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When the Pressure Is On

By General Superintendent Samuel Young

THE TEST of a minister does not come simply in the day of opportunity; it also comes in the day of adversity. Our progress or retrogression is often related to our inner attitudes and poise (or lack of it) when the pressure is on.

All of us have difficulty in thinking clearly and objectively when we ourselves are involved. When controversy arises, it is a good rule for the minister to take as much blame as he dares without becoming dishonest. This will save time and grief in trying to blame someone else. Surely we should not hesitate to confess our faults and let God afford the healing.

Also, a ready sense of humor helps out. How easy then to laugh at ourselves! What insights and release are afforded when the minister looks in the mirror and declares honestly, "How can you be so stupid?" A good chuckle will sometimes stop the tears and groaning, for all of us do recall the things in the past that gave us agony and now only serve to amuse us. The perspective of a few years often shows how ludicrous was our previous pain.

Then too, we need to remember that we are still in the hands of God even when some of the saints of the church don't understand us or when those we have trusted fail us. Why not let God sanctify the adversity for our good and His glory? We are safer than we think when we live in the known will of God.

Difficult days have a way of probing our true motivation. Have we allowed limited success in the work of God to go to our heads? Do we feel important or do we continue to pray, "Thine is the kingdom, and the power, and the glory"? If God and His kingdom are first in our lives, then surely we will never allow ourselves to be the cause or occasion for a rift in the church where we serve. John the Baptist's words should constantly goad us, "He must increase, but I must decrease."

Our Heavenly Father, give us grace for the day of adversity. Sanctify every loss to our good and to Thy praise. Make us good soldiers of the Cross. Help us to follow Him who endured the Cross and despised the shame. Give us faith to trust Thee when the pressure is on. Be pleased this day to give us the serenity and peace that belong to those who put their trust in Thee. In His name. Amen.

Poverty in the Pulpit

ONE OF OUR general superintendents expresses his anxiety that much of our preaching is with "intellectual margins that are too thin." It is a vivid and apt phrase. There are no resources in reserve. The bank balance of ideas is exhausted with every sermon, and hardly enough deposit is made during the week to keep the next "check" from "bouncing." Ultimately the bouncing will be done by long-suffering laymen—by votes. One church did it when affairs reached such a state that the teen-agers were guessing as they left home on Sunday morning: "Well, what will it be today—'attitudes' or 'tithing'?" The pastor had been playing those two strings so long that the congregation had given up all hope of hearing anything else. It is tragic for a church to vote a pastor out, but in some situations one wonders who has been abused the most—the pastor or the church.

If the minister has an IQ of about 90 he is to be pitied, for he is not capable of doing very much about pushing out his intellectual margins. The sweep of his thought will always be confined to a narrow compass. His grasp of truth will always be small, his insights few. But if a man has the native endowment for better things and still does not improve, he deserves no pity, for he is trifling with a sacred and solemn trust. A. M. Hills told of a king who spent his time trying to invent a superior mousetrap. He might have been hinting about preachers who spend more thought on their bulletins than on their sermons.

But intellectual margins will not be achieved entirely by the mechanical production of sermons. The preacher must be an avid, daily student of the Word until he has some comprehension of its vast and total sweep, and until he is as much at home at its tables as he is in the choicé eating spots of his city. Some preachers could name the best restaurants quicker than they could recite the books of the Old Testament.

The preacher who would have both breadth and depth must be a man of prayer and meditation. He must be taught of the Spirit. He must know the human heart. It is an instrument of many strings and he needs to understand them all. His mind should be fertile, alert, disciplined, inquiring. His intellectual interests ought to be as broad as life, and roam the fields of science, history, literature, current events; yet all must be made to bow in service to his Lord. And though his interests are broad, he must be a specialist in Christian theology and have a competent and thorough grasp of holiness doctrine; plus the ability to present it lucidly and interestingly.

If such "intellectual margins" are matched by human warmth and spiritual depth, then there is some hope that the Scriptures will be unfolded with balance and perception, and related to the varied needs of the audience with true relevance and understanding. Then there is likelihood that the preacher will learn the art of laying hold of the Bible with one hand and the people with the other and so bring them together that the total man is edified, intellectually, emotionally, and spiritually.

Too often young preachers catch this vision (God bless them for the vision!) but make the fatal mistake of lugging into the pulpit a show of erudition. They multiply syllables and display new words as a dowager flashes her diamonds, until they make themselves incomprehensible. They drag in technical jargon from psychology and science to impress the chance college student in the audience. They weave in learned observations and illustrations from current science and intellectual fads. They discuss with great earnestness academic questions about which their starved congregation couldn't care less. They are like the preacher Bishop Gerald Kennedy mentioned, whose laymen complained that he answered more questions nobody was asking than any man they had ever had. This isn't the expansion of the intellectual margins for which our leader is pleading. It is only adding denseness to thinness, and being irrelevant to boot.

The intellectual breadth needed must undergird every sermon without any attempt for the sermon to advertise it. If it is there it will be seen in the soundness of the exegesis, so that thoughtful listeners will be satisfied that this is what the passage really means. It will be in the simplicity and aptness of the language, so that the thought is not imprisoned within verbal walls but transported on verbal wings. It will be in the freshness of the imagery, so that listening will be exciting. It will be in the simple logic and transparent wording of the main divisions so that each forward step will be a delightful discovery. It will be in the helpful relevance both of the truths elucidated and their applications. And it will be in the impression of competence conveyed to an audience: competence in handling the Word and competence in developing the subject matter. It will be in that general feeling in the audience that the preacher possesses mature understanding, both of the Bible and of them—an understanding wedded to compassion. Finally, it will be in the awareness that this preacher hasn't told all he knows in this one sermon. He has not exhausted his stock of ideas. There are stores in reserve. This good sermon wasn't an accident, the sort of thing that just happens once in a while. They know that if they come back they will get another solid meal just like this, but with a freshness and tang and suitability all its own.

And they will come.

Napoleon boasted that he never tried to make friends, that followers were of more importance. The most striking picture of Napoleon in existence is one of him standing alone in exile with an unhappy, melancholy expression on his face.—Selected.

But it is costly—
there's the rub!

Our Principal Business Is to Promote Revivals

By Wesley Adams*

DR. J. B. CHAPMAN once said, "Our principal business is to promote revivals. The one striking feature of the Nazarene movement is intense revival fire."

Few people, if any, would question the validity of the latter portion of this statement by our sainted leader of the past. However there are some among us who feel that our "principal business" is no longer to promote revivals. "Revivals are no longer essentially important." "Revivals cost too much and pay too small dividends." These are but a few of the complaints sometimes directed against having revivals in the local church.

While others are not so bold as to make these accusations, nevertheless the sentiment is beginning to become apparent. One revival a year is now supposedly sufficient for some of our churches. Weekend revivals or a series of weekend meetings are replacing the ten-day or Sunday-through-Sunday revival campaigns. A prominent educator in our denomination observed that, if the present trend continues, revivals in our churches will become a thing of the past. Could this possibly happen in the Church of the Nazarene? Could this happen to a church which was born in revival atmosphere?

An article (July, 1964) in a prominent religious periodical (evangelical

and conservative) raised the question of whether evangelical Christianity needs to have revivals any longer, and whether they are necessary or adequate to reach the cultured and educated twentieth-century man of our society.

The writer who raised these questions, I am sure, had never been in an old-fashioned or new-fashioned, Heaven-sent revival. Revivals, as the very word indicates, energize and revitalize the spiritual life of the church. Revivals extinguish the sluggishness, laxity, and unconcern which are so prone to creep in and to paralyze its members. "It is remarkable the number of problems that an old-fashioned revival will solve for a church. It promotes unity in the membership, invites the interests of outside people, awakens a spirit of liberality in giving, dissipates the tendency to unkind and useless criticism, and takes the friction out of the machinery of the Church"—J. B. Chapman. But in addition to all this, a genuine revival will also strengthen the church statistically. It just makes good, sound common sense to have revivals.

Many are the Nazarenes who can testify that it was during a revival they were converted or sanctified wholly or called into the ministry. Who dare say revivals are no longer profitable?

No one could carefully and honestly read Dr. Mendell Taylor's recent book *Exploring Evangelism* without

being conscious of the fact that revivalism throughout Church history has been God's ordained and approved method of rejuvenating spiritual life and fervor in His Church, as well as one of the chief means of bringing spiritual awakening to the lost masses of humanity.

Neither can one study the history of our own Zion without being keenly aware that the characteristic spirit of the Church of the Nazarene has been a blazing, consuming passion of holiness evangelism. Our ever-present objective has been to "pray the glory down" and have Holy Ghost revivals whereby lost souls might be saved from an awful hell and believers cleansed from all sin. Our denomination was conceived in a re-

vival, born in a revival, made her phenomenal growth in a revival atmosphere, and can only maintain and successfully carry out her God-given mission in this world as we keep the fire and glow of revivals burning in our churches. As Bud Robinson said, "We can afford to fail at almost any other point, but we must have revivals."

Yes! Our principal business is still to promote revivals. Brethren, let us not fail in this eternally important task of having genuine revivals in our churches. May we all earnestly pray that the Holy Spirit will be released in our churches in old-fashioned, conviction-producing, hell-shaking, New Testament, soul-saving, Pentecostal revivals.

Plain talk from
a wise superintendent helped this man
find his place on the team

The Pastor and His District

By Robert I. Goslaw*

IT WAS in February, 1954, that a pastor opened his heart to me in this letter. He put his personal problem this way:

If you have anything on the district that you think I can do, just let me know and if possible I will do it. If I have not served the district it is because I have not been asked to do so. I have always felt as though I was not a part of the district, just an observer, and not a part of the district. If you know any reason why I have

not been accepted thus far, I would be glad if you would let me know, because I do want to be a part of my district.

"Playing on the team" or "sitting in the grandstand" is the experience of each pastor. It is a concern of my heart to find ways and means to assist every pastor to experience the warmth of spirit, the joy of belonging, the strength of fellowship, and the thrill of participation on the team. It is in this spirit that I counseled this pastor more than a decade ago. Let me offer a few suggestions designed to help you know

*Bethany, Oklahoma.

*District Superintendent, Pittsburgh, Pennsylvania.

How to Be a Part of the District Team

1. When you come to the district do not begin by thinking of yourself as "an observer." You are not; you are the leader of one of the many local churches which make up the district. In fact *you are* a vital part of the district. The district does not exist apart from the pastors and their people. Therefore assume from the beginning that you are *part of the team—and act like it!* The work of God is bigger than your local church. (many pastors will say, "Thank the Lord!") I have found that if you "stay aloof" you will feel that others are aloof toward you. If you are "too busy with your OWN program" to cooperate and fellowship with the team, they will not consider you a part of them. However, if you "get in and work" as one of the team, the team will rejoice that you are one of them. They want you in all their activities, yet every time you miss an activity it causes questions to arise in their minds, such as: Is he ill? Can we help him? Why doesn't he come? What is the matter with him? After a while no one expects you to come. You are left out, not because of the attitude or actions of independent negligence. Friendliness creates friendships!

You Are on the Team— Play with the Team

2. When you meet with the team, whether district or zone activity, make a *positive contribution* to her objectives and plans. You do not have to agree with every detail of the plans adopted by the majority. If others do not accept your view, show them how **BIG** a man you are! State your thinking in the spirit of

Christ but work together. Some men have never learned to grow up. Like children, if they don't get their own way, they will not play! It is their way or else! Such egotistical independence leads to exclusion from the team! It is not that the team acts to exclude you, but by your own actions you raise a barrier between yourself and the team. From here you go down the hill to isolation, insolence, grumbling, and so on into frustration.

Practice the Golden Rule

3. When you are a part of the team, you will *attend* and *support* every district and zone function possible. If it is impossible to attend, you will *notify* the leader. You will do everything you can to get people to attend, but *come alone* if they will not come now! The people will follow the example of *their accepted leader* after a given period of time. This has been observed over and over again—a church has a good representation at all district and zone functions under the leadership of one pastor, and then a pastoral change comes; the new pastor is not a part of the district, and soon the laity become absentees. Change to a pastor who participates in district activities, and after a while (depending on how deep-rooted the spirit of noncooperation has become) the people begin to come! Is not this *leadership*?

A pastor recently told me, "My people are not interested in district things, and I cannot get them to go." Yet as I toured his church, I found N.Y.P.S. zone banners, etc., won five years and more ago. Then it was clear—they used to be interested enough to *win the banner!* At the next zone rally this pastor was absent—and his brethren were not surprised!

Lead Them by Your Own Good Example

4. When you are part of the team, you will accept *the responsibilities* of the team. When costs are involved, you will *do your share* without whining. The *zone activities* along with their assessments, should get *your cooperation*. The *district activities* will find you *in your place* and with your check mailed on time. When reports are required, you will *send in your report on the first call* or write to tell your district leader when it will be coming. "No reply" tells on you! Is it asking too much to expect every pastor to send in requested reports? Surely not.

When budgets are assigned, you will take the *positive mental attitude* of one on the team. If you don't, you fail the team and yourself. *Something wicked has happened* in the heart of a man who will dodge his responsibilities. God cannot trust him longer. However when the pastor takes the positive attitude that "these must be paid even before my salary," the good people will rally to his side. I have the records of men and churches: A church that *does not pay her budgets* changes pastors, and the next year the budgets *are paid!* Or a church that has *paid her budgets* changes pastors, and now the budgets *are not paid.* Why is it some men get them paid and others can't? It is a matter of character, or he is in a job too big for him! It is not just a matter of the poor economic conditions, people moving, or . . . ; it is in the moral principles of the leader or an evidence of leadership failure. The pastor who puts his *denominational responsibilities* first will not need to worry! Should God's work outside the local church get the "left-overs"—if there are any? The wise team-pastor keeps *self-related inter-*

ests under control so that he can do his share in *team-related interests!*

Beware of Local-itis— It Is Sickening

5. When you are part of the team you will not need to worry about *your future*. The pastor's relationship to his district has a greater bearing on his opportunities in the future than most men realize. Whatever *positive team relations* cost you in money, in physical energy, in personal sacrifice, or in leadership—it is a bargain! A man who is part of the team will find a *demand for his ministry*. Other churches, your own district superintendent—and, yes, other superintendents—will want a man like this. There is no future in fleeing to the scapegoat called "politics." You will only make yourself miserable and outside with that attitude. Remember, laymen on the good church boards want a *big man*—big enough to be a part of the team, a part of the Church of the Nazarene from the *local to the district and around the world*. It takes a big man to work on a team; a little man can play alone.

Your Future Is in the Hands of Your Cooperation

Now, my pastor, I write you this way because I see in you a "potential" for Kingdom building. God has called you to serve at your best—the church needs you at your best. You may count on my prayers and willingness to assist you in every way possible. I shall be watching with keen interest your participation on the district team.

P.S. For those of you who are reading this—he joined the team! He became faithful and devoted to the total program of the Church of the Naza-

rene. He is respected, loved, and elected at the District Assembly.

Today as I look back across this decade of years in the district superintendency, I find the advice is sound! It is practical! It is needed today! Think on these things, act on

these principles, and you will be a more fruitful and beloved man of God. The Lord whom you serve will be pleased with your dedication as a member of the international team—called CHURCH OF THE NAZARENE.

The editor interviews Dr. Robert Mangum, physician and surgeon of Nampa, Idaho, and member of the General Board

Dr. "Bob" on the Preacher's Health

DR. BOB, you have been around preachers all your life, have observed many of them in the discharge of their duties, and you have seen many of them as patients. I think possibly you can give some of the rest of us some good advice concerning the proper care of our health. May I ask you a few questions? To begin with, do you find that the health of preachers and their wives is better or worse on the whole than the average?

Doctor: In my opinion the health of ministers and their wives would just about average up with the health of other professional groups engaged in dealing with people.

Editor: What would you say, Dr. Bob, to be the chief "sin" of preachers against their bodies?

Doctor: I feel that the chief failures probably of the ministry could be two, instead of one: (1) control of the weight problem, and (2) failure to provide adequate mental relaxation and rest.

Editor: In other words, driving themselves mercilessly on a tension and (to make bad matters worse) eating too much?

Doctor: Yes, that's it exactly.

Editor: Which is more hazardous to the health for the preacher, overwork or tension and frustration?

Doctor: I believe that tension and frustration are the most common causes of physical and mental breakdown. This I believe can be borne out because we hardly ever see an individual who breaks down physically unless there is some structural defect, but we do see many who are victims of mental and nervous exhaustion.

Editor: Then in seeking to avoid this debilitating and detrimental tension, would it be better for a preacher to follow a regime in which he worked seven days a week but managed to get a bit of play and relaxation every day with plenty of sleep every night, or, on the other hand, to work an intense five-day week, burning the candle at both ends on sort of a non-stop program, and then get a couple of days of catch-up with lots of sleep and play?

Doctor: I think that often, in the middle-age group especially, it is easy to overdo on a day or two off. I feel that in order to do justice to

one's health one should have a few minutes, say from fifteen to thirty minutes, of some form of physical relaxation or exercise every day, and then, if at all possible, to have a day of rest with possibly more physical relaxation. If this is impossible, then I think one should have a minimum of a half a day of relaxation and rest in which his physical activities would be adequate, but not excessive.

Editor: In determining the amount of food and exercise a preacher should have, does his individual metabolism play a significant part?

Doctor: Yes, many small men can eat double the amount that a large man should eat and still it would not be excessive for this individual. The metabolic rate and the hereditary characteristics of an individual may have much to do with the amount of food he requires and the amount of activity he needs to stay in shape.

Generally speaking, however, most ministers should eat less, especially the rich, dessert-type foods and those foods which add fat to the body frame. However I think right along with this that each minister should have some form of physical exercise or recreation which will help him to be at the peak of his performance in dealing with people.

Editor: Now, Dr. Bob, you have a wide acquaintance with preachers; among the more successful men that you know, what are some of the more popular forms of recreation that seem to really re-create instead of "wreck-reate"?

Doctor: In my experience most of the forms of recreation would center around golfing, hunting, fishing, or hiking in the out-of-doors. I do not feel that a game is always necessary, although a game provides the best mental relaxation. I think most any form of exercise which takes one's

mind completely off his responsibilities is very good; and for the younger person, a sharp game of tennis or handball or even Ping-Pong, might supply this individual need.

Editor: Is there any value in achieving relaxation by means of sedentary games such as can be played with others around a dining room table, or by hobbies that can be pursued in one's basement?

Doctor: Certainly so. In my experience there have been many whose physical activity was necessarily limited because of some physical ailment, or because of age, who were adequately cared for recreationally by a hobby such as woodwork, or tying flies for fishing, or simple games. Even working with boys' groups, teaching simple outdoor skills, can be relaxing and stimulating.

Editor: Now let's talk about sleep a little bit. Do you believe that the vocation of the ministry has any bearing on the amount of sleep preachers need?

Doctor: Yes, I feel that most of us who are engaged in dealing with people and carrying heavy responsibilities often need a little more rest and sleep than many people who are doing manual work.

Editor: Sometimes there are men, not only in the ministry but in other professions, who try to arrange for a brief afternoon nap. I understand that Former President Truman undressed fully and went to bed for an entire hour early in every afternoon during the days of his presidency. What do you think about working into one's program as far as possible such a rest period?

Doctor: While there are many people who do not need this, I would say that many of us have found that

a brief time of relaxation, even ten or fifteen minutes, often will make a tremendous difference in our afternoon outlook. Getting horizontal for a few minutes seems to give us the little pickup that we need. Maybe this is more a cerebral need than a muscular one, but it does work and is often a necessity.

Editor: Do you think it is ever advisable to utilize one's day off by going entirely to bed and possibly reading a relaxing type of book rather than getting out in vigorous exercise?

Doctor: The word "vigorous exercise" may make a difference in my answer to this question. I feel that there are very few individuals that would be satisfied to spend an entire day in bed reading. However, I know that there are some that do this and profit by it. For my own needs, I become very tired of reading after a few hours and feel that I need to get out and have some form of outdoor relaxation and exercise away from the phone.

Editor: Is overweight killing many preachers?

Doctor: Yes, I think overweight kills many preachers, usually by heart disease.

Editor: About how often should preachers have a medical checkup?

Doctor: The average preacher should have a medical checkup every two years, but if he is above the age of forty-five or fifty, it may be necessary to have one more often. All of the unknown signs and symbols of cancer should be looked for carefully. Anything suspicious should prompt a checkup immediately.

Editor: Now, Dr. Mangum, are there health hazards built into the ministry which cannot really be escaped by a conscientious preacher?

Doctor: That is undeniably true. No man of God can completely avoid the burdens and stresses which may be detrimental to his own health, but which are inherent in the very nature of his calling. Therefore he must not *overly* protect himself, but "spend and be spent" for his people. In this he will be like his Lord, of whom they said, "He saved others; himself he cannot save." But my major emphasis in this discussion is that it is not sacrificial devotion to ones' calling that kills preachers nearly so often as wrong living habits. And these can be improved without lessening one bit one's ministerial faithfulness.

Joy is not gush; joy is not jolliness. Joy is just perfect acquiescence in God's will because the soul delights itself in God himself.
—H. W. Webb-Peploe.

Does our preaching kindle hope?
—or douse it in cold water?

Preach What We Sing

By Carlos H. Sparks*

THE SIRENS CRACKED the stillness of the early morning as police cars and ambulances converged on a suburban cottage. A man, the father of two subteen girls, and their mother, all of whom he had shot to death only moments before, lay at the point of death in the front yard. While friends sobbed, the three victims were placed in one of the ambulances and slowly it pulled away toward the mortuary. The murderer was gently placed on a stretcher and with red light flashing and siren screaming, the second ambulance made haste toward the nearest hospital, where a crew of doctors stood by. His blood was typed and matched, transfusions were begun, and emergency surgery performed—the murderer was saved.

It is not strange in medical circles that there was no critical remark from the surgeon as to how low-down the murderer was and how he ought to have blown his head off instead of just one jaw. No! Their concern was not with what the man had done but what they must do to save his life.

We preachers are professionals too, and our churches are more often than we know selected as an emergency unit for some bleeding, dying, hell-bent soul.

A fellow Nazarene minister told of a young man who had absented himself from a revival meeting. When asked why he did not attend, the young man helpfully replied, "I have

gone to church and the preacher tells me how low-down and good-for-nothing I am, and that if I don't quit drinking and smoking I'll go to hell for sure. But I already know this. What I want someone to tell me is how to get out of the mess I am in, and until they do the church does not have a message to help me."

And so they come, in never-ending variety, filling our pews! drunks who want to quit the habit; domestic cases who want a solution; youngsters in the struggle between the rights and wrongs; aged facing the sunset years somewhat bewildered.

The congregation sings, "Amazing grace—how sweet the sound!—that saved a wretch like me!" and, "I've reached the land of corn and wine, and all its riches freely mine..." The pastor prays and heaven and earth are drawn together—there is help at last. Here is a church that will love the needy. The choir excels with their rendition of "Jesus Saves." There is a flicker of hope as the weary lift their faces. Then the minister opens the sacred Book and reads a text of Scripture that would bring hope in any storm, but he is not warmed up yet. He fails to remember that it is the Word for authority, the Spirit to convict, and Christ to save; he tries to do it all alone. The dear pastor holds men's feet to the fire and brings down such a tirade of God's sure-to-come justice that the world from whence they came seems a babbling brook compared to that

*Pastor, Cowan, Tennessee.

sanctuary. What the speaker lacked in fact he now makes up with muscle and brawn as he literally drags the frightened, shivering soul to his feet and aims him at the altar with an order to pray—a boomerang that won't come back.

The tragedy of it all is that it was well meant. The earnest minister has unwittingly robbed God of precious souls, the church of material support, himself of an increase in salary, and caused budgets to go unpaid. The church real estate deteriorates for want of repair, and the church does

not win the respect of the community that has confidence in normal growth. Pastors come and go, the crowd dwindles away, and we can't understand why—and the failures will exist until we learn to preach what we sing.

