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RICHARD S. TAYLOR
Editor

Contributing Editors

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

General Superintendents
Church of the Nazarene

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Concerning Church Membership

By General Superintendent Benner

This article has been requested in answer to inquiries from pastors concerning preparation for church membership and means of developing strong, effective Nazarenes. Obviously this treatment cannot be exhaustive owing to limitations of space, and thus much of it must be in abbreviated, outline form.

It should be emphasized that church membership is an all-year responsibility of the pastor. No week of the year should pass without concern and effort at this point. Second only to the salvation of souls is the necessity of bringing them into the fellowship of a spiritual, evangelistic church. The following suggestions for Nazarene pastors are made in the hope that we may be more effective in this major and rewarding responsibility.

1. Preach on the subject of the church and church membership. Make church membership an important and vital and consistent issue in the thinking of your people and constituency. How long has it been since you dealt with this matter in a major message?

2. Make immediate personal contact with each new convert. Of course, this means securing the name and address of every convert. As a pastor, I endeavored to be at the home of each convert by the first Tuesday following their conversion. Such a practice is fully possible except in our very large churches.

3. Urge early consideration of membership. Give to each prospect one of the variety of leaflets and booklets provided for this purpose by the Nazarene Publishing House. (Leaflets: "The People Called Nazarenes," by Samuel Young; and "Presenting Your Nearby Church of the Nazarene." Booklet: *Constitution and Special Rules*; and *The Nazarene Primer*, by J. B. Chapman.) Every church should have several copies of the *Manual* to loan to prospective members.

The purchase by the church of two or three copies of *Called unto Holiness*, by Dr. Timothy L. Smith, for loan to those, whether members or prospects, who are interested in studying seriously the background and development of our church, will be a good investment.

4. Take time for a personal interview with the prospect.

5. Conduct membership classes. The time devoted to this feature will vary with differing situations. It would seem that there should be a minimum of four sessions dealing with: (1) History; (2) Doctrine; (3) General and Special Rules; (4) Responsibilities, and the Nazarene spirit. In the matter of standards, never receive members

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The Church and the Poor

LAST NIGHT a sincere brother told in prayer meeting of his answer to a fellow worker who was involved in various committees to help the poor in the inner-city, and who asked why he had not seen any Nazarene ministers serving in this area. The proud answer was, "No, you haven't, and you won't either, for our Nazarene preachers have more important things to do; they preach the gospel!"

The brother's well-meaning testimony left a number of sober questions in the minds of his hearers. The implication was that an irreconcilable disparity existed between concern for souls and concern for human welfare, and that a spiritual, fire-baptized Nazarene preacher just couldn't be bothered by anything so trifling as helping poor people find jobs or perhaps better housing. This writer had the uneasy feeling that Phineas F. Bresee, as well as the leaders of our movement in the New England states, to say nothing of John Wesley, would have been scandalized. They would never have countenanced for one moment any kind of heartless indifference to the needs of the poor in the name of superior piety. And it would be difficult to reconcile this compartmentalizing of ministerial duty with the Lord Jesus himself who went about doing good, including the feeding of the hungry and healing of the sick. The apostle Paul certainly refused to be distracted from a constant quest for souls, but nevertheless found time, he declared, to remember the poor. James reminds us that pure religion is not only keeping oneself unspotted from the world, but visiting the fatherless and widows in their affliction. And although the apostles refused to administrate the details of social welfare (when the Grecian widows complained of being neglected), they did not shrug their shoulders in indifference, saying, "We must give ourselves to the ministry of the word and prayer—we can't be bothered with such matters." On the contrary, they saw to it that the need was attended to, and doubtless not only presided over the election of the first board of deacons, but exercised more or less supervisory responsibility thereafter.

Nevertheless, as true as all this is, behind the crudity and seeming heartlessness of the layman's remark is a principle of priority which must not be forgotten in our eager rush for involvement.

This principle is reclarified by Dr. Robert T. Taylor, general secretary of the American Bible society, in his reminder that the distribution of the Scriptures is a job which no secular or governmental agency will undertake, and which therefore will not be done if the Church does not do it. He reminds us of the escalating demand for Scriptures, the literacy explosion, and the multiplication of competitive forces bidding for the minds and souls of men. In view of this, the goal of the combined Bible Societies, set in Tokyo in 1963 was to lift the annual Scripture distribution from 50 million copies to 150 million by 1966. But he says, "To date . . . only a few denominations, and practically no big foundations, have taken an active interest in easing the world's spiritual hunger by supplying the printed Word of God. While the

church of Jesus Christ must be concerned for physical hunger, it must also remember the world's spiritual hunger; no secular or governmental agency will provide relief in this area. This is the job of the church . . ."

In contrast, civil governments everywhere, United Nations and national, are busying themselves increasingly with physical needs. There are anti-poverty programs, peace corps, and all sorts of projects backed by billions of dollars, in many cases of taxpayers' money, for the purpose of alleviating the sufferings of underprivileged people throughout the world. But, as pointed out by Dr. Taylor, not one dollar of this is earmarked for the purpose of feeding the soul. Is it not rather incongruous therefore for the Church to busy itself in the same field as the government while neglecting its peculiar and more important task—that of getting the Bread of Life to the millions who are spiritually hungry? This is as irrational as for doctors in a plague-stricken community to become so active in promoting better streets and schools that they forget the patients who are dying of the plague.

If federal and civic organizations are undertaking to care for the physical needs from the cradle to the grave, the church might well say, "Hallelujah"; and, while not being indifferent, consider itself released to pursue its own special job of feeding the millions of the world with the Word of God. For the Church to do otherwise is a denial of its premises. These premises are that the soul is more important than the body (Matt. 10:28), salvation from sin is more important than salvation from poverty, the knowledge of God and His Word is more important than the knowledge of nuclear physics, eternity is more important than time, and heaven more important than the earth. If these premises are true, let the Church concentrate its primary resources to the primary task of disseminating the Word of God. Neglect the poor? Never! But there is more than one kind of poverty. If the Church forgets that spiritual poverty is more devastating than material, who will minister to man's hidden and deeper hunger?

