Their mental fare (even if it's largely TV and the newspaper) will inevitably structure both the content and viewpoint of their preaching. Provide a list of a preacher's current reading, and an accurate forecast of the tomorrows in that man's ministry is easy. Not only the present impoverishment of much preaching can be explained, but many tragic deflections could have been predicted, even years before there were noticeable outward signs.

If laymen need to build themselves up on their most holy faith, how much more imperative it is for the preacher to do so! But if a preacher reads books which undermine his faith, he is not building himself up on it. His reading should confirm, strengthen, and enlarge his faith, not weaken it.

If a man is going to be a holiness preacher, he must read holiness books. If he is going to be a Nazarene preacher he should read Nazarene literature. This is reasonable. A good husband should prefer his wife's cooking to that of all the other neighborhood women. If he surfeits himself on their cooking first, then because his appetite is jaded complains that his wife's cooking is uninteresting, he is not being fair and no one will blame the wife if she feels ill-used.

Really, it is just another case of the grass being greener on the other side of the fence. But while this fancy seems to be a universal human weakness, it is an immature one, which both husbands and preachers should be able to shake.

No apology therefore is needed for the policy of reviewing selected Beacon Hill publications in this magazine along with Abingdon, Baker, Zondervan, and others. The presentation of these works in district assemblies and by means of periodical advertising is not sufficient to capture the attention of all the Nazarene preachers who need them. This is not mere "sales promotion"; it is content promotion. Moreover it is strictly the editor's personal conviction, not an imposed policy of the Publishing House.

With all due respect to both authors and publishers, many of the books reviewed or noted in this magazine are of passing value. Some are Calvinistic in basic orientation. They have value for the preacher as resources for illustrations, and as a means of knowing what others are thinking. It is entirely proper to review them in a journal such as this, for we should have some selective acquaintance with what is happening in the field of religious publishing.

But for Nazarene preachers to line their shelves—and their minds—with these non-Nazarene and non-holiness books while bypassing the solid, main-line works bearing the Beacon Hill imprint is not good sense from any possible standpoint. Breadth in our reading is to be sought, but not at the

(Continued on page 16)

Down the Road to Bethlehem

*A Christian Christmas to you—
Go down the road to Bethlehem;*

*It's quiet there,
Except for angel-songs in lofty key
Outsoaring far the shepherds' jubilee*

*It's wondrous there,
Where wise men kneel, their endless journey through,
And rise, how changed! The heavens and earth are new!*

*It's holy there,
As Mary whispers, rapt in prayer, in fear,
"The riddle of the world lies answered there,"*

*Go down the road to Bethlehem:
It's God who's there.*

—Author unknown

The pastor should capitalize on special seasons—especially Christmas and New Year—by means of effective visual aids

When You Celebrate

By Fred Smith*

TO CHRISTIAN CHURCHES the opportunity comes often to celebrate worthily and educationally the main events and symbols of their faith. It is to be regretted that not all churches take full advantage of this recurring privilege. Through the past decade I have had opportunity to visit churches of various denominations at the special seasons of the church year, and I have taken special notice of the way in which they celebrated the significant events of their faith. From these observations I have gathered the following suggestions.

My first observation is for church leaders to link themselves definitely, yet not dogmatically, to the cycle of the main events which tend to increase the strength of their Christian faith. Some denominations make a ritualistic and liturgical point of observing, in full, the Christian year. Some church leaders however do this in but a perfunctory way. It is expected of them to go through the arrangement. They do their duty, and that is the end of the matter. Somnolence is induced in the congregation instead of spirituality.

But this can be avoided. First, let us look at the festive season of Christmas. If your church observes Advent, all the better for the observance of the Christ-coming sea-

son. I am thinking here not only of the apt use of hymn, scripture, and sermon, but of the visual approach of this season. This is the season wherein the coming of the Christ child can be objectively presented in an aesthetic and educational way.

I recall going into a church wherein this had been accomplished say about 50 percent. On the service sheet the suggestion was given that we visit the lower narthex to see displayed there a Nativity scene that was (I found later) very much worthwhile. Parents were specially exhorted to take their children.

Summing up my observations later I found myself asking why the Nativity scene had been made a side-show, so to speak, instead of being made central in the worship service. This particular presentation was worthy of a place either on or around the altar. Instead, there was a decorative set-up at the altar that was a worthwhile presentation of beauty, but it had no religious significance. It did not present the Nativity scene. I have observed that some churches at this season present the Nativity scene in some convenient location at the side of the church. That is at least a position where it can usually be seen. But my preference is to make this event of the coming of the Christ child central in the church as it is central in the Church's faith.

*Elder, Laguna Beach, California.

Another great festive season of the Church is Holy Week, as it culminates in the glad service on Easter. In most communities where palms are available, Palm Sunday is made educationally and aesthetically significant by the appropriate use of palms on that day. Coming to the Thursday

service of that week, the sacrament of the Lord's Supper can be made historically significant by making this observance a special one. Here is a possible way: In a suitable room of the church, tables can be arranged in the shape of a cross, around which
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A healthy perspective—the best cure for "promotionitis"

There's No Promotion

By W. Lee Gann*

FOR DAYS letters and telephone calls had been coming in from all over the country extending congratulations as a result of having received the honor of being appointed successor to Dr. Melza Brown of the Hawaiian District. Some of these messages contained the word "promotion," which was sincerely expressed. Thinking of the greatness of the men who make up our corps of district superintendents and the strategic work they perform for the church, I supposed there was a sense of promotion involved.

Then it hit me! Last Sunday night after a long and trying altar service, one in which the devil seemed to refuse to give way, and didn't until after more than an hour of intensive prayer, a young lady who had prayed through asked for a few moments' conference in my study before going home. She was quite "broken up," and as I waited for her to compose herself enough to talk with me I subconsciously turned a name plate around until it faced me. There it was . . . my name and under it one word, "PASTOR." For the first time since receiving word of my appointment it dawned upon me that within a few weeks I would no longer be a pastor. The thought of all of the connotations involved so completely overwhelmed me until I fell forward on my desk and wept. I think the young lady wondered then who needed help most.

In a brief moment of retrospect I recalled twenty-three years and eight months without a single Sunday that I was not someone's pastor. From that first little home mission church with eight members, no church, no parsonage, and no salary, right on through to congregations of somewhat larger proportion, I recalled serving people as their pastor in a way I could not have done in any other capacity of service. I remembered weddings, dedications, baptisms, funerals, all-night vigils with the sick, opening our home to the homeless, showing concern to some who felt no one cared, and on and on the list went.

Even at that moment, here was a young lady with whom I had patiently worked, counselled, and prayed for a year and had seen her come from a person of deep moods, even suicidal tendencies, to a person emotionally relaxed, having found peace for her troubled soul through Christ.

Though I consider my new assignment to be an honor, and a task to which I will give my best, I still contend that there is no promotion from the pastorate. So, though it will not be appropriate for a while, I'll keep that name plate that contains my name and the word "PASTOR," for someday possibly, in the providence of the Almighty, I might get "promoted" again and once again have the privilege of being a pastor.

*District Superintendent, Hawaii District.

A profound experience
simply described

The Baptism of Pure Love

Grant Swank*

Peter said:

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently (I Pet. 1:22).

IN THIS SHORT EPISTLE, Peter very pointedly encouraged his readers to "love . . . with a pure heart . . ." This brief admonition stated quite simply the doctrine of sanctification in capsule form, especially when one considers the two primary words, "pure love."

Unfortunately it seems to be that, in the opinions of some, the doctrine of sanctification is regarded as being so complex that one can hardly begin to explain it. Now it is true that our language is never adequate to explain fully any religious experience. Our words fall too short. They are mere midgets when placed up against the realities themselves. Nevertheless we do use words to explain other areas of life, whether it may be the most complex theorem in geometry, or a formula in chemistry, or theory of psychology. Therefore we cannot afford to hesitate to use language in clarifying the realms of the Spirit. To merely dismiss the sanctified life as being "better felt than told" is to

do injustice to the power of language and to the minds which the Lord gave us.

Actually, as in the case of most of the New Testament message, the doctrine of sanctification can be stated quite simply. In the words of Peter, sanctification is pure love.

To take either word without the other may be somewhat disastrous. For instance, if we were to speak of sanctification only in terms of purity, we could slip unconsciously into the groove of legalistic thinking. That is, in order to be certain that we were always pure, we would be going around constantly with some type of measuring stick to see if we measured up to the level of purity. Now there is nothing wrong with "taking stock" of our spiritual conditions. In fact most of us have our negligence at this point. But there are those few unhappy individuals who are *always* measuring themselves and, unfortunately, others as well.

Sanctification is not legalism! To be sanctified does not mean being tied to a measuring rod so that one does not enjoy the liberty of the Spirit. For one to make sanctification synonymous with a set of rules is to miss the very life force of sanctification.

Sanctification involves keeping to a set of rules. Yet it means much more than this. Sanctification involves being introspective, and yet much more. For rules, "stop" signs, yardsticks, and plumb lines all by

themselves may keep one from doing wrong; but left by themselves they produce very little light, life, and love.

That is why we must consider the second word in the brief phrase "pure love." Love is the dynamic, the life force of sanctification. One does not keep himself unspotted from the world by sitting in a corner whipping his back with five lashes morning, noon, and night. But one does keep himself pure because of love toward a loving Father. Love puts the loyalty in purity. Love puts the life in purity. Love gives purity its radiance; glow, and courage to remain pure.

However, consider the expression without the word "pure." This would let "love" remain alone. This love, unguarded by the force of purity, can degenerate into mere sentimentality. It then becomes a counterfeit, pseudo-love, a love gone astray, "unstable in all its ways." Persons with such diluted love give merely lip service to God. Their actions are governed by the weather or feelings. They pray when they feel like it or if in a tight squeeze. They go to church when in the whim or when there is nothing else to do. They read *only* the twenty-third psalm or some other familiar passage, but rarely go out of their way to revel in other jewels of the Scripture. They rarely witness; and if so, usually for some personal gain. They run to God when the bombs are about to fall; but when peace reigns throughout the earth, their allegiance is pitifully slight.

"Pure love"—the words can hardly be divorced. They are like magnets attracting each other. Purity needs the life flow, the impetus, the force and glow of love. Love needs the discipline, the "brass tacks," the courage and genuineness of purity.

"Love one another with a pure heart fervently."

How does one experience this pure love set free by the Holy Spirit? Here again we realize the simplicity of the gospel. Commitment is necessary. If one makes a complete surrender, God will respond, in accordance with His own exact timing, with His Spirit of pure love.

Complexity, however, may appear here at two instances which are both under the control of the seeker. First, complexity may arise because of unwillingness to commit everything. However, this point is considered briefly; for if one wants to hold on to some earthly idol, whether popularity with the crowd, an evil habit, pride in one's looks, wardrobe, new car, house, or occupation, then that is exactly what he will do. Consequently he is not in the truest sense a seeker, but merely a dabbler with the idea of commitment.

The second complexity may arise by the seeker's sincere attempt to "work up" within himself the baptism with the Holy Spirit. He may frustrate himself by yielding to all kinds of needless tension because he is trying so very hard to control God's timing. God asks the seeker only to commit his all. God does not tell the seeker to tell Him when to make the Spirit's baptism experienced.