This is neither fancy, wild notion, or compromise. It is a working reality. It is God's kind of ministry. In love He sent His Son; in love His Son saves; in love we serve. Oh, "Amazing Grace," how very, very sweet the sound! I pray I have not learned too late to preach what we sing!

Are these articles being filed?
It's a good idea—
provided they are dug out
when building time comes

Planning Space and Equipment for Juniors

By Lavaun T. Shelton*

Adequate Space

When planning space and equipment for juniors, it is necessary, first of all, to study the needs of the juniors, then plan space which will most adequately meet those needs.

Pride of possession and joy in belonging are two strong motives in junior-age boys and girls. That is why juniors in the church need a place to call their own. They need things to go in this place that will make them feel at home and help them find joy in learning. They need to be together to find the meaning of fellowship.

A good room for juniors will be the best space that can be provided for them, quiet, clean, well-lighted, well-

ventilated, and comfortable. It must be a place that will silently speak to them of reverence, of beauty, and of God.

A junior area can best be regarded as a place to work. Juniors are activity-minded and tire much more quickly of sitting still than of being up and doing. Since this is so, their interest and enthusiasm will be in direct proportion to opportunities provided for them to do things for themselves, or with the entire group.

Trained church workers recognize the importance of adequate space for children. The following figures are based on careful studies which have been made in this area.

Plans for a Junior Department may begin with a group of 10 or more juniors. A good basis for planning space is to allow 8 to 10 square feet

per pupil. If an unusual increase in attendance is not anticipated, make plans for one combined assembly-class area of not less than 200 square feet. This would be adequate for a maximum of 20 pupils.

For larger groups, plan for a maximum attendance of 40 in a department, with an assembly room of 400 square feet. For more than 40 juniors, plan to have more than one Junior Department. The assembly rooms should be proportioned 3 parts wide and 4 parts long, such as 15 x 20 feet; or 4 parts wide by 5 parts long, such as 18 x 22 feet.

The most widely followed plan for Nazarene schools is to have separate rooms for each junior class. These rooms would most naturally open off the large assembly area. Plan for a maximum attendance in each class of 10. (Divide when the class enrollment reaches 12.) Classrooms should allow 9 or 10 feet, 90 square feet for 10 pupils, to 10 x 12 feet, 120 square feet for 10 pupils.

Walls and Floors

A washable enamel paint on a smooth finish is important in rooms where active children meet, for both hands and feet of juniors may, at times, come in contact with the wall, and the finish will last much longer if it can be cleaned with sponge and soap. Soft shades of cream, light green, blue, or buff are most practical for junior rooms. Floors should be a smooth, hard finish of tile or varnished hardwood. Lighter shades add light to the room, and are to be preferred.

Equipment

Basic furniture for a Junior Department would include:

Chairs, 14 to 16 inches high
Table, 10 inches higher than seat of chair, with tabletop 30 x 72 inches
Storage cabinet with shelves 18 x 26 inches
Storage cabinet with 12-inch shelves
Secretary's desk or table
Coat and hat racks
Piano
Worship table
Tack board with picture rail 32 to 34 inches from the floor

Individual chairs are a good choice for the assembly area, for they may then give double service if extra seating is needed in classrooms. Junior-size chairs are large enough that they may also be used by the adult workers in the department.

The best seating arrangement for a junior class is around a table. The table provides working space for looking up Bible references and writing in the *Junior Workbooks*. This plan also gives the best setting for informal group discussion, with the teacher serving as a guide for the working group, rather than as a lecturer.

Two storage cabinets are recommended. The larger one is needed to provide storage space for *Nu-Vu Backgrounds* and *Nu-Vu Bible Stories* packets. Construction paper, large teaching pictures, and large posters or song charts may also be kept in the larger cabinet.

A small table is nice for a worship center. However, if space is needed, or the table is not available, one of the cabinets described above could serve very nicely for the interest center.

With well-planned space and equipment, teachers will have better opportunities to work out our Lord's great commission—"Teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you always" (Matthew 28:20).

When men grow virtuous only in old age, they are making a sacrifice to God of the devil's leavings.—*Jonathan Swift*.

*Writer and editor of junior curriculum, Church of the Nazarene, Kansas City, Missouri.

A glimpse of the most popular
and skillful religious writer of our times

Evangelical Anglo-Catholic: C. S. Lewis

By Dallas D. Mucci*

ON NOVEMBER 22, 1963, the day the assassin's bullet took the life of President Kennedy, another great man died, virtually unnoticed in England—Clive Staples Lewis—better known to the Christian world as C. S. Lewis.

Lewis remained in the established Church of England until his death, "not especially 'high' nor especially 'low,' nor especially anything else." The Church of England was a concern to him by its "excessive good taste," and he felt that the orthodox churches and the Salvation Army had retained some spiritual life that his own church should reacquire. He had objections to the Roman Catholics for adding to the Scriptures, transubstantiation, the immaculate conception, worship of the Blessed Virgin, and papal infallibility. He was equally annoyed with Protestants busily subtracting from the gospel.

Lewis wrote in the November 26, 1958, *Christian Century* in a rejoinder to Dr. Pittenger, "Most of my books are evangelistic." God was not someone to be bargained with but obeyed. His most slashing attack upon the present Church was made in *Screwtape Letters*, "A major employment of hell is to encourage the present theologians to create a new 'His-

torical Jesus.'" Chad Walsh, in his book *C. S. Lewis: Apostle to the Skeptics*, believes that St. Paul would feel at home with Lewis. He points out that the doctrine of hell and a good many doctrines not denied but "embalmed" by orthodox theology are brought to life by Lewis. An urgent doctrine in Lewis' writing, though unpopular, is the return of Christ. His theology was evangelistic.

Lewis' doctrine of holiness was somewhat like this: The Christian is not called to religion or to good works, but to holiness before God, and Christ must be followed at all risk. This holiness was a bruising honesty in one's relationship with Christ. Again and again in his writing he is preoccupied with a holiness that is built upon obedience to Christ and nothing else.

He spoke of himself as a "converted pagan living among apostate Puritans." Lewis' honest and thrilling account of his conversion proves the correctness of his first statement. He wrote in *Surprised by Joy* (The Shape of My Early Life):

Total surrender, the absolute leap in the dark, were demanded. Now, the demand was simply "all."

You must picture me alone in that room in Magdalen, night after night, feeling, whenever my mind lifted even for a second from my work, the steady, unrelenting approach of Him

whom I so earnestly desired not to meet. That which I greatly feared had at last come upon me. In the Trinity Term of 1929 I gave in, and admitted that God was God, and knelt and prayed: perhaps, that night, the most dejected and reluctant convert in all England. I did not then see what is now the most shining and obvious thing; the Divine humility which will accept a convert even on such terms. The Prodigal Son at least walked home on his own feet. But who can duly adore that Love which will open the high gates to a prodigal who is brought in kicking, struggling, resentful, and darting his eyes in every direction for a chance to escape? The words compelle intrare, compel them to come in, have been so abused by wicked men that we shudder at them; but, properly understood, they plumb the depth of the Divine mercy. The hardness of God is kinder than the softness of men, and His compulsion is our liberation.

He held the chair of Medieval and Renaissance Literature at Cambridge University until a short time before his death. He authored more than twenty books on the Christian faith. The audience of readers continues to grow and will. He was the writer's writer. There was a brilliance of language and mind that has not been matched or eclipsed in any Christian era.

He was a first-rate literary critic and added much to the world of letters as well as Christian apologetics. Dabney A. Hart, who attended Lewis' lectures at Cambridge, said, "What he gave could not be found in books, neither the wealth of detailed information nor the vitality of his synthesis of it." Kenneth Tynan, a Lewis student, states that he had more knowledge at his fingertips than anyone he had ever known.

He was born in November, 1898, at Belfast, Ireland. His father, Albert,

was a solicitor; and his mother, Flora Hamilton, the daughter of clergy and lawyer heritage. In *Surprised by Joy*, Lewis explained that his father had sentiment and passion, but his mother enjoyed happiness via a coolness and evenness. From the comments of friends and others, Lewis probably was a mixture of both personalities. He was often known as gruff, but those who met and talked with him thought him gracious and kind.

Lewis married Helen Joy Davidman Gresham, an American, in 1957. She had been converted to Christianity from Marxism by the writings of Lewis. Shortly after their marriage, a very happy one, a prognosis indicated Mrs. Lewis had advanced stage of cancer with a few months to live. A minister came and laid hands on her and prayed. In June, 1958, Lewis wrote a friend: "She has made an almost miraculous recovery and is at present very well indeed." The X-ray specialist called it a miracle. Mrs. Lewis died in June, 1960, after a much-desired trip to Greece with her husband.

Lewis was a Fellow at Magdalen College, Oxford, until 1955, when he went to Cambridge. For three years he made regular broadcasts on Christian apologetics on the British Broadcasting Corporation. Some of these were rebroadcast on "The Episcopal Hour" in the United States. During the Second World War he visited R.A.F. camps and lectured on theology.

He constantly resisted offers to go abroad for lectures. He preferred to walk in the English countryside. "The truest and most horrible claim made for modern transport is that it 'annihilates space.' It does. It annihilates one of the most glorious gifts we have been given." Lewis stayed home.

*Pastor, South Hills Church, Pittsburgh, Pennsylvania.

Lewis is best known for his Christian writings. He always wrote as an "amateur or lay theologian"—yet always with that cutting edge, razor-sharp, of truth and logic. Beginning with *Pilgrim's Regress* to the final collection of essays, he shared an honesty with every reader.

Screwtape Letters was my introduction to C. S. Lewis. I read the book and quickly passed it on to friends. One lawyer friend passed it on to another, and now three copies of the book are circulating in our town.

Lewis' writing, fiction or apologetics, must be read to be appreciated. A number of interesting books have been written to summarize his works; two or three of these are quite good, but they are mere shadows. Any great writer, thinker, and Christian usually makes me want to recount everything he has said—this would be impossible for Lewis—he wrote so well and so much.

The Great Divorce depicts a modern and yet a typical member of civilized society. A busload of ghosts from hell were brought to the shores of heaven and given another chance to enter. One ghost was astonished that he was forced to live in the pigsty of the Grey City while a murderer, Solid Person, reached heaven. Before this

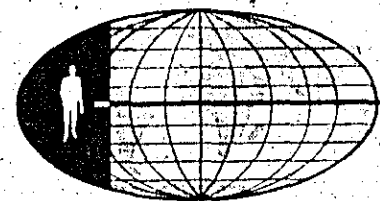
ghost had opportunity to hear anyone from heaven, he began:

"Look at me, now," he said. "I gone straight all my life. I don't say I was a religious man and I don't say I had no faults, far from it. But I done my best all my life, see? I done my best by everyone, that's the sort of chap I was. I never asked for anything that wasn't mine by rights. If I wanted a drink I paid for it and if I took my wages I done my job, see? . . . I'm asking for nothing but my rights . . . I'm not asking for anybody's bleeding charity." Then Solid Person replied, "Then do. At once. Ask for the Bleeding Charity."

The ghost told Solid Person he would rather be damned than forsake his self-righteous independence and stalked off angrily on his way back to the bus.

Lewis claimed that all his writing attempts were simply to make the faith plain. This has been done many times with a startling and uncluttered honesty. *Mere Christianity*, *The Abolition of Man*, *Reflections on the Psalms*, *Miracles*, *Letters to Malcolm: Chiefly on Prayer*, all contain the Lewis ability to say what he meant as the simple plain faith of Christians. He wanted most to be a "man talking to men" and he was that.

The man who sings his own praises may have the right tune but the wrong words.—Selected.



The PASTOR'S SUPPLEMENT

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

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Department of HOME MISSIONS

THE THANKSGIVING OFFERING AND WORLD EVANGELISM

Every month a portion of the General Budget receipts goes for home missions. However, the principal source of money for the operation of the home missions overseas fields, the Negro and Chinese work in the United States, and assistance in home missions to the smaller districts, is through the Easter and Thanksgiving offerings.

As your church participates in this year's Thanksgiving Offering, please remember these are the overseas fields which will continue to receive help through our thank offering:

North and Central America		South and Central Pacific	
Alaska	Canal Zone	Australia	New Zealand
Bermuda	Newfoundland	Hawaii	Samoa
Europe		Africa	
West Germany	Sweden	South Africa	Central Africa Zone
Denmark			

The dividends accrued from these investments are increasing each year. We have 3 Bible schools on these overseas fields—Australia, South Africa, and now Bussingen (near Schaffhausen), Switzerland. At the end of 1964 we had 91 churches with 2,958 members; 7,888 enrolled in Sunday school; \$419,189 paid for all purposes; and property valued at \$3.5 million.

The end is not yet! We are only in the beginning! Let us do our best for Him this Thanksgiving.

New!

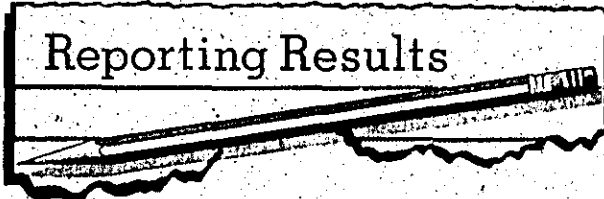


A WORKBOOK FOR YOUR THIRD GRADE PRIMARIES

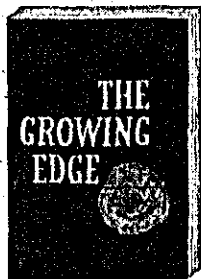
Beginning with the winter quarter, January-February-March, 1966, a new *Think and Do Book* will provide learning activities for older primary boys and girls. This quarterly workbook will be correlated session by session with the Primary Graded Lessons in *Primary Teacher*. It will guide pupils to use their Bibles, to complete thought-provoking tests and puzzles, to think through everyday problems of Christian choice and action.

Younger primaries will continue to use the *Primary Handwork*.

Order on the First Quarter Sunday School Order



23,921 HAVE! HAVE YOU?



UNIT 165a "OUTREACH THROUGH THE SUNDAY SCHOOL"

DENOMINATION-WIDE QUADRENNIAL
STUDY FOR THE
"MARCH TO A MILLION"

To give you an idea . . .

FOR THE ANNUAL HOME DEPARTMENT SUNDAY

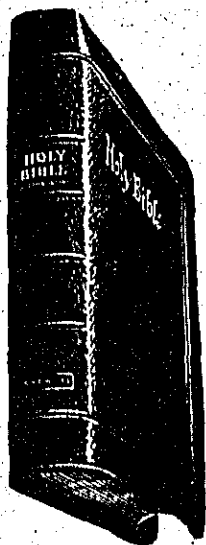
November 14, 1965

1. Appoint a committee to help plan a special program and day for the members of the Home Department, their families and friends.
2. Arrange transportation for those needing it. The adult class sponsoring the Home Department is ideal for this responsibility.
3. Send special announcements inviting all members of the Home Department. Provide extra copies for them to send to their friends.
4. Give every member who attends a remembrance of the occasion. Something like:
 - a. A rosebud or other flower
 - b. A beautiful bookmark
 - c. A ball-point pen
 - d. A box of promises
 - e. A copy of the Home Edition of *Praise and Worship*
 - f. A copy of *Come Ye Apart*

(Additional items and prices will be found in the *Master Buying Guide*.)

MAKE THIS A DAY TO REMEMBER FOR THOSE WE TEND TO FORGET

**“faith
for a
new
age”**



Bible Society Offering

- Sunday
December 12
- All-church
participation
through N.Y.P.S.

Report Immediately

Send Offering to:

Dr. John Stockton
6401 The Paseo
Kansas City, Mo. 64131

or
as directed by
your district council

Did You Know That—

Missionaries on furlough may write the Department indicating how much deputation work they wish to have, and the Department will arrange their schedule accordingly?

Some reports have come to our office indicating that there are people who think the Department requires every missionary to travel continuously in deputation services, with no time for rest. This is not true.

Every missionary is requested to take sixty days of rest upon his arrival in the homeland. After this period, the Department does like to have each missionary take some deputation services in order to share his mission field experiences with the home churches. Missionaries may request time between their tours to permit them to be at home with their families. Such requests should be made as early as possible—even before they come home—so that their slates can be made up accordingly.

Missionaries in specialized fields of service may request the privilege of working in their professional field during the week, and taking deputation services on weekends, if they wish. These requests are subject to the approval of the executive secretary of the Department of World Missions.

Most missionaries prefer to have a fairly steady schedule of deputation services, because the offerings help them in securing equipment to take back to the field. The Department does its best to fill their deputation slate according to their desires. No missionary is forced to take more services than he feels he is able to handle physically. We want our missionaries to be rested and refreshed when they return to the field. We also want the inspiration of their messages to touch as many of our people at home as possible. We need to be stirred to prayer and active sharing in the missionary program.

Did You Know That—

Deputation offerings count toward the church's 10 percent giving ONLY when they are sent to John Stockton, general treasurer, for deposit to the deputation account of the missionary? These funds can be sent in by the missionary or by the local church treasurer.

Did You Know That—

Deputation offerings are NOT deposited in a common deputation fund, to be drawn on by all missionaries?

Deputation offerings are deposited to the deputation account of the individual missionary who sends them in. Whenever he wishes to draw on his account for equipment, clothing, or any supplies for returning to the mission field, he may do so by making application and securing the approval of the executive secretary for his proposed expenditures. When the missionary returns to the field, he may draw any remaining balance in his deputation account to be used for equipment and supplies.

If, because of illness or some other reason, a missionary does not return to the mission field, the money which people have given him to be used for missions will be assigned to some mission field according to the discretion of the Department of World Missions.

It is time to **STOP**



and make plans for 1966

WHEN SPECIAL EMPHASIS WILL BE PLACED ON THE IMPORTANCE OF LAY EVANGELISM

A layman made the following statement to his pastor:

"Your job is like that of a foreman in a plant. A foreman has a twofold responsibility. First, he must teach and train his men to do their work. Second, he is responsible for their production. So you as a clergyman have to train us for our ministry, and then help us to fulfill our mission, to produce. We are called to 'go and bear fruit'; you are called to see that we do."

The denomination-wide study of the book *Meet My Saviour* will, be in February and March of 1966. This study in personal soul winning is designed to get the layman involved.

In most cases the pastor will be called upon to teach this class because he will be more experienced in personal evangelism than anyone else in the church.

Begin now to catch the vision of what would happen in your church if you as pastor could transfer your concern for souls into action in the lives of the laymen.

The Christian News Front

THE WORLD of the Christian religion has been unusually active this calendar year and a summary of some events is worthwhile.

Most readers are aware that unity explorations among the major bodies entered new and significant phases during 1965. First official talks were held between the Catholics and the Episcopalians, Lutherans and the United Presbyterians; also the Eastern Orthodox faiths.

Union Plan from N.H.A.

Closer to home was the first announcement of an ambitious plan, sponsored by the National Holiness Association, for a federation of eleven smaller denominations that stand for scriptural holiness in the Wesleyan-Arminian tradition.

These eleven denominations, with about five hundred thousand members, were listed by N.H.A. as the Wesleyans, Free Methodists, Pilgrims, Friends, Evangelical Methodists, United Missionary Church, Salvation Army (with 261,000 members alone), and four smaller groups.

Leaders of the Church of the Nazarene have served as N.H.A. district officers and Nazarenes attend their annual meetings, but our denomination is not formally affiliated with N.H.A., and the plan of federation does not include the Nazarenes, at least at this time.

In the "Talking" Stage

The proposal, still in the preliminary stage, is for colleges and missionary programs of the eleven denominations to be placed under united leadership and direction at the start. The eleven groups now support fifty-six educational institutions, including Bible schools, and fifteen missionary programs.

As for organic union, the Wesleyans and Pilgrims have a merger under way that may set a pattern. After years of talks, the Pilgrims have approved such a merger and the Wesleyans are scheduled to consider it

at a special assembly at Houghton, N.Y., in June, 1966.

The Big-City Press

Also in 1965, the *New York Times* took an unprecedented step in establishing a three-man desk to cover the news of religion. Added to George Dugan, veteran religion writer, were John Cogley, widely known Catholic layman and writer, who became religion news editor, and Edward Fiske, a graduate of Princeton Theological Seminary.

Cogley, former editor of the *Catholic Commonweal* magazine on public affairs, said the move by the *Times* was intended to give breadth and depth to the coverage of movements and changes in theology.

"I think very profound changes are in progress in the religious world," Cogley said. "All faiths are making great changes. Often the issues are basically theological. In the past, the press did not prepare readers for these changes."

"We must do more now than report the coming and going of the clergy. The Saturday church page has been too removed from life. Religion now has become a front-page item. There are discussions and actions among the young clergy and laity and efforts to relate faith to the existing order. We plan to cover these."

Rural Church Life Study

One other unusual item comes from a new five-year study on rural church life covering a county forty miles north of Peoria, Illinois.

Rev. Victor Obenhaus, Church of Christ, found, among other things, a "gross unfamiliarity with the Bible—68 percent could not state the difference between the Old and New Testaments."

Obenhaus said that "almost nobody is able to relate his theology to his public life." He suggested that churches go to work to remedy "this dearth of theological understanding and lack of sensitivity to public issues."

JOE OLSON



Don't Say
THANKS
Without
GIVING!

1965
THANKSGIVING OFFERING
for World Evangelism
Church of the Nazarene



"That we
should serve
in
NEWNESS
of spirit"
(Romans 7:6)

Have you been tempted to discouragement lately? Does life seem less than meaningful? Do you feel like you are "spinning your wheels" or that you are "bogged down" in church machinery?

Now is the time to reexamine your commitment to Christ. A man—yes, even a minister—can give his time to good things, his money to good causes, and his lips to good prayers and still miss God's best.

It's so easy to get on the "doing good" treadmill, trying hard to keep up with life's demands and hurrying fast to keep each day's appointments, until day after busy day slips by and, almost before you know it, a little chunk of life is gone—a year or two or three—and gone, too, are the joy, the expectancy, and the **NEWNESS**.

We hear a lot about stewardship of time, stewardship of talent, and stewardship of money. These are all very important. But when they are given without

prayer, without meditation, and without surrender of self, they become only "good works" without the divine touch. They turn to ashes in our hands and we stand bewildered and disappointed, wondering why life has gone stale.

Standing quietly at the edge of our frenzied life is Christ. He always speaks to the listening heart. He is waiting to add a new dimension to duty. Before every day's work begins, come into His presence. Before every counseling session, spend a moment at His feet. Don't plan a sermon or a board meeting or a hospital call without Him. Don't even take this year's Thanksgiving Offering without asking His guidance and His blessing. Motion and machinery have no meaning without His touch. He is standing there—waiting. Don't rush by without speaking! Hear His voice, receive His touch, and then go forth to serve **IN NEWNESS OF SPIRIT**.

—General Stewardship Committee

NAZARENE PUBLISHING HOUSE

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a better understanding
of the Christian

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By a depth study of some . . .



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By W. T. Purkiser
96 pages, paper

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your Sunday school to study in this
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tion to the regular quarterly.

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ENROLLMENT estimate: _____

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Check when class being held N.Y.P.S., hour

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Complete and Mail BOTH Forms TODAY.