Does Our "Treatment" Spread the Disease?

EVIL IS NOT checked by advertising it; it is merely spread. "Jerks" are not shamed by publicity, but are glamorized instead. Sin is not made to seem exceeding sinful by overmuch description; it is merely made common. Weaknesses in the church are not corrected by playing them up; they are simply reinforced. Criticism often serves only to create the situation which the critic claims exists, whether it existed in fact before or not.

Some preachers are too long on diagnosis. They dissect the failings of their people until they are weary and depressed. The wise parent doesn't waste time fretting over his child's skinniness; he feeds him!

It is time to feed our people. It is time to get some good beef into the menu. It is time to glamorize virtue, not vice. It is time to tell our people what is right with them, as well as what is wrong. Most of all, it is time to tell our people how to do what they are not doing, how to be what they now are not. And it takes far more toil to develop an instructive sermon than to think up a flailing sermon. Maybe that explains why in some pulpits there is so much more of the one than the other.

Preaching with a Passion

By Joseph Gray*

V. Preach on Hell with a Breaking Heart

MY PRESENT DUTIES as research editor for a Bible company bring many interesting pieces of mail to my desk. One of my principal duties is to answer the mail that comes in through our question-and-answer service. Because of this, I receive a wide variety of mail from various places and various people on a wide variety of subjects.

A few weeks ago I received a letter that ran somewhat as follows. I have disguised the letter just enough to preserve its anonymity.

DEAR SIR:

I am a Christian and a member of the Blank Church in the town of Nameless. As a layman I am going to preach my first sermon in the absence of our pastor next month.

I would like you to furnish the sermon of thirty minutes duration, written out complete with Bible references, plus an outline of the sermon to take to the pulpit with me.

I would like to use the topic, "After Death, What?" done up as only a man of the Blank Church could do it. I want more hellfire and brimstone in this sermon than any sermon ever preached.

Yours in God,
JOHN DOE

Since the young man seemed to be in dead earnest, I wanted to do my best to help him, even though his letter did seem rather bumptious in spots, and even though our service does not contemplate writing ser-

mons for preachers, I felt that the complimentary close of the letter was quite revealing. It was "Yours in God," not "Yours in Christ," or any simple variation of that form. It seemed to me that this revealed something of the nature of the brother and suggested that he aspired to be an Old Testament prophet of judgment rather than a New Testament herald of the good news of the Gospel of Jesus Christ.

Needless to say, I did not write him out any sermon in full. If a man cannot construct his own sermon after he has acquired a "starter," he has no business trying to preach. In thinking of a "starter" I am thinking of the old-fashioned sourdough bread, biscuits, or pancakes. We made a "starter" from potatoes or yeast, let it ferment awhile in a warm place, then put some of it in the batch of flour to "work" the dough. So I tried to give him a starter or two from my own barrel, in the hopes they would start his own brain to fermenting.

But having done that for him, I ventured to give him a little advice. Dr. R. T. Williams, Sr., used to say that there was only one way to give a man advice and to make sure that he followed it. That was to find out what he wanted to do first, and then advise him to do just that. Of course, Dr. Williams was saying that most people would reject unwanted and

unwelcome advice. Well, I am afraid my advice did not follow the pattern that Dr. Williams suggested, for after trying to give him some seed material and a suggestion or two for a sermon where love and judgment were blended together as gospel appeal, I said this:

"There is one sentence in your letter which disturbs me: 'I want more hellfire and brimstone in this sermon than any sermon ever preached.'

"Why? Are you trying to show up your pastor? Are you trying to show up some other minister in the community? Or do you just want to show that you can do it?"

"Let me say first of all, that you just can't do it. Nobody is going to outreach some of the great sermons on hell that have been preached in the past. Here are three that I have in my library:

Falling out of the Hands of God,
by Dean Donne

Sinners in the Hands of an Angry God, by Jonathan Edwards

What Hell Will Be like, by Ed Fergerson

"No one is going to top these great sermons either in subject matter or in the results obtained.

"When Donne preached his great sermon from an outdoor pulpit in London, men fainted and fell off their horses, so great was the emotional tide.

"When Edwards preached his tremendous sermon, men and women clutched at the pillars of the church to keep from sliding into hell, so intense and dramatic was his portrayal of the pit.

"When Fergerson preached his sermon in some of the great camp meetings of his day, men and women cried out for him to stop preaching so that they could seek God.

"But back of every one of these sermons was a man who soaked down his sermons in prayers and tears. Edwards fasted and prayed for several days before the Sunday morning

on which he preached his famous sermon. We know from his other writings that Donne was a man of keen sympathy. Fergerson preached with the tears streaming down his cheeks. That is the only way to preach on hell and the judgment.

"Then I would also note that if you are trying to prove that you can preach a greater sermon and a stronger sermon on hell than somebody else, God will not honor your efforts and your sermon will be a miserable failure.

"Last of all, let me pass on to you the advice of the old rugged preacher who sent me out into the gospel ministry. He said in substance: 'Preach on hell and the judgment often, but preach on it with tears in your eyes and a sob in your throat. No man ought to preach on hell without a breaking heart.' That was well over forty years ago, and I have tried to follow his advice ever since. I preach on hell and the judgment often in my ministry, especially when I am doing evangelistic work. But I never enter the pulpit to preach on such a theme without first saturating myself with prayer. I want to see, and must see, a lost world steeped in sin. But I also need to see the Saviour dying on the cross for the sins of a lost world. When I am melted to tears by the sight of Calvary, then I am ready to preach on the doom of the wicked. I shall be praying for you that such may be your own case when you try to preach your first sermon.