For some individuals the Spirit baptizes with pure love while they are making their way to an altar of prayer. Perhaps they whisper a prayer of commitment to God during the sermon. When the invitation is given, they find themselves experiencing the baptism with the Spirit as they step out from where they have been sitting to pray at the altar.

Others may experience the baptism while at the altar, after praying for possibly one, ten, or perhaps fifteen

*This essay was awarded second place in the 1963-64 Nazarene Theological Seminary essay contest.

minutes. The Spirit breaks into their awareness with the fullness of His pure love. These persons leave the altar testifying to the fact that they committed everything to God. God in turn responded with His presence in sanctifying fullness.

Yet there are others who come to an altar in all honesty. They come to commit themselves. In their own minds they are certain there is nothing between their souls and God. Yet there is no difference in their emotions. They do feel a sense of relief in that they know for certain that a commitment has been made. Other than that assurance, however, there is no difference experientially.

At this crucial point it must be made plain that God is in control of the timing of the Spirit's baptism. There must be no allowance for defeat or despair. Instead, after praying his prayer of commitment, that individual must rise to his feet, leave that altar, and go home. He must promise God that in the days ahead he will meet regularly in prayer each day. He will pray in a spirit of confidence, realizing that if he is faithful in seeking, God will make himself known in a definite way so that there will be absolutely no doubt as to the experience of the Spirit's baptism.

Satan must not be given a wedge with which to cause the seeker to retreat, surrendering to the devil rather than to God. If the individual is faithful in prayer, in the course of

God's own exact timing, the Holy Spirit of pure love will be experienced. This is the promise of God. He will baptize. Only He knows when the seeker is in the most appropriate position to receive the precious gift of pure love. A period of a few hours or days may be needed before the individual understands the actual implications of complete surrender. God's timing is never wrong.

The essence of sanctification may be stated simply. It is pure love given by the Holy Spirit to the believer. To emphasize purity without love is to stress legalism. To emphasize love without purity is to stress sentimentality. Pure love in the heart of the believer is God's presence in sanctifying fullness.

The baptism with the Holy Spirit is the experience of receiving God's pure love. The occurrence of the baptism is in keeping with God's exact timing. Only God knows when the believer is ready to receive the baptism. However God's promises are sure; therefore the believer must continue in regular times of prayer until God sees that the believer's heart is ready to receive this baptism. God's pure love is so precious that it can be given only to those spiritually responsible persons who realize the actual involvement in total surrender. Shallow, irregular seeking will never result in the baptism. Only earnest, confident prayers will result in the baptism of pure love.

You can't trust your emotions any more than you can your intellect as the way to God. The way to God is solely through the Word of God.

—Samuel Young

Christian Communication in the Light of the Incarnation

By David K. Kline*

Part One

REVELATION is the result of the divine desire to make known, to communicate. The incarnation of God in Christ is the supreme act of revelation and communication.

The purpose of this article is to consider these two propositions and to focus attention on their close inter-relationship.

Basically, the word "communication" comes from the same word as "fellowship," and it implies the idea of having "community" with another. It is always used to refer to active participation of two parties. The results of this fellowship between two or more active partners always depend both on the cooperation of the receiver and on the action of the giver, sharing being necessary to the fulfillment of a purpose or to its denial. Therefore communication, whether between God and man (Incarnation) or man, and God (existential relationships), is mutually active participation.

Paul urges his fellow Christians not to forget to communicate "to the necessity of the saints" (Rom. 12:13). He also exhorts his student friends in Galatia to communicate with their teachers "in all good things" (Galatians 6:6). The writer to the Hebrews likewise reveals to his readers that they can please God himself if they will remember to do good and to communicate with others (Heb. 13:16). In each of these three examples the idea in the original is association with others, in terms of aid and relief, in things which are of mutual concern.

*Pastor, Central Park Church of the Nazarene, Houston, Texas.

This same word, "communicate" or "fellowship," is used to describe our mutual relationship to God.

Peter urges believers to be "partakers of Christ's sufferings" (I Pet. 4:13); that is, we are to be in communication with, to have fellowship with, Christ in His sufferings. Heb. 2:14 points out that this is right and just; for as we are sharers in (have communication with) death, so Christ for our sakes partook of the same death!

Negatively, in I Tim. 5:22, Paul exhorts us never to partake of (be in communication with or become implicated in, or be a party to) others' sins, or others' evils. (See also II John.)

Mutual concern is always in evidence where believers are in vital communication with Christ the Lord. Good deeds, acts of giving, sharing, concern for the best interests of others are evidence of a vitally Christian situation.

Christianity is not really vital unless it is communicating this atmosphere of love and good works. "Behold how they love one another" is the Early Church picture of Christianity in action. The Christian society of that day was giving forth a living witness to Christ—was communicating His message of love, goodness, and living hope to the world.

Christian communication with our Lord is thus obviously seen to be the source of Christian works and in itself has validity and necessity. Since God-man communication demands action, however, it is not static or complete in itself but must be shared with others to fulfill its inner nature. This Christward communication must be expressed in person-to-person relationships of goodness, long-suffering, mercy, and a general attitude of trust and love-in-action

with others, "especially . . . the household of faith" (Gal. 6:10).

It is the same in the Old Testament, where we see Ezekiel, who "sat where they sat," identifying himself with the people and their concerns in order to communicate God's message to them. Also Jethro advised Moses to relate himself both to the people and to God—"Be thou for the people to Godward" (Exod. 18:19).

Thus in both Old Testament and New Testament there is a similar picture of the Christian sense of communication. It is based on a sense of mutual concern and of sharing others' problems, with the power and thrust supplied by identifying oneself with the message and purpose of the eternal God.

Consider some of the acts of God, which define His purpose to communicate.

Actually, the above definition of the word "communicate" is a revelation of the Old Testament God in action—God communicating himself to needy mankind. It was "in the cool of the day" that the Lord God was wont to reveal himself to Adam and Eve. The Creator-God was walking in a garden He himself had made. His purpose was to establish contact, to converse, with the human beings which He had also made. Herein is revealed a significant part of the divine desire to communicate, to make His purpose known to man.

In Genesis 12 the Lord said unto Abraham:

"I will shew thee"—a land;

"I will make . . . thee"—a name;

(and)

"I will bless thee, and . . . thy name."

Abraham understood the message—the call of God—and obeyed. He "departed . . . and . . . went forth" unto a land and life he had not previously known. Why? Because he understood and obeyed God's inner communication.

At a later time Moses said to God, "What is . . . [thy] name [and] what shall I say?" (Exod. 3:13) God's answer means, "I am the Eternal, the past, present, and future, always with you" (see v. 14).

On the strength of this communication Moses and Aaron were able to say to Pharaoh: "Thus saith the Lord God of Israel, Let my people go." And as the people went, the eternal God was in communication with them in various ways; The "glory of the Lord" appeared in the cloud by day "and by night in a pillar of fire" (Exod. 13:21); there were "thunders and lightnings," a "voice spoke to them"; also, "Moses spake to God," and "God answered him by a voice" (see Exodus 19). Then Moses "wrote all the words of the Lord," and the laws and judgments of God were for the first time put into literary form.

Throughout the Old Testament we often read, "The Lord spake . . ." Listening men of God discerned His message and communicated it to others. Time after time we read that to a prophet came "the word of the Lord." Jeremiah prophesies: "The days come, saith the Lord, that I will make a new covenant . . . and I will put my law in their inward parts, and write it in their hearts" (Jer. 31:31-33). These words were written down and passed on from generation to generation. Thus a divine literature began, and the Revelation was objectively conveyed to others in written words.

Then "in the fulness of time" the manifestation of God's will and self was fully revealed in Jesus Christ. "The Word was made flesh, and dwelt among us, (and we beheld his glory) . . ." (John 1:14). The Word became flesh and was a new Manifestation of eternal existence. The Word—Logos—that was absolute in existence "with God" in eternity, "pitched a tent," as it were, in human history and "dwelt among" men.

The "Word" was God's direct self-revelation to man. This was His self-communication: to be heard, "the Word"; to be shared, "the life"; to be seen, "the light"; to be worshipped, "the Son"; to be obeyed and loved, "the only Begotten"; to be accepted in full understanding and faith, "the Lamb."

In this historical act we see the "Divine Encounter" of God with man,

God's evaluation of the need to communicate, and how He accomplished it.

In general, the purposes inherent within divine communication are as sure as revelation itself. God-in-action in His Son has so evaluated His plan to

reestablish fellowship with man that there can be no question of God's purpose or method if we will but receive the same as communicated.

(To be concluded next month)

Great hearts make
great pastors

Guideposts to a More Effective Ministry

By Raymond C. Kratzer*

No. 11. Shepherd Hearts

PERHAPS THE MOST biblical description of the minister is that of a shepherd or a pastor. Both the Old and New Testaments emphasize this aspect of God's servant, which reaches its apex in the exemplary life of our Lord and Saviour, Jesus Christ, who is the Chief Shepherd of souls. We are His undershepherds.

Peter in the mellowing years of his life writes to the elders these warm words of wisdom: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Pet. 5:2-4).

The Oriental shepherd possessed a love for his flock that has no counterpart in our methods of sheep raising

today. Ours has become a mass program with little emphasis upon the individual sheep and its needs. I am wondering if the same change is taking place in the relationship of pastor to people in this souped-up age. The emphasis upon administration, promotion, quotas, etc. has a tendency to blur the main issues. There is danger of becoming solely an administrator, rather than a pastor or shepherd.

Although the work of the Church is the biggest business in the world, we dare not correlate its basic purposes with that of the secular business world. We are in the "work of the Lord" and our values are not always parallel with the measuring devices of the world. How can you measure love, sacrifice, devotion, or altruism? These are qualities and emphases that might not pay off in terms of dollars and cents; but in God's accounting records they will find themselves on the credit side of the ledger in the eternal payoff, and here and now the

*Superintendent, Northwest District.

investor will sense the dividends of inward peace and satisfaction.

The pastor with a shepherd heart will love his flock and will manifest great care for them. Jesus told Saul of Tarsus that He appeared unto him for the purpose of making him "a minister." Perhaps our greatest clue to what this involves is found in the words of Jesus when He said, "I come not to be ministered unto, but to minister . . ." and, "He who would be great among you, let him be the servant of all." "Minister" and "servant" are somewhat synonymous.

At times this aspect of the ministry is overworked. Some church members think the preacher is a chore boy because he has time to do a lot of things that others who work out cannot do. In our first pastorate someone asked our son, Ron, what his daddy did. In his four-year-old language and insight, he said, "He preaches (preaches) and cleans the church." I remember one elderly lady of the town who thought nothing of asking me to take her to a distant city 80 miles away. When we got home after driving 160 miles and wrecking the day as well as my purse, she would hand me \$2.00 and say, "Here's the pay for your trip. Don't mention it. I just wanted to do that for you." Evidently she thought my car ran on its reputation.