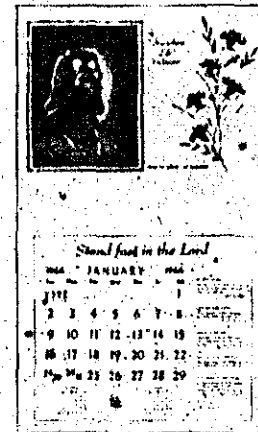
The Nazarene Preacher

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to remember
your whole congregation

1966

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To the many pastors who like to remember their members and friends with
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NOTE: Allow two or three weeks for imprinting and shipping. Late orders may take longer for delivery. We reserve the right
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November, 1965

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THE DEPARTMENT OF EVANGELISM

Promoting Ten Sundays of Unique Evangelism with



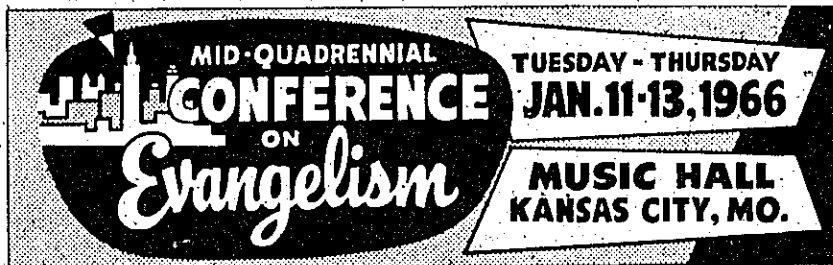
TEN SUNDAY NIGHTS OF SALVATION

SEPTEMBER 26 - NOVEMBER 28

PASTOR, AN IMPORTANT "TEN SUNDAYS OF UNIQUE EVANGELISM" CHECKLIST!

- **ARE PLANS PROGRESSING** to achieve the goals which were sent to your church from your district superintendent?
- **ARE PLANS PROGRESSING** to report to your district superintendent immediately after Sunday, November 28, the following statistics?
 1. Percentage of gain in Sunday school enrollment during the ten weeks
 2. Total attendance for the ten Sunday nights
 3. The number of youth in church for the Sunday night service, October 17
 4. Number of new Nazarenes received into the church during the ten weeks

TOTAL INVOLVEMENT **INSURES** TOTAL VICTORY



MID-QUADRENNIAL CONFERENCE ON Evangelism

TUESDAY - THURSDAY JAN. 11-13, 1966

MUSIC HALL KANSAS CITY, MO.

REMEMBER 50 HOLY WATCHNIGHTS OF PRAYER

Monday, November 1, 1965—6:00 p.m. to midnight local time

Coming in February, 1966:

Department-sponsored, personal evangelism, C.S.T. course entitled **MEET MY SAVIOUR.** Watch for details.

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- How Else Can We Span the World with the Gospel?
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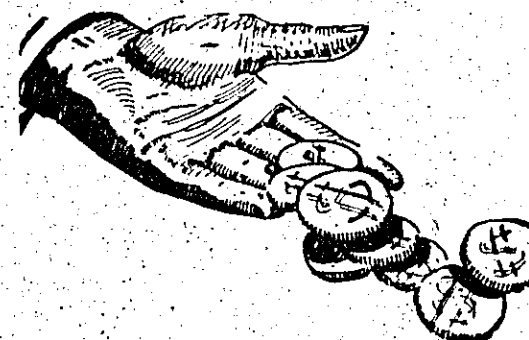
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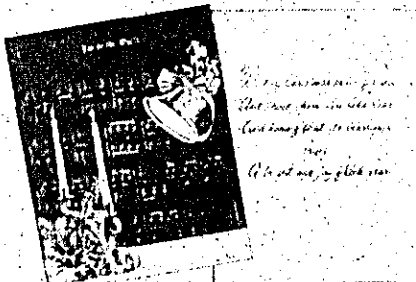
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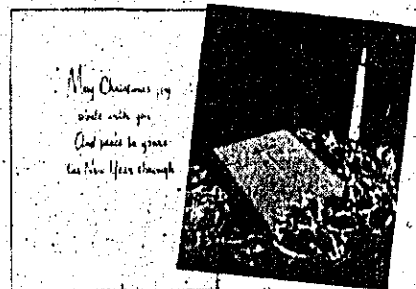
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AUDREY J. WILLIAMSON

Garments of Praise

By Mrs. B. Edgar Johnson

GRIPING IS THE great American privilege," someone defended after we had all aired our "pet peeves" and "beefs." Sometime afterward I tried to substitute the word "Christian" for "American," and somehow it didn't sound right—"Griping is the great Christian privilege."

On the flyleaf of my Bible I have copied this saying from John Wesley: "I dare no more fret than I dare curse and swear." Every time I read these words they jolt me.

Perhaps the reason I am thinking in this vein today is because November is the month in which we celebrate Thanksgiving Day, which certainly should be classified among the Christian holidays.

Some people seem to have little problem with nervous tension or physical imbalance in their systems. Some people are born with "happy glands." They have an optimistic outlook; positive attitudes, and a trusting mind. On the other hand, many of us have to do some serious work on these things. It is for these latter that I have a word of encouragement. In this area the Holy Spirit can work wonders.

Have you ever taken seriously this verse from I Thessalonians 5:18, "In every thing give thanks..."? I had often heard the remark, "If you can't pray your way through, praise your way through," and this has advanced from a trite statement to reality for me. A few years ago someone helped me to learn this and I want others to know the victories in store for them. I could recite numbers of instances from my own and others' experiences in which real deliverance has come because they acted upon this verse and praise was

given in and for some difficult situation. I must confess to feeling hypocritical when I first tried to practice this—for how could I thank God for something for which I was anything but happy? Then I frankly confessed to Him that I really didn't feel thankful for it, but because I was told in His Word, "In every thing give thanks," I was taking it literally. The results have been rewarding, and deliverance in trial is even more blessed than deliverance from trial.

Praise and thanksgiving are really a part of positive thinking. Much has been written on the power of positive thinking, and though there is no salvation in such mental exercise, there is certainly benefit from it. The Spirit-filled Christian has the true basis for positive thinking. It is a demonstration of our faith and commitment.

I have never had the robust constitution I would like, and when my first baby kept me up at night, I would fret and think, I will be a wreck tomorrow. And I would be! One day I heard one of my ladies comment to another, "I never minded being up with Sally; I always thought of how glad I was to have her." It was like a ray of positive sunlight to me. The next time my sleep was disturbed, I thanked God for my baby girl and concentrated on how fortunate I was to have her. I began to practice going in His strength when mine was depleted. It made a world of difference.

Often our minds (and hence our souls) are cluttered with a myriad of "beefs," negative thoughts and reactions, and petty criticisms. Sometimes we are unaware of them, but they are corrosive nevertheless. It might surprise

you if you made a list of your dislikes and complaints—weather... daylight saving time... cats... certain foods... procedures at church... ad infinitum. Some wear their griefs as a rosary about their necks, telling their tears, their grudges, their hatreds, one by one, over and over. The Holy Spirit works in this area too. He can cleanse this. When one's soul has had a new anointing from the Holy Spirit and is freshly bathed in His love, I have observed that many of these small dislikes fall away and many "loves" take their place.

Several years ago when I was learning some of these lessons in the midst of one of my sorest trials and was deliberately "practicing the Presence" and exercising my soul in praise and love, I awakened every morning for several months with this verse, "This is the day which the Lord hath made; we will rejoice and be glad in it" (Ps. 118:24). And in the midst of trial I was so immersed in His love that I gained a whole new vista of Christian experience.

Hannah Hurnard, in her delightful allegory, *The Mountains of Spices* (a sequel to *Hinds' Feet on High Places*), includes as one of her characters Mrs. Dismal Forebodings, a sour and bitter widow living to herself in her dreary cottage with pulled shades. Always clad in a dreary-hued dress and wrapped in a drearier gray shawl, she mirrored the misery, the gloom, and the bitter brooding of her soul. But one day she let the

Shepherd (Christ) into her wretched cottage and He gave her a beautiful, Oriental-looking shawl embroidered all over with richly glowing color, the pattern outlined in threads of gold and silver which shone and sparkled in the sunshine. Naturally she would have folded such an exquisite garment away as a priceless heirloom only to be worn on feast days and very special occasions, but it was His firm wish that she wear it every day. He told her that it was the "garment of praise" and He promised her "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61:3). Dismal found that with this beautiful, glittering garment over her shoulders, her old gray dress looked too awful for words, so she discarded her widow's weeds for something more appropriate. She felt a bit self-conscious at first, but determined to get used to the garment of praise so she could wear it more naturally and gracefully to the glory of the One who gave it to her. And eventually her name was changed to Thanksgiving to correspond with her new nature.

When you are prone to feel depressed or discouraged, why not consider saying with the Psalmist, "Why art thou cast down, O my soul?... hope thou in God: for I shall yet praise him..." (Ps. 42:5), and with the aid of the Holy Spirit, slip the garment of praise over your shoulders? You'll be surprised how quickly you can become accustomed to it.

A New Start

*I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining, and my heart shall know no fear.
I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze.
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.
I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own.
I will try to see the beauty spread before me, rain or shine.
I will cease to preach your duty, and be more concerned with mine.*

—The Standard, Author Unknown

BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

Evangelism in the Ministry of Jesus

By Vernon L. Wilcox*

Part Three

IV. Note the Field of Jesus' Evangelism

The angel that heralded His birth in Bethlehem described the scope of this newborn Saviour's redemption in Luke 2:10; "Fear not: for, behold; I bring you good tidings of great joy, which shall be to all people." If any one fact stands out in the ministry of our Lord as recorded in the Gospels, it is the universal scope of His offer of salvation. He healed the Syrophenician's daughter and preached to those of Tyre and Sidon; He handed His cross to an African named Simon, and prayed fervently for His Roman persecutors. He came unto His own, the Jews; but He opened wide His arms of love to the whole world.

He found His field among the children: "Forbid them not to come unto me," He said when the disciples remonstrated with Him for taking time to bless them. He called young men unto himself when He needed helpers for His work. He attracted strong leaders like Nicodemus and Joseph of Arimathea. And "the common people heard him gladly." We see the breadth of His concern as He eats with the publicans and makes disciples of some of them. We feel the depth of His concern as He forgives the woman who comes humbly to wash His feet with her tears. We sense the heart of His concern as He exclaims: "They that are whole have no need of the

physician, but they that are sick: I came not to call the righteous, but sinners to repentance" (Mark 2:17). And there is compressed power in His command in Luke 14:21, 23: "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind... Go out into the highways and hedges, and compel them to come in, that my house may be filled." Our Lord is interested in full churches. He never subscribed to the specious idea that in order to be pure we must be small. He said, "The field is the world," long before Wesley said, "The world is my parish." His great word was, "Whosoever will may come." In the court of the Temple, Jesus cried and said, "... I am come a light into the world, that whosoever believeth on me should not abide in darkness... for I came not to judge the world, but to save the world" (John 12:44-47).

V. Note the Methods in Jesus' Evangelism

Jesus used every available method to reach men. He used the direct approach, as we note in Mark 3:13-17: "And he goeth... and calleth... whom he would: and they came... And he ordained twelve... that he might send them forth to preach, and to have power... and Simon he surnamed Peter; and James... and John... he surnamed... Boanerges." The first three men He called were one Rock and two Sons of

*Pastor, Eureka, California,

Thunder! They were to preach and have power! And He won them by going after them, challenging the best there was in them.

He used the method of public preaching. We do not know how great were the crowds that hung upon His words, but we do know that He preached to as many as five thousand men, not counting women and children; and if the ratio of men to the total congregation was then what it is today, His crowds must have reached twenty thousand at the least.

He used the method of teaching. So many are His parables, and references to His teaching that they need no recounting. "He spake many things unto them in parables" (Matthew 13:3). "All the multitude resorted unto him, and he taught them" (Mark 2:13). He at no time depreciated the importance of what we today would call educational evangelism. We are in divine order when we use the teaching method to reach people.

He used the personal touch. He laid His hand on the leper and said, "Be thou clean," when others were afraid to touch him. In Jesus the contagion of life was stronger than the infection of death in the diseased man. He laid His hands on the little children. He contacted the publicans and sinners in the house of Matthew, the converted publican: "As Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him" (Mark 2:15). He took time out in the cool of the evening, after an exhausting day, to have an interview with Nicodemus, an honored member of the council. He appealed to his intelligence, and to his reasoning powers; but primarily He appealed to his will and confronted him with the supreme command and challenge, "Ye must be born again" (John 3:7). At the other end of the gamut of human condition He took just as much time and pains with a poor, sinful, rather ignorant, woman who came to draw water from Jacob's Well. John 3 gives us the sublime philosophy of eternal salvation, expressed

in connection with Jesus' conversation with Nicodemus, the doctor of the law. John 4 gives us in full detail the practical outworking of that philosophy in the conversion of the Samaritan woman. Yes, our Lord dealt personally with individuals, from the down-and-out to the up-and-out. Are we, His disciples, better than our Lord, that we do not need to use this personal approach?

Jesus believed in concentrated effort in evangelism. In Matthew 18:12 He asks, "If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" There are times when effort must be centered on one individual. We cannot reach all the people all the time with all of our effort.

Jesus used unconventional methods in evangelism. When they brought the man to Him by letting him down through the roof, He was not surprised or nonplussed—He forgave his sins and healed his palsy and sent him on his way rejoicing. How much better to do that than to insist on a certain program or procedure that would postpone all results until the end of the service! Here surely is the prototype of all those wonderful seasons of refreshing when the roof of the church is broken through by the mighty power of the Holy Spirit, and a breath of heaven blows in upon our parched souls! When true revival comes, people get saved before the sermon, during the sermon, after the sermon, because of the sermon, in spite of the sermon, but they get saved! Jesus believed in putting the new wine of the gospel into new wineskins—otherwise they would burst with the potent contents. And there are times, and may the times increase, when unconventional methods must be used to present this revolutionary, life-changing gospel.

Jesus was fearless in His evangelism. In Mark 12:14, His enemies had to admit, "Thou regardest not the person of men," or as the Expanded New Testament has it, "You do not kowtow to anyone." He was not interested so much in the number of seekers as in the number

of finders. If He had to tone down or compromise His message to win an influential man, He passed him by.

Jesus used restraint in evangelism. While He was absolutely fearless, yet He never presumed to force any man's hand. When the so-called rich young ruler went away because he was too tied to his possessions to become a follower of Jesus, He didn't go after him and try to persuade him to come back against his will. He knew when to urge, and when to refrain from urging.

Jesus was tolerant in His evangelism. When the disciples were a bit unhappy about another preacher who was casting out demons without first having joined their church, He said in Luke 9:50, "Forbid him not: for he that is not against us is for us."

Jesus believed in immediacy in evangelism. In Mark 4:29 He said, "When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." The way of wisdom is not to reap too soon, but also not to reap too late. Sometimes we are overzealous, but far more often we are

overcautious, and the hail beats out the precious grain while we stand helplessly by and watch the destruction of our labors because we didn't reap when we had the opportunity.

Jesus spent considerable time instructing His disciples in the proper methods of evangelism. In Luke 9, He works with the twelve; and in Luke 10, He concentrates on the seventy. He counsels them to travel light, to care little for the amenities of comfortable living, to go in peace without chip on shoulder, to preach the gospel, to heal the sick, to minister unto such as would receive them, and to shake off the dust of those who would not respond. He encouraged them to witness (Peter was won by Andrew, Nathanael by Philip); and His last recorded words in Acts 1:8 were, "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." *How they witnessed!* The world heard, and we heard, and answered the call, because they witnessed for their Lord.

(Continued next month)

Gleanings from the Greek New Testament

By Ralph Earle

Phil. 1:19-26

"Salvation" or "Deliverance"?

In verse 19 Paul asserts his faith that whatever happens will turn out for his "salvation." But was he not already "saved"?

The Greek word is *soteria*. Its classical meaning was "deliverance, preservation."¹ Moulton and Milligan state that this word "is common in the papyri in the general sense of 'bodily health,' 'well-being,' 'safety.'"²

Arndt and Gingrich note that in Philo and Josephus (both first century) the term is used "generally of preservation

in danger, deliverance from impending death."³ The latter meaning fits Paul's case perfectly. He was hoping to be freed safely from his imprisonment, instead of being executed (cf. 2:24). Rather obviously, then, the correct rendering here is "deliverance" (RSV, NEB, NASB). Phillips seems to miss the point entirely when he translates it: "for the good of my own soul."

Bountiful Supply

The Greek word for "supply" is *epichoregia*. It comes from *choregos*,

"chorus-leader." The verb *epichoregeo* first meant to furnish a chorus at one's own expense, then simply to supply. So the noun is normally translated "provision" (NASB), "supply," or "support" (A. & G.) It is a late and rare word; found in only one inscription (from A.D. 79). Vincent says: "The word implies bountiful supply."⁴ This seems to be the best translation (so Weymouth, C. B. Williams). Regarding the following phrase, "of the Spirit of Jesus Christ," Vincent comments: "Either the supply furnished by the Spirit, or the supply which is the Spirit. It is better to take it as including both."⁵

"Earnest Expectation"

This is one word in the Greek, *apokaradokian*, found only here (v. 20) and in Rom. 8:19. Vincent defines it thus: "From *apo* away, *kara* the head, *dokein* to watch. A watching with the head erect or outstretched."⁶ Lightfoot comments: "The idea of eagerness conveyed by the simple word *karakokein* is further intensified by the preposition, which implies abstraction, absorption."⁷ The term may be translated either "earnest expectation" (KJV, ASV, NASB) or "eager expectation" (Weymouth, C. B. Williams, RSV, RSV, A. & G.).

"Boldness" or "Courage"?"

Paul hopes that with "all boldness" he may magnify Christ. The Greek for "boldness" is *parresia* (see comments on Eph. 3:12). Arndt and Gingrich give as its meaning: "1. outspokenness, frankness, plainness of speech, that conceals nothing and passes over nothing . . . 2. Openness' sometimes develops into openness to the public, before whom speaking and actions take place . . . 3. courage, confidence, boldness, fearlessness, especially in the presence of persons of high rank."⁸

Weymouth adopts the first of these definitions. He renders the phrase "by my perfect freedom of speech." Arndt and Gingrich prefer the second. But most recent translators adopt the third

—"unfailing courage" (20th Cent., Good-speed), "fearless courage" (Moffatt), "full courage" (RSV). The context seems to favor "courage."

"Magnified" or "Honored"?"

The Greek verb is *megalyno*, from *me-gas*, "great." It means "to make great" or "to declare great." "Magnified" is a good translation. So also is "honored" (20th Cent., C. B. Williams, RSV). The same idea is expressed in "do honour" (Moffatt) and "honor" (Phillips). Weymouth has "glorified." A good paraphrase is: "The greatness of Christ will shine out clearly in my person" (NEB).

Fruit from Labor

Verse 22 seems a bit ambiguous. Perhaps the meaning is best expressed by C. B. Williams: "But if to keep on living here means fruit from my labor, I cannot tell which to choose."

"Wot"?"

This archaic word occurs no less than ten times in the KJV. In every case it renders a Hebrew or Greek term meaning "know." This history of the word goes back to around A.D. 1300. It had definitely become obsolete by the beginning of the twentieth century. Retained in ERV (1881), it was changed to "know" in ASV (1901). In fact, "wot" does not occur in the latter version. Many recent translations use "tell" here—"I cannot tell." Closely related to "wot" is "wit," used three times in KJV in the sense of "know." The past tense of "wot" is "wist."⁹ This occurs fourteen times in KJV (six times in NT).

"Hard-pressed"

Paul says that he is "in a strait betwixt two" (v. 23). The Greek literally says, "I am held together [*synechomat*] out of the two" (*ek ton duo*). The verb means "to hem in, press on every side."¹⁰ Thayer says that the thought here is: "I am hard pressed on both sides, my mind is impelled or disturbed from each

side."¹¹ Lightfoot suggests: "I am in on both sides, I am prevented from inclining one way or the other."¹² He adds: "The duo are the two horns of the dilemma, stated in verses 21, 22."¹³ The best translation is, "I am hard pressed between the two" (RSV), or "I am hard pressed from both directions" (NASB).

"Stand by"

Paul is convinced that for him to "abide in the flesh" is more necessary for the Philippian Christians (v. 24.) So he declares: "I shall abide and continue with you" (v. 25).

These two verbs in the Greek are from the same root—*meno* and *parameno*. The prefix of the second is a preposition meaning "beside." In order to bring out the connection of the two words in the original, the *Twentieth Century New Testament* has, "I shall stay, and stay near you all." C. B. Williams renders it, "stay on and stay by." Lightfoot offers, "bide and abide."¹⁴ The second verb may be translated "stand by" (Phillips, NEB). H. A. A. Kennedy

writes: "*Parameno* (which is best attested) has in later Greek the special sense of 'remaining alive.'¹⁵ So Moffatt has, "remain alive and serve."

"Coming"

Parousia (v. 26) occurs 24 times in the New Testament. In all but six of these instances it is used for the second coming of Christ. Literally it means presence" (see Phil. 2:12.) But it was also employed in the sense of "arrival." Here "coming . . . again" means "return" (Moffatt). The literal meaning is reflected by Weymouth: "my being with you again."

1. Liddell-Scott-Jones, *Lexicon*, p. 1751.
2. VGT, p. 622.
3. *Lexicon*, p. 808.
4. *Word Studies*, III, 423.
5. *Ibid.*
6. *Ibid.*, III, 22.
7. *Philippians*, p. 91.
8. *Op. cit.*, pp. 635-36.
9. *Vine, Expository Dictionary*, IV, 239.
10. *Abbott-Smith, Lexicon*, p. 428.
11. *Op. cit.*, p. 93.
12. *Ibid.*
13. *Lexicon*, p. 604.
14. *Ibid.*, p. 94.
15. *EGT*, III, 429.



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SERMONIC STUDIES

TOWARDS BETTER PREACHING

Post-Pentecostal Growth in Holiness

By Brian L. Farmer*

TEXT: *My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing* (Jas. 1: 2-4).

Critical Questions

1. Is temptation, referred to here, good or evil?
2. Does "count it all joy" mean that the reader is exhorted to be joyful?
3. Does patience produce perfection?
4. Is it a progressive perfection?
5. Is there a degree of patience which exacts absolute perfection?
6. What is the significance of the term "faith" as used here?

Exegesis

Some temptations are the design of the devil, his purpose being to seduce to sin. These temptations can in no sense be good, except perhaps in that God sometimes brings forth good even out of evil. But the temptations referred to here are not at all in this category. The Greek word is *peirasmos*, and as William Barclay states, "This is a word whose meaning we must fully understand if we are to see the very essence of the Christian life.¹ The word means to test with a sense of purpose, the aim being constructive, not destructive. (Cf. use of same word in Gen. 22:1; Judg. 2:22; 3:1, 4; Deut. 4:34; 7:19.) Temptations in this sense are benefits and must be regarded as good. They

are "trials (temptations) from without to be received with joy."²

Trials are not pleasant, so James does not say temptations are joy, but that they might be counted as such. This is so in view of the long-run benefits which testings occasion. The word here is sometimes rendered "pure joy." The Greek word for "count," however, is in the aorist tense; that is, with reference to each single temptation as it occurs. But "no chastening for the present seemeth to be joyous"³; therefore it is not required that joy be experienced in the very moment of testing.

The word *hupomone* means fortitude, endurance, or an intelligent forbearance which does not only passively accept the situation, but stirs in it and has the ability to gain from it. This, the passage specifically states, leads to a perfecting of the Christian life. "A noble word," Trench calls it; it does not merely mark the endurance... but the brave patience with which the Christian contends against various hindrances."⁴

There is, therefore, a possible progressive growth in Christian piety. Much of this whole Epistle is concerned with the perfecting of practical Christianity, so this passage is in keeping with it. The fact that perfection here is progressive is made very clear in *The New English Bible*: "... And if you give fortitude full play you will go on to complete a balanced character."⁵ Also the patience (see above) out of which this perfection grows is a continuous quality; an "unswerving constancy."⁶

No amount or constancy of patience, however, leads to an absolute perfec-

tion. Furthermore, this is not a reference to the heart perfection of entire sanctification; which is not effected through patience, but by the Holy Spirit through faith.⁷

The reference here is to continuous faith. It is this which is tested: the faith, or faithfulness, a Christian lives by.