Yours in Christian fellowship,
JOSEPH GRAY."

I have not heard from that young man. Of course he is under no obligation to write, but perhaps the dose of medicine I gave him was too strong and too bitter. But I pass it along to you for what it is worth. We need much more preaching on hell and judgment than we are hearing these days. It needs to be forthright and rugged, yet with a tender heart of

*Nazarene elder, Wichita, Kansas

love. Such preaching will woo and win men to Christ.

I never preach along this line but what my mind goes back to the grand old preacher who gave me the advice I referred to in my letter. The time was Thanksgiving Day of the year I was twenty years of age. The place was a fruit orchard in Oakdale, California, owned by D. S. Reed, then the district superintendent of the San Francisco District, later to become the great Northern California District. The occasion was a stopover on my way to my first full-time preaching task. It could hardly be called a pastorate, for it was only an opportunity to preach in schoolhouses and in abandoned churches in the lower Sierras. Before I was through there I would find myself walking forty miles a week; preaching as much as five times each week in three different places; conducting two Sunday schools and overseeing a third.

But I was now at the district superintendent's home, on my way to that first preaching challenge. I had quit my job a couple of days before and was here to receive my last minute instructions and counsel. Then I would journey by train to rail's end at Valley Springs, and then round out the trip with a stage journey. The horse stage would take me to Mokolumne Hill where we would spend the night. Then another stage would take me to my destination at Westpoint the next day.

Brother Reed had taken me out in the orchard before the Thanksgiving dinner to pour out his heart and tell me some of the things he felt I ought to know. Much of his advice was solid and substantial, coming as it did from a rugged, yet tender man of God.

There was that one piece of advice I shall never forget. It has been of

inestimable and practical value to me all across the years. He said something like this: "Son, if you are going to be a real preacher of the gospel, you will need to preach quite frequently on hell and the judgment, as well as on the love of God. Do not hesitate to preach on judgment themes whenever God leads you along that line. But let me give you a word of advice: Never preach on hell and the judgment without tears in your eyes, a sob in your throat, and a breaking heart. If you will remember this, you will be able to turn men and women to God. Never preach about the judgments of God as though you yourself were the arbiter of men's destinies. But tell them of the certainty of hell, while at the same time you plead with a broken heart for them to come to Christ."

I have never forgotten that advice, and I have tried to profit by it in the many years of ministry God has vouchsafed to me. I believe my preaching along this line has been especially effective.

I think one of my most effective sermons of this type has been a sermon on *Blockades to Hell*, or *God's Blockades*, if you prefer the later title. It is the outgrowth of many years of preaching on this theme. My sermon records show over a hundred people won to Christ as a direct result of the preaching of this message. And I think such a sermon often reaps its best results in subsequent services. The first half of the sermon deals with the nature and the certainty of hell, and the second half deals with God's efforts to keep us out of hell. This is a sample of the type of preaching I believe we need.

EDITOR: Dr. Gray's sermon outline is printed on p. 42

A never-failing formula

The Essentials of Success

By H. McGonigle*

SUCCESS IN THE MINISTRY? What do we mean by "success"? An old maxim says: "Nothing succeeds like success," yet not all that succeeds is necessarily good. Sometimes evil is in the ascendant and shines with brilliant, if temporary, success. For long, right seems conquered by might, even if such predominance is transient, as Caesars and Hitlers testify.

What is success in the ministry? While it may sometimes vary with background and prevailing conditions, there are at least three indications of success. First, the continuous presentation of the whole counsel of God. Second, the serving of men as Christ would, in all ways. In Wesley's words, "The doing all the good we can, to all the people we can, at all times." Third, the preserving of an equable temper and a loving heart, however we are received. We have not mentioned tangible results as indicating success. Certainly, when we preach Christ, serve as He served, and "maintain the spiritual glow," there will be results. The wanderer will be sought, the faithful will be edified, and Christian graces will sweeten society. But observable results are not always the measure of

success, else Jeremiah was a failure for Jerusalem *did* fall, and the people were taken captive in spite of his breaking heart and faithful entreaties.

We know that apart from divine help, all our efforts are in vain. We also recognize that the most sure guarantee of success is the baptism of fire and power. But God seems to work according to certain methods and the Spirit is given in harmony with certain laws. What, then, would be the essential qualifications in any one of us, called to be preachers, that would assure us of success?

As one of the younger ministers of our church, I am not presuming to speak from experience, but having observed some who are successful I have noted certain characteristics—certain "essentials of success."

FAITH

1. *Faith in God.* "Have faith in God"—as a God of justice who will punish the evildoer; as a Lord of mercy who delights to pardon; as a God of love who reaches out to those for whom we labour. Such a faith is the only adequate counterpoise to both the depressing inertia of professing Christendom and the apparent growth of an emasculating

*Pastor, Uddingston, Glasgow

infidelity. Seeing God upon His throne will quicken our hearts and strengthen our hands.

2. *Faith in our work.* Our ways are not the ways of the world. We are to lead, not drive, to promote holiness by example as well as precept. When we begin to doubt that the simplicity of our means will ever accomplish the end proposed, we lose heart. We must believe in the job we're doing. We're preparing men to live with God, preparing them for that ever-expanding new life in Christ. It's the greatest work a man can do, for it is God's work. "The evil that men do lives after them, the good is oft interred with their bones." No! No! Shakespeare was wrong. Our work will live when we are gone and men will bless the day we crossed their path, though now our approach may be resented.