However, the matter of being of service is a part of the ministry. And I have never felt that I was giving too much to do some menial task, to run some errand, to wear out my car bringing people to Sunday School, etc., because I learned years ago that you can't get ahead of the Lord. If one serves with a thrill, he discovers that things come back to him that more than compensate for what he has done.

I can think of two or three fellows who had the idea that when they

entered the ministry with their credentials in hand, with a call and the approval of the district superintendent, they would not let people run over them. They made up their minds to demand a certain wage and would permit no over-demands on their energies. People must respect their position! Well, all I know is that they are out of the ministry today.

I recall a story of a young man who was a doctor and, upon completion of his training, came to a small community to begin his practice. An older doctor had been there many years and had a monopoly on the business. Consequently he did about as he pleased and did not strain himself to be of service to his patients. He ridiculed the idea of another doctor coming into the community. But when the first call came to the young physician, he hitched his horses in a mad rush and hastened at top speed to the sick person. People said, "You'll wear out your horses; take it easy!" He replied, "Life is at stake, and I can buy another pair of horses." Soon his practice was so large that he could hardly care for it, while the other doctor was practically out of the picture.

Pastor, don't be afraid to expend yourself beyond the line of duty. Serve eagerly, even if others fail to appreciate it. God's a-writin' all the time. Anyway, if you have a shepherd heart, you will share because you care.

Concern and diligence in your present assignment will pave the way to greater usefulness in the outreach of your ministry. It is a sad commentary on a minister who considers his present pastorate a steppingstone to some other church. Much ineffective work is the result of "eyeing" some dream church with fond hopes that your present drudgery will be

solved someday by a move to this utopia. The sure way to solve this problem is to make your present church the ideal that beckons you.

Dr. Charles E. Jefferson in summing up the various aspects of the pastor as a shepherd says this includes being a watchman, a guard, a guide, a physician of the sheep, a saviour who leads in rescue, a feeder of the sheep, and a lover of the sheep. Three of these aspects stand out in my thinking: viz., that of guard, physician, and feeder.

The matter of being a guard in the shepherd relationship of the pastor includes the guardianship of one's own life and spirit. The fact that "consistency is a jewel" is nowhere more sparkling than in a pastor's home. There is nothing sadder than a pastor's family who must bow its head in shame at the double standard held by the head of their church and home. He should strive to make his relationship to his home and the home itself "Exhibit A" of God's original institution.

The protector spirit of the shepherd should exert itself when danger comes to the flock. There are times when the entire church becomes involved in great issues and is threatened by some wolf who would divide and destroy the group. These are times when the pastor must seek God's help in a greater measure and use extreme caution in saving the whole. Then there are the times when individuals are threatened by a lion or a bear. Many of these issues can be solved through prayer and directed preaching anointed by the Holy Spirit. If personal counsel is needed, loving care should be the order without making a church issue out of it, if this can possibly be avoided. And it usually can be.

The second aspect of the shepherd-pastor that is so important is that of

being a physician of the sheep. The minister operates in the area of hurt hearts and troubled minds. In this regard he is not to consider himself an authority on psychiatry or mental illness. On the other hand he should not throw up his hands too readily and suggest that some who come to him should see a psychiatrist; for there are many times that the psychiatrist throws up his hands and sends his patients to the minister. Remember we have God.

Again it should be said that great care needs to be used in administering cures. If Tim. 2:24-26 instructs: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

In the third place the pastor with a shepherd-heart will be a feeder of the sheep. I think one of the finest compliments that I ever received, unworthy though I was, came from one of the spiritual ladies of the church, a licensed minister and a wonderful Bible student. She said in my presence to someone else: "My pastor is a wonderful Joseph. He shovels out plenty of grain to his people to feed their hungry souls." I went home that day determined to keep the storehouse of my mind and heart full, so that when I preached to my people, they would receive grain, rather than straw or chaff. With such a supply within reach of heart and mind, we are without excuse if people come to us for bread and they find the cupboard bare. Let us learn to lead our people to green pastures, beside the still waters. Let us keep our own souls nourished on God's

Word. When we stand before the great Shepherd of the Skies, He will say, "Well done!"

The pastor with a shepherd heart will know his sheep. He will study their strengths and weaknesses. It goes without saying that individuality is a God-given endowment. Some persons by nature have great qualities of leadership. They are fearless and outgoing in their approach to life. Others are timid, shy, and prefer working in the shadows. Each of these extremes and all of those in between should be considered in the light of their greatest strengths when tasks are assigned. Sometimes those who work in the shadows do a greater work than the extrovert. The shepherd will seek to elicit the cooperation of all, so that their service will be relaxed, joyous, and blessed of God.

A warm heart that yearns over the members of his church, always eager

to see each person grow in grace and in the knowledge of the Lord, will encircle with cords of love the loyalty and devotion of those over whom he ministers. I spent a few days visiting with a pastor in the homes of his congregation. He didn't stay long, but there was a warm glow in the whole contact. Before we left, he called all of the members of the family to stand in a circle, and as we clasped hands, prayer was offered. Melted hearts evidenced the strong ties of love between pastor and people which revealed to me a part of the secret of his great success in building a growing church.

May God help our pastors to consider themselves as undershepherds of the great Shepherd of souls. May they be touched by the needs of others and love so deeply that, when in the providence of God they must leave, they shall ever be remembered as pastors with a shepherd heart:

How to Write for Publication

By George C. Desmond*

NEARLY TWENTY YEARS AGO I was employed as a precision inspection foreman at the big Dodge-Chrysler plant on the south side of Chicago. We made motors for the B-29 airplane. One day our departmental bulletin board carried a huge poster which set us all to laughing:

A chair is such a benefit,

A downright handy place to sit

For those of contemplative minds—
Especially with tired behinds.

Now believe me, those folks were not wanting us to spend more time

sitting around on our backsides. But today I find that the chair is one article of furniture which proves itself a great asset to the would-be writer. For the only way a man can learn to write is by writing; he must write, and write, and write some more. The man who gives up easily will never become a writer.

How does one write? How does one find the secret to unlock the rusty, barred doorway of an editor's stony heart? What are the secrets whereby the professionals find checks instead of rejection slips in their morning mail? Believe me, the way

is not as easy as some may think, but it is not as hard as many of us fear. There are essentials to be mastered—three, I believe. One must have ideas, one needs certain skills, and one must possess tenacity. Herein lies the entire secret.

I. The Writer Needs Ideas

Without ideas, writing has no more point than does a hen trying to set on a brass doorknob. Some of us try to substitute emotion for ideas; we get all excited, splashing word after word across the page, never saying a thing. Then there are those of us who have nothing to offer except big words, dug slowly from a dictionary; the musty murk of our offerings leaves the poor editor gasping for air. But ideas, freshly new ideas—here is the greatest secret of successful writing.

Every acceptable article requires an idea, an organizing core to give it significance and coherence. But some of us who would write make a different mistake; recognizing the importance of a good idea, we try to crowd all of our ideas into one article, to tell everything we know in the first thousand words. I will grant you that some of us have so very little knowledge that we could easily do this; still, good writing must be something more than complete hodgepodge.

We find ideas all around us; we have only to keep our minds and ears open. But the idea then must become our own! We often get new ideas from our reading or from hearing others speak. But only when that idea manages to seep its way into our being, only when it has taken on significance in our own lives, does it become the root and core of a useful article. The writer does not simply retell a story he has heard, or recount a scene which he has witnessed. He

takes over that idea or that scene, and makes it his own. He breathes into it his living self; the writer finds a skeleton, and clothes it with sinew and muscle.

II. The Writer Needs Skills

I have found that writing is a good deal akin to preaching, my own calling. The successful writer, like the successful minister, builds for himself a good vocabulary. I do not mean at all that he must become a collector of words for the mere words' sake. I can remember only too well one lad in a practice preaching class, lo, these many years ago, whose sermon was so filled with ripened verbiage that even our professor began nodding. If a congregation does not understand, the minister's sermon has no meaning; and if the reading public cannot understand, the writer's story will never get past the editor's desk.

A newspaper reporter gave me a tip along this line last fall. He had noticed that some of my articles sounded rather "preachy," and suggested that I go through every piece, when it was completed, underlining every word of four or more syllables. Then I was to rewrite the article, trying to replace those longer words with shorter ones, or with phrases made up of smaller words. As he put it, "George, most people who buy magazines and newspapers have barely finished high school; they won't know what you are talking about. After all, you wouldn't use a big-game rifle for rabbits, would you?"

We have almost no need at all for those grand-sounding words and phrases, but we do need to work constantly at building our vocabularies with the common language used every day by folk around us. When I start to write of a tree, I can

*Pastor, Methodist church, Hillside, Illinois.

say only once that it is big. Then I need some other word to express its size. The tree becomes immense, a giant, tall and stately, spreading its beauty across the evening sky. Its branches become green, with arms reaching toward the blue heavens; its gaudy crown scrapes the rainbow from the sky; it spreads protecting arms over a weary earth. When I write like this, my reader's eyes begin to see the majesty of my tree. He no longer hears words; he sees pictures.

It is at this point that writing becomes a great adventure. The beginner must build his vocabulary, but he must also master the art of expression. An idea is a cold, dead sort of thing until a writer picks it up. The author molds words about it, as a sculptor molds clay about a wire frame, giving the idea body and beauty.

During my freshman year at the University of Illinois a speech instructor told a group of us that there were three basic rules for public speaking. He called them the "Three C's"—"Be Calm, Be Clear, and Be Seated." Good expression means clarity, simplicity. Get to the point, say what must be said, and then stop.

III. The Writer Needs Tenacity

That simply means patience, the willingness to keep on working. I write only a little, regularly. My

working average is something just over a thousand words a week. I am a minister, and writing is a hobby, not a profession. But still I manage to keep about 60,000 words in the mails. (At the moment, my records show that I have 67 articles out, with a total of 63,400 words.) If I intended making a career of my writing, I would want to triple both my regular output and my total-mail load. Writing is an armchair job, but it offers no career to the lazy man.

The man who would write needs tenacity; he must keep constantly at work, constantly cheerful, constantly believing in himself. But there is one more little note to add to this matter of tenacity—the successful writer is one who simply hounds the editor to death. When an article returns to my desk, I am not satisfied until I have it in the mails again. I read it over, sometimes decide that it isn't worth wasting postage on, and then must rewrite it. But always, within twenty-four hours it is back in the mails, on the way to another editor. I have never yet sold an article from my desk drawer, so I do not let articles rest there.

Ideas, skills, tenacity—these are the secrets of the successful writer. But to put it very bluntly, so plainly that it cannot be mistaken, this simply means—(1) get an idea; (2) write it down; and (3) get it in the mails. There is no other way.

(Continued from page 3)

expense of depth; only depth can save breadth from becoming mere shallowness.

Let the preacher begin with reliable holiness literature. Then let him branch out as his time permits. But he should not begin abroad, then give the leftovers of his time and interest to the home base. If he does, he will first affect boredom with the home base, then by and by discover that his own personal home base has moved to the spiritual and doctrinal ground that he once thought of as foreign soil. Which gets us back to where we started: What a man reads is what he is becoming.