Homiletical Approach

A first thought is that a "meaty" doctrinal sermon might stem from this passage.

OUTLINE:

SERMON TITLE: *Sanctification as a Beginning*

PURPOSE: To focus attention on the difference between holiness in crisis and holiness in process.

The introduction could be arresting and lead well into the theme if it took the form of an illustration. (See, e.g., illustration No. 1 in the list.) Being rid of the disease of inbred sin, we may now reach for the following objectives:

I. Perfection

A. In the sense in which Paul strove for perfection, having been already perfected in heart.⁸

B. The Word James uses for perfection means "perfection towards a given end, and for a given purpose."⁹ The sacrificial lamb was perfect in this sense to be offered to God. The committed Christian becomes perfected for this and for that as he makes spiritual progress.

II. Completion

(Last clause of text)

- A. In Christian graces
- B. In prayer
- C. In understanding

III. Victory

Victory may be confidently reached for, first in one area and then in another, until the previously defeated Christian is consistently victorious.

The conclusion might be to ask whether a clean heart—the basic requirement for this kind of progress—is really enjoyed.

A searching textual sermon could be entitled *Right Reactions*, bearing in mind that reactions are often more indicative of a person's state of grace than actions.

(1) *The right attitude in trials*: "Count it all joy." (2) *The right thought in trials*: It "worketh patience." (3) *The right anxiety in trials*: That "patience have her perfect work." In conclusion it might be asked: "What has been your reaction to recent testings? Has it been a response of holiness or of carnality?"¹⁰

Also, an outline of an expository message to a troubled people might begin with the specific life situation and move on to say: (1) *Count it joy* (explaining the difference between counting it joy and feeling it joyous). (2) *Be patient*. (3) *Remember the future*.

Illustrations

1. A person cured from a debilitating disease then has the power to reach for hitherto unattainable achievements in life.

2. There is a wealth of biblical and extra-biblical biographical material of those who succeeded in testings because of holy attitudes and of those who failed because of carnality.

3. Use in contrast the uncivilized sign of manliness to endure pain without a groan to no purpose.

Bibliographical Aids

In addition to the works cited in footnotes, the following books are helpful: Chapman, J. B., *Holiness Triumphant* (Kansas City: Beacon Hill Press, 1946); Geiger, Kenneth, Ed., *Insights into Holiness* (Kansas City: Beacon Hill Press, 1962); Smith, Allister, *The Ideal of Perfection* (London: Oliphants Ltd., 1963).

¹William Barclay, D.D., *The Letters of James and Peter* (Edinburgh: Saint Andrew Press, 1961), p. 49.

²R. J. Knowling, *The Epistle of James, Westminster Comm.*, Ed. Walter Lock, D.D. (London: Methuen & Co., 1904), p. 2.

³Heb. 12:11.

⁴Knowling, op. cit., p. 7.

⁵*The New English Bible* (Oxford and Cambridge University Presses, 1961), p. 227.

⁶Barclay, op. cit., p. 51.

⁷See Acts 15:9.

⁸Phil. 3:12-14.

⁹Barclay, op. cit., p. 51.

¹⁰See Rev. R. Tuck, *Homiletic Comm. on James* (London: Funk and Wagnalls Co., 1890), p. 491 f.

*Pastor, Bristol, England.

On Grieving the Spirit of God

By W. E. McCumber*

SCRIPTURE: Eph. 4:25-32; II Tim. 1:6-8 (RSV)

TEXT: Eph. 4:30; II Tim. 1:7

The Spirit of God is a Person, not an influence. He can be grieved, and Christians are in danger of becoming guilty of grieving Him. He is a Spirit of power and love and self-control. I have joined these two passages into holy wedlock as a single text, because the second one helps to illumine the first—it suggests how we can grieve the Spirit if we are not careful to avoid these pitfalls.

I. He is a Spirit of love and we grieve Him when we quench the outflow of His love by denying love to others.

The Spirit of love desires to so cleanse and control us that we will love God supremely and others unselfishly. He wants to reproduce in us the love that Jesus bore toward men.

For example, the love of Jesus was compassionate and forgiving love. And here, when we are urged not to grieve the Spirit, Paul exhorts, "Be ye kind one to another, tenderhearted, forgiving one another, as God for Christ's sake hath you." We grieve the Spirit when we withhold forgiving love from one another.

II. He is a Spirit of power and we grieve Him when we restrict the effect of His power by limiting the number of its channels.

We are too prone to attempt the impossible feat of confining and compressing the Holy Spirit within our methods and techniques. We expect Him to work in all churches as He does in ours, and in all men's lives as He does in ours. And this grieves Him, for He has an infinite variety of ways and means to reach, save, and use men.

John Wesley was such a high churchman that he thought the conversion of a soul would be almost a sin if it took

place anywhere but in a church and through any means but regular sermons and sacraments. But the Holy Spirit thrust him out to preach in the fields and streets of England and thousands were saved.

Let the Spirit work as He wills. Through ordinary and extraordinary channels let His power flow forth for the healing of the nations!

III. He is a Spirit of self-control and we grieve Him when we reject the discipline of His control by living to gratify ourselves.

Self-control is not the control of self by the self. It is the control of the self by the Spirit of God. It begins with the crucifixion of self—dying to any personal claims upon our own lives, and recognizing God's rightful claims upon us. Control is the carrying out of the crucifixion in its implications for daily living. It means saying in every concrete situation of our lives, "Not my will but Thine be done."

I read of a woman who shouted that God had saved her from drinking, smoking, and the theater. Her pastor discovered that she had never used or wanted liquor, had never used or wanted tobacco, had never attended or wanted to attend the movies. Self-control is not abstaining from sins we never want to commit. Self-control is preferring and choosing the will of God in every temptation to please ourselves. This is the thrust of Paul's ethical injunctions to the context (Eph. 4:25-29.)

Do not grieve the Holy Spirit of God. He is God's seal of ownership upon our lives, by which God marks us as His own for "the day of redemption"—the day when salvation will be completed and God's pilgrims will be home. Until that day we are challenged to live by the guidance, under the control, and for the glory of God. This we do by love, power, and self-control which the Holy Spirit enables us to have.

Lessons from the Seraphim

SCRIPTURE LESSON: Isaiah 6:1-9

TEXT: Isa. 6:2

Newton wisely observed that "we can know but little of beings whose forms, from their faces to their feet, are 'covered.'" But while we can know but little about them, we can learn much from them. The actions of the seraphim were responses to certain revelations about God, and those actions reveal what man's attitude toward God should be.

I. THE FIRST REVELATION: *I saw... the Lord... high and lifted up.*

The first response: "With twain he covered his face."

The first lesson: Before the Lord exalted in power, our proper attitude is humility.

The covered face is a symbol of humility. God manifested His power to Elijah in the form of fire, hurricane, and earthquake, and then His presence in a "still small voice." In response Elijah "wrapped his face in his mantle" (I Kings 19:11-13).

Pride keeps many sinners from repentance and forgiveness. Like the rich fool in the story Jesus told (Luke 12:16-20), many are so proud of who they are and what they have that they blithely ignore God and their soul's welfare.

Pride keeps many believers from consecration and holiness. The author of Hebrews tells us that Christ died to sanctify His people and urges, "Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:12-13). It is the reproach of holiness that proud men will not bear that keeps many from the experience and life of holiness.

If we would cover our faces before God, i.e., humble ourselves before the revelation of His awesome power, He would release that power for our salvation from all sin!

II. THE SECOND REVELATION: *Holy, holy, holy, is the Lord of hosts.*

The second response: "With twain he covered his feet."

The second lesson: Before the Lord, infinite in holiness, our proper attitude is reverence.

The holiness of God is the ground of reverence in man. "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy" (Rev. 15:4).

Reverence for God, on the other hand, leads to holiness in man. Isaiah, in the vision of divine holiness, was made acutely aware of his pollution. The fear of God which struck him dumb as the seraphim chanted also moved him to deplore and confess his uncleanness. The response of God to that confession was the purging of the prophet! "Thine iniquity is taken away, and thy sin purged."

Reverence for God is a vital note in gospel preaching. Paul declared "Knowing therefore the terror of the Lord, we persuade men" (II Cor. 5:11). God is holy and hates sin. Men are sinful and exposed to wrath. Stirred by that fact, Paul earnestly sought to persuade men to forsake sin and be reconciled to God.

We should cover our feet, i.e., walk reverently before a God who is infinitely holy! If we would share His abhorrence of sin we could also share His triumph over sin!

III. THE THIRD REVELATION: *The whole earth is full of his glory.*

The third response: "With twain he did fly."

The third lesson: Before the Lord, universal in sovereignty, our proper attitude is obedience.

Flying wings symbolized swift obedience to the will of God. We are taught to pray, "Thy will be done." Because God is an almighty Sovereign, we should take the position of obedient servants.

Obedience to God is man's first duty. As the prophet Samuel informed the disobedient King Saul, "To obey is better than sacrifice" (I Sam. 15:22). As the apostles informed the Sanhedrin, "We ought to obey God rather than men" (Acts 5:29).

Obedience to God can be man's very disposition. When Isaiah was cleansed from sin, he at once heard God calling

*Pastor, Atlanta, Georgia.

for message-bearers to a lost world. Immediately he responded, "Here am I; send me." When carnal rebellion is destroyed, the heart responds swiftly and gladly to God's will.

Obedience to God ought to become man's chief delight. The Psalmist said, "I delight to do thy will, O my God" (Ps. 40:8). This is the attitude involved in the prayer, "Thy will be done in earth, as it is in heaven." Before a God who reigns omnipotently only swift and complete obedience becomes man.

What shall furnish us that humility of spirit, reverence of mind, and obedience of life that qualify us to stand before God? Isaiah found it in a cleansing experience symbolized by the altar and the fire. The blood of Jesus Christ and the power of the Holy Spirit can deliver us from sin and enable us to stand before God unafraid and unashamed in life, in death, and at the judgment!

W. E. McCUMBER

QUOTES AND NOTES

Last November the Advisory Council of the American Bible Society called upon the churches of America to make "1966 the Year of the Bible," to bring "a new understanding of the mission of the church in the publication, translation and distribution of the Scriptures."

The Council, composed of delegates from 68 Protestant and Orthodox denominations, representing approximately 90 percent of these faiths, was the largest in the Society's 148-year history. The Society, the most broadly based organization of Protestant and Orthodox churches, will observe its one hundred fiftieth anniversary in 1966.

The meeting approved a record budget of \$6,348,000. The Council called upon all denominations "to plan special programs of Scripture distribution and use of the Bible" during 1966 "to challenge

each member to become a more dedicated reader of the Bible and a more effective sharer of the Scriptures through personal witness and sacrificial gifts."

The Council also noted that Christianity is being challenged all over the world. "Islam is now well entrenched in Africa and elsewhere. Resurging Buddhism and Hinduism reach out for the souls and minds of men. Communism expends billions of dollars annually to spread propaganda literature highlighting atheism. A sharp decline in spiritual values threatens to undermine the most cherished values upon which our nation has been founded. These forces and ideologies can be diminished by the omnipotence of the Good Book. Here, within the covers of this one Book, rests the all-inclusive message of God to the hearts and minds of all people everywhere," the Council declared.



IDEAS THAT WORK

"Operation Smews"

Dr. Kenneth Rice has always said one "must consider the utility of the use versus the magnitude of the risk." On that premise I thought I would send you a little idea that I picked up from Roy Cox, who used to be Sunday school superintendent here. It is called "OPERATION SMEWS" (SMEWS is to be articulated phonetically). Here is how it goes:

1. First you talk about "Operation Smews" three or four Sundays in advance until everybody is acquainted with the word SMEWS. No one but the pastor and superintendent will know the day that "Operation Smews" will go off, or what it is.

2. Then you enlist a "hard core" of about twenty-five members and ask them if they will make four telephone calls, which will take a total of six and

a half minutes, the Sunday morning that "Operation Smews" is to go off.

3. The Sunday on which "Operation Smews" comes off, the pastor and superintendent call each one of the "hard core," starting at 7:30 a.m., and tell them what "Operation Smews" is. By 8:00 every one of the "hard core" knows what it is and has four names and telephone numbers ready to start calling. Therefore by 8:06½ "Operation Smews" has been activated. (These figures are based on the assumption that one hundred calls will cover your Sunday school enrollment, prospects, and fringe.)

4. The "hard core" will make their calls in a recorded style, no greeting or salutation, as follows:

"This is OPERATION SMEWS,

Your Sunday Morning Early Warning System.

It is now 8:00.

We would like to see you in Sunday school at 9:45.

Please and thank you.

Over and out."

5. That gives everyone involved plenty of time to get up, get ready, and get out.

Our Sunday school had a 37½ percent increase over the previous year's average when "Operation Smews" got off here.

EDWARD J. GALLUP
Roseburg, Oregon

MY PROBLEM

QUESTION: How can I eliminate worldliness in appearance from my choir?

A KANSAS PASTOR WRITES:

Whose definition of worldliness? Even some Nazarenes might think your choir conservative. I presume you mean jewelry such as earrings, makeup, and general gaudiness of dress such as capped sleeves and low necklines.

A sermon or sermons (without hobbying) could no doubt help. Possibly a meeting of the choir in which they set the individual and group requirements for members and post these in the choir room as well as mailing to each member. Sanctified Nazarenes should take their stand in this matter. Reading our church rules at the meeting would possibly remind some of God's standard of holy living.

It may be that your problem is with good, saved (and possibly sanctified) people who are new Christians and need some light on the subject. A good pastoral visit might solve your problems.

The pastor could head a music or choir committee to set rules for each choir member to abide by if he continued in the choir.

Not least to be considered is the fact that God is still in the convicting and transforming business. The prayer warriors of the church could "zero in" on the problem and leave it in His hands.

A CALIFORNIA CHOIR DIRECTOR AND SONG EVANGELIST SAYS:

The choir is our reflection. These ideas and attitudes have solved this problem in our services:

1. Never neglect to have prayer at rehearsal and pre-service.

2. Make every song a soul-winning effort. If the choir director is blessed when he leads, the choir will be blessed as they sing.

3. Keep all choir members mindful of their responsibility in creating an atmosphere worthy of God's presence.

4. Remember the choir director and choir members are ministers of the gospel.

5. Pastors, you are responsible for the attitude of the choir.

6. Pastors should meet frequently with the choir to keep the motivation correct.

7. Uniformity in dress helps the choir's appearance. Unusual or inappropriate dress should not be tolerated.

8. No individual should stand out.

9. Simplicity and modesty as becometh holiness should be the rule.

10. Don't be afraid of rules—every organization has strict rules. (Many churches of liberal denominations have regulations for their choirs. Adornments and elaborate coiffures that attract attention to the person are not allowed simply because of poor taste.)

11. Make your rules strong and forceful. Don't be afraid of losing members. You'll hold them with strict rules.

12. Always meet for prayer and organization before entering the sanctuary. Never just call for choir members from the audience.

13. There is one reason and only one reason for a choir—to add to our services.

14. *The choir reflects everything we believe—our doctrine, our spiritual condition, our church spirit, our pastor, and our choir director!*

PROBLEM: How is the best way to handle an elderly person who monopolizes the testimony time at every opportunity? 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

"There's a Wideness"

Praise and Worship hymnal, No. 32

The author of this hymn, Frederick William Faber, grew up in the lake district of Ireland among the great jagged rocks, streams, and the fields of purple heather. He never lost his love for these surroundings and once wrote a friend, "Just to think of it gives me tranquillity and peace."

During his youth, Faber was a strong athlete, but later on became a monkish priest and felt that all such activities were wrong for Him. He made a practice of fasting for long periods until he suffered from lack of proper food. Perhaps this is one reason why he died at the early age of forty-eight.

During his short lifetime (1814-63), he gave us a number of much-loved

hymn poems. One of the favorites is "Faith of Our Fathers."

This hymn of the month was once titled "Come to Jesus," but as the years went by, people preferred to use the first line of the song as its title. Mr. Faber wrote thirteen stanzas for this hymn, but only four of the best-liked stanzas were kept in hymnals. It is thought that Faber was inspired to write the words after meditation on the passage of scripture in I John 4:8-10.

The composer, Lizzie Shove Tourjee, originally wrote this tune for a graduation song. Later on it became the tune for "There's a Wideness."

BULLETIN EXCHANGE

A Puzzling Situation

It's very strange that rain on Sunday

Seems so much wetter than on Monday;

*And weekday pains that we ignore,
On Sundays seems to hurt much more,*

'Til we decide to stay in bed

When we should go to church instead.

—ALFRED I. TOOKE

Dundee Hills Messenger
Kansas City, Mo.

HAROLD E. PLATTER, pastor

Points to Ponder

No man ever did a designed injury to another without doing a greater injury to himself.

Lighthouses don't ring bells and fire off guns to call attention to their light—they just shine.

Two marks of a Christian: giving and forgiving.

Nazarene Newsbits

Winamac Church, Indiana
W. S. MUM, pastor

The Nazarene Preacher



HERE AND THERE

AMONG BOOKS



Choice Illustrations

By Earl C. Wolf, editor (Kansas City: Beacon Hill Press, 1965. 96 pp., \$1.25.)

Rev. Earl C. Wolf has gone through some twelve hundred of W. W. Clay's illustrations which have appeared in the *Bible School Journal* over the past several years, and put 140 of the best into a compact little book. These are classified and indexed according to both topics and scriptural texts. The latter classification is often overlooked with the emphasis upon topical categories, and therefore offers something "extra" for the pastor who sees the need for the Bible reference in any illustration.

W. W. Clay needs no introduction, nor does he need our commendation for the thousands who have found his contributions in the *Journal* helpful and enriching in their studies of the Sunday school lessons. There is no question as to whether Mr. Wolf has succeeded in his aim to give us the best of the collection in this book. He leaves us wishing, however, that there were more in the collection. But then, being small in size, this volume will sell for less.

JAMES MCGRAW

The False Prophet

By Dwight E. Stevenson (New York: Abingdon Press, 1965. 142 pp., cloth, \$2.75.)

Dwight E. Stevenson, professor of homiletics at the College of the Bible, Lexington, Kentucky, has established himself as a provocative teacher and writer, and this volume bears abundant testimony to that fact. With incisive handling of biblical ideas and with keen insight into current practices in the ministry, Stevenson "seeks to contribute to a sharper image of the Christian ministry by sounding a warning against the false and the counterfeit." (p. 8). While his approach is negative in character, the overall effect of the book is illuminatingly positive.

Who is a false prophet? "He is a destroyer of true religion, but thinks of himself as its protector" (p. 19). He "supposes that 'our way of life' (American culture) is the highest good, that it deserves to be

eternal, and that the church exists to defend and preserve that way of life. The false prophet is a citizen of his world" (p. 31). He is an "ardent advocate of the status quo" (p. 35). Furthermore, he is the preacher who is "trapped in the temple," which is to say, he is bound by the religious cultus and thus is professional. Institution-centered, the false prophet peddles "cheap grace and easy merit," which shows itself in three ways: "as salvation by ritual, as justification by membership, and as forgiveness without repentance" (p. 61). Also, the false prophet is uninspired; he has no direct word from God. This is not to say that he is speechless, but that he is a plagiarist. Finally, the false prophet is a hypocrite, "living behind a mask." His goodness is purely theatrical and moralistic. For each one of these descriptions Stevenson finds a biblical parallel.

While the reviewer would argue with several statements relating to the author's views on the Bible, the devil, and the possibilities of a minister living a holy life, he cannot depreciate the richness of insight concerning the temptations of the ministry which is found in this brief analysis. His literary style is captivating. Note some of his penetrating sentences: "A plagiarizing preacher is a reverend robber" (p. 72). "Self-justification and the harsh judgment of others go together; they are two sides of the same thing" (p. 104). "The tongue is a lash that does not draw blood" (p. 105). "For ministers, in addition to the ordinary failings of other men, are tempted by special sins that arise from their nearness to the altar. And unless they live penitently, they will live arrogantly or despairingly" (p. 127).

With extensive use of sources and humor, organized around his own reflections, the author has effectively and seriously called for "an authentic pulpit ministry" for our times. His study searches the soul, a spiritual exercise through which every prophet of the Lord ought to be willing to pass periodically. The author's conclusion merits quoting: "If the contemporary church suffers from coldness, confusion, and conformity, it may not be amiss to examine the

temperature of the church in the neighborhood of the pulpit. Unless there is authenticity there—or, at the very least, the agonizing struggle for authenticity—how can we expect to find it elsewhere?"

WILLARD H. TAYLOR

The Vital Heart of Christianity

By Merrill C. Tenney (Grand Rapids, Mich.: Zondervan Publishing House, 1964. 96 pp. Cloth, \$2.50.)

This "vital heart" the author believes to be the resurrection of the Lord Jesus Christ. The first chapter, in which he examines the evidence for the historicity of the event, is worth the price of the book. He is also reasonably convincing in establishing the implicit presence of the resurrection idea, in relation to the Messiah, in the Old Testament. Springing out of this basic truth Tenney also sees "The Basis of Belief," "The Heritage of Liberty," "The Christian Dynamic," "A Guaranteed Future," "An Urgent Motivation," "The Secret of Courage," and "The Ultimate Goal"—to name the subsequent chapter headings. Their relevance is obvious. The chapter on "Liberty" expounds the idea that the resurrection of Jesus releases resurrection power operable in us now, delivering us from the compulsive power of sin. While this does not remove the sin principle from our hearts, Tenney believes, it "offsots" it so thoroughly as to make available a real life of holiness. The Calvinistic concept of the sin principle is naturally in the background here. On the whole, the author's main thesis is established: that the Resurrection is "the vital heart"; for apart from the Resurrection the atonement is invalid, our Christ is a shadow, dead personage in history, and the power of personal holiness in the Holy Spirit is unavailable. In the words of the author, when the rationalists of Corinth tried to rid Christianity of the supernatural by denying the Resurrection, they "felt that they had merely removed an excrescence from Christian faith; they did not realize that by so doing they had severed its jugular vein" (p. 12). If a pastor should desire to preach a series of sermons on the Resurrection, here is a rich source of inspiration and material, presented interestingly and in a lucid style.

R. S. T.

Aspects of Christian Social Ethics

By Carl F. H. Henry (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964. 190 pp. Cloth, \$3.95.)

Constant promotion of federal benevolence programs by modern politicians is increasingly blurring the sense of justice in government affairs, contends Dr. Carl F. H. Henry, Protestant theologian and editor of *Christianity Today*. In this volume the author traces the contemporary confusion of justice and benevolence to the subtle influence of unbiblical theological speculations upon modern social ideals.

"The liberal theologians deny the equal ultimacy of righteousness and love in the nature of God," he asserts, "and in the sphere of social ethics they likewise make benevolence rather than justice the primary responsibility of government."

The book contains stinging criticism of ecclesiastical social action committees which committed Protestant denominations in support of specific legislative programs while the exposition of sound biblical principles of social action was neglected. At the same time, it summons Protestant laymen, to a larger role of political awareness and action.

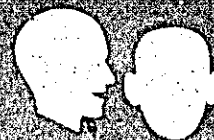
The work contains chapters on "Christianity and Social Transformation," "The Christian View of Work," "The Christian Stake in Legislation," and "The Nature of God and Social Ideals."

In an appendix on "Christianity and Revolution," Henry argues that the Christian religion is on the side of neither totalitarian tyrants nor radical revolutionists.

He writes: "Christian social theory opposes social change by anarchic methods. When revolution is regarded as a self-sufficient objective (and hence is represented as itself a panacea for social evil) it becomes insupportable and intolerable. Moreover, when revolution is detached from spiritual and moral obligations and proffers exemption from social responsibility it breeds irresponsibility and bestiality and must, therefore, invite Christian condemnation. Christianity's interest in social change always carries with it the demand for inner renewal, and not simply external readjustments . . ."