*To live in hearts we leave behind,
Is not to die.*

3. *Faith in ourselves as called and chosen by Him.* We are ambassadors for Christ; we have a divine commission, and its recognition is power. A fearful, vacillating spirit will not do; we need boldness, intrepidity, and holy daring. We must "rise up, as men of God." Jericho fell when Joshua led, and the kingdom of men, as well as heaven, is taken by vigor and enterprise. The Bible is replete with biographies of men who knew their calling. Witness Moses smashing the idolatrous calves and silencing the mob with blazing indignation. See Elijah rebuking Ahab with withering invective, and on Carmel's height exposing the follies of Baal worship. Paul too, knew the power that comes from this sense of commission as he pronounces sentence on wicked Elymas, shakes the confidence of reckless Felix, swings the

heart of Agrippa to a momentous choice. We hear its ringing notes in words that have braced many to fight on: "I can do all things through Christ."

4. *Faith in humanity—as redeemed by Christ.* Those to whom we are sent are scattered and straying, but Christ is the Great Shepherd. With increasing pace, humanity hurtles like a broken ship to the cataract, but lo, Christ walks upon the waters to snatch from jaws of death.

5. *Faith in the ultimate purposes of God.* All history is seen to be eschatologically orientated, and ours it is to see, in vision, the Lord's house established on the tops of the mountains. Christ Jesus, now crowned in believing hearts, will one day be crowned as Potentate of all the worlds.

ADAPTATION

The message we preach is ever the same: to tamper is to destroy. A sandpapered Cross cannot save, however pleasing to the eye. A Christ who is easygoing, everybody's friend, tolerant toward sin may be the ideal of cheap affection. He can never be the object of living, saving faith. The alleged creed of Britain's one-time *Saturday Review* kills endeavor and stifles faith: "There is nothing new, there is nothing true and it doesn't signify." Foundation truths cannot be adapted, modes of operation can. The most successful preachers are those who know their fellowmen and adapt their approach to different needs. As Henry Ward Beecher bluntly put it, "A man may know the Bible from Genesis to Revelation, he may know every theological treatise from the day of Augustine to the day of Dr. Taylor, but if he does not

understand human nature, he is not fit to preach." Before we would win our fellowman, we must know him, his sympathies, his fears, his sins.

A PRAYING HEART

To prevail with men, we must prevail with God. Moses pleaded for Israel until God's wrath was turned away, for He had said, "Let me alone that I may destroy them." Elijah, by his prayer, closed heaven and opened it again. Baxter wrestled with God in his study until the river of grace burst its banks and overflowed Kidderminster. Luther and his helpers went on their knees, broke the chains of medieval darkness and laid nations at the foot of the Cross. Knox wept and prayed and enfolded Scotland in his strong embrace. Tyrants trembled when he prayed. John Oxtoby wept and groaned and fasted, then entered the pulpit as a flame of fire. Brethren, let us plead to God in bold and holy faith—plead the power of God, the love of God, the mercy of God. Plead the promise of strength, the sufficient grace, the "yea" and "amen" promises. Plead death and judgment; plead heaven with its everlasting glory; plead hell with its fire, darkness, and adamant chains. Plead the shortness of time, the length of eternity. Brethren, let us pray.

ENTHUSIASM

If we are not enthusiastic, we will make little headway. Christ stood in the midst of the upturned tables and empty cages in the temple court and His disciples remembered that it was written: "The zeal of thine house hath eaten me up." Paul was troubled on every side, perplexed, persecuted, delivered unto death, yet his enthusiastic soul was reaching out to the heart of the Empire: ". . . as

much as in me is, I am ready to preach the gospel to you that are at Rome also." Old Dr. Duff, broken in body and weary with years of India's sun, faced the assembly of the Church of Scotland. "Is there no one," he cried, "to take my place in that far distant land? Must we confess that thousands flock to the standard of Queen Victoria but no one answers the call of Christ? Then I will go back myself, though old and worn-out, for it cannot be that India's cry goes unanswered." Enthusiasm. Some shun it like the plague. True, it may run mad, but so may too much of anything. Genuine enthusiasm is controlled by wisdom and sustained by love.

*So shall the fervour of my soul
Be the pure flame of love.*

It is an honor worth striving for to be a successful preacher of redeeming grace and an enthusiastic winner of souls. During the Crusades, a company of Scottish soldiers journeyed to Palestine. They intended to place in the Holy Sepulchre the heart of Bruce which the captain carried with him in a casket. Near Jerusalem, the company was attacked by Moslems and things looked dark. Then the captain galloped forward, flung the casket containing the heart of the great Scottish hero into the midst of the enemy and cried: "Where the heart of Bruce goes, there let the Scots follow." His soldiers rallied, charged, and routed the enemy. The heart of Jesus has gone forth into the world, swung forward by the hands of Omnipotent Love. Brother preacher, where the heart of Jesus has gone, let us follow. Let us preach His love and mercy, the atoning Blood, and the sanctifying Spirit. Let us preach bravely, skillfully, enthusiastically. Let our hearts burn that others may catch the flame.

Are we submitting too easily to Sunday night doldrums?

Making Sunday Nights Important

By W. E. Varian*

IT HAS BEEN MY OBSERVATION through sixteen years of pastoral ministry that too often we have forced our people to go to church on Sunday night because of their Christian duty and have emphasized that if they are fully sanctified they will never miss. This may be theologically supportable, but it has been practically unworkable. Should not our approach to Sunday night be on the basis of purpose, value, results; and opportunity? In order to demonstrate my observations concerning our weakness, I would like to do it by contrasts.

Is Sunday night in our church

AN OPPORTUNITY OR AN OBLIGATION?

The attractiveness of our announcements, approach, and advertisements should be aimed at the mental outlook that Sunday night is an opportunity to serve God. The pressure of making it an obligation will destroy the continuous outflow of response. The "I must go" can turn to "I want to go." The opportunity to bring unsaved friends and relations can be potential spiritual dynamite. Our services must have visitors, and our people are the agents of activity that must bring these visitors. If Sunday night becomes an opportunity to serve God and win souls, our motivation will increase rather than

decrease. Is Sunday night an opportunity or an obligation?

AN ADVENTURE OR AN ASSIGNMENT?