THE Pastor's SUPPLEMENT

Compiled by The General Stewardship Committee, Dean Wessels, Secretary
Pearl Cole, Office Editor

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- Gift Annuity Agreement
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- The Writing of a Christian Will
- Contributor's Income Tax Deduction Guide

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Department of WORLD MISSIONS

New Missionary Slides and Filmstrips Available

New 1964 Slide Sets and Filmstrips are available on the following countries:

- ARGENTINA—slide set with written script \$2.00
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 2. NAZARENES IN THE SUNRISE KINGDOM
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Other Adult Slide Sets Available with Scripts

- | | |
|--------------------------------|----------------------------|
| AFRICA #1—General | INDIA |
| AFRICA #2—Swaziland | ITALY |
| AFRICA #3—Nyasaland, Transvaal | ISRAEL |
| ALABASTER (\$1.00 rental fee) | KOREA |
| BOLIVIA | MIDDLE EAST |
| BRITISH HONDURAS | NEW GUINEA |
| CAPE VERDE ISLANDS | NO. AMERICAN INDIAN #1 |
| CAPE VERDE, Sunny Isles | NO. AMERICAN INDIAN—Navajo |
| CAPE VERDE, Windy Isles | PERU |
| CASA ROBLES | PHILIPPINE ISLANDS |
| CUBA | PUERTO RICO |
| GENERAL SET ON WORLD MISSIONS | TAIWAN (Formosa) |
| GUATEMALA | TRINIDAD |

Rental fee on all adult sets with written scripts, except Alabaster, is \$2.00 for first showing and \$1.00 for each additional showing. Sets with tape recordings are \$2.50 for first showing and \$1.00 for each additional showing.

1964—New Children's Slide Sets with Written Scripts

- | | |
|---|--------|
| INDIA | \$1.00 |
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| "LIVING IN JAPAN" | \$1.00 |
| ORIENT #1—Korea, Taiwan, India | \$1.00 |
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Other Children's Slide Sets Available with Written Scripts

- | | |
|-----------------------------|--------------------------------|
| AFRICA (28 slides) | MEXICO (11 slides) |
| CENTRAL AMERICA (17 slides) | PHILIPPINE ISLANDS (10 slides) |
| ISRAEL & SYRIA (19 slides) | SOUTH AMERICA (23 slides) |

Rental fee—\$1.00 first showing; 50 cents each additional showing.

When ordering slides and filmstrips, give first and second choice of sets, and first and second choice on dates for showing.

Sets should be returned promptly after the date you have indicated you will be showing them. Delay may cause the next person on the schedule to fail to receive the pictures for his program.

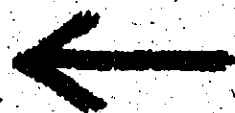
Missionary slides and filmstrips make the missionary work of the church live for your people. They are wonderful stimulus to missionary giving and praying. They give a real boost to missionary interest and attendance in the Nazarene World Missionary Society. Order from the Department of World Missions, Audiovisuals, 6401 The Paseo, Kansas City, Missouri 64131.

Department of CHURCH SCHOOLS

Your

**VISITATION
DRIVE
in JANUARY**

'65



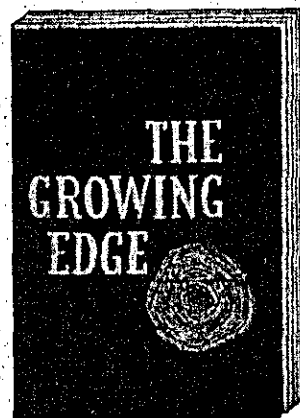
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**ANNUAL PROJECTS
1964-68**

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Fifty per cent of teachers
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- ENROLLMENT**
Increase in total enrollment
- ATTENDANCE**
Increase in average attendance
- WORKERS' MEETINGS**
Hold at least one each quarter
- VISITATION**
Maintain a weekly visitation program

"Be an Honor School"

Prepare Your People to



"MARCH to a MILLION"

with this
**DENOMINATION-WIDE
STUDY**

February and March, 1965

Set your dates NOW

Be sure to register your study with the
Christian Service Training office.

Department of CHURCH SCHOOLS



Let's Care Enough to Share

ENROLL THEM NOW

"Inasmuch as ye have done it unto one of the least of these"—
the aged—invalids and convalescents—Sunday workers—
people in isolated areas—inmates of institutions—foreign-
speaking people—the indifferent—and the needy—"ye have
done it unto me" (Matthew 25:40).

The Home Department enrollment is a part of our total
Sunday school enrollment. So every new member we enroll
in the Home Department helps us in our "March to a Million."

CHRISTIAN FAMILY LIFE

December, 1964

Dear Christian Family Life Director,

There are some excellent 16-mm. films on Christian Family Life
available through our NAVCO Film Rental Library which you should
plan on using. Available are:

The Spenders, 24 minutes

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You will want to include these in your planning for an effective
Christian Family Life program. You can order these films through
NAVCO Film Rental Library, Box 527, Kansas City, Missouri 64141.

Sincerely,

GENE HUDGENS

Director of Christian Family Life

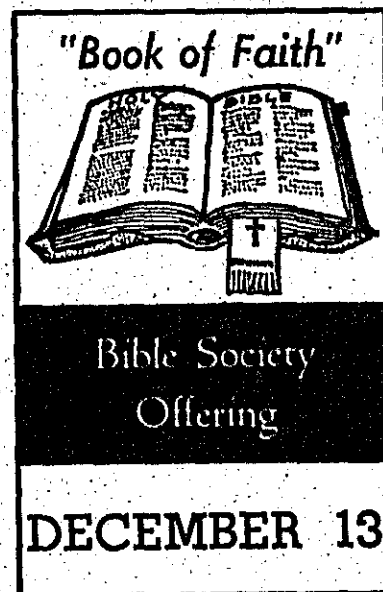
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Kansas City, Mo. 64131

—or—

Send it as directed by
your district council.



Youth Week

JANUARY 31 ~~~~~ FEBRUARY 7



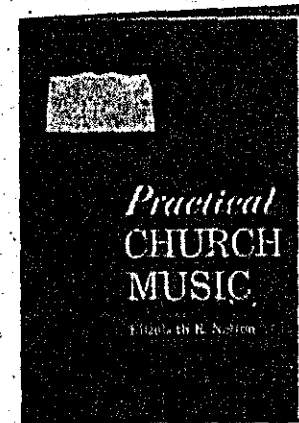
TOTAL PARTICIPATION

- spiritual deepening
- personal witnessing
- social enriching

CHRISTIAN SERVICE TRAINING

Practical Church Music

By Elizabeth R. Nelson
Associate Professor of Music
Pasadena College



Adapted for Christian service Training by J. Fred Parker, *Practical Church Music* is the new text for Unit 136a, "Music and the Church." The book has an amazing spread from practical, down-to-earth suggestions for songleaders, pastors, and choir members to technical matters such as rhythm, timbre, and intensity.

For the young adult groups who wish to use the 6:30 hour on Sunday evening for training classes, a Leader's Guide has been prepared by R. W. Stringfield, manager of the Music Department of the Nazarene Publishing House. The guide offers practical suggestions for teaching the course in six lessons. You will find it in *Young Adult Topics* for the present quarter (October, November, December).

Other Leader's Guides prepared for publication in *Young Adult Topics* for the next three quarters are:

UNIT 122a A Brief Survey of the Old Testament
TEXT: *The Story of the Old Testament*, by Winchester
First quarter, 1965 (January, February, March)

UNIT 141.2a Teaching in the Nazarene Sunday School
TEXT: *The Sunday School Teacher*, by A. F. Harper
Second quarter, 1965 (April, May, June)

UNIT 122a A Brief Survey of the New Testament
TEXT: *The Story of the New Testament*, by Ralph Earle
Third quarter, 1965 (July, August, September)

All four courses are included in the Teacher Training Program.

NAZARENE PUBLISHING HOUSE

Remember Those Who Serve . . .

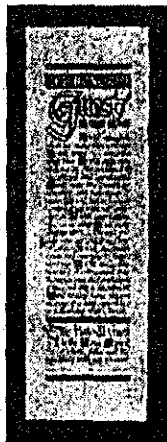
Sunday School Superintendent . . .

Missionary President . . .

CHRISTMAS is a time when Sunday school classes and departments, youth and missionary groups are looking for ways to express appreciation for the leadership they have enjoyed during the past year. As their pastor, these are ideas you might suggest.

N.Y.P.S. 'President . . .

Sunday School Teachers . . .



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RAY and GARY MOORE join in singing old favorites—"Sweet Will of God," "Sweeter than Them All," "How Can I Be Lonely?" and nine others. The unique multiplex recording of the two voices on some numbers gives the effect of a quartet. 33½-rpm, 12-inch.

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190 pages, cloth.

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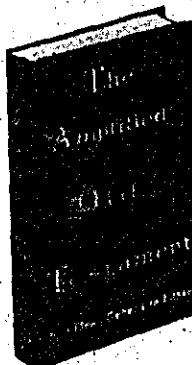
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Inspirational readings, comprised wholly of scripture. Each is introduced with a topical verse followed with related passages. There are two readings for every day of

the year—one for morning and, on a facing page, one for evening. More than thirty readings for special occasions are also included. Handy 4½ x 5½" size.

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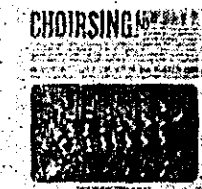


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Another PAUL MICKELSON choir album presenting ten of today's most beloved sacred songs. A sing-a-long songbook comes with each record. Includes: "Meeting in the Air," "Jesus Will Walk with Me," "I Will Sing the Wondrous Story," "I Met God in the Morning." 33½-rpm, 12-inch.

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NAZARENE RADIO LEAGUE

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TAKE "In God We Trust" OFF THE COINS
TAKE OUT THE OATH OF ALLEGIANCE
TAKE OUT THE PLEDGE TO THE FLAG
TAKE CHRIST OUT OF CHRISTMAS**



Silently we have been removing Christ from Christmas until the bulk of the Christmas cards feature something other than the birth of Jesus.

Let the Nazarenes vote to keep Christ in Christmas, and the Living Christ as the center of our worship.

How can this be done? By getting our Christ-honoring Christmas message on your radio station. Appropriately the title of this year's Christmas message is "CHRISTMAS WITHOUT CHRIST."

Many stations now carrying "Showers of Blessing" have been secured through our special programs. This would be a good time to have your station carry them. Write us if we can be of service.

Nazarene Radio League
6401 The Paseo
Kansas City, Mo. 64131

Department of EVANGELISM

**1st Day
of
Each Month**

**50 Holy Watchnights
1964-68**

**6:00 p.m.
to
midnight
LOCAL TIME**

Tuesday, Dec. 1

JOIN HANDS FOR 1965



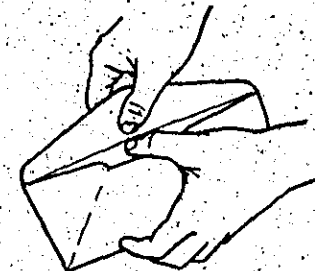
Another year is almost over and the Department of Evangelism wants to thank you for your cooperation and fellowship in the task of evangelism throughout 1964. It has been a blessed year of opportunity:

- ★ Did you take part in the September 20 day of revival and mail your return postage-paid card to the Department???
- ★ Did you observe November as "Moving Nazarenes" month???
- ★ Did you send to the Department of Evangelism the name and address of EVERY nonresident member, and every nonresident Sunday school scholar???
- ★ Did you participate in the great commitment made by all at the Department of Evangelism Rally on the Tuesday evening of General Assembly???
- ★ Have you observed the Holy WATCH NIGHT (six hours of prayer) on the FIRST day of each month in your church since July 1???