The authentic Christian strategy for social transformation, Henry argues, is regeneration and not revolution.

R. S. T.



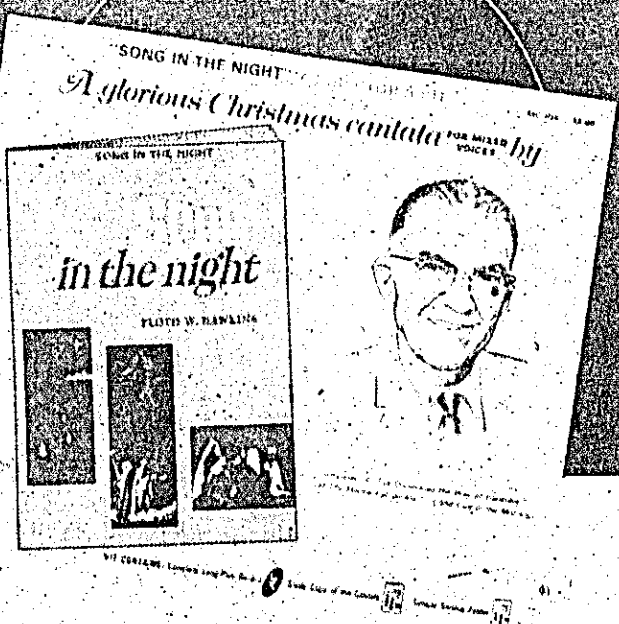
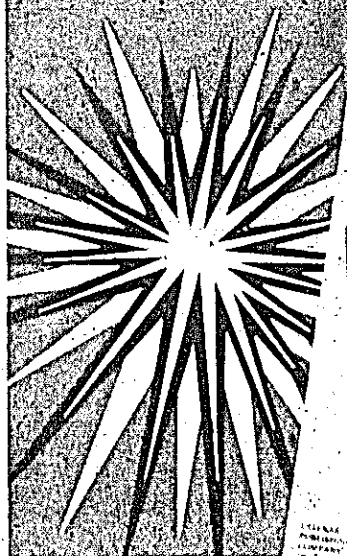
AMONG OURSELVES

Recently at a preachers' convention a "Queen of the Parsonage" slipped me a note . . . It read: "I wish our preachers and wives had to take a two weeks' course about ethics, manners, and financial or administrative matters" . . . She had the seventh to eleventh words underlined . . . I wonder what the observing lady had in mind . . . She at least seemed to feel that the need was sufficiently urgent to justify compulsory attendance . . . Yet isn't a wholly sanctified preacher conscientious enough to want to improve in these areas? . . . How can a holy man be content with crudity and slovenliness in dress or deportment? . . . Or unethical irresponsibility in business? . . . She probably was thinking of those little shortcomings that people don't see by themselves . . . Like pleading with folk to sit forward, then hugging the back pew themselves the first chance they get . . . Or looking bored when another is preaching, but demanding loud amens when it is their turn . . . Or maybe like a hilarious conversation in stage whispers with fellow preachers during the special song . . . Or moving about while another is praying (giving directions to the pianist, or clumping down the aisle during the benediction in the weekly dash to the door) . . . Or slouching on the platform, or sitting spread-eagle . . . Maybe trustees ought to install a big mirror facing the pulpit . . . Too high for close-up primping by the laity but just right for the preacher's vision . . . Many of us would be shocked at what we see (or should be) . . . What the congregation must see all the time, unless they turn the pews around . . . Well, maybe the lady didn't have this sort of thing in mind at all . . . I wish she would write and say . . . Anyway, as far as ethics is concerned, a good start can be made by reading Earle W. Vennum's article next month . . . That won't take two weeks—just a few minutes.

Until next month

BT

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Preaching vs. Lecturing

By Hugh C. Benner

PREACHING is not lecturing. Lecturing is not preaching. A lecture is defined as "a discourse delivered on any subject; especially, a formal or methodical discourse intended for instruction. A lesson in class or given to a pupil. In churches, a discourse delivered on an irregular or a special occasion, in contrast with a sermon."

Preaching involves more than a "formal or methodical" statement of facts or truths. It is tragic when that which is supposed to be a sermon takes on, rather, all the earmarks of a lecture.

This is almost inevitable when any major portions of a sermon are read. When the eyes of the preacher are lowered to follow a manuscript, they cease to keep contact with the congregation. Furthermore, few preachers are equipped with sufficient genius to invest the reading of a manuscript with anything akin to the inspiration and rapport that are possible in extempore speaking from an adequately prepared outline.

I have observed this important difference, even within one sermon. When the preacher was reading, there was a distinct loss of contact with the hearers. But when the same preacher lifted his eyes from the manuscript, and looking at his congregation, began to speak directly from his mind and heart, the almost instantaneous new contact was well-nigh like magic.

Surely the preparation for a sermon must be as thorough and as honest as that for a lecture. But whereas the lecture demands nothing particularly of the heart, the sermon involves the heart and the emotions of the preacher. For preaching calls for a spirit of earnestness, of urgency, of exhortation, designed to move men toward God.

Recently I was reading again from *The Cure of Souls*, by John Watson (Ian Maclaren), comprising the Lyman Beecher Lectures on Preaching at Yale University in 1896. In the chapter on "The Technique of a Sermon," he says:

The last and greatest canon of speaking is *Intensity*, and it will be freely granted that the want of present-day preaching is spiritual passion. Of intellectual and social passion there is enough in the pulpit. . . . What is wanting, and what cannot be wanted, is the sense of the unseen and eternal—of the everlasting love of God, the atoning sacrifice of our Lord Jesus Christ, the unspeakable value of a single soul, the infinite pathos of human life, the tenderness of the Holy Ghost, and the graciousness of the Evangel. Bathed in such springs of profound emotion, no man will be able to preach without tears, which will be all the more affecting if they be in the heart rather than in the eyes. He will need no tricks of acting, for through his broken accents will be heard the voice of God.

(Continued on page 36)

This Plea for Relevance

IN THE RELIGIOUS WORLD TODAY there is a rather strident plea for relevance, many times in a tone which implies that the Church is irrelevant to the needs and problems of our modern society.

The desire for relevance is not only legitimate but basic to any serious concept of our corporate task.

But meaningful relevance must begin in the pulpit. If the Church is not relevant there, it is not apt to be relevant anywhere else. Since there are two parts to preaching (its content and the communication of this content), a dual relevance must be achieved. The *communication* of our message must employ arts that are relevant to the culture of our hearers—their dialect, thought patterns, and level of understanding. The *content* of our message, however, must be relevant to their needs. The real differential between people is at the cultural level, not the need level. Folkways vary greatly, but the basic needs of men are startlingly uniform.

The one great universal need is vividly illustrated by Tenney in *The Vital Heart of Christianity* by a reference to the old Roman who once tried to make a corpse stand on its feet. After many futile attempts, says Tenney, he finally gave up in disgust, saying, "Deest aliquid intus"—"There is something lacking inside." No man's ministry is relevant if it fails to aim at that lack on the inside. But this will require a gospel of personal regeneration and sanctification.

Such a gospel will be independent of heterodox theology simply because it does not need it. It will touch man at a deeper level with a divine power. Our relevance as preachers therefore will not be determined by our fluency in the jargon of current winds of doctrine, but by our familiarity with the Word of God and the hearts of men.

We congratulate ourselves too soon on our so-called relevance if we are relevant only to what people are talking about. If that was all that was important, then a sermon on the weather would be the most relevant sermon ever preached. We may have to begin with what people are talking about to get their attention, but we dare not stop there, for what they are talking about may be a smoke screen for what they are thinking about; or at least it may be far removed from what they ought to think about, and what they ought to hear about from their minister.

On Observing a Christian Christmas

THE TRUE SPIRIT of Christmas is a priceless heritage of our Christian faith. The aura of wonder, the sense of awe and rapture, the joy of gift giving and receiving, of carol singing and worshipping, of excitement and secrets, and the aroma of mysterious dishes, of hearing again the matchless story of Jesus' birth—all of this produces an atmosphere laden with joy, love, and happiness. This is the Christmas spirit. Let the Church foster this; but gently, for it is not a plant that can be forced. While some churches are semi-pagan in their activities, and not sufficiently thorough in their Christianity, other churches make another error: they *overflow* the season with observances, and as a consequence the home is cheated of its fair share of time and attention, and everyone is kept so busy celebrating Christmas that he doesn't have time to enjoy it.

And to enjoy Christmas requires time. Lots of it: solitude, peace, just looking and feeling and wondering. Therefore the simple, homespun celebrations are the best.

We can't expect the world to capture the true spirit of Christmas and keep it. It takes the wide-open eyes either of the child or of the *twice-born*. We can't blame the mass of unregenerate men if their feeling toward Christmas gradually loses its sensitivity, and they come to see the season as the annual grab bag, to be faced and gotten through with as decently and gracefully as possible. Many adults try vainly to recapture the glow of their childhood, which they remember with nostalgic longing; but apart from brief and evanescent glimpses they are forced to admit that the true spirit of Christmas has somehow escaped them, and the season is actually rather boring and wearying. The conventions of the season have become a strangling strait-jacket.

For this very reason the Church must be true to Christ and to the Bible and to Calvary at Christmastime. Christian parents of small children must not, by sigh or irritation or careless word, convey the idea that Christmas is anything less than it was in their childhood—a glorious season of love and friendship, when Bethlehem's star shines anew and all become hillside shepherds who exclaim, "Let us now go . . . and see this thing which is come to pass."

Christmas Greeting

*We hope your Christmas Day will be
As lovely as our Yuletide tree,
Straight and true as stands the pine,
Let your life for Jesus shine!
Even through the darkest night,
May the Christmas star be bright.
As this new year begins, we pray,
Take Christ with you every day.*

—Mary L. Hill

His Star over Bethlehem

By Joseph T. Larson*

STARS HAVE a very significant place in the Bible and in astronomy. Millions of stars have appeared to astronomers and many of these have been named. Some of the stars are named in the Book of Job 38:31, Pleiades and Orion.

The Bible predicted the coming of the Messiah in Numbers 24:17, "There shall come a Star out of Jacob." This had its fulfillment in the first coming of Jesus Christ, and in a sense meant that He is the Star. He is called "the bright and morning star" (Rev. 22:16).

Cruden says: "Jesus Christ is the true Star which fills the world with its brightness, and who is called 'the bright and morning Star.'"

Lightfoot says that "the same light which appeared over Bethlehem to the shepherds, might have been visible to the wise men, and was their guide to find the Saviour." These wise men came from Persia. They were astrologers and therefore recognized this as an entirely new star—something which had hitherto not appeared. Some claim that the star did not appear until Christ's birth, and others say that it appeared to the wise men before His birth, guiding them to come to Bethlehem just at the right time. "We have seen his star in the east, and are come to worship him. And thou Bethlehem, in the land of Juda, art not the least

among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel" (Matthew 2: 2, 6).

As the wise men studied the stars, they took special notice of this new one and followed it, until they came to where the Christ child was, with Mary, His mother. "When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him" (Matthew 2:10-11).

Jesus Christ was a definite fulfillment of prophecy. He was the light of the Gentiles that should come. He came to give light to those who sit in moral and spiritual darkness. He came to bring eternal life to all who would accept Him. Only blindness on the part of some caused them to doubt His appearing, but the wise men had a real faith that led them to truly worship Christ.

The Meaning of Jesus Christ, "The Star"

In the Scriptures, Jesus Christ is the Star of Hope. He was the Hope of Israel, and is the Hope of the whole world. He is also the Hope of the Church. Without Him our sin, our fears, and our doubts can never be dispelled. He is the Hope of glory, giving strength to the discouraged and the downcast. He is the Hope of

all that seek for redemption, even as He was accepted by Simeon and Anna, the prophetess (Luke 2). He is a sure Hope, a saving hope, and a satisfying hope. He is the Hope of the ages and for all who seek for life and immortality.

Jesus Christ is the Hope of everlasting light. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). Souls that have lost their way could do well to do as the wise men did, seek diligently for Him, accept Him, worship Him, and witness to His glorious presence. In the midst of human ignorance and deception Jesus Christ, God's Star, sheds forth His light wherever He is seen. He sheds forth light on life's problems; on man's sin and its cure; upon children and youth, and the pathway of aged saints. Even in the twilight hours of life, He is the Light of life. He brings conviction of sin wherever His truth goes forth, causing things to appear as they really are. Wherever the gospel is preached, His light is seen; in heathen lands, in the homeland, and in the darkest places of earth, His light is clearly manifested.

When Charles H. Spurgeon was only a lad of seven years, he heard a sermon preached on the text: "What doest thou here, Elijah?" (I Kings 19:13) About this time he noticed that his uncle was frequenting the public taverns in London, and the lad felt that his uncle was doing wrong. So Charles went into the tavern and, confronting his uncle, said, "What doest thou here, Elijah?" The uncle at first was offended, but later said to himself, The lad is right; I have no business here as a professing Christian. Then he realized that he had never been born again, and he came to Christ, receiving full assurance of

salvation. It took God and a little light from the Bible through a child to convict this man of his sin.

Jesus Christ is the Star of glory. For He reflects the glory of God. We worship not the star of Bethlehem, but the One who came from the bosom of the Father and became incarnate in human flesh. He is the express Image of His person, and in Him dwelleth the fullness of the Godhead bodily.

*Mild He lays His glory by,
Born that man no more may die;
Born to raise the sons of earth;
Born to give them second birth.*

—(Wesley)

All other earthly stars pale into insignificance compared to Jesus Christ's personal glory. Man's earthly glory and glamour are as nothing compared to the glory of Jesus Christ. His person is majestic, infinite, wonderful, and everlasting! Human glory too often leads but to the grave, but Christ's glory leads to the Father and to our heavenly home.

It matters but little if Christ was born in Bethlehem if He has not been born again in us (John 3:3, 5). The One who accepted the homage of the wise men would today enter human hearts and into the innermost recesses of human life. He comes to bring light, life, and peace by His saving grace to all who trust in Him. He would cause us to glory in himself, rejoicing in His eternal love and care.

If we expect to shine through the eternal years, we must begin to reflect His glory here. We may do this by our personal witnessing to Him who came, lived, died, and arose again. May the Star of Bethlehem shine unto you this season. Then someday all His people "shall shine as the stars for ever and ever" (Dan. 12:3).

*Evangelist, Denver, Colorado.

Making Christmas Live

By Allen B. Miller*

ONLY FIFTEEN more shopping days till Christmas" comes each December to haunt the full schedule of the pastor. Again the Yuletide pot of spiritual blessing must be mixed, distilled, and poured out to waiting worshippers. Multitudes once more will sing, "Let every heart prepare Him room." The Christmas spell will cause a mystical transformation of the carols, candles, symbols, gifts, greetings, and commercials.

Thoughtless souls will piously parrot, "Put Christ in Christmas." That is all up to you, pastor. God's miracle is that His story is entrusted to your hands. Again you must speak of the missionary love of His Son for a rebel world. "No room in the inn," too bad then. "Nowhere to lay His head," not so today. Today's highly favored shepherd is honored with the glorious task of making room and finding a place for the Lord of heaven and earth to lay His head.

The pastor in private will seek to bask in wonder of heaven's miracle. One might profitably ask, "What does the Christmas story mean to me, to my church, to the choir, to little children, to the sufferer, and to our Saviour?" Reflection upon the wrappings in which God placed His priceless Gift will grip the man of God with growing power and blossom with new inspiration.

Avoid like the plague the greatest of all Christmas tragedies—an unprepared heart. Think, pray, listen,

and grow rich in the timeless truth of the nativity of Jesus. One will then preach with new vision and fresh anointing.

Spirit

God's servant would be quick to agree that "it is the spirit that counts." The prepared pastor wisely heeds the voice of Mr. Worldlyman who warns, "Do your Christmas shopping [sermonizing] early!" Long before the traditional rush the expectant shepherd will have quietly asked God for a new look at the Advent story. In this atmosphere will thus be born a fresh portrayal of the Nativity. The basic consideration of Christmas centers, not in a holiday, but in a living Presence. With the commonly uttered slogan one must agree, "It's not what you know, but whom you know that counts." That one is Jesus, the Saviour of all mankind.

For the best presentation of the Christmas Saviour, one should organize early the monthly preaching schedule for both Sundays and Wednesdays. A rich Christmas season takes time. Do not fall into the trap of shortchanging your congregation with a one-service celebration or a one-cantata rendition. These are excellent, but an effective yule season deserves a larger place and emphasis.

Stimulants

Within every parishioner's breast lies the desire for identification with the Christmas message. The wide-

awake pastor as leader should capitalize on the appeal of an every-family remembrance of another family or individual in some heart-prompted Christmas benevolence. Families who seek to do for others will experience, not the false glow of Old Crow, but the warming spirit of the Holy Child who grew up to say, "It is more blessed to give than to receive."

Motivation for such action should be prompted by the worthy goal of making the present Christmas the best ever. High-sounding greetings and generous feelings are as last year's birds' nests unless translated into self-forgetting deeds. Devoid of the personal expression, the Christmas festival becomes a mere self-orgy.

Experienced ministers learn to use their eyes in a special manner during this season. It is rare adventure to worship the Christ child through the eyes of a child, a handicapped person, or one of the ancient prophets. Seeing through others' eyes helps to brighten the vision in one's own soul.

Sermonic suggestions grow luxuriantly in the fertile field of Advent. In conjunction with the basic Bible and commentary studies, one may with profit browse in the current magazine section of the local library. Here one may build into the message a contemporary tone amidst the feelings and reactions of varied viewpoints. Spiritual takeoff truths may be gleaned among the thoughts of thousands who make the annual Bethlehem pilgrimage. One is humbled with the fact that, had Jesus of Nazareth lived in our day, He would have been heard for His *Reader's Digest* style of preaching. His words were literally bursting and bubbling over with inspirational truth from everyday affairs. Walking in the

presence of the Master at Christmas will reward a diligent minister with the touch of the common man.

Sermons

Pricking the pastor's sermonic conscience is the ever disturbing question, "What shall I preach?" The inner voice affirms that, whatever the message preached, it must live, vibrate, and challenge a mind-jaded, body-weary congregation. Keen competition will steal the ear, mind, and heart of the hearer from the routine preacher. One little Chicago youngster presented her family with a Christmas list surprise that included a live tiger. Our expectant age must have a dynamic message that will appeal to young and old.

The Christmas tradition abounds in a multitude of texts and subjects. Every worthy minister should pray as the waves of Christmas truth flood his soul, "Lord, give me some new sermons." No worthy man of God will abdicate his place as prophet to a choir or children's program. Let them do their melodic best. When it comes his place to stand, may he speak with so much joy, beauty, and love that a climax will also be reached in the preaching of the Word as well as in the singing of the gospel. Initiative plus a touch of the Divine call make the Word triumph gloriously.

Sermons of various types can be effective. Illustrative messages have a strong appeal. Enlist the aid of some artistic person and illustrate your message as a surprise some Christmas morning or evening. A candlelighting service may dramatically portray the characters and prophets linked to the Christmas story. This provides an effective double voice—that of the illustrative object as well as the spoken word of the messenger. Character sermons

Pastor, Kansas City, Kansas.

are very telling and rich in life-situation preaching material. Sermons via symbols are vivid vehicles of truth. Much rich but dormant spiritual truth offers wide-open doors to the man of God. Back of every symbol stands truth that a spiritual leader should be able to highlight with lasting spiritual significance.

Gleanings

GOD LIGHTS THE CHRISTMAS CANDLE. Jesus was born the Candle of salvation, born to shine in life, in death, in resurrection, and in eternal glory.

TIME OUT! IT'S CHRISTMAS. No more important time to call for time out in the game of life. Many blessings are ours via time. God called men in the fullness of time. Day will dawn when time shall cease. Logic says, Heed the scriptural admonition; seek the Saviour now.

WHAT SHALL I GIVE HIM FOR CHRISTMAS? It must suit the man who has everything. A suggested list could be lengthy. Since Jesus is Owner of all, what should my gift be to Him? My heart—a possible gift for all.

WHAT SHALL WE NAME THE BABY? Parents choose the name. A name should signify parental hopes for the child. By choice the child lives to honor or disgrace that name. Jesus, God's Son, chose to honor that name eternally.

IT'S THE PEDIGREE THAT COUNTS. Men say, "Blood will tell." Yesterday the Blood of the Cross spoke man's forgiveness. Today the Blood covers and keeps the believer from all sin. Tomorrow and forever the Blood shall be the overcomer's testimony. What manner of Blood is

this? *Royal Blood of divine pedigree, God's only Son.*

YOUR GIFT IS REVEALING. God gave man His all. God gave His best to the poorest sinner. God gave that the receiver may give to others. What have you given God? Your gift reveals the real you.

A MOTHER'S THOUGHTS AT CHRISTMAS. Thoughts about her God, her babe, her husband, and herself. Mary and Elisabeth are suitable subjects to portray.

Program

An old minister once said, "Son, preach with things." This provocative statement has often rung in my ears. His philosophy worked, for everywhere he preached he had an attentive audience! No better than in Advent can one discover more aids to effective sermonizing. Without excess, one may use radio, sound, decoration, and lighting as gospel tools. The world's greatest story deserves our best even in modern gadgetry. Never forget that all mass media fail unless they reach and provoke an individual response. This was always the Galilean's method.

Atmosphere is most important. The commercial world invests billions of dollars for such annually. At one's fingertips lies a wealth of materials to be used with sanctified imagination. It has no substitute. Use it and win a hearing. Ignore it and your hearers will feed in other spiritual pastures.

Plan for the congregation to participate. The true genius of worship is that in all the speaking, singing, and praying, not one person, young or old, will feel left out.

Christmas for busy pastors comes as a spiritual tune-up time. Bethlehem transforms hymns into carols. Speak not disparagingly of the raspy record player which spins out "Hark!

The Herald Angels Sing." Rejoice with the shepherds. Fret not over too many commercials. It is our Saviour they honor. Who else but Christ could thus stimulate the economy! Sing with joy and accent the beat, we must. For Christ is born, and you are His Christmas messenger.

After nearly two thousand Christmas seasons it is still a thrill for a

pastor to shake the hands of radiant-faced parishioners who testify that they have worshipped and were not disappointed. They were grateful to the man of God for going a new way to Bethlehem. The Christ of infinite love and variety still leads every expectant pastor to undreamed heights of Christmas glory in a practical manner.

We needn't expect the Spirit's power if we do not use His Sword

A Call for Greater Use of the Bible In Our Pulpit Ministry

By E. E. Wordsworth*

THE WORLD-FAMOUS EVANGELIST, Billy Graham, quotes much scripture in his public ministry. He has a gripping phrase, "The Bible says," frequently upon his lips. He knows the Bible itself is a source of spiritual power and moving, dynamic evangelism. It is effective when used by a Spirit-filled servant of God. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

That prince of Bible expositors, Dr. F. B. Meyer, of London, said, "The Holy Spirit's power proceeds along the line of the Word of God . . . it is His sword; the life-giving seed which He has vitalized; the word in which

the WORD is incarnated . . . The ministry, therefore, which is most carefully based on Scripture, and honors Scripture, and saturates itself with Scripture, is the ministry which the Spirit of Truth can co-operate with in the most perfect abandonment."

It is true the Bible can be used in a cold, formal, liturgical manner, and if so, "the letter killeth." But on the other hand its proper use by divinely anointed, saintly preachers and wholehearted, worshipping saints brings blessing, comfort, and inspiration.

The preacher, having carefully selected his Scripture lesson, must read it with strong, clear voice and stress important words. Look at Psalms 1 for an example. Words such as "Blessed," "Lord," "meditate," "delight," "fruit," "prosper" are climactic and meaningful words deserving proper emphasis and thoughtful reading. Don't read

*Retired elder, Redmond, Washington.

rapidly, dully, or carelessly, but devoutly and with purpose.