The thrill of a service where expectation has been aroused and fulfilled cannot be matched. The service so planned that no one in the congregation is completely sure what God is going to do will create spiritual adventure. Prayer and spiritual preparation can make the service to be filled with spiritual excitement. I am sure that we who have known the experience of awaiting a service with anxiety simply because we are expecting God to do something for us and can hardly wait to see Him move, know what I mean. We must not lose the dynamic of spiritual surprise in our service. If people can be absent and look at their watch and tell exactly what we will be doing, our service is an assignment that must be fulfilled rather than an adventure which brings a thrill.

SALVATION OR INSPIRATION?

The Church of the Nazarene will only live as we inspire faith that salvation occurs at our church regularly. The close of our service last Sunday night was punctuated by a layman who said, "I am thrilled and my faith is encouraged to see souls being saved now." The fact that too many churches are failing to have tears of repentance on the altar and too little

transformations into the sanctified heart could be because we are expecting nothing and receiving it all. The Sunday night service must have elements of inspiration, but we must be inspired in a single direction. We are having services in order to get people saved and sanctified. It becomes increasingly easy to forget the altar call and wait on an evangelist to do our work. If our people are going to attend on Sunday night, then our service must be filled with inspiration directed toward salvation.

CRUSADE OR CONFINEMENT?

Is Our Sunday night service merely another hour and a half in church or are we gearing it toward a crusade—a crusade for souls? There should be as much music as possible. Where possible the choir should be used, the orchestra should be involved even if this means only one or two instruments. The teen-agers should have a

part. We can, in small detail, copy the planning of the great crusades. These are planning, prayer, preparation, music, and evangelistic preaching. We can have in every church, regardless of size, a crusade on Sunday night. Too many churches are using Sunday night and the after-church activities as a social calendar after the confinement of the service. Can we not crusade for souls every Sunday night?

I am sure that there are many other contrasts to be made, but as a Nazarene preacher I feel that we are failing if we do not do something about making Sunday night important. The strain of a regular Sunday night invitation may not seem worthwhile to all of us, but I am reminded of the importance of never preaching without making people come to a decision. The importance of Sunday night and the attendance on Sunday night will be determined by how important it is to us.

How to avoid becoming a "dropout"

Pastor: Pace Yourself

By C. S. Cowles*

WHAT FACTORS cause such a high defection rate in the career pastoral ministry?" This question came up around our dinner table as we entertained a Nazarene medical doctor. Apart from pastors whom God and the church calls into specialized ministries in the work of the Kingdom, it seems that a distressing percentage of men get derailed from their first calling.

Our doctor friend, whose experience in the church covers nearly forty years, made this searching observation: "Even when the apparent reason for leaving the pastoral ministry seemed obvious enough, I have felt in many cases that behind it was a man who had literally burned himself out—exhausted his vision, lost his challenge—and was unable to recover his drive."

Then the doctor emphatically concluded: "Many pastors and mission-

*Pastor, Central Church, Flint, Michigan

*Pastor, Santa Maria, California

aries I have known have never learned to pace themselves. They have not recognized properly their physical, emotional, and spiritual limitations."

His words struck a flash of conviction in my soul. It brought into focus some thoughts that I had been turning over in my mind.

The pastor is caught in the vortex of external pressures of continually immediate duties, and the internal pressures of needs unmet. Added to this is the fact that most pastors enjoy doing their work more than doing anything else. It is not difficult for the pastor, thoroughly in love with his church, to spend nearly every waking moment in the interests of the Kingdom. And this very dedication becomes his undoing. Sooner or later, even the hardiest of pastors crash into the wall of their own limitations, and must reexamine their "pastoral pace."

When we discover how Jesus did something, we are supremely fortunate. Jesus had only thirty-three years to accomplish his task. Except for the Temple incident, we know nothing of those first thirty years. Only three years to accomplish his mission. "I must do the work of my Father who sent me."

And look! He spends huge chunks of time in wandering about over the hillsides alone, or in the company of His disciples. He has time for the wedding feast, the Pharisees' banquet, dinner at Zachaeus' house, and many a quiet evening with his friends at Bethany. He is found asleep in the hull of a boat, while his friends fished. He seems not to have felt it inconsistent with his calling to escape from the throngs. And he encouraged his disciples to do likewise.

Look at our Master! Measured pace! Steady stride! Never too

rushed to spend time with a tar-nished woman, or all evening with a questioning intellectual. Never cutting short a conversation to make this appointment or that meeting. Never hesitant to strike out for the "lonely place" where he might replenish his exhausted energies in conversation with His Heavenly Father.

Our Lord's example cuts straight through our desperate illusions of "busyness." Could it be that in attending to many good things we are leaving untouched the finest things? Could it be that our furious activity confesses our reluctance to pay the price of "recreative aloneness"? Could it be that in ministering to many, we are escaping ourselves, our families?

Dr. Paul Tournier in his book *The Meaning of Persons* relates:

In order to find the calm necessary for a more personal medicine, in order to find the time that is indispensable for meditation and for family life, I have had to put off many of my patients, say no to many requests for articles or speeches. I have found it hard to do, for I never like to disappoint people. But is it not just self-conceit, this desire to be appreciated? If I were to say yes to everybody I should not be a free agent, a person, but the slave of the "race against time" which is one of the curses of the modern world.¹

The pastor's essential product is "spirit and life." No amount of bulletins or personal appearances can compensate for blandness and flatness of soul. If in the realm of the cultivation of the mind, institutions of learning allow generous portions of time for their teachers to replenish and refresh their mental faculties, how much more is much time needed

¹Tournier, Paul, *The Meaning of Persons* (New York: Harper & Rowe, 1957), pp. 228-229.

The Nazarene Preacher

for those who would cultivate the souls of men!

God's method of building His Church is to first build His men. And that takes time! Perhaps more pastors would treasure more deeply the inestimably high and wonderful calling to care for God's Church, if they would periodically escape from that very Church.