We do thank God for all that He has done. We are challenged by the many new possibilities for evangelism during 1965. Let us boldly JOIN HANDS to seize every opportunity to "Evangelize in the Power of the Spirit."

At this Christmas season as we share together in the great good news of evangelism, "Unto you is born . . . a Saviour," may we join hands to do more in the glad new year ahead.

It was the day before Christmas 1963; an evangelist opened an envelope and found an unexpected check enclosed. It was from the thoughtful pastor of a church where he had held a revival in October of 1963. The check was for ten dollars . . . BUT the real thrill was a small note attached to the check which read, "Knowing you do not have a congregation to remember you at Christmastime, our board is delighted with the suggestion of the Department of Evangelism to remember each evangelist that served us during this year. Happy Christmas!" It was signed by a pastor. Read again YOUR letter from the Department of Evangelism and remember a simple Christmas gift from a thoughtful local church may bless an evangelist and his family.



WANTED! PRAYING PREACHERS
ON EVERY DISTRICT
WHO ARE PLEDGED
TO FAST AND PRAY FOR A SPONTANEOUS
REVIVAL IN EVERY LOCAL CHURCH

NAZARENE PUBLISHING HOUSE



CHRISTMAS MURALS

Colorful! Biblical!

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A silent but constant reminder of the *real reason* for there being a Christmas—something that will make a deep impression on your entire church community and help to offset the strong commercial emphasis.

Each scene is permanently lithographed in radiant, non-fade colors on tough paper, suitable for repeated use. Metal-reinforced eyelets and weatherproof glue provide quick, easy hanging.

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P-4215	UNTO US A CHILD IS BORN	9 3/4 x 3 1/2 feet	\$7.95
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*Comes in three panels—center, 9' 9"; ends, 4' 10 1/2". Designed so panels may be used either together or separately. Shipped in storage tube to prevent creasing.



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The Nazarene Preacher

Department of HOME MISSIONS



BIBLE SOCIETY OFFERING

December 13 has been designated as the Sunday for the annual offering for the Bible Societies. As a church we have benefited greatly by the work of these societies in translating, printing, and distributing the Word of God. Without a denominational tag, the societies quietly go about this indispensable work. In these tumultuous days, there are people in every land who have read the message and believed on Christ because of this ministry. Let us do our part in the Bible Society Offering.

In the United States our churches have benefited directly by the American Bible Society, through the gift pulpit Bibles it has supplied to all newly organized churches since 1951. There are over 1,250 of these pulpit Bibles now in use. We say a hearty "Thank you" to the American Bible Society for this generous act. Let's show our thanks in the Bible Society Offering.



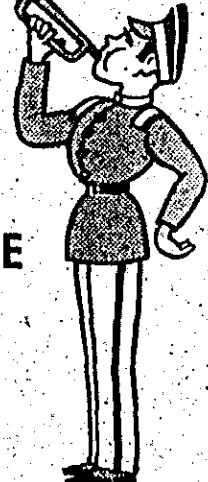
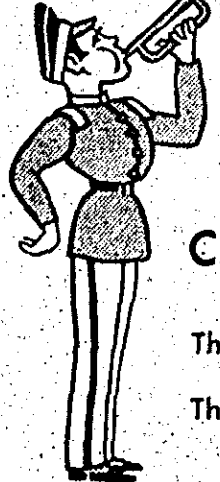
Do you want your church to do something extra for Christmas and know the joy and blessing of giving to others? Give something to a home mission pastor on your district. Or write to the Department of Home Missions for the name of a pastor on the Gulf Central District to whom your church may give a Christmas gift. Or help on an approved overseas Home Mission special.

December, 1964

(557) 29

Department of MINISTERIAL BENEVOLENCE

ANNOUNCEMENT



to
ALL MINISTERS
in the
CHURCH of the NAZARENE

The General Board voted
The General Assembly approved

Beginning January 1, 1965
IT'S IN EFFECT!!!

HERE'S HOW IT WORKS:

- Who?** Every licensed minister and ordained elder listed in the district minutes, who holds the basic \$1,000 life insurance coverage with the Board of Pensions . . .
- What?** Will have double coverage (\$2,000) for 12 months, if remaining on the same district*
- When?** Beginning the first day of the month, 45 days following the close of his district assembly
- IF???** **THE DISTRICT ON WHICH HE HOLDS OFFICIAL MINISTERIAL MEMBERSHIP HAS PAID 90% OF ITS N.M.B.F. 2% FORMULA BUDGET.**

*NOTE: If a minister holding double coverage transfers to another district during the assembly year, this coverage continues until the assembly of the district to which he moves. THEN, he is officially a member of another district and coverage will depend on whether or not his new district is a "NINETY PERCENTER."

Pastor: Your church's Christmas Love Offering will apply on your local N.M.B.F. budget. Many churches raise their entire budget in this offering. Help your district be 90%.

Warmest wishes for a Merry Christmas and a
Happy New Year
from
your Department of Ministerial Benevolence staff
and from the
more than 600 elders and widows on the benevolence roll

Church Summary for 1964

DEAR NAZARENE PASTOR:

In a week or two, your copy of a news story about the denomination's gains and record during 1964 will reach you by mail. This article will be printed in your newspaper if you will help.

Please take it to your editor (weekly) or church news man (daily) on Monday or Tuesday, December 28-29.

Your newspaper probably will be more interested in gains in the local Nazarene church during 1964, so we suggest that you type out, double-spaced, using one side of the paper, a summary of what your church has accomplished during the last year (highlights of your assembly report), and take this along also.

BE CAREFUL, if you are in an area with two or more Nazarene churches that are served by the same newspaper(s). In this case pastors should work up an area summary for all the church and then select one of their number to call on the editor.

The best time to use this story is between Christmas and New Year's Day, but not later than January 8.

For any pastor who does not have a calling acquaintance, at least, at his newspaper office, the 1964 year-end release is a natural beginning.

Also now available free at the N.I.S. office in Kansas City are copies of the revised "Notes on Press Relations for Nazarene Pastors."

O. JOE OLSON, *Director*

CHANGE OF ADDRESS FORM

PASTOR—A Service for You

When you change address, fill in the form below and mail to the General Secretary. All official records at headquarters and all periodical records at the Nazarene Publishing House will be changed from this one notification.

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New Address

City State Zip

Name of Church District

New position: Pastor Evang. Other

Former Address

Former Church District

Former position: Pastor Evang. Other

(Clip and send to the General Secretary, 6401 The Paseo, Kansas City, Mo. 64131)

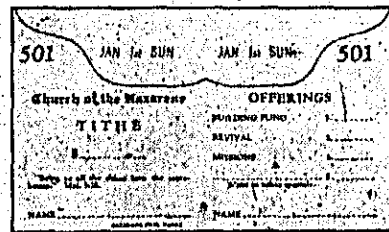
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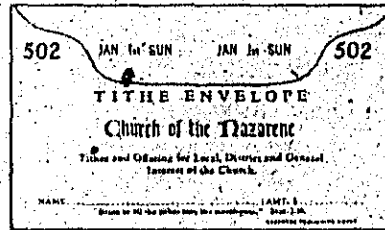
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Orders for sets will be filled by consecutive numbers. Example: If you order twenty-four sets, you may receive sets numbered 1-24 or 331-54, or whatever the next series of numbers available when order is filled.

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Queen of the parsonage..... AUDREY J. WILLIAMSON

Prayer—like a Fountain

*More things are wrought by prayer
Than this world dreams of.
Wherefore let thy voice
Rise like a fountain night and day.*

THESE WORDS, on the cover of a dedication program, caught my eye. Then they recurred so persistently to my mind that I began to realize they had a special message for me. They are a quotation from Tennyson's *Morte d'Arthur*. They speak to Nazarene women, to Nazarene preachers' wives.

"Like a fountain"! What imagery! What a telling simile!

Water is mentioned more frequently in Scripture than any other natural resource. It was recognized as essential to the life of man, of his flocks, of vegetation. Canaan was described as "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills."

Water was a favorite symbol. Jesus spoke to the woman at Sychar of "a well of living water," within, "springing up into everlasting life." The "cup of cold water" given in Christ's name describes Christian charity. Paul spoke of watering the seed of the Church: "I planted, Apollos watered." The voice like unto the Son of Man is described in Revelation "as the sound of many waters," and here also appears the figure of "the river of the water of life."

Now a fountain is a jet of water which springs upward as the result of pressure. This pressure may be created by a pump. Many beautiful fountains in our cities are operated by powerful electric motors which play and replay the same water into the air in a dazzling display.

But a natural fountain gushes up because of the weight of a great amount of water collected at a given source—it may be some distance away. The waters of the fountain, lifted forcefully by the pressure of this reservoir, will rise then toward the sky as far as the hidden source is above the ground. The spontaneity and irresistible power of a natural fountain constitute one of nature's wonders. At Van Cluse, in Southern France, several hundred thousand gallons of water shoot into the air every minute from a circular pool, surrounded by lofty cliffs. Then the water flows off through a ravine to form twenty brooks.

One of the distinct memories of my childhood, spent in north central Iowa, was of a fountain out in the woods, down near "Hog's Back." We called it locally an "artesian well." None of us knew its hidden source. But we did know that a sizable jet of water spouted into the air, fifteen or twenty feet. We knew that it never ceased flowing day or night. We knew, too, that our long, hot summer days did not dwindle the flow nor were the freezing temperatures of winter able to stop it. I have walked out on a cold day to see that the living water, pressured from the strong hidden reservoir, had burst through the icy sheath that encased it, and still flowed free.

Let thy voice rise like a fountain day and night.

There are two things that supply the pressure for our fountain of prayer—faith and praise.

We must believe if we are to see the glory of God. We must believe that more things are wrought by prayer than this world dreams of, that prayer does

change things. We must believe that we personally have the power to pray that kind of prayer. We must by cultivation of the deep inner pools of our natures collect the spiritual pressure for such active faith.

But the resource for this faith lies not in ourselves, in our goodness or our accumulated spirituality. It rests in the Word of God, in our unshakable conviction that His promises are true and that they are for us. We must be so abandoned to the Spirit of God that His will becomes our will; His desires, our desire. His purposes for the Kingdom's advance can then be worked out through our prayers, because of our achieving faith.

Such a concept of prayer elevates it far above the realm of mere asking for personal gratification or advantage. The source of spiritual pressure lies deep in the purposes of God, and hence the fountain of our prayer rises high and reaches far.

There is a strong and significant relationship between praise and prayer. The Psalmist says, "We will rejoice in thy salvation, and in the name of our God we will set up our banners: [then] the Lord fulfil all thy petitions." (20:5). Paul in the Philippian letter urges, "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (4:6).