The sermon should be thoroughly saturated with the living Word of God. All the truly great preachers of the past have literally filled their hearts, minds, and tongues with the blessed Word of God. There is absolutely nothing that equals it for producing conviction, enforcing truth, edifying the saints, bringing spiritual power upon the services, and indoctrinating the congregation as to vital, spiritual religion. There is no substitute for Bible preaching worthy of the name. "Preach the Word," not merely about the Word, and most surely not from, away from, the Word. "Preach the Word." It is not enough, nor proper, to take a text and then leave it forever. It is best to keep returning to the Word to enforce truth. Avoid speaking for half an hour on a special topic, even though it is scriptural in content, sound as to doctrine, without making clear the meaning of your text and frequently the context.

By skillfully using God's holy Word again and again the preacher can

make his ministry much more effective and honoring to God. There is a wealth of meaning in these words from Nehemiah: "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading" (Neh. 8:8). They analyzed, dilated, and expounded it at large, showing the import and genuine meaning of every word. They put weight to it, showed its value and utility. They fully instructed the hearers in the law of God. They caused the people to understand the standards and requirements of God as revealed in His law. It takes deep study, research, much prayer and devotion to learn how to devoutly proclaim the holy Word.

The preacher will do well to memorize his texts, be familiar with contexts, search for correlated passages and all related truth, so that his message from the throne of God may be preached in the power and demonstration of the blessed Holy Spirit. Earnest prayer and Bible study make a good preacher.

This pastor's "thorn in the flesh" may be more widely shared than he knows

"My Problem Is Nervousness"

By I. B. Scorer*

SOME WEAKNESSES are fatal in the ministry. A person simply must overcome them or ultimately fail in the high calling of ministering to souls. Some others may be classed as

detrimental, more or less limiting one's effectiveness in God's work.

And yet, many serious human weaknesses can be overcome in the ministry, and some may even be turned to an advantage in the work of the Lord. Surely something like

*A pastor—anonymous, of course.

this is meant by II Cor. 12:9-10, "... my strength is made perfect in weakness . . . I take pleasure in infirmities . . . for when I am weak then am I strong"

Just what types and degree of weaknesses may a person be hampered with and yet be an overcomer and used of God in this great calling? No definite and clear-cut answer, of course, can be given, but I offer this example and testimony for whatever it may be worth.

I have an incurable sense of inferiority. I have a strong faith in my ability, by God's grace, to get the job done in the ministry, but I have by no means conquered my fear in meeting some types of situations. To be suddenly called on or "put on the spot" in a crowd continues to be a humiliating experience for me, even after eleven years in the pastorate.

For me to speak at a community gathering, such as a school function or union service, requires days of agonizing preparation of heart and mind. Participation in district programs and activities is but little, if any, easier. I hardly slept at all the night before preaching in an afternoon district camp meeting service a few summers ago, and even the annual pastor's report at district assembly never ceases to be an ordeal for me.

Experience has taught me that there are no magical cures for this problem and that, in my case at any rate, an instantaneous work of grace,

or any other miracle, is not the solution. I have learned to accept this characteristic as part of me and simply keep on keeping on for God in spite of it. Believe me, this hasn't been easy, but I think I have never, because of this problem, backed down nor refused my services when called on to speak or take other parts in any church or community activity.

How fruitful then can a man's pastoral ministry be with a weakness of this type and degree? Only the judgment can accurately answer this question. Statistics and other ways of comparing ourselves among ourselves are rather inadequate means of evaluation at best. But for whatever they are worth, here are some statistical gains which God has granted me in eleven years of pastoring.

I have received a total of 128 people into the membership of the church; I have realized a total increase in average yearly Sunday school attendance of 155; I have seen annual giving for all purposes increase approximately \$12,500; and worthwhile building projects have been completed in each of my three pastorates.

"We have this treasure in earthen vessels," and life is a series of conquests or defeats in contention with various human limitations. Having no apparent personality weaknesses often proves to be a curse in disguise, when one is lifted up with pride and fails to sufficiently depend on God.

He has called us, and His grace is sufficient. He will give the increase. Let's get the job done.

"Actually there is only a slight difference between keeping your chin up and sticking your neck out, but it's worth knowing."

—Bulletin, Eugene, Oregon

Good men with bad ethics
are more effective for the devil
than for the Lord

Ministerial Ethics

By Earle W. Venum*

A YOUNG MAN in my prayer meeting one night related an experience of witnessing to a companion in his car driving to a business appointment. He said his tears were flowing and God was blessing and he was driving eighty-five miles an hour (which he knew was not legal), but it was simply a wonderful experience. Breaking the law seemingly did not conflict with his getting blessed and feeling simply heavenly in his heart.

I have been thinking about this since and comparing it with other people who seem to get along spiritually in a high state while practicing ethics that are below the standards taught in the Bible. I heard the sainted Dr. R. T. Williams say that he had met people who he felt had pure hearts but very poor ethics, and on the other hand he had met people who had high ethical standards but he felt sure had carnal hearts. This statement of the good doctor has helped me to keep from being entirely bewildered in trying to square profession with performance in all cases.

I believe the young man was sincere in saying he was blessed while driving eighty-five miles an hour. But I believe that he had never considered seriously the scriptural standard that enjoins responsibility on the Christian to keep the laws laid down by civic government.

*Pastor, Evansville, Indiana.

In the matter of Christian principles or ethics a lot has to do with a person's background. No doubt there are some things that some people have known from their childhood which have been so thoroughly ingrained in their moral thinking that they can immediately sense a deviation from that which is right, while others seem to have no conscience about the same issue. How necessary for all of us to carefully study our practices in the light of New Testament truth!

Time—ours or the church's?

A preacher has an ethical responsibility to his church in the matter of his time. In secular work, leaving the job without the consent of the employer would soon leave you without employment.

All the churches I have ever served have been very considerate and very kind to allow me two or three days to make a necessary trip or one that was important to me. In fact, I have found most church boards surprised when I have asked for a few days to take care of such trips. Surely fairness to the church that pays my salary demands that I am not to consider that I am free to leave when I please and get back when I please. My time really belongs to them. Because I have no boss on the job to watch me does not justify my liberty to count my time my own to do as I please with it.

Exploiting church troubles.

While I owe certain responsibilities to the church that called me, I just as truly owe the best of Christian consideration and loyalty to all the churches and pastors in the denomination. Such was my vow and such was my understanding when I took my sacred orders from the general superintendent, while the hands of godly men were laid upon me.

When another Nazarene church is having trouble and people are considering leaving, I am not fair to the denomination as a whole when I exploit the situation to urge them to join the church I pastor. If we are to do good to all men, and such is the special calling of the preacher—predicated by the gospel we preach and the sacred vows of the elder—then the disgruntled member of another Nazarene church offers the pastor of the church he would join a real opportunity to render him help. One lesson he needs to learn is to stand by his church when everything is not to his liking. To encourage him to leave will make it easier to leave the next time he is not pleased. This is to help him on his way to becoming a floater with an ever keener ability to criticize and a decreasing ability to face up to his responsibility to the church when the going is rough. To advise and to encourage people to stand true in the unpleasant situation is to increase the steadfastness of the individual and to help save a church from becoming weak and crippled. He who so acts keeps himself ethically clear from exploiting the trouble of another church to selfishly build his own.

Angling for a "call"

To be willing to let church members talk to you about accepting a call to be their pastor before the vote on their present pastor has been settled

or before the church is open either by resignation or termination of the incumbent pastor's service can be as unfair and as treacherous as Absalom was to David.

When a church is open, pastors are acquainted with the matter of receiving feelers from members in search of a new pastor, and then formal letters from the secretary of the church and eventually an inquiry from the district superintendent regarding their willingness to accept the call. To let a church go this far when you have never seriously felt you would be willing to accept such a call may feed the ego, but it seriously hinders the church that is seeking a pastor and makes the work of the district superintendent difficult indeed.

When a church is in the process of calling a pastor, it is the district superintendent that should make the recommendations and the business should be carried on with his helpful advice and knowledge. When some pastor takes it upon himself to help with the pastoral arrangement of any church (even if it is the church he has just resigned), he has become a busybody in another man's affairs—namely, the district superintendent's.

When leaving—leave!

How well it is to remember that we serve but one church at a time! When we have assumed responsibility for a new church we have finished our pastoral care of the one we have just left. To put the members of your former charge on the mailing list for church bulletins from your new church and to keep up a correspondence with them are things that God does not require and only the devil suggests. To go back to the old charge to conduct weddings or perform funerals should never be done except at the absolute insistence of the pastor who has succeeded you; and then

methinks that, regardless of *who* insists, you had better get a clearance from God in the matter. Old pastors like old soldiers should fade away, and I mean *fade!*

The third kind of lying

Mark Twain said there are three kinds of lies: black ones, white ones, and statistics. But in spite of Mark Twain, I believe that statistics can be ethically sound. Such soundness would of course prevent reporting people as members to the District Assembly that had transferred to or joined other churches. I have known some preachers who were very hard on all kinds of sports. But watching them handle statistics, I have felt that if they had learned to play the game under a good coach they might have had a better sense of fair play. I wish I could think a pastor is just ignorant when he counts his Home Department in his Sunday school attendance, or adds all his sick members and shut-ins; or when he does as one I heard of who always added one—for "the Lord was present." On this basis he should have added two, for if he was doing any good at all, the devil was there also. Then I have heard it said that it is better to estimate your Sunday school attendance, as you can get at least fifty more that way. I believe that I am going to have to face my statistics at the judgment and if one of the questions asked should be, "What about your Sunday school count?" I think it will pay to be careful.

When an evangelist invites "everyone who loves his mother and is not ashamed of it" to come forward and shake his hand, they shouldn't be counted as seekers.

Gratuities and debts

Preachers are the recipients of many gratuities. In the city where I

live it seems to be the common practice among the physicians not to charge the preachers or members of their families for office calls. Other establishments and professions show real kindness and generosity toward our profession. To accept such gifts as a matter of course is not only unbecoming to the man of God but violates the fine ethic of gratitude and neglects the common courtesy of expressed appreciation. Because such gratuities are extended to the minister he ought to be all the more careful to pay his honest obligations. One may not be able to pay every account when he changes churches and leaves the city, but he should notify all his creditors that he is leaving and give them his new address. When things get so difficult that he cannot make a payment when it is due, he should at once forward a letter explaining his situation and the reason for the late payment. The most ideal thing to do in the event of unpaid accounts is to borrow money as soon as possible in the new location and pay all accounts in the old and thus keep his accounts resident with him.

Conduct toward women

Our world becomes increasingly more lewd in thought and action. It becomes more necessary every day for the preacher to be on his guard, for that which men practice themselves, they are quick to suspicion in another. I have heard it said that a preacher should never call on a lady without his wife. If this is true, there would be a lot of calling that could not be done. I do not agree with this. I have, however, walked out of as public a place as a hospital room, knowing that I would never make another call, because of the scanty, suggestive attire and the leering, sensual looks that revealed her evil character. Certainly I believe a man who is

godly can sense the places where he should never call alone. The preacher in performing his calling ministry will risk some dangers, and if frequent calls are necessary, then he should take his wife with him to avoid the appearance of evil. It is well to remember that Joseph lived above reproach before God and man but was accused of evil and cast into jail. We will need to be more careful today than we have ever been before.

A Christian in the pulpit

The pulpit is a sacred responsibility and pulpit ethics that are faulty can be devastating to God's cause. The pulpit is not to be used as a coward's castle to direct personal thrusts at people that you would not and should not make in private. It is not to be used as a sounding board to amplify the preacher's personal grievances toward any group or any person. It is really designed to sound forth the gospel, and we lower respect for both the pulpit and the ministry when it is used for anything else.

A preacher should be a faithful confidant to all his people. Men and

women, boys and girls will bare their souls to one they feel they can trust. A preacher needs to keep such confessions forever as a sacred trust known only to himself and God. To take such things and reveal them to others is to be a traitor to those who have trusted you in their desperate need for soul-help.

All pastors want the loyal support of their members in all the program of the local church. How we feel it when some members seem to pick out the special items they want to support and leave the other burdens to someone else! If we are to live the scriptural ethic of doing to others as we would have them do to us, then when it comes to the district and general program we are not at liberty to stand by a certain part of it and ignore the rest.

The whole ethical law is incorporated in the commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matt. 22: 37-39).

The Preacher I Should Like to Have Heard

By Ross W. Hayslip*

GOD HAS PERMITTED ME to hear in person some of the greatest of His servants. As a boy I recall the great holiness giants under whose ministry I sat: H. C. Morrison, whom William Jennings Bryan said was America's greatest orator of his day;

Bud Robinson, the holy prophet of God; Joseph H. Smith, peerless expositor of the English Bible; C. W. Ruth, mighty exponent of second-blessing holiness; George B. Kulp, the hellfire preacher; and the unique John and Bona Fleming, the Sons of Thunder. Of modern evangelicals I have enjoyed the missionary warrior

*Pastor, Whittier, California.

E. Stanley Jones; Louis Evans, the saintly Presbyterian leader; Paul Rees, the silver-tongued pulpiteer; Vance Havner, the southern gentleman; Sidelow Baxter, British expositor; and Billy Graham, God's man for our day in reaching millions with the gospel.

Of the more liberal theological school I have listened to Henry Sloane Coffin, George Buttrick, Ralph Sockman, and Joseph M. Gray. Nothing now is a more thrilling experience for me than to hear some master of the pulpit and feel the radiance of his personality as he preaches from the Word of God.

The man I would like most to have heard left this earth on June 18, 1884. From what I have read of his life I feel that perhaps our world has never known a greater human preacher of the Word. Abraham Lincoln, who was his close friend, said, "I would prefer to have Bishop Matthew Simpson speak for me than anybody in the world."

Matthew Simpson was born at Cadiz, Ohio, on June 21, 1811, of Scotch-Irish parentage. He obtained his early education at Cadiz academy and Madison College at Uniontown, Pennsylvania. He was endowed with great intellect, being able to read at the age of three, do arithmetic problems at four, studying German at five, so that he was able to read Luther's translation of the Bible at nine. At the age of twelve he was a student of Latin and Greek in addition to German and French. He had finished college at the age of eighteen and studied medicine and readied himself for medical practice at the age of twenty-two, but God had other plans for his life.

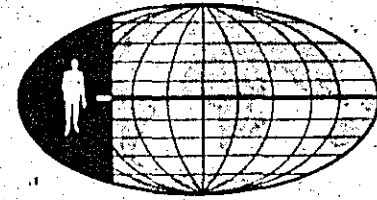
He held the office of bishop in the Methodist church and delivered the Lyman Beecher lectures on preaching

at Yale Divinity School. Yet his great success in preaching, according to Dr. Clarence True Wilson in a written evaluation, was due to the fact that he was filled with the Holy Ghost. When men heard Simpson preach they walked away with more consciousness of God, of heaven, of immortality, and of the abiding presence of the Holy Spirit in the heart of the preacher.

He was a spiritual counselor and political advisor of Abraham Lincoln, whose funeral oration he delivered. Other presidents who were his intimate friends were Rutherford B. Hayes and Ulysses S. Grant. Senators and Cabinet members came to hear him preach and sought his advice. He had the love of God in his heart that made him equally at home with prince or pauper.

Bishop Simpson was a Wesleyan in his theological views, and his preaching reflected this great fact. He was a believer in the doctrine of "perfect love." His seeking after this experience is seen in his early Journal entries as he prays for a clean heart, the awakening energy of the Holy Spirit, and a work of grace carried on to perfection. He was a humble man, quite modest in his appraisal of his own goodness. His last audible words spoken on earth were, "My Saviour! My Saviour!"

My reasons for wishing that I might have listened to him preach are simple. First, because he was a Spirit-filled prophet of God. Second, he was a pulpit orator whose fame will live throughout the English-speaking religious world. Third, he was a man of broad interests in that he was a power in the political world of his day; and finally, he was one of the most intellectual men of his day. Who among us could not profitably sit at the feet of such a minister of God's Word?



The PASTOR'S SUPPLEMENT

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

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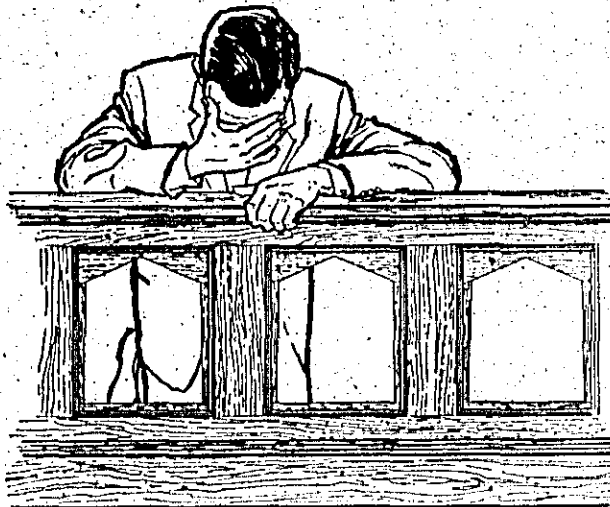
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WONDERFUL THINGS HAPPEN



When your laymen become involved in a study of **Personal Evangelism**



The Nazarene Preacher

DENOMINATION-WIDE STUDY

Unit 162.3a: "Personal Evangelism"

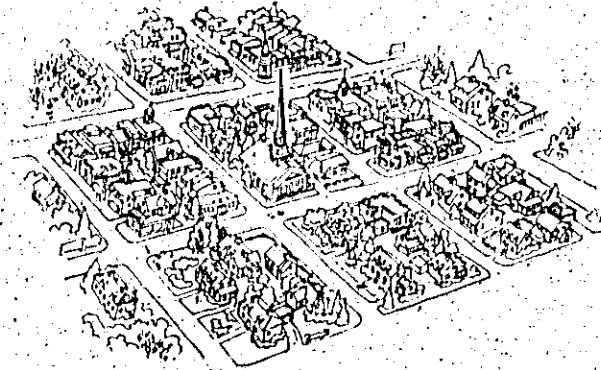
February-March, 1966

Register NOW

18 (546)

WHO WILL PASTOR THE CHURCH

IN YOUR TOWN 1966?



The number of new ministers being called to preach in the Church of the Nazarene may be lagging behind the pace necessary to man our churches in a decade. Statistics for our last year show the net increase of ministers below the net increase of churches.

One immediately wants to know the reasons. They are hard to come by and probably no one knows for sure what they are. However, there are some observations that we can make concerning the call to the ministry and the relationship of that call to a number of things in the local church.

1. People hear the call to preach when there are opportunities for them. They hear when they are taught to listen to the voice of God.
2. Evidence would seem to point up the fact that the call to Christian ministry comes in a time when the spiritual tide is high and the "atmosphere" is conducive.
3. This challenges each of our churches to be a center of real revival and evangelistic concern, of which will come not only many redeemed saints, but those who should go out to pastor, to evangelize, and serve a mission.
4. Then let us encourage those who are called (*Manual*, §254). "When the church discovers this divine call, proper steps should be taken for its recognition and endorsement and suitable help should be given to open the way for the candidate to enter the ministry."

The church board recognizing or endorsing the call of a person to the Christian ministry first offers a local preacher's license and gives encouragement to the candidate to begin his ministerial education. (Licenses [R-190] are available from the Nazarene Publishing House at five cents each, and special quantity prices.)

1966 CERTIFICATES OF STANDING

The General Secretary's Office provides for the Nazarene elder a special certificate of standing. This is wallet-size for convenient use. It is available without charge by writing the General Secretary, 6401 The Paseo, Kansas City, Missouri 64131.

December, 1965

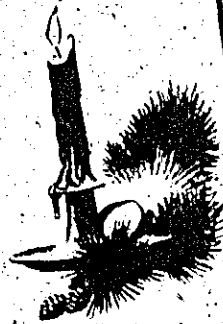
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SOMETIME IN DECEMBER BE SURE TO REMEMBER

DECEMBER 1965

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

WED 1 DEC



Annual Christmas Love Offering for those on Ministerial Benevolence roll. (counts on local N.M.B.F. budget)

THEY GAVE
GLADLY

WE WILL TOO!

MAKE DECEMBER A SPECIAL MONTH ON YOUR CHURCH CALENDAR

The interest you take and the plans you make will help to make the Christmas love offering more than just an offering. It can be a time in your church when the older people feel loved and appreciated and when the entire church is awakened to the contribution which those who are now on the benevolence roll have made to Nazarene heritage. The following are a few ideas you can use in connection with your Christmas love offering for N.M.B.F.

1. In the vestibule or a hallway of the church, arrange a small Christmas tree with an attractive poster beside it which says, "They gave gladly. We will too." Announce that a certain Sunday in December will be Christmas Love Offering Sunday, and that the tree will be decorated with Christmas love offering envelopes. On offering Sunday tie the envelopes on the tree with blue and silver or with red and green ribbons. Even the children can participate and learn a new appreciation for those who have helped to make our church what it is.
2. Advertise the Christmas love offering ahead of time. Tell your people how it is used. Make the offering an act of worship and an expression of love and concern. If you as pastor set the example, your people will share your interest and concern. Set a goal for your church and work toward it. On the last Sunday in December, announce the total amount received for the Christmas love offering.
3. Plan an entire service in honor of the older people. Have ushers seat them in a reserved section. Before service begins, have your song leader get a list of their favorite hymns. Sing a verse or two of each, announcing whose favorite it is. Include testimonies from two or three of the older persons. Express appreciation for their ministry of prayer, which is so important to the success and effectiveness of your church.

PRAY EARNESTLY ABOUT THE OFFERING. Ask God to make it a time of unselfish giving and loving concern—a time when your people realize once more that "it is more blessed to give than to receive."

CLIP and MAIL



Please send _____ free annual Christmas love offering envelopes to be used in our church during December.

Name _____

Address _____

Church _____

District _____

This offering will apply on your N.M.B.F. budget.

USE THIS HANDY FORM
TO ORDER YOUR TEXT
TO REGISTER CLASS

ORDER BLANK

Date _____, 19____

Please send _____ copies of

MEET MY SAVIOUR—\$1.25
 Until December 31, 1965, 6 or more, \$1.00 each,
 plus postage
 After December 31, 1965, 6 or more, \$1.25 less 10%,
 postpaid
 Prices slightly higher outside
 continental United States

Name _____
 Street _____
 City _____
 State _____ Zip _____

CHECK or MONEY ORDER Enclosed \$ _____
 CHARGE (30 days), TO: S.S. Church
 NOTE: Needed on ALL accounts—location, name of church.

Church location _____
 City _____ State _____

Church name _____

BILL TO: _____
 Street _____
 City _____
 State _____ Zip _____

REGISTRATION FORM

C.S.T. Unit 162.3a, "Personal Evangelism"
 Text: MEET MY SAVIOUR

Name of Church _____
 Street _____
 City _____
 State _____ Zip _____
 District _____

ENROLLMENT estimate _____

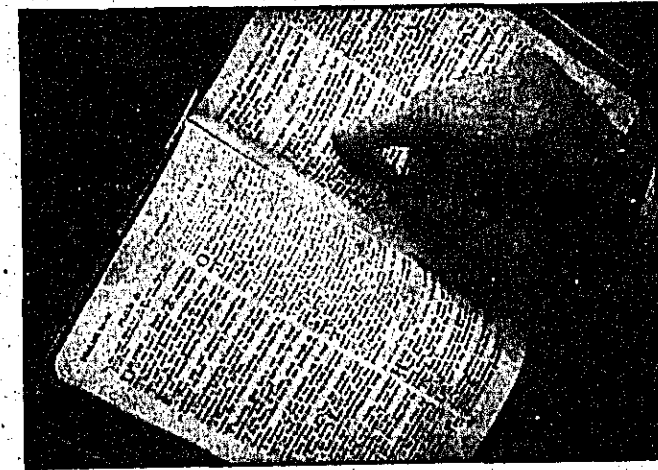
Beginning date _____

Number sessions _____
 Check when class being held N.Y.P.S. hour
 Wed. night Other _____

Send Report Blanks and Registration Materials to:
 Name _____
 Street _____
 City _____
 State _____ Zip _____

Complete and Mail BOTH Forms TODAY.