The hour that tells the tale most keenly as to what has been going on in the pastor's soul is that half-hour where he declares God's word. The people will soon discover whether or not their pastor has taken the time to listen to what God is trying to say. Wouldn't it be safe to assume that the spiritually minded among our congregation would well put up with vast deficiencies in administration and calling if they could really sense the fire of God from the pulpit?

And, to get back to our original question, couldn't we safely conclude that the pastor who is deeply conscious of a God who speaks through him, will not quickly or easily abandon the office of the pastoral ministry?

When my first Nazarene pastor retired recently after thirty-five glorious years of pastoral ministry—an admirable accomplishment—he gave me his entire library! What a break for a young minister. One of the lit-

erary gems I uncovered was a little book long out of print by a pulpit-great of yesteryears, Charles Edward Jefferson. In his book he states:

It is a popular notion that the preacher's hardest work is the writing of his sermons. His most arduous labor is preparing, not his sermons, but himself. Anyone can write down a sermon after he has the sermon in him; but to get one's soul into that mood in which sermons blossom, to lift one's self to those high altitudes at which the word of God is audible, ah, there's the rub! What study! What meditation! What prayer! A sermon is not a thing that can be dashed off at any moment and without heart-strain. A sermon grows. Growth requires time. A sermon eats up the life-blood of a man. To keep the foundations of his life from running dry is the minister's most critical problem.²

There are fountains in the providence of God, where pastors can replenish and vitalize their thirsty spirits. Happy is that man who can find those fountains, and will frequently detour from the rush of his ministry to bask in their refreshment. Oh for a measured pace! Oh for a creative balance between ministry and being ministered unto!

²Jefferson, Charles Edward, *Quiet Talks with Earnest People* (New York: Thomas Y. Crowell & Co., 1898), p. 60.

There are one-story intellects, two-story intellects, and three-story intellects with skylights. All fact collectors who have no aim beyond their facts are one-story men. Two-story men compare, reason, generalize, using the labors of fact collectors as well as their own. Three-story men idealize, imagine, predict; their best illumination comes from above, through the skylight.—*Oliver Wendel Holmes.*

II. The Leaky Church Roof

By Emma Irick

As told to Joe Olson, Director Nazarene Information Service.

PREACHING HOLINESS will solve mighty near all the problems in the church—anyway, all the big ones. For when folks get holiness, it will burn out the stinginess from a person who had been a tightwad. It will take out the fuss from the folks who are cross-grained. And it will help folks who have been born in the wrong phase of the moon, to get over on the sunny side of life.

And being a woman preacher, I don't hold with the truck about woman being the weaker vessel. Didn't you ever read where God made man out of dust—and woman out of bone! That's why women can stand so much.

Someone introducing me once said I had been twenty-five years at this job, twenty-five years at that job, and twenty-five years at a couple of others. The way it figured out, I was past the century mark. Admitting that antiques have a little higher value than just old things, I'd better set the record straight and tell you that I was an evangelist about 25 years, then pastor about that long, and now I am an evangelist again.

When my husband and I started pastoring in Lufkin, Texas, the church was small. We found that the roof on the parsonage and the roof on the church both leaked. In fact, one Sunday morning when we had a cloud burst, we nearly all got baptized in church.

It happened that Papa was out of town and the board didn't think we could do anything about it right off. But I got a few bundles of shingles from the lumberyard and went to the

attic. Everywhere I could see daylight, I stuck a stick or a nail through. Then I put on a pair of my husband's overalls, got out a ladder and climbed on top of the parsonage. They said we couldn't afford a new roof, but I put in new shingles every place there was a leak. Did the same thing on the church.

While I was up on the roof, the banker went by and stopped to stare. The traffic jam on that street became something. It seemed nearly everyone wanted to watch a woman holiness preacher on top of the roof patching holes.

Well, we lived and worshiped under those roofs two years and they never leaked a drop. Then we had an expansion program and we all went to work to raise the necessary money.

I stopped in to see the banker. I was a little timid and maybe my faith was a little low, because I would have appreciated a donation of \$25.00 or even \$10.00. He surprised me when he said, "Mrs. Irick, you go to the cashier and tell him I said to write you a check for \$100.00!" I began to cry and felt like having a shouting spell. The banker continued: "You know, I saw you up on the roof that day patching in shingles. Maybe it wasn't exactly a lady's job, but it was something that needed to be done and you were doing it."

That was back in the so-called "good old days." Well, you can have 'em—carrying water for everything, cooking on a wood fire stove, washing in the creek on a board.

Now we're in an age when folks are seeking ease and luxury and, I'm afraid, are not too keen on responsibility.

But Christ and His true Church are ever the same.

Someone came to me not long ago and asked, "Do you think the church is what it ought to be? Is the church going to fail?"

I answered, "No, the church is going on, but how are you doing?"

Usually when folks criticize the church they are actually telling on themselves. When they say the church has cooled off, I expect their part has!

But for my part, I am finding something in the church today even better than we had back yonder!

Some penetrating questions for the ardent ecumenist to answer

Ecumenism Judged by These Criteria

By J. Ray Shadowens*

IF THE CURRENT QUEST for Christian unity, under the banner of ecumenism, is only to provide an increased lobbying force in legislative halls for social reform projects, so dear to the hearts of inclusivists, then many evangelicals I know have little concern for it. If the best that can be realized from the ecumenical movement is a super-church with a collective aimlessness that sometimes characterizes certain segments of Christendom, then any anticipated gains are open to serious question. If the advocates of this kind of monolithic ecclesiastical structure continue to demonstrate only marginal interest in genuine spiritual renewal, non-ecumenists are likely to insist that the various Christian traditions—Anglican, Methodist, Lutheran, and Reformed—can make more distinctive contributions working separately than in some "denomination-transcending" conglomerate where all identity is lost.