It seems a paradox that, with the heart heavy with burden and often bowed down with grief and concern, there should also be mingled the expressions of praise, adoration, worship, and rejoicing. But the flow of thanksgiving seems to move the heart of God. David said, "I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears. They looked unto him, and were lightened: and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles."

And at last, when faith and praise have achieved, victory is assured. Then glory wells up out of the soul, even before the evidence of answered prayer has been seen. It was even so in Israel's taking of the city of Jericho. The command of the Lord was to compass the city, going round about it once a day for six days. This the people did. Joshua said, "Ye shall not shout until the day I bid you shout; then shall ye shout" (Josh. 6:10).

And on the seventh day when, according to the word of the Lord, they had compassed the city seven times, then Joshua said unto the people, "Shout; for the Lord hath given you the city" (Josh. 6:16).

"So the people shouted when the priests blew with the trumpets: and it came to pass, when . . . the people shouted with a great shout, that the wall fell down flat . . . and they took the city" (Josh. 6:20).

*More things are wrought by prayer
Than this world dreams of.
Wherefore let thy voice
Rise like a fountain night and day.*

I AM RESPONSIBLE

Life is a gift, yet it brings inescapable involvements and responsibilities. I am indebted to God, who gave life to all people who share life. I am involved with the generations gone before and those who follow and am enmeshed with all society.

It is true that I could deny my responsibility without stopping the universe and could leave my tasks for others without doing great violence to eternal schemes. It is entirely possible that, if I left my work undone, another might come who would do it better than I could have done it, but he cannot bear my responsibility. Others may do my work, but only I can fulfill my own obligations to God and others. There may be excuses for limited ability, but there is no excuse for irresponsibility.

—MILO L. ARNOLD

The Nazarene Preacher

BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

Studies in the Sermon on the Mount

By H. K. Bedwell*

No. 7 Matt. 5:33-37

Speech and the Christian

THE IMPORTANCE OF SPEECH cannot be overestimated. James in his Epistle tells us that the hallmark of perfection is a controlled tongue (Jas. 3:2). In Prov. 18:21 we read, "Death and life are in the power of the tongue." In the passage we are now considering Jesus indicates the kind of speech that is expected of a Christian. There are many points where the difference between an unbeliever and a believer ought to be apparent, but nowhere ought it to stand out more clearly than in speech. Jesus insists on five characteristics here, which must mark the speech of His followers. They are:

direction of the steam. Open all the valves and, though there will be plenty of noise, the power will soon be gone and the engine come to a standstill. Wesley constantly affirmed that it is impossible to continue long in conversation without falling into the sin of gossip and criticism. "In the multitude of words there wanteth not sin" (Prov. 10:19). Self-discipline is necessary in every department of the Christian life, and especially in the matter of speech. Socrates declared that there are two sciences, the art of speaking and the art of holding the tongue.

2. Simplicity of Speech

"Let what you say be simply 'Yes' or 'No'" (5:37, Moffatt). It is the custom of the Oriental to embellish and enforce his words by many forms of oaths. The Jews constantly swore "By heaven" or "By the earth" or "By Jerusalem" or "By my head." It was held by them that an oath containing the name of God made their words binding, whereas they did not consider themselves so bound to carry out their words when lesser oaths were used. Jesus exposed the sophistry of this position. In using the word "heaven" they really included God, for it is His throne. In using the words "the earth" they included Him too, for

*Nazarene missionary, St. George, Swaziland, South Africa.

it is "his footstool." It is part of His kingdom. In using the name of the Holy City, Jerusalem, they again included Him—for it is His city. The same applies to the head—He is the Creator of it. The owner of the head cannot change even a single hair. The use of these extravagancies of speech are unnecessary to one who always tells the truth. The very fact of an oath being necessary strongly implies that the user is not always so particular about the facts. We folks of the Western world do not use oaths to emphasize our speech in the same way, but their place is taken by profanity. There are some folks who cannot speak more than two or three words together without dragging in some unclean word, or the name of God or of Jesus. Many so-called "slang" terms have very doubtful origins. The command of Jesus is to refrain from this form of speech. Shakespeare said truly, "The truth needs no colour."

3. Sincerity of Speech

"Let your yea be yea; and your nay, nay." This means when you say, "Yes," mean yes; when you say, "No," mean no. Sincerity is often sacrificed in the cause of politeness. When we say to our visitors, "I'm delighted to see you," do we really mean it? Again, how easy it is to make promises that either we do not intend to fulfill or we have not the power to make good! Children especially are affected by this lack of sincerity. They are not slow to remind us of our promises! If they do not remind us of a promised punishment, it is not because they have forgotten! You will soon be reminded that they have taken note of your failure to implement your promise, by the ignoring of your future threats!

How rare it is to find sincerity of speech in business! "It is bad, 'tis bad; says the buyer; but when he goes away, then he boasts" (Prov. 20:14, RSV). The businessman who falsifies his statements concerning what he sells or buys is sacrificing his soul for material gain and will pay the inevitable price. Then

again, we need to practice sincerity in our profession of religion. How easy it is to claim with the lips more than we possess in our hearts! Sincerity is the face of the soul, whereas dissimulation is the mask.

4. Accuracy of Speech

God is the "God of truth" (Isa. 65:16). Jesus declared himself to be "the truth" (John 14:6). One of the titles of the Holy Spirit, given to Him by Jesus, is "the Spirit of truth." It is not surprising then that God requires truth in the speech of His children. The devil is called "the father of lies," so it is to be expected that his children would be familiar with the use of them! The Word of God clearly declares that the liar has no part in the kingdom of God (Rev. 21:8). Jesus insists that we should be accurate in our speech, and we should realize that there are more ways of evading the truth than by telling downright lies. Exaggeration has been called the blood relation of falsehood. It is the pitfall into which anyone can easily fall. This is especially so when the faults of others are under discussion. The opposite of exaggeration is minimizing or hiding the truth. Strange to say, the practice of minimizing comes into play when the good qualities of others are being discussed. Sometimes failure to reveal all the truth will give an entirely wrong impression of a situation. A half-truth may be even worse than a lie. The Psalmist speaks about speaking "the truth in the heart" (Ps. 15:2). When the Spirit of Truth fully possesses the soul, the speech will be true, for it is out of the abundance of the heart that the mouth speaketh.

5. Decisiveness of Speech

There are two words that we must all learn to say with decision—YES and NO. No one is more disappointing than an undecided person. The Christian has some affirmations to make. He is called to confess his Saviour in a scoffing and antagonistic world. He is called upon to say, "Yes," to the right in the face of all

opposition. Moreover he must know how to say, "No," to the devil, and those whom the devil will use to drag him into the ways of sin. Bunyan tells us about a character called "Mr. Facing Both-ways." There is no place for such a man in the kingdom of God.

These then are the characteristics which should mark our speech—restraint, simplicity, sincerity, accuracy, and decisiveness. To a very large extent, on our adherence to the principles here set out by Jesus will depend our usefulness and dependability. This is doubly so in those who are called to speak for the Master, whether in private or in public. If our hearts are filled

with God, we shall never speak because we have to say something but always because we have something to say. The exhortation of the Apostle Paul is always up-to-date. "Let your speech be always with GRACE seasoned with salt, that ye may know how to answer every man" (Col. 4:6).

*Think all you speak, but speak not
all you think;
Thoughts are your own; your
words are so no more;
Where Wisdom steers, wind cannot
make you sink;
Lips never err, when she does keep
the door.*

Gleanings from the Greek New Testament

By Ralph Earle

Eph. 5:21-25

Submission or Subjection?

"Submitting yourselves" is the present middle participle of *hypotasso*, which is thus defined by Abbott-Smith: "1. as a military term, to place or rank under (Polybius). 2. to subject, put in subjection. . . . Middle, 'to subject oneself, obey.'" Most of the recent versions (e.g., RSV, NEB, NASB) use "subject" rather than "submit." The King James Version does this in verse 24, where the verb is the same as here.

Love in Marriage

After telling the wives to be in subjection to their own husbands, Paul confronts the men with a much more difficult demand than this. To them he says: "Husbands, love your wives, even as Christ also loved the church."

Aside from Mark 12:38, where a word meaning "wish" is rendered by "love," there are two verbs that are translated "love" in the New Testament—*agapao*

and *phileo*. *Agapao* is found 142 times (in the received text). It is rendered "love" 135 times and "beloved" 7 times. On the other hand, *phileo* occurs only 25 times. It is translated "love" 22 times and "kiss" 3 times.

In classical Greek there is a third verb for love, *erao*. Concerning this term Cremer writes: "*Eran* denotes the love of passion, of vehement, sensual desire; but so unsuitable was this word, by usage so saturated with lustful ideas, to express the moral and holy character of that love with which Scripture in particular has to do, that it does not occur in a good sense even in the O.T., save in Prov. iv. 6 . . . ; and . . . not at all in the N.T."

Trench is in essential agreement with this. Regarding the nonuse of *eros* and *erao* in the Greek Old Testament (Septuagint) he says: "It is in part no doubt to be explained from the fact that, by the corrupt use of the word, they had become so steeped in sensual

passion, carried such an atmosphere of unholiness about them . . . that the truth of God abstained from defiling contact with them; yea, devised a new word rather than betake itself to one of these."¹

The "new word" is the noun *agape*, of which Trench says: "There is no trace of it in any heathen writer whatever."⁴ Similar is the statement of Cremer: "not found in profane writers."⁵ But Trench wrote one hundred years ago (1855, 1863); and Cremer nearly as far back (Eng. trans. of 2nd ed., 1878). Today these statements may need revising. Arndt and Gingrich say: "Now we have an inscription that is surely pagan"—from the third century A.D.⁶ But *agape* can still be spoken of as practically unknown in pagan sources. It is used some sixteen times in the Septuagint, all but five of these in the Song of Solomon. The verb *agapao* is used nearly three-hundred times in the Septuagint.

What is the difference between *agapao* and *phileo*, the two verbs for love in the New Testament? It is noted above that *phileo* is three times translated "kiss"—all in connection with Judas Iscariot's betrayal of Jesus (Matt. 26:48; Mark 14:44; Luke 22:47). This gives a clue as to the distinctive meaning of the term. It describes the love of the affections. On the other hand, *agapao* expresses the love of the will. Cremer sums it up well in these words: "*Philein* denotes the love of natural inclination, affection,—love, so to say, originally spontaneous, involuntary (*amare*); *agapan*, on the other hand, love as a direction of the will (*diligere*)."⁷

The most thorough recent treatment of *agapao* is to be found in the first volume (1964) of the new English translation of a monumental work—Kittel's *Theologisches Woerterbuch zum Neuen Testament*. (English: *Theological Dictionary of the New Testament*). Here one finds thirty-four pages of closely written material on this term.

The greater part of the article on *agapao* is written by the famous Ger-

man scholar, Ethelbert Stauffer. He says: "*Eran* is passionate love which desires the other for itself."⁸ He also writes: "*Eros* seeks in others the fulfillment of its own life's hunger. *Agapan* must often be translated 'to show love'; it is a giving, active love on the other's behalf."⁹ Christ "loved the church, and gave himself for it."