UNIVERSAL BIBLE SUNDAY



December 12 is Universal Bible Sunday and the date recommended for the annual offering for the Bible Societies. There is no greater need today than the Word of God for a confused people, for nations in strife and war, and for peoples in darkness. The Bible Societies have worked faithfully and sacrificially across many years to supply the Bible to people in every land. We can help through a generous offering in every church on Universal Bible Sunday.

For the past fifteen years our new churches in the United States have benefited from the services of the American Bible Society through the gift pulpit Bibles supplied to newly organized churches. This is deeply appreciated and a wonderful encouragement to every new church.

(Note: Please do not send correspondence about gift pulpit Bible to the American Bible Society. Bibles are sent only upon the request of the Department of Home Missions.)



Christmas Greetings

Make this a blessed Christmas for someone who will not be expecting something extra. Let your church give to a home mission pastor and family on your district. Or write to the Department of Home Missions for the name of a pastor on a nearby overseas home mission field or the Gulf Central District whom you could help. There are also approved overseas home missions specials that have not been taken for 1965.

IT'S TIME TO

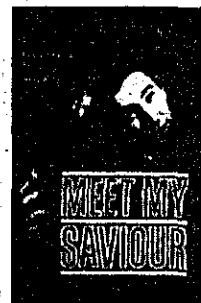


AND MAKE PLANS
 FOR THE 1966

Denomination-wide



February—March



Meet My Saviour

\$1.25
 Until December 31, 1965
 6 or more, \$1.00 each,
 plus postage
 After December 31, 1965
 6 or more, \$1.25
 less 10%, postpaid

Through the study of this book your laymen will become aware of the urgency of witnessing and learn the most effective methods for soul winning. 6 x 9" size.

UNIT 162.3a, "Personal Evangelism"
TO PARTICIPATE register the class and report as you would any other Christian Service Training class. One registration per church is sufficient. See special form at left.

NAZARENE PUBLISHING HOUSE
 Post Office Box 527, Kansas City, Missouri 64141.

The Nazarene Proclaimer

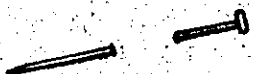
YOUTH WEEK

jan. 30—feb. 6

"... ON TO THE WORLD ..."

156,500 Nazarene youth spelling out the Gospel:

- in witness
- in evangelism
- in devotion



A.B.S. Offering
December 12

Send money to:
John Stockton
6401 The Paseo
Kansas City, Mo.
64131



—SPYN
—SAYS:

"January is MEMBERSHIP month"

In 1966 N.Y.P.S. needs:

- 52,270 little guys (juniors)
- 49,288 middle-sized guys (teens)
- 55,135 great big guys (young adults)

Every local church will need a 6 per-
cent increase over last year to help us
reach our quadrennial goal of 24,000
new N.Y.P.S. members

Your Sunday school can grow
as so many others have done by using—

The Honor School Program

**ANNUAL PROJECTS
1964 - 68**

- 1 **HONOR TEACHERS**
Fifty per cent of teachers
be honor teachers
- 2 **ENROLLMENT**
Increase in total enrollment
- 3 **ATTENDANCE**
Increase in average attendance
- 4 **WORKERS' MEETINGS**
Hold at least one each quarter
- 5 **VISITATION**
Maintain a weekly visitation program

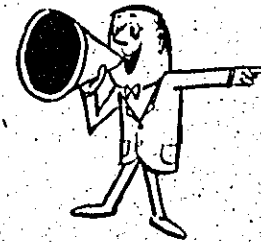
"Be an Honor School"

**A PROGRAM FOR
1966**

Complete 4 of the 5
projects and receive this—



The Nazarene Preacher



PASTOR:

Remember Your Report Is Needed by Your
District Superintendent on the 10 Sunday
Nights NOW!—

1. Percentage of gain in Sunday school enrollment during the ten weeks.
2. Total attendance for the ten Sunday nights.
3. The number of youth in church for the Sunday night service, October 17.
4. The number of new Nazarenes received into the church during the ten weeks.

EVANGELISM IN 1966—YEAR OF LAY EVANGELISM

"In the Power of the Spirit"

Plan for—Pray for

Christian Service Training and the Department of Evangelism join in presenting a church-wide C.S.T. course in February-March, 1966. A new C.S.T. text is being prepared and entitled:

"MEET MY SAVIOUR"

- a personal evangelism textbook on soul winning
- a course designed to help build active, practical, personal witnessing

**MID-QUADRENNIAL
CONFERENCE
ON
Evangelism**

**TUESDAY - THURSDAY
JAN. 11-13, 1966**

**MUSIC HALL
KANSAS CITY, MO.**

"Thanks be unto God for his unspeakable gift" (II Cor. 9:15).
What more appropriate season than that of Christmas for the
enlistment of PRAYING PREACHERS ON EVERY DISTRICT WHO
ARE PLEDGED TO FAST AND PRAY FOR A SPONTANEOUS RE-
VIVAL IN EVERY CHURCH? Remember the eighteenth of 50 HOLY
WATCHNIGHTS, Wednesday, December 1, 1965.

NAZARENE RADIO LEAGUE

**WARM GREETINGS
TO ALL**



PRAY FOR AND SUPPORT YOUR

NAZARENE RADIO LEAGUE

"SHOWERS OF BLESSING"

—to North American and overseas outlets

"LA HORA NAZARENA"

—to 200,000,000 Spanish-speaking People

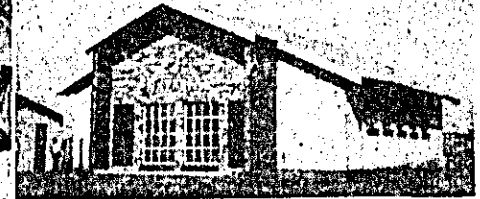
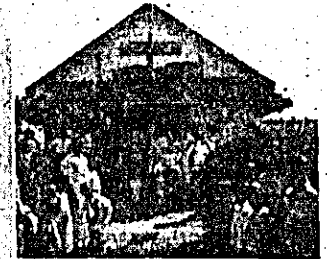
—Watch for Future Announcements—

NAZARENE RADIO LEAGUE
International Center

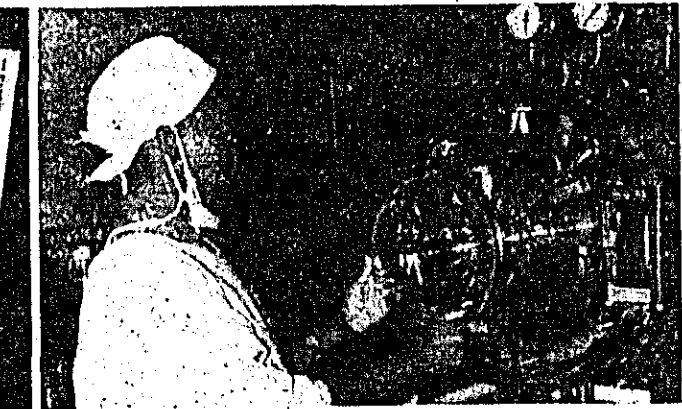
H. DALE MITCHELL, Executive Director
Kansas City, Mo. 64131

The Nazarene Proacher

Department of WORLD MISSIONS



Bible Schools—Day Schools—Churches



Christian Literature—Medical Equipment

You can share in spreading the gospel on our mission fields through these channels. Benefits are threefold:

1. The kingdom of God is promoted.
2. Your local church can receive 10 percent for your gift.
3. Your gift is deductible from your income tax report.

Write the Department of World Missions for suggestions of mission field specials in the amount you wish to give.

Give a gift at Christmas that will send the good news of Christ's coming to those who have never heard.

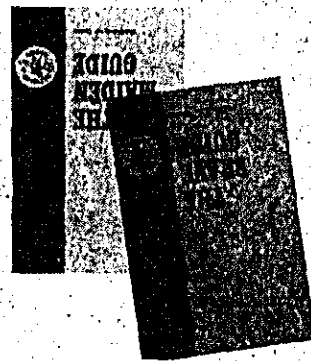
HERE'S GOOD NEWS!

REVISED Caravan Program

Now available to churches!



(Home study available)



C.S.T. filmstrip also available
"The Challenge of Caravan"
 VA-519, \$10.00

Order Books from:

Nazarene Publishing House
 Box 527
 Kansas City, Missouri 64141

Report on Our Church Year

DEAR NAZARENE PASTOR:

This note is to advise you that your copy of a news story about the denomination's gains during 1965 will be in the mail soon. Please watch for it. This will be printed in your newspaper if you will help.

Since it is a year-end review, the best time to take it to your editor or church news reporter is on Monday or Tuesday, December 27-28.

Your editor will be more interested in a report for 1965 on your local church, so we suggest that you type out a summary of what your church has accomplished during the last year. It might be highlights from your assembly report. Take this along with our national story. (Type your local church report, double-spaced, on one side of the paper.)

Tact is necessary if you are in an area with two or more Nazarene churches whose members are served by the same newspaper(s). In this case the best way is for pastors to work up an area summary for all the churches and then select one of their number to call at the newspaper.

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

For any pastor who does not have a calling acquaintance, at least, at his newspaper office, the 1965 year-end news release is a natural beginning.

O. JOE OLSON, Director
 Nazarene Information Service

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 periodicals checked below will be changed from this one notification.

Name Date of change

New Address

City State

Name of Church District

New position: Pastor Evang. Other

Former address

Former Church District

Check: HERALD OF HOLINESS OTHER SHEEP

NAZARENE PREACHER OTHER

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



Special ways of remembering special people*



Holiness and High Country

By A. F. Harper

A daily devotional presenting a systematic study of the doctrine of holiness. Ten minutes spent with this book each day of the year will give you a better understanding of the experience of entire sanctification and spiritual reinforcement for holy living. 380 pages, cloth board. \$3.50

1966 Reversible Towel Calendar

The latest in a towel calendar with six months featured on each side. One may enjoy a "Bless This House" scene the first half-year and a "Family That Prays Together . . ." design July to December. All hand-screened in four colors on a double thickness of imprinted linen. A walnut trim at top and bottom gives calendar an elegant appearance. When it has served its purpose as a wall piece, it may be used as a towel.

GI-205

\$2.00

"Grace" Napkin Holder

Here's a gift that will provide inspiration at meal-time. It is a stylish, gold-metal holder-stand capable of cradling two to three dozen napkins. What makes it outstanding is the full-color print from the popular "Grace" painting mounted on the front. 4" high. Gift-boxed.

GI-407

\$1.50

Linen Art Plaques

Something new in a wall decoration and ideal for Christmas giving.

Illustrations and appropriate verses are hand-screened on genuine linen in a soft brown tone and enhanced with touches of bronze. This linen is then mounted on a board, and trimmed top and bottom with a rich notched walnut. 8 3/4" x 12". Gift-boxed.

M-200 "Let me live in a house . . ."

M-201 "Bless this house . . ."

M-202 "Come unto me, all ye . . ." Each, \$2.00

Miniature "Praise and Worship" Hymnal

Thrill your friends with this "personal" size hymnal. Everything about it is deluxe—genuine cape morocco binding, India paper, gold-stamped cross on cover, red under gold edges, and ribbon marker. 5 1/2" x 3 3/4", only 3/8" thick.

Available in BLACK, RED, or WHITE \$4.95

Do Your Christmas Shopping HERE—any of these selections are sure to please:

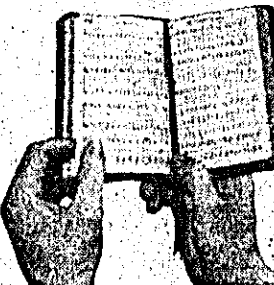
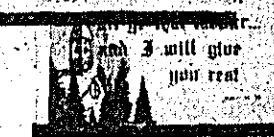
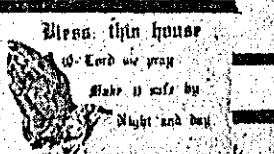
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AUDREY J. WILLIAMSON

My Happy Christmas Hobby: Love-Notes on Postals

By S. L. Morgan, Sr.*

IT IS ONLY mid-October, yea already I'm almost bursting with the joy of Christmas round the corner. Every day, if possible, I'm writing two or three of the love-notes to mail just before Christmas to my list of several hundred. It's my yearly habit. I've found it by far the best paying investment of my ninety-two years. My list: my family and beloved relatives; many who have shown rare kindness to me and my dear ones; the aged, the sick or shut-ins, lonely old people, brave sufferers who show me how to suffer and endure; eager youths battling to overcome obstacles, others who have won glorious victories; friends in danger of slipping from me—I'd count it a tragic loss.

Even some nearby neighbors—just to let them know I care! I've just written a young pair across the hedge and told them to look out for my love-note just written. It tells the young wife, "Hardly anyone else helps me daily as much as you, flitting a dozen times a day blithely, happily, swiftly to and from your clothesline, or playing with your two happy children—all as if proud and happy for a fine husband and children. And I think that's America at its best!"

All that domestic bliss flashes through my window as I work, and that homely joy helps me to live and love and work—why not once a year tell them I thank God for what they do for me!

Each Christmas for some years the religious press has carried widely an article from me on "Love-Notes at Christmas," bringing delightful fan mail. A woman in Indiana wrote: "God bless

you, what a blessing your article brought me—the more because I had already been writing such love-notes. Example: to a neighbor, 'You are a joy to me—just the smoke rising from your chimney. I follow it down in imagination, and see you and your lovely family sitting round the fireside, and love for such a family-life wells up in me.' To another neighbor, 'I so admire the way you train your children—to be so lovely!'"

A leading professor wrote me: "My wife and I thank you for your idea, 'Love-Notes on Postals,' and we adopted it; no more costly conventional Christmas cards with a verse or two and a name!"

A godly, scholarly professor in a seminary in Holland, Michigan, wrote: "I used your article, 'Kindness by Mail,' as a text for a lecture to my preacher students, urging them to make kindness by mail a major in their ministry." We became fast friends, exchanging letters until his death from cancer after three operations in the Mayo clinic.

I give my favorite example of "love-notes on postals": It was a few years ago in Wake Forest. Postals were then one cent—wonderful, cheap love-messengers. I bought 100, and wrote on each a love-message. Three went to old people in town—one to an aged "gentleman and scholar" past eighty, one to an aged minister-educator whose health was gone and his end near, the other to a grand old lady past eighty and blind.

I dropped them at night in our post office. Next night, only minutes apart, all three rang my phone and earnestly

(Continued on page 43)

*Retired minister.

December, 1965

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Evangelism in the Ministry of Jesus

By Vernon L. Wilcox*

Conclusion

VI. Note the Motivation In Jesus' Evangelism

Without proper and sufficient motivation any worthy cause must fail. This motivation was, of course, found in the heart of our Lord. The word *love* is often used to denote the reason for His coming to earth. He himself said that the great commandment is found in these words, and that this is the way to inherit eternal life: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10:27).

What has not always been quite so clear in the minds of some Christians is that this love finds its source in the Heavenly Father's heart. Jesus also said in Matt. 18:14, "It is not the will of your Father which is in heaven, that one of these little ones should perish." And we all know the great verse which proclaims that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

In the practical outworking of this love in Jesus' ministry, however, the word seems to be "compassion." When confronted with the leper in Mark 1:41 we read, "And Jesus, moved with compassion, put forth his hand, and touched him." In Mark 6:34 it is recorded that "Jesus, when he came out, saw much people, and was moved with compas-

sion toward them, because they were as sheep not having a shepherd." The Good Samaritan in Luke 10:33-34 "came where he [the beaten man] was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds . . . and took care of him." Who can doubt that this represents Christ himself, or that it pictures His interest in those who have been beaten and robbed and ruined by sin?

Jesus, *the Universal Righteous One*, was moved with compassion when He saw the sinfulness of humanity, and said, "I came not to call the righteous, but sinners to repentance" (Luke 5:32).

Jesus, *the Universal Finder of Men*, was moved when He saw the lostness of humanity: "The Son of man is come to seek and to save that which was lost" (Luke 19:10).

Jesus, *the Universal Giver*, when confronted with the desperate need of the human race, was moved "to minister, and to give his life a ransom for many" (Matt. 20:28).

Jesus, *the Universal Heart of Love*, was moved when He looked at His rejectors: "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou . . ." (Luke 19:41-42).

Jesus, *the Universal Sympathizer* with broken and bruised lives, when faced with the woman taken in sin in John 8, looked upon her with infinite compassion and said: "Neither do I condemn thee: go, and sin no more."

He felt with the multitude; He felt with the individual; and whenever and wherever He found a penitent soul and a desire for a better life, His great heart of compassion went out, His deep concern took hold of the situation, His free and glorious forgiveness flowed in, and new life, abundant and eternal; sprang up in those hearts who would receive Him and believe Him. From demon-possessed Magdalene to upright Martha and Mary, from the benighted Bartimaeus on the roadside to the dying thief on the cross, from hotheaded James to cold-fingered Matthew, from strong-muscled Peter to diminutive Zacchaeus, when Jesus, moved with compassion,

touched them with the transforming brightness of His light and the transcendent beauty of His love, they were thenceforth new creations in Christ. And they loved Him unto death.

We must love Him too; and we must love sinful men for whom He died; we must have compassion, and not disdain, for those who have missed their way; we must help them find *His way*. If we would be inheritors of the most glorious tradition the world has ever known, and followers of the masterful Man of Galilee, we must be motivated by compassion for the lost He came to find. Only thus can our evangelism be the evangelism found in the ministry of Jesus.

Gleanings from the Greek New Testament

By Ralph Earle

Phil. 1:27-30

"Conversation"

Paul admonishes his readers: "Only let your conversation be as it becometh the gospel of Christ" (v. 27). "Let your conversation be" is all one word in the Greek, *politeuesthe*. This verb occurs (in NT) only here and Acts 23:1, where it is correctly translated, "I have lived."

The word comes from *polites*, "citizen" (Luke 15:15; 19:14; Acts 21:39). This, in turn, is from *polis*, "city," just as our English word "citizen" comes from "city." The reason for this derivation goes back to the Greek city-states. One was not a citizen of a country, as today, but a citizen of a city.

The verb *politeuo*, used here, literally means "to be a citizen, live as a citizen."¹ Thayer develops the usage of the word further, as follows: "to behave as a citizen; to avail one's self of or recognize the laws; so from Thucydides down; in Hellenistic writings to conduct oneself as pledged to some law of life."² Here it may mean "Discharge your obligations."

Vincent says, "The exhortation contemplates the Philippians as members of the Christian commonwealth," and adds: "The figure would be naturally suggested to Paul by his residence in Rome, and would appeal to the Philippians as a Roman colony, which was a reproduction of the parent commonwealth on a smaller scale."³ A. T. Robertson comments: "The Authorized Version missed the figure completely by the word 'conversation' which did refer to conduct and not mere talk as now, but did not preserve the figure of citizenship."⁴ Lightfoot paraphrases the first part of verse 27 as follows: "But under all circumstances do your duty as good citizens of a heavenly kingdom; act worthily of the Gospel of Christ."⁵

"Striving" or "Contending"?

Paul hopes he may hear that the Philippian believers are "with one mind [literally 'one soul'] striving together for the faith of the gospel." The verb is

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synathleo, found only in this Epistle (cf. 4:3). It is a compound of *syn* ("with" or "together") and *athleo* ("to be an athlete, contend in games."¹⁰ The simple verb is found only in II Tim. 2:5.

Thayer defines the compound as meaning "to strive at the same time with another."¹¹ The whole phrase may be translated, "joined in conflict for the faith of the Gospel" (Berkeley). A good paraphrase is, "contending as one man for the gospel faith" (NEB).

"Terrified" or "Intimidated"?

Paul also hopes to hear of his readers that they are "in nothing terrified by your adversaries" (v. 28). The strong word "terrified" has been changed to "affrighted" (ASV) or "frightened" (RSV, C. B. Williams).

The verb is *ptyromai* (only here in NT). It means "to be startled, frightened."¹² Arndt and Gingrich translate the phrase here, "in no way intimidated by your opponents."¹³ The Berkeley Version adopted this meaning—"not for a moment intimidated by the antagonists." Typical paraphrases are, "not caring two straws for your enemies" (Phillips) and "meeting your opponents without so much as a tremor" (NEB).

"Perdition" or "Destruction"?

The Greek word is *apoleia*. It means "destruction, waste, loss, perishing."¹⁴ In the New Testament it has the particular sense of "the destruction which consists in the loss of eternal life."¹⁵ Of its use in Rev. 17:8, Oepke says: "What is meant here is not a simple extinction of existence, but an everlasting state of torment and death."¹⁶ The best translation here is "destruction" (Goodspeed, Weymouth, C. B. Williams, RSV, NASB).

"Conflict" or "Contest"?

The Greek word for "conflict" (v. 30) is *agon*. This comes from the verb *ago*, which means "lead" or "bring." So the noun means: "1. a place of assembly [in Homer]; specifically the place in which the Greeks assembled to cele-

brate solemn games (as the Pythian, the Olympian); hence 2. a contest, of athletes, runners, charioteers. In a figurative sense . . . any struggle with dangers, annoyances, obstacles, standing in the way of faith, holiness, and a desire to spread the gospel."¹⁷ The rendering "contest" (NEB) points best to the athletic background of the term.

1. Abbott-Smith, *Lexicon*, p. 371.
2. *Lexicon*, p. 528.
3. *Word Studies*, III, 426.
4. *Word Pictures*, IV, 441.
5. *Philippians*, p. 105.
6. Liddell-Scott-Jones, *Greek-English Lexicon*, p. 32.
7. *Op. cit.*, p. 600.
8. Abbott-Smith, *op. cit.*, p. 392.
9. *Op. cit.*, p. 735.
10. Abbott-Smith, *op. cit.*, p. 56.
11. Thayer, *op. cit.*, p. 71.
12. G. Kittel (ed.), *TDNT*, I, 397.
13. Thayer, *op. cit.*, p. 10.

Preaching vs. Lecturing

(Continued from page 1)

This passage describes no lecturer; this is a preacher. I make no brief for carelessness and slovenliness, in either preparation or delivery of sermons. I do insist that we cannot afford to allow the demand for polished perfection of phrases to rob us of that essential inspiration in preaching that alone can move men toward God. "Broken sentences," says Dr. Watson again, "when the speaker could not continue, unfinished sermons, when the Spirit of God was working powerfully, have wrought marvels beyond all the wisdom of schools."

Brethren, let Nazarene preachers preach! Let some other group do the lecturing.

Sadhu Sundar Singh, so the story goes, was visiting England. Because of the revolutionary change he had undergone—from high-caste Hindu to radiant Christian—he was being interviewed by a university professor in London. The professor wanted to know what "ideal," or what "principle," or what "philosophy," he had found in Christianity which was lacking in Hinduism. To each query he had a simple reply. "What I found was Christ!"

—The Covenant Companion

The Nazarene Preacher

SERMONIC STUDIES

TOWARDS BETTER PREACHING

The God of Advent

By W. E. McCumber*

SCRIPTURE LESSON: Exod. 3:1-12

TEXT: "I have surely seen the affliction of my people . . . I am come down to deliver them . . . I will be with thee . . ." (Exod. 3:7, 8, 12).

These words from Exodus are a fitting text for a Christmas message. They state the same basic truths that are found in Matthew: "Thou shalt call his name Jesus, for he shall save his people from their sins . . . they shall call his name Emmanuel, God with us." And if God acted toward men in loving, saving concern so long before the Advent, we may surely believe that He still bears redemptive love toward men today. Let us attend to these words with joy and gratitude as they speak to us about our gracious God.