What criteria is offered by which men of good will inside and outside these contemporary "merger schemes" can judge the validity of these movements

affecting so much of American Church life? The following questions may provide small openings through which it is hoped a little light will penetrate an otherwise obscure situation:

1. *Could ecumenism's fulfilled aspirations guarantee greater effectiveness in carrying out Christ's redemptive mission?*

The world's population is increasing faster than it is being Christianized. The overriding consideration in the current clamor for unity should be the demonstrable fact that ecumenically united our evangelization of the earth's horde of uncommitted would be accelerated immensely. Evangelicals would have no justifiable reason for standing aloof from a movement so dedicated and whose objectives were so defined.

Yet it occurs to this writer that in all the discussions heard and all the essays read on the subject of ecumenicity that greater effectiveness in confronting lost men and women, groping through lives of meaninglessness, with the redeeming claims of the gospel was never in the minds of convinced ecumenists. It never seemed to be offered with the same

*Pastor, Norman, Oklahoma.

persuasiveness and enthusiasm as other secondary considerations were.

Would not ecumenists meet with greater degrees of success in breaking down the resistance of those indifferent to their cherished cause if their "sales pitch" sought to convince wary evangelicals of these higher spiritual goals? Evangelicals I know would be more open to such a statement of sublime intent. They would be among the first to welcome any assistance in the gargantuan task confronting the Church of Jesus Christ in these sagging sixties.

2. *Would the realization of the ecumenical dream assure a more powerful, collective witness in a society that is succumbing increasingly to secularization?*

If ecumenism affords the best, though yet imperfect, answer to the alarming drift toward complete reliance upon the gods of scientism and materialism, we do well to climb on the bandwagon and dissolve the image of indifference and inertia which evangelicals might at times seem to project. The problems posed in a society where practical atheism is mounting steadily must be challenged by a relevant, dynamic Christianity. A bold faith that unapologetically sets out to win the loyalty and allegiance of every race and nationality, offers the only hope for our increasingly irreligious age.

The generation that is ours has witnessed the bowing out of the supernatural in ethics, philosophy, and religion to an astounding degree. We have been conditioned to believe that everything affecting man's existence must be accounted for by a naturalistic explanation. God, of the Judeo-Christian tradition, seems no longer to be essential to the formulation of a satisfactory philosophy of history, nor to the working out of man's future destiny.

The lurking skepticism sometimes manifested by evangelicals to the grandiose schemes designed to meet the menacing threat by secularism through greater ecumenical understanding is that liberalism, which has been in the vanguard of ecumenicity, has, itself,

provided the intellectual atmosphere in which materialism and scientism have been spawned and nurtured. For this reason, the non-ecumenist sees little promise of wresting society from the clutches of secularism by merging with the arch enemy of vital Christianity. He needs no one to convince him of the obvious surge of anti-Godism but seriously doubts that ecumenism is the answer to this growing threat.

3. *Will the ushering in of the ecumenical millennium carry in its wake the long-prayed-for Christian renewal?*

At this juncture of church and world history, that the voices raised in behalf of spiritual renewal and revitalization can be heard from staid, established churches to those who are barely in transition from sect to respectable denominational status, is in itself no mean omen. Concerned church leaders are asking if it can be possible that in the midst of current religious perplexities perhaps God is trying to say something to ears spiritually attuned to His voice. Candor requires the honest admission that something less than unanimity prevails as to how this desired renewal will emerge and what form it will take upon arrival.

To the evangelical, the mere pooling of the already painful spiritual sag is not likely to produce a twentieth-century Great-Awakening. If he could be persuaded that renewal for renewal's sake was sought consciously by those beating the drums for ecumenicity, he could be enlisted for the cause of Christian unity with more zeal and enthusiasm. Some mainstream ministers, skeptical of ecumenicity's ability to bring about such desired renewal, are one with their evangelical brethren in a sincere commitment to a quest for these sublime spiritual objectives.

As unacceptable as the alternative—total isolation—might be, until we see more encouraging signs emanating from the ecumenical camp, the Church of the Nazarene will pursue, I believe, its divinely ordained mission of holiness evangelism always with the door of Christian cooperation ajar.



The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee | Dean Wessels, Secretary

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CHRISTIAN SERVICE TRAINING



STEP—

Storehouse Tithing Enlistment Program

(Unit 515.1a)

October and November, 1966

Specifically designed for only your church board, finance committee and/or the board of stewards. Giving guidance in developing a tithing church.

Chapter titles:

Foundations for a Tithing Challenge
Tithing: Pattern and Potential
The February Campaign
The Other Eleven Months

Special Attention to Special People
Leadership Responsibility for a Tithing Church



THUS GIVING YOU A PERFECT FOUNDATION FOR THE DENOMINATION-WIDE study of

You Can Be a Joyful Tither

in February and March of 1967

(to include the entire church)

Chapter titles for this text:

Taking Tithing Seriously
Eighteen Reasons for Tithing
Thirteen Tithing Questions

Thirteen More Tithing Questions
Count Your Tithing Blessings
It's Time to Tithe

November, 1966

(497) 17

Bible Society Sunday

December 11

"God's Word for a New Age"

**TAKE
AN
OFFERING**

Send it to:
John Stockton
6401 The Paseo
Kansas City
Missouri 64131

—or—

as your
district
recommends

At the present rate of Scripture distribution, and computing no increase in population, it will require the following years to reach each person with some portion of God's Word:

North America*	13 years
Latin America	16 years
Australia	30 years
Africa	75 years
Europe	90 years
East Asia	97 years
West Asia	370 years

Yet today we have this seemingly impossible situation alongside the twin explosions of this new age—population and literacy. These problems demand of Christians a daring faith and deeper commitment if the Scriptures are to be placed in the hands of men everywhere.