The verb which is used twice in Eph. 5:25 is *agapao*. From the above discussion it will be seen that this means something more than affectionate love, though this is included. The emphasis is rather on an intelligent, voluntary love. This is the kind of love that will last. Feelings fluctuate. Emotions ebb and flow. Affections are often affected by changing circumstances. But the love of the will can remain firm and loyal through every vicissitude of life. This is the kind of love that a husband is commanded to have for his wife. It is an unselfish love that seeks the best good of its object. This kind of love will hold a marriage together "as long as ye both shall live."

After discussing the proposed difference between *agapao* and *phileo*, Abbott-Smith writes: "If this distinction hold, *agapao* is fitly used in NT of Christian love to God and man, the spiritual affection which follows the direction of the will, and which, therefore, unlike that feeling which is instinctive and unreasoned, can be commanded as a duty."¹⁰

One further thought might be suggested here. While we cannot directly control our feelings, we can control our thoughts. The man who thinks loving thoughts about his wife will experience loving feelings toward her.

¹Lexicon, p. 463.
²Lexicon, p. 10.
³Synonyms, p. 43.

⁴Ibid.
⁵Op. cit., p. 13.
⁶Lexicon, p. 5. However, Moulton and Milligan (VGT, p. 2) are not so sure.
⁷Op. cit., p. 11.

⁸Gerhard Kittel (ed.), *Theological Dictionary of the New Testament*, trans. Geoffrey W. Bromley, 1 (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), 35.

⁹Ibid., p. 37.
¹⁰Op. cit., p. 3.

SERMONIC STUDIES

TOWARDS BETTER PREACHING

The following sermon study is a contest entry and is therefore published anonymously. Remember the deadline is December 31.

Perfect Rest Now

TEXT: *There remaineth therefore a rest to the people of God* (Heb. 4:9).

Critical Questions

1. What is the rest here mentioned?
2. Who are the people of God for whom it remains?

Exegesis

The Greek word *sabbatismos* translated rest in Heb. 4:9 means a Sabbath rest.

It is not, however, the Sabbath day. Neither is it the rest found by Israel in the promised land. For long after both the Sabbath day and the land of Canaan were well known, God spoke of a rest not yet enjoyed.

It is not rest in heaven, for it is urged on men still facing the battles of this earthly life.

It cannot be the rest brought by regeneration. The persons addressed were regenerated; yet they needed something more.

To quote a saintly scholar, the late H. Orton Wiley, as he touches the mountaintops of the experience described in our text:

- (1) It is a Rest for the People of God. It is not for sinners, but the rich heritage of every true child of God. . . . (2) It is a Rest of Faith . . . a perfect rest in a finished atonement. (3) It is a Rest from Sin. That inbred sin or depravity remains in the heart of the regenerate is a generally admitted fact, and from this inward pollution the heart is purified by the baptism with the Holy Spirit. . . . (4) It is a Continuous Rest in God through the atoning work of Christ.¹

This rest is evidently an essential part of normal Christian experience, for the Hebrews were faltering and fainting without it.

This Sabbath of the soul was in some sense presented to the Jews of old. But it is most clearly taught and strongly emphasized in this gospel age. It is outstandingly for us.

The people of God are evidently not merely those who profess religion, but persons clearly converted.

Homiletical Approach

The inspired writer's argument is a made-to-order outline for a holiness sermon. Simply clarify the translation (e.g., *Jesus* in verse 8 means the Old Testament character Joshua), and you have a strong scriptural message which could be entitled "Signposts to Soul Rest."

(I) The Sabbath day is a signpost pointing to soul rest in that it is a day of rest, reverence, and rejoicing (see Isa. 58:13). (II) The land of Canaan is a type of this soul rest because Canaan was promised, pure, permanent, and provided by God. (III) The experience of conversion points forward to the second rest because it imparts (a) deliverance from corruption and drawing toward cleansing; (b) a duality of character and desire for cessation of conflict between flesh and Spirit; and (c) a delight in Christ to be satisfied fully only in the deeper communion of heart holiness.

It may be emphasized that neither the Sabbath day, the promised land of Canaan, nor the experience of pardon for sin is an end in itself, but is satisfactory only as it leads on to the second blessing.

Again, a beautiful picture of soul rest is that of the Old Testament love slave.

After seven years' labor the servant faced a choice. He could go free—back to running his own life, to the mismanagement, the poverty, perhaps the vices, which had brought him to bankruptcy and bondage; or he could give himself as a servant forever to his master, whose goodness and wisdom he had found far better than his own.

The converted soul with light on holiness faces a similar choice. He may either walk in the light, and give himself without reserve to his Master, or go back to being his own boss, with all that that involves.

Rest is reached by decision; true soul rest, in this case, by the right decision.

The converted person, like the love slave, (1) passes from turmoil to tranquillity as he abandons himself to be wholly and forever the Lord's; (2) moves from anxiety to assurance as he receives the seal of acceptance, the awl-mark in the ear (connect this with the circumcision of the heart); (3) finds duty turned to delight as he enters a new, close relationship to his Lord; and (4) passes from care to commitment as he looks entirely to his Master for direction and the supply of every need.

Illustration

Along with the preacher's own definite testimony, the experiences of other clearly sanctified persons will add interest, bring conviction, and translate into life the doctrine of the second rest. The bibliography contains a few suggestions of source material for such experiences.

Some of the great songs on soul rest may be a help. "There's a Rest" (*Sacred Duets*—Lillenas) makes a good special song; and for congregational use it is hard to improve on "Oh, Sweet Rest!" and "Sweetly Resting" (*Praise and Worship*—Lillenas). George D. Watson's testimony in verse is excellent, and deserves wider use:

A Love Slave to Jesus

O sweet will of God! Thou hast girded me round

Like the deep moving currents
that girdle the sea;
With omnipotent love is my poor
nature bound,
And this bondage to love sets me
perfectly free.

And now I have flung myself reck-
lessly out—

Like a chip on the stream of the
Infinite Will;

I pass the rough rocks with a smile
and a shout,

And I just let my God His dear
purpose fulfill.

Forever I choose the goodwill of my
God,

Its holy, deep riches to love and
to know,

The serfdom of love to so sweeten
the rod

That its touch maketh rivers of
honey to flow.

Roll on, checkered seasons, bring
smiles or bring tears,

My soul sweetly sails on an infi-
nite tide;

I shall soon touch the shores of
eternity's years,

And near the white throne of my
Saviour abide.

A love slave to Jesus I gladly will be,
A love slave to Jesus, rejoicing and
free;

I'll love Him, I'll serve Him, through
all my glad days,

And in mansions of glory sing
forever His praise.²

This is to be found as a song in
Bennard's Melodies, and in a different
arrangement in *Worship in Song*.

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Jesus the Nazarene

READING: Matt. 2:19-23.

TEXT: He shall be called a Nazarene
(Matt. 2:23).

Introduction: Many believe that the
name Nazareth came from the He-
brew word *nezer*, meaning "branch."

In harmony with this we find sev-
eral prophecies of Jesus as the Branch.

I. JESUS THE PROPHESED BRANCH

1. Isa. 11:1—Branch out of the
stem of Jesse

2. Jer. 23:5—Righteous Branch out
of David

a. To reign and prosper

b. To execute judgment and
justice

3. Zech. 3:8-10—Iniquity to be re-
moved

4. Zech. 6:12-13—Build temple,
rule, and be priest

II. JESUS THE PERPETUAL VINE

1. John recognized Jesus as being
eternal, John 1:1-4.

2. The prophesied Branch is rec-
ognized as the True Vine, John
15:1-5.

3. Spiritual life in all ages was
and is through Him.

III. JESUS PRODUCES BRANCHES ("NEZERS") (NAZARENES)

1. We are the Branches, *Nezers*,
Nazarenes.

2. We are to let life flow through
us.

3. We are the branches reaching
to the world.

Conclusion: We of our day are called
to be branches.

We are called to be Nazarenes.

Let us be faithful to that wonderful,
meaning-filled name.

GLEN G. DAYTON
Pierre, South Dakota

No Room for Christ

There was no room for them in the
inn (Luke 2:7).

No room in the inn, 2:1-7. No room
in the world (Matt. 2:16; John 1:12;
Matt. 8:30). He lived as a stranger
not quite thirty-three years among men,
when He was ignominiously and mur-
derously driven out of this world, and
from that time to this there has been
little room for Jesus among men.

I. MEN HAVE NO ROOM FOR CHRIST.

1. There is no room for Christ in
men's thoughts (Isa. 1:3). The mind of
man is always more or less active; but
multitudes give no place to Christ in
their thoughts.

2. No room for Christ in conversa-
tion. Room for politics, business, neigh-
borhood gossip, but not for Christ (Ps.
66:16).

3. Very often no room for Christ in
business. Few are willing to admit
Christ as a Partner into their business.
He would object to some of the ways of
doing business. He would not allow the
firm to misrepresent its own standing.
He would not take advantage of the
ignorance of a customer.

4. No room for Christ in the amuse-
ments of the day. People want amuse-
ment; therefore horse races, balls,
theatres, etc. But no room for Christ at
these places. He would convince them
of their folly, and convict them of sin.

5. No room for Christ in literature.
Today perhaps ten unreligious books

leave the press to one that is religious. Persons who say they have no taste for reading can sit and read a new novel till after midnight without getting sleepy.

6. Very many have no room for Christ in their homes and families. Husband and wife sit and plan about worldly matters, but no room for Christ. They teach their children how to work, do business, make money, how to dress, how to conduct themselves in society, but not how to worship the Lord Jesus Christ. No religious conversation, no family altar, no secret closet, no Bible reading!

7. No room for Christ in many of our churches. Worldliness, formality, bigotry, pride, contentions, divisions, etc., have crowded Him out.

8. No room for Christ in the heart (Matt. 15:7-9; Rev. 3:20). The heart that is full of wrath, envy, jealousy, evil lusts, etc., has no room for Christ.

II. REMEMBER, THAT IF YOU HAVE NO ROOM FOR CHRIST, CHRIST HAS NO ROOM FOR YOU.

1. Not in His Church. He receives only those who are willing to receive Him.

2. Not at His table (I Cor. 11:27-28).

3. Not in heaven (Rev. 21:27).

—W. K. WIEAND

Christ the Resurrection and the Life

TEXT: *Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live (John 11:25).*

Mary, Martha, and Lazarus were among the few intimate friends of Jesus. And when Lazarus died He restored him to life again.

I. JESUS IS THE RESURRECTION.

He proved his resurrection power.

1. By raising the dead. The widow's son of Nain (Luke 7:11-15), Jairus' daughter (Matt. 9:19-25), and Lazarus.

2. By His own resurrection (Mark 16:1-6).

3. He is the pledge of a general resurrection (I Cor. 15:16).

II. JESUS IS THE LIFE (John 14:6).

1. He is the Source of all life (John 1:3-4).

2. He is the Supporter of all life (Acts 17:28).

We are sustained, daily, by His grace.