"I have seen the affliction of my people." This tells us of:

I. God's pity for the sufferings of men.

Israel groaned beneath the yoke of Egyptian bondage, and "their cry came up unto God." At the burning bush God said, "I have heard their cry . . . I have seen the oppression . . . I know their sorrows." God is not a cold, aloof, remote, uncaring spectator of humanity's sufferings. The living God is One who sees, hears, and knows—and who deeply, graciously cares.

In the passage from Matthew the light focuses upon the worst of man's sufferings, upon the bitterest of all bondages, upon the root and cause of every form of affliction, grief, and pain—"their sins."

*Pastor, Atlanta, Georgia.

December, 1965

Sin is revolt against God. Sin is insult to God. God hates sin, recoils from sin, has no common ground with sin, declares that He is righteous and will judge sin. How can God, the righteous Judge, care about men who suffer as sinners? Because, as Karl Barth has said, man's sin is also his need. And God's justice is a merciful justice. So God is both affronted by sin and moved by sin. God pities His sinning, suffering creature.

And His pity is not mere words, but deeds. "I am come down to deliver them." This tells us of:

II. God's purpose for the salvation of men.

Israel must not always exist under the lash. Israel must be free, free to serve God, free to give the world the Bible and the Saviour. And God came down to deliver Israel. At the cost of blood and death, through the miracle-parted waters of the Red Sea, despite the murmuring, complaining, and rebelling of the people, God purposed to set them free. Here at the burning bush He is recruiting a leader who shall serve that redeeming purpose.

The glory of the New Testament message is that God did not send another man; He came himself to deliver us from sin! He would clothe himself with our "flesh." He would experience himself the privations, temptations, and sufferings of His lost creatures. He would take His spotless manhood to the Cross and make it an offering for sin. While a howling mob derided Him, and friends and followers forsook Him, in awful

loneliness and indescribable anguish He would bear the sin, guilt, and death of a fallen race under the judgment of His own wrath! This is the Christmas story—that God came himself, the Eternal Word of God became flesh, to deliver us. "Thou shalt call his name Jesus: for he shall save his people from their sins . . . God with us."

To Moses, the man who should be the leader of Israel upon its path to freedom, God said, "Certainly I will be with thee." This tells us of:

III. God's promise for the security of men.

Moses was afraid. The people would not accept him. Pharaoh would not believe him. "Who am I, that I would go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" "Who am I?" And into that wail he poured all his terrible self-consciousness of sin, frailty, past failures, and every other unpromising thing about himself. It was the voice of doubt and fear. How dare the cause of freedom rest in His weak, trembling hands?

Ah, but deliverance was not in the puny hands of Moses. Deliverance was in the mighty hands of the living, acting God! "I will be with thee." To the children of Israel, Moses must say, "The Lord God will bring you out."

And this Christ of Christmas, this Child of the manger who became the Man of the Cross—His name is Emmanuel, which means "God with us!"

How can we endure the discipline, the loneliness, the burden of a march to eternity? How can we resist the power of Satan, the derision of the world, the misunderstandings of one another? How can we survive the persistent pressures of temptation? How can we stand for Christ when standing becomes costly—on our jobs, in our homes, at our schools? We think of our sins, our failures, our weaknesses, our limitations, and like Moses we lift the wailing voice of doubt and dismay, "Who am I, that I should serve God and be true to Christ, and make it through a lifetime of trouble to the gates of eternal glory?"

God's answer to man's anxiety is "Certainly I will be with thee." "Lo," said

Jesus to His disciples, "I am with you always." Our security is not in the strength of our grip on His hand. Rather it is in the strength of His hand holding us! When Moses cried for assurance of success, God answered, "I will stretch out my hand." That is enough! "If God be for us, who can be against us?"

This is the God of Advent. This is the Christ who came—One with pity for the sufferings of men; One with power for the salvation of men; One whose presence is the security of men. Bethlehem, Gethsemane, Golgotha, Joseph's tomb—these are way stations of the divine Redeemer's march through suffering unto glory. And He is taking us with Him!

God's Saving Actions

SCRIPTURE LESSON: John 3:1-21

TEXT: Verse 16

The man who preaches from this text has a distinct advantage, and a distinct disadvantage. An advantage because his congregation is familiar with the passage. No text of Scripture is more widely known, more frequently quoted, more deeply loved than John 3:16. A disadvantage because the text is so amazingly broad. The late and great G. Campbell Morgan never preached from John 3:16, saying it was too big. Yet he and others advised preachers to "wrestle with great texts, even if they throw you." And if John 3:16 throws a fellow, just think where he lands—in the undimensioned love of God for sinners! So I take the text, with the advantage and disadvantage and invite you to scan here God's saving actions.

I. God Loves the Loveless

"For God so loved the world." John does not compliment the world in his writings. The first thing he says about the world, in its response to Christ, is this, "He was in the world, and the world was made through him, yet the world knew him not" (1:10). And the last thing he says about the world is this, "The whole world is in the power

of the evil one" (see I John 5:19). By the world he plainly means the human race in its fallen condition, both ignorant of God and in rebellion toward God. Such a world has no love for God, and no Godlike love for one another. It lives in loveless disregard of the two great commandments. Yet this loveless world, this Satan-dominated and God-rejecting world, this world with all its sin, lust, guilt, depravity, corruption, and hell-deserving, is precisely the world "God so loved." God does not love men because they are lovable or loving, but because "God is love." And in His love He gives.

II. God Gives the Priceless

"He gave his only . . . Son." John never calls himself or other men sons of God. He calls them children of God. He uses one word to describe Jesus Christ in His unique relation to God and another word to describe men in their relation to God. So God gave His only Son, who was more than just another man, more even than a good man or the best man. God gave the One who was "with God, and . . . was God" (1:1-3) from eternity.

How can we assess the worth of this only Son? Jesus said, "How much then is a man better than a sheep?" (Matt. 12:12) And again, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36-37) In other words, a man is worth more than any other creature, and even worth more than the whole created universe! If this is true about ordinary men, how priceless was that life which He gave up for our salvation! Truly God gave the priceless. And he gave Him to save us!

III. God Saves the Helpless

"That whoever believeth in him should not perish." The utter helplessness of man to save himself is focused in these words. He is about to perish, and his only hope is to simply believe on Another who does for him what he cannot do for himself!

John uses drastic illustrations of Christ's saving encounters with helpless men. There was the man at the pool—thirty-eight years a paralytic! There was the man born blind! There was the man named Lazarus, already dead and entombed four days! These are graphic portrayals of the moral helplessness of all sinners—and Christ is seen, in His unflinching love and power, saving them all, giving them health, sight, and life.

In the context the helplessness is illustrated from Israel's history. The serpent-stung people could not remedy their condition. Their only escape from death under judgment was to simply look in obedience and faith to the brazen serpent uplifted on a pole. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whoever believeth in him should not perish, but have eternal life" (vv. 14-15). Christ saves the helpless!

John 3:16 is the charter of your freedom and life. It calls upon you to believe on the Christ whom God gave in His love for the world, and in believing to have life—eternal life!

W. E. McCUMBER

The Bible—God's Unique Word

SCRIPTURE LESSON: II Tim. 3:10-4:5 (RSV)

TEXT: "All scripture is inspired by God" (v. 16; RSV).

Paul does not say, "All scripture is inspiring." The average reader, with no penchant for historical details, finds such passages as Genesis 10 and I Chronicles 1-9 quite uninspiring. It is not really pious to pretend otherwise. But Paul does say, "All scripture is inspired." What makes the Bible unique is the fact that God inspired it, and in a sense that no other literature is inspired. Other writings may inspire, but only the Bible is divinely inspired.

I. "Inspired by God" means that Scripture is divine in origin.

The "spiration"—breathing forth—of God is mentioned in connection with the

creation of the universe (Ps. 33:6) and of man (Gen. 2:7) as their originating cause. They came into existence by the initiative and activity of God. So here we understand that Scripture has God for its ultimate Author although a number of men, with varied styles and in differing situations, did the actual writing. God gave them the substance of their writing and He thus assured the truth and trustworthiness of what they wrote. As Peter said, "Men moved by the Holy Spirit spoke from God" (II Pet. 1:21, RSV).

Scripture is, therefore, the Word of God written. Inspiration is affirmed, not of human writers, but of the product of their labors—the writings themselves. Inspiration is not merely a psychological experience of prophet or apostle. Their writings, their words, are inspired. The Bible is not a fallible, groping, human word about God, the product of man's deductive logic and moral quest. The Bible is an infallible, certain, divine Word, the self-disclosure of God through truth to men.

II. "Inspired by God" means, therefore, that Scripture is infallible in authority.

Man's word is fallible, uncertain, and sometimes deliberately false, because man is fallen and sinful. But God's Word cannot be fallible and untrustworthy; for He is all-wise, all-holy, and almighty! Inspiration guarantees the infallible authority of the Bible. As Jesus put it, "Scripture cannot be broken" (John 10:35).

The concept of infallibility is totally rejected by some scholars today within the Church. Their skepticism is the logical outcome of earlier criticism which said the Bible is partially true; its theological statements are reliable, but not its history nor its science. But limited and partial inspiration cannot be squared with the self-claims of Scripture. "All scripture is inspired." The God who created the world, and who governs human events, cannot err in matters of science or history. If "science" and "history," as interpreted and written by uninspired men, disagree with Scripture, it

is they who are mistaken and require revision, not Scripture!

Since Scripture is God's Word, inspired and infallible, we can affirm also that

III. "Inspired by God" means that Scripture is saving in purpose.

Scripture is saving in purpose, but not in any automatic sense is that purpose achieved. The Bible as a book—as leather, paper, and ink—has no inherent magical power to save. But Scripture as the Word of the living God, the Weapon of the Holy Spirit, is the divine instrument for human salvation. The written Word informs us of Christ, the incarnate Word, and He is the One whom God made our "wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30).

Thus Paul writes to Timothy, "From childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus" (RSV). And Peter says, "You have been born anew, not of perishable seed but of imperishable, through the living and abiding word of God" (I Pet. 1:23, RSV). And John affirms, "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31).

No other literature convicts men of sin and conducts them to the divine promise of forgiveness, cleansing, and peace. The philosophies, histories, and theologies of men may discuss his plight, but only Scripture shows him the way out! "All Scripture is inspired by God" for the purpose of pointing men to the "Lamb of God, that taketh away the sin of the world" (John 1:29).

The Bible is God's Word to men. In love to us He has made himself known to us—made himself known as the God who, in Jesus Christ, has acted to save us at the price of the Cross and by the power of the empty tomb. When and as we hear, believe, and obey that message, we are saved. The Bible is not given for any lesser purpose. The man who does not accept it for this purpose

can never really know it at all. The man who knows the Author will appreciate and understand His creative, inspired, redeeming Word! Do you know Him?

W. E. McCUMBER

MY PROBLEM

PROBLEM: How can I get my choir (and choir director) to be ready on time for the Sunday morning service?

A PASTOR FROM CALIFORNIA ADVISES:

Perhaps the answer to this question concerns itself with the problem as it relates to the person enclosed in the parentheses. The director is really the key to getting the choir in the service on time. If he is personally motivating to the members of the choir, he can help you a great deal.

But, seriously, to be practical these ideas might be helpful:

1. Release all choir members who are not teaching or involved in official responsibility at the first Sunday school bell.

2. Have an "understanding" with the choir director that you meet with them for final instructions and pre-service prayer five or seven minutes prior to the beginning of the service. The choir should know that when you enter the choir room you have just time for these items and then all must enter the sanctuary.

3. Adequate preparation of the choir music during the rehearsal hour greatly helps in the preparation Sunday morning and eliminates the need for lengthy rehearsal or "warm-up" prior to the service.

After I work hard to get my choir ready for the service and in on time, I remember the words of one prominent layman who on an occasion said, "Why all this fuss about starting the service

exactly on time anyway? No program or meeting I go to in the community or in business seems vitally concerned about starting exactly on time. I think we make too much of it." Let's do our best but not be clock watchers until we are fretful and irritated as we enter the service of worship.

AN ELDER FROM ENGLAND WRITES:

1. Teach the choir director to be in the choir room fifteen minutes, at least, before service time, and count himself late after that time.

2. Teach the choir to do the same.

3. Make sure that the service starts at the correct time, no matter who is present.

4. Five minutes before service time the pastor should go to the choir room and offer up a word of prayer for the choir and for the service.

5. Do not allow members who come in late to sit with the choir.

6. Make an appointment with the music director to meet the choir on practice night to explain the value of music in worship, and the need of punctuality, especially for choir members. Emphasize the new proposals and ask for cooperation.

7. Keep to the rules once made, and you will see an improvement in the tardy choir members.

8. Pastor, set the example and be in your study or vestry twenty minutes before the service is due to start.

Having directed choirs successfully, one with 120 members, I was never troubled with this problem, because, I think, I set the example of being "never absent, never late."

A MINISTER OF MUSIC SAYS:

The problem of getting the choir in its place and the service started punctually is indicative of a general problem in many churches. As in other items of performance, man follows a pattern here. It seems that in all too many cases, men are time-oriented only where it affects their sustenance or security. Getting to work on time is absolutely essential—one might lose his job. Getting to school on time is vital—no young person likes being reprimanded. But unfortunately,

few churches have a sense of urgency. This sense can come from only one source. The pastor must establish this consciousness. He is the only one who has the strategic position necessary to make people see that their church involvements are their most important, and that others will gain a major impression of his church as to how punctual his people are in starting any function. There must be sufficient time allowed for readiness, and singers must be kept aware that time is relentless. The pastor who plans his schedule to be in the choir room just before start of service will win most of his battle. He'll be a help to his leader, and his very presence illustrates how important it is to start on time.

PROBLEM: How can I be sure that the church and departmental calendar will be clear of irrelevant events during revival time?

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



IDEAS THAT WORK

Pastoral Calling-Helper

I enclose a mimeographed sheet headed, "Assist the Pastor." I think this is self-explanatory. I have used this at the beginning of my past two pastorates, not knowing the people or where they lived or what would be the best time of day to call on them, and passed it out among the congregation. The response was even better than could be expected, and it aided me greatly in calling on them and getting to know them in a very short time after arriving in my new pastorate. This could be used with any new families or groups moving into the area. Of course this information is filed away very carefully and permanently, so that I always know what time of day and which day of the week is best to call

on certain people. Also, I like to make this file available to the person who succeeds me in the pastorate.

ASSIST THE PASTOR

To assist the pastor in calling these first few weeks, please indicate below the day and time usually best for your home.

Please mark three places indicating 1, 2, or 3 as your choices. A list will be posted on the bulletin board tonight or you will be notified by phone at least a day in advance.

Thank you,
Your pastor

MONDAY

— Morning
— Afternoon
— Evening

TUESDAY

— Morning
— Afternoon
— Evening

WEDNESDAY

— Morning
— Afternoon

THURSDAY

— Morning
— Afternoon
— Evening

FRIDAY

— Morning
— Afternoon
— Evening

— Any day, anytime is okay,
if you let me know ahead.

NAME _____

ROGER M. WILLIAMS
Peoria, Arizona

Hymn of the month

"Angels, from the Realms of Glory"

(No. 442, Praise and Worship Hymnal)

James Montgomery, a Scotsman born in 1771, ranks in the top three with Charles Wesley and Isaac Watts for the number of hymns written that are still

in use. He wrote four hundred hymns all together. When his godly parents sailed as missionaries to the West Indies, they left six-year-old James in the care of deeply religious people who kept a boys' boarding school in Yorkshire, England. At the age of ten, he first began to write poetry.

This hymn was written on Christmas Eve in the year 1816. It is one of our best Christmas hymns. The four stanzas follow the Bible stories of Jesus' birth found in Matthew and Luke.

Henry Smart gave us the lovely tune for this "hymn of the month." He composed music for several other well-known hymns too. Among them is "Lead on, O King Eternal." Mr. Smart was an Englishman, born in 1813.

QUOTES AND NOTES

Twenty-first Anniversary— Worldwide Bible Reading

The annual observance of Worldwide Bible Reading—often described as the world's largest Bible reading class—will mark its twenty-first anniversary during the holiday season. The theme is "God's Word for a New Age."

"Never before has the world so needed the strength and peace of religious teachings as found in the Bible," James Z. Nettinga, executive secretary of the Society, stated. "Our great challenge for the 'New Age' is to bring the Bible to the 'bewildered' emerging on the shores of civilization at home and abroad."

Cosponsored by more than fifty denominations with a membership of over fifty-one million persons, the Worldwide Bible Reading program invites Christians everywhere to join in a spiritual fellowship by reading the same pre-selected passage of the Bible on the same day each year between Thanksgiving Day and Christmas.

"For many Christians, reading the Bible has been practiced infrequently in our hectic lives. Until we can make its

teachings a part of our actions—thereby renewing courage, moral strength, and love for our fellow beings—we will miss the greatest opportunity in history," Nettinga said.

This year's readings start with the first psalm. Any version or translation of the Scriptures may be used. Highlights of the program are Universal Bible Sunday, on December 12, and the simultaneous reading of the Christmas story on Christmas Eve.

Fourteen million bookmarks which list the daily readings are being distributed free by the Society.

Twenty-two years ago a lonely marine on Guadalcanal asked his family to agree to read with him the same passage of the Bible each day to keep alive the family ties despite the separation of thousands of miles. His mother turned to the Society for a suggested list. Realizing that many others in the armed forces might wish to maintain this kind of spiritual bond, the Society in the following year decided to make similar lists available on a broad scale. From these humble beginnings grew a movement in which tens of millions of persons, in this country and scores of other nations, now participate.

In addition to the fourteen million free bookmarks, pocket booklets containing the Christmas story are available. These selections from the Gospel of Luke are printed in the King James Version, the Revised Standard Version, and, for the first time this year, *The New English Bible* translation. Single copies of the bookmark and the Christmas story are available without charge by writing to the American Bible Society, 450 Park Avenue, New York, N.Y. 10022.

(Continued from page 33)

said about the same: "Thank you heartily for your gracious boost."

To this day I think I never got so much back for so little!

This is my favorite hobby, my favorite investment—"Love-notes on postals." I urge you to try it. So many declare it has put a new joy into their Christmas.

BULLETIN EXCHANGE

It Never Pays—

To argue about religion; to run into debt for luxuries;
To cherish a faultfinding spirit; to warm our hands at the devil's fire.
To join a church that does not demand something of one;
To send the children into the streets in order to secure silence in the parlor.

—Selected
Virginia Nazarene

A man wrapped up in himself makes a pretty small parcel.
Grumblers don't work; workers don't grumble.
The smile is a universal language.

—Central News
St. Louis, Mo.
R. Gouthey Jones, pastor

Christmas Letter

DEAR FRIEND:

And what shall we worship this Christmas?
Will it be a camel, or one of the camel drivers? Shall we spend our money to buy camel coats for the poor camels of Arabia and spend our time embossing them with some emblem of our sincerity?

Or will the object of our adoration be more personal?

Shall we choose another figure in that unique drama where "The Child" was born. Let's make it a "Tribute to the Innkeeper." And let us call this the day for saluting all the keepers of motels and hotels and tourists' homes. Perhaps we should designate some sacred symbol for them to wear on Christmas.

Or will we single out some other figure? Shall we cater to the maternal instinct and call Christmas a second Mother's Day. There was a mother there on that

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first Christmas. We'll clothe her, not with the shift or some other modern vogue, but with the flowing white gown and an azure-blue head scarf. Are not those the colors of divinity?

We will worship Christ.

Babe though He was, He engages our attention. He deserves our adoration. We turn our eyes upon Him. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth (John 1:14)." We will worship this Jesus, the Christ. For Christmas is the time of the coming of the Saviour.

May your happiness this Christmas come from the joy that accompanies the worship of the Saviour! And may your Christmas be happy because Christ is in it.

Your pastor, wishing you
God's blessing at Christmas,
CLIFFORD F. CHURCH

Light or Darkness in Your Place

A traveler in a European village discovered a beautiful custom. At night she saw the people going to church, each carrying a little bronze lamp. These lamps they placed in sockets by their pews. The soft light of the lamps was the only illumination for the service. If a member was absent there was a dark place!

We do not carry lamps to church, but we do send forth light. When we are absent, there is darkness in our stead. The more people at church, the greater the inspiration. Many small lamps together make a great and beautiful light.

The first Christian church in Jerusalem had no building. It had no officers, no pastor, no choir or pipe organ, no wealth, and most startling of all, it had no New Testament! But it did have the total attendance of its membership.

"And exhorted them all, that with purpose of heart they would cleave unto the Lord" (Acts 11:23).

—Nazarene News
Gainesville, Texas
FRANK ELLIOTT, Pastor

The Nazarene Preacher

Too Many Tools or Not Enough Hands?

By Dean Wessels*

TOO MUCH PROMOTION! I can't keep up with it all. How can ONE man do all this?"

ONE man can't. He isn't supposed to.

Could it be that the pastor is forgetting his role? Is he trying to "push" everything and feeling "pushed" instead?

The pastor is shepherd of the flock and he is (or should be) an efficient administrator of the total church program. He needs to know what tools are available and he needs to know in whose hands they belong.

For example: N.Y.P.S. and its promotion should be in the hands of lay leaders. The N.W.M.S. assignments should be given to capable lay people.

There are major areas where the pastor must take the "key" lead in promotion. These areas would include the annual Thanksgiving and Easter offerings, evangelism, budgets, etc. But the pastor can and should take a "background" role in some other areas. The American Bible Society offering is primarily an N.Y.P.S. project. Prayer and Fasting need not be promoted by the pastor alone; it should be sponsored by the N.W.M.S. Home Department and Cradle Roll should not be total congregational projects; they are sponsored through the church school.

The Church of the Nazarene does not have too much organization or too many tools. The church may have too few pastors who know how to use the tools at hand. It is up to the pastor to serve as a prayerful consecrated administrator of the tools provided. It is his wonderful privilege to place some of these tools in the hands of others and to watch them, pray for them, encourage and advise them as they learn to work with him and with each other on life's most glorious construction job—that of building the kingdom of God.

*Secretary, General Stewardship Committee.

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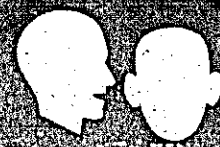
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AMONG OURSELVES

I know what I'm getting this Christmas from my wife . . . I helped her pick it out last summer at a sale . . . I don't recall whether it was paid for out of her purse or mine . . . But it wouldn't make any difference because it's all the same treasury anyway . . . But she'll wrap it up neatly and on Christmas Eve I'll be as pleased as if I were seeing it for the first time . . . Anyway, this is pretty much the way we always do it, and I can't see that the absence of surprise diminishes the fun . . . Maybe it is because our fun is not in *what* we give and get but in our doing it together . . . But isn't this always true? . . . Any plan of celebrating Christmas that feeds lust for things rather than love for people is wrong . . . the deepest satisfactions at this season come in sheer *togetherness* (an overworked word, no doubt, but still a good one) . . . Any joy in carolling alone? . . . Or a candle-light service with one candle? . . . And the deepest satisfaction of all is not in Christ's gifts but in intimate communion with Christ himself . . . Allen Miller's article will help us, not only with practical ideas, but at this very point of a deepened personal acquaintance with our Lord . . . And the Christmas issue may seem like a strange place for Earle Vennum's article on ethics (to refer to it for the second time in this column) . . . But perhaps after all there is no better time than now, when we can take an honest look at our professional ethics as ministers against the white, stainless backdrop of Christmas. And having looked humbly and honestly, let us prepare to receive with a newly quickened conscience the fresh, unspoiled page of a new year.

Until next month

BT

P.S. Don't forget Universal Bible Sunday (p. 23).

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