3. He is the Joy of life.

III. THE BENEFITS OF A TRUE FAITH IN HIM.

"Though he were dead, yet shall he live."

1. The spiritually dead shall live. "By faith are ye saved, through grace." Those dead in trespasses and sins are born into the family of God.

2. Their bodies shall be raised again and they shall live forever in heaven (Rev. 21:1-7).

Have you realized Christ's resurrection power in your heart?

Is He your Life and your Joy now?

—W. K. WIEAND



**IDEAS
THAT WORK**

Lay Assistant Program

No pastor can singly minister to 200 families who lay some claim to a church and reach 300 unchurched families in a community without real help.

But how to do this in a speedy suburb is our problem—we hope it was our problem.

There are several alternatives to this problem: assistant pastor, two or three part-time paid assistants to the pastor. We could not afford either, so our approach had to meet the need and cost \$0.00.

Our alternative, brought into being through board action, is a weekly program of lay assistance on a formal basis. It has challenged and enriched our entire church. Laymen do want to serve God in all circumstances.

Simply, we have:

A male member serves from Monday through Sunday. His family will assist him, if needed.

This man meets with the pastor on Monday for assignments.

Assignments: Visiting—four families on church fringe, two unchurched, and two member families. What they hope to accomplish by these visits is decided upon. These families will be visited between Monday and Sunday. The lay assistant will have charge of the prayer meeting and make hospital calls at pastoral request. On Sunday the lay assistant is platform manager. In morning worship he makes announcements, leads responsive reading, and takes the offering. In the evening service he has complete charge. The song leader always leads the music in both services.

Our program goes in fits and starts, and certainly depends on talent and dedication of the lay assistant, but I believe it works reasonably well.

DALLAS D. MUCCI

Tinley Park, Illinois
(Now in South Hills Church,
Bethel Park, Pennsylvania)

MY PROBLEM

PROBLEM: How can an incoming pastor change the Sunday school literature from one of the non-denominational publishing houses to Nazarene literature without causing a division in the church?

AN IDAHO PASTOR ADVISES:

Education! Educate your people, starting with the superintendent; then move on to the supervisors and let them help you "sell" our own materials to the teachers and workers. This won't be done overnight, but it is far superior to giving "orders" to use our literature. Make people think it is their idea, or better still let it become their idea, through education and promotion, to use our "own" literature. First, let them know we are a denomination. This is not a bad thing, as some would have us believe, but it's the very thing that gives us our great outreach and potential. It joins us with thousands of others for strength greater than our own. Sell the

denomination first. When the people become increasingly proud of their heritage and conscious of the promises of an expanding future, then it's time to sell the Publishing House as the second phase of your educational program. Post pictures of the new General Board building, paid for through "our" purchases. Advertise to your teachers and members and friends that "we helped build this" (and other efforts) because "we purchased supplies from our own publishing house." Tell of the great contributions to reading, through book publishing, the aid to foreign and home missions, the development of literature that helps our own people understand the teachings, beliefs, and doctrines of our faith that have made us stronger as the years have passed. Third, give your superintendent and supervisors the packets of materials for each department (available from the publishing house in file folder containers). Ask them to give serious study and prayer to these. See if they are not better than, or at least comparable to, anything now being used. Tell your teachers frankly you want to use the best possible materials. Tell them at this point also of our obligation to do whatever we can to advance our own church. Convince them, by comparison, that our materials are tops. They will want the best too. As a last resort, change supervisors gradually over a period of several years until you get genuine churchmen filling these posts of such great importance. I do not believe in a captive market for our people, but I am convinced that our materials are the finest, and our own work deserving of our support. Don't tell them! Show them!

PROBLEM: How can I educate my people to sing and appreciate the standard hymns of the Church?

EDITOR'S NOTE: "My Problem" has become OUR problem. Some very fine discussions have been received, but not enough to do justice to this column. Also we are beset by tardiness. Some of the best discussions have been received too late to be used. If contributions are to be used they should be received within

thirty days after the problem is published. Pastors, do you believe this feature is helpful? Your response during the next few months will be interpreted as your answer—and if the answer is negative we will introduce something else. Remember, not over 200 words, please. A \$3.00 book credit will be mailed to each contributor whose answer we publish.

Hymn of the month

DECEMBER

"O Come, All Ye Faithful"

(Praise and Worship Hymnal, page 452)

Authorship

The earliest text of "Adeste Fideles," written in 1751 by John Wade, is in a manuscript deposited at Stonyhurst College, entitled "Cantus Diversi pro Dominicis et Festis per Annum." Wade, who lived at the Catholic center at Douay, France, was a teacher of Latin and a transcriber of manuscripts including music.

No less than a hundred translations of this classical gem have been made from the Latin; however the text that is best known to English-speaking Christians is the translation of Rev. Frederick Oakeley of Shrewsbury.

THE HYMN TUNE: "Adeste Fideles" (Portuguese Hymn)

COMPOSER: John Francis Wade, 1711-86.

Although there have been conflicting credits expressed concerning the composition of this music, there seems to be strong evidence that this is an original work of Wade, whose vocation involved the transcribing of musical manuscripts for others. He included this hymn in a manuscript that he copied for the English Roman Catholic College at Lisbon, Portugal, and in 1785 a copy was sent to the Portuguese Chapel in London. This introduced it to England and to the world and perhaps gained for it the name "Portuguese Hymn." It is ideal for Christmas caroling, programs, and public services.

BULLETIN EXCHANGE

Christmas Instructions

Take time this Christmas to go a little way apart,
And with the hands of prayer prepare the house which is your heart,

Brush out the dusty fears, brush out the cobwebs of your care,
Till in the house that is your heart it's Christmas everywhere.

Light every window up with love, and let your love shine through,
So those who walk outside may share that blessed light with you.

Then will the rooms with joy be bright, with peace the heart be blessed,
And Christ himself will enter in to be your Christmas Guest.—ANONYMOUS

—From the *Missionary Worker*

Just before Christmas a college professor received the following on an examination paper: "Only God knows the answer to this question. Merry Christmas." Across the paper the professor wrote, "God gets an A and you get an F. Happy New Year."

The Saviour's Birth

Oh, that birth forever blessed!
When the Virgin, full of grace,
By the Holy Ghost conceiving,
Bore the Saviour of our race,
And the Babe, the world's Redeemer,
First revealed His sacred face,
Evermore and evermore!

From *Prudentius*: "Of the Father's Son Begotten"

Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may seem in itself.

—*Susanna Wesley*
(Mother of John and Charles Wesley)

Either we will see a way to do the job or we will alibi for not doing the job.
—ROY SMEE.

When you are commanding limitless resources you have a right to expect improbable results.—HARDY C. POWERS.

Loving a happy life, I feared it in its abode, and sought it by fleeing from it.
—AUGUSTINE, in *Confessions*.

The Last of the Year

The Christmas tree is taken down;
The needles had begun to fall.
Back in the boxes on the shelves
Go candle, star, and crystal ball.

Tonight upon the stroke of twelve
The bells and whistles will begin
To ring and blow the Old Year out
And ring a lovely New Year in.

In this Old Year, I wonder if
I have done always as I should.
In this New Year that is to come
O Lord, may I be kind and good.

CARMEN MALONE
—*Union Story Paper*

When You Celebrate

(Continued from page 5)

the congregation gathers to commemorate and celebrate the sacrament. This service can be made the more impressive by the use of lighted candles arranged in the shape of a cross upon the tables.

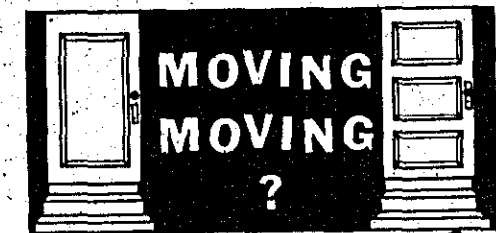
Thus far the Christian year. The cycle of the natural year, it should be remembered, is also God's year. This can be made significant in various ways in the church. I will mention but one, that of harvest.

I come from a country in which "the harvest festival" is well observed. In many parts of the United States this is not done. When the observance is introduced, provided it can be done artistically, it is received with joy which is more than pleasure. Try it by arranging at the appropriate time a well-designed cornu-

copia on the altar. Other evidences of God's creative power and goodness can be added to the sanctuary by those who have the know-how of these things.

Thus one could enlarge upon this worthwhile and educational aspect of church life. Special events in the church's local and denominational history could be visually presented. In the United States there are many opportunities for special patriotic visual presentations. For the vital ongoing of your church, I say, use all these occasions, making sure, however, that the final result is also the finest result, which is spiritual nurture and evangelism.

By S. D. GORDON: "Let us never forget that the greatest thing we can do for God or for man is to pray. For we can accomplish far more by our prayers than by our work. Prayer is omnipotent; it can do anything that God can do. When we pray God works."



Don't Forget Your NAZARENE PREACHER—Do Not Miss an Issue. The Post Office Will Not Forward Copies Unless You Pay Extra Postage. SO PLEASE—at Least Six Weeks Before You Move, Send Us Your New Address, Including Zip Code, Your Old Address, and a Label from a Back Issue.

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AMONG OURSELVES

One of the richest experiences of the pastor at Christmas is the perennially fresh discovery of the love in the hearts of his people for him and his . . . The gifts, bought so lavishly and presented with such shining eyes, are exciting; just in themselves . . . But that warm, rosy glow of happiness and that strange tightness in the throat cannot be traced merely to the gifts . . . Behind them is a divine cord of affection that is not of this world . . . It is this tender tie, manifest in so many delightful ways, that dissolves in the tears of holy joy every pain and disappointment . . . There is no sweeter sound than the words "Our Pastor" . . . It is doubtful if life can offer any nobler honor to men than this relationship . . . But out there somewhere is another man of God, also a preacher, who does not hear these words, nor receive these magnificent gifts . . . His self-sacrifice in preaching his heart out while living out of a suitcase helped the church reach this level of unselfish love . . . He must buy gifts—maybe contribute to the gift for his pastor—yet during this season when he needs money the most his income has stopped . . . I don't need to tell anybody that I am talking about the evangelist, of course . . . I have a notion that the pastor will enjoy his gifts just a little more, and bask in the warm glow of his people's love with a little clearer conscience, and sleep on Christmas Eve with a little lighter heart, if he has given forethought to his brother-preacher, and followed the suggestion on p. 27 . . . Ten dollars—so little missed by the remembering church but such a boon to the remembered evangelist! . . . Let's see—twenty churches served valiantly in a year—twenty grateful churches saying, "Merry Christmas," with a check—that's \$200 . . . Not much, yet enough to help make Christmas cozy and bountiful, rather than strained and meager . . . Enough for a car payment, a new winter coat for the wife, maybe Susan's teeth fixed, (at least one, at today's prices), or those much-needed storm windows . . . Certainly the evangelist and his family already cherish in their hearts a jewel of gratitude for the Saviour—we are sure of that . . . But why not provide a material setting for that lovely jewel? . . . If the jewel is appropriate, the setting is too . . . Let's bring the evangelist into the glow of our church Christmas fires, and let him too know the heart-clutching experience of being remembered and loved by the people whom he has served.

Until next month,

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