Tripling its 1962 Scripture distribution, the American Bible Society has pledged a minimum annual distribution of 75 million copies beginning with the 150th anniversary year in 1966. This record will be matched by other national Bible Societies—all members with the A.B.S. of the United Bible Societies.

THROUGH THE THANKSGIVING OFFERING Your Church Has a Vital Part in Home Missions

These overseas fields share in your faithful support:

- Alaska
- Australia
- Bermuda
- Hawaii
- Middle European (including Denmark and Sweden)
- New Zealand
- Samoa
- South African

These overseas Bible Colleges share in your faithfulness:

- South African Bible College, Johannesburg, Rep. of So. Africa
- European Bible College, Busingen, Germany (Schaffhausen, Switzerland)
- Australian Bible College, Brisbane, Australia

Many districts and people in the homeland share in your faithful support. "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me" (Matthew 25:40). Let us give this Thanksgiving as unto the Lord!

Here's an idea for a different way to publicize the Thanksgiving Offering:

Show full-color filmstrip or slides of an overseas home mission field. These are now available with narrative on magnetic tape. (Other sets in preparation.)

- Bermuda
- Middle European
- New Zealand
- Samoa

Rental—\$3.50 with tape recorded script
\$3.00 with written script only

Order from the Department of Home Missions
6401 The Paseo
Kansas City, Mo. 64131



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Rental—\$3.50 with tape recorded script
\$3.00 with written script only

Order from the Department of Home Missions
6401 The Paseo
Kansas City, Mo. 64131



WHY BE ON RADIO?

1. AS A TESTIMONY

In this time of revolutionary change when standards and faith in God are ridiculed and abandoned, the Church of the Nazarene must keep sounding forth a clear testimony of faith in God, the Bible, and the supernatural.

2. AS A GOSPEL INVITATION

Whoever hears our radio voice will hear an invitation to our Saviour.

3. TO SOUND OUT OUR NAME

Every means must be used to inform the multitudes that we are carrying on for God and salvation.

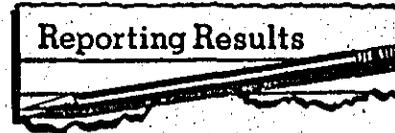
**KEEP THE CHURCH OF THE NAZARENE
ON RADIO IN YOUR AREA**

NAZARENE RADIO LEAGUE

H. Dale Mitchell, Executive Director

International Center • Kansas City, Mo. 64131

LOVED ONES EVANGELISM



PASTOR

—have you now completed your "Circle of Concern" for all loved ones who should be contacted during our October emphasis? Names will still be accepted from you to be sent as a request to contact an unsaved or unchurched loved one. If you received names from the Department of Evangelism to be called upon, please do not fail the needy loved one's spiritual needs. Send the results of the call made by a layman or yourself to the Department of Evangelism, 6401 The Paseo, Kansas City, Missouri 64131, IMMEDIATELY!

We will be reporting statistics on the calls to every district superintendent. The report for your district can be accurate only if your call is made and reported PROMPTLY and in PRAYERFUL CONCERN for our needy loved ones.

* * * * *

PLAN TO BE ON THE EVANGELISTIC HONOR ROLL IN 1967

The Department of Evangelism offers an Evangelistic Honor Roll Certificate to each church qualifying. This certificate is presented on the basis of New Nazarenes received into church membership. The Department lists five groups of churches according to their membership. Each church qualifies for a certificate by receiving at least the designated number of new Nazarenes by letter of commendation or by profession of faith shown as the goal for its particular group. Group status is determined by the number of members reported at the last district assembly. The five groups with their requirements are as follows:

GROUP	Members reported at last District Assembly	Gain of New NAZARENES
I	1-24	3
II	25-74	6
III	75-149	12
IV	150-299	18
V	300 and above	25



PASTOR
and
SUNDAY SCHOOL
SUPERINTENDENT

WORK TOGETHER

IN PLANNING

Meet for Weekly Conferences

1. TO MAKE PLANS

- Set goals
- Organize the work
- Make a time schedule
- Assign the jobs
- Follow through

2. TO SOLVE PROBLEMS

- Identify and define the problem
- Look for possible solutions
- Select a course of action
- Make and carry out the plans

3. TO REVIEW PROGRESS

- Of the "March to a Million" program
- Of the "Honor School" program
- Of the "Teacher Training Program"
- Of the "Sunday School Superintendents Training Program"
- Of the use of the "Sunday School Guide"
- Of the use of the "Teacher's Self-rating Scale"

4. TO PRAY

- For the conversion of the unsaved
- For the sanctification of converts
- For Christian growth of the believers
- For the improvement of the teachers
- For the growth of the Sunday school

IN ASSIGNMENT

Agree on Specific Responsibilities for Each

1. Directing the Sunday school hour.
2. Conducting regular workers' meetings
3. Reporting monthly to the church school board and church board
4. Selecting and presenting nominees for officers and teachers (each name discussed together)
5. Planning for special days and programs
6. Guiding visitation to absentees and visitors
7. Securing adequate records
8. Providing regular training opportunities
9. Ordering pupil and teacher materials
10. Reporting attendance and enrollment to the district
11. Paying the district church schools budget
12. Encouraging attendance at zone and district events
13. Supervising receipts and expenditures, and preparation of annual budget
14. Evaluating adequacy and use of buildings and equipment
15. Maintaining Cradle Roll and Home Departments
16. Recommending departmentalization needs and procedures
17. Organizing community surveys and attendance campaigns

SPRING ATTENDANCE PROGRAM

GOAL

To get every member of the Sunday school to make a resolution to be in Sunday school every Sunday from New Year's through Palm Sunday, or have someone in his place.

PLAN

Designate the twelve Sundays from January 1 to March 19 as months of the year and have every member of the Sunday school whose birthday falls in that month be on the committee to promote attendance on their "Birthday Sunday." (E.g., the third Sunday is "March Birthday Sunday" and the attendance committee will be those whose birthdays are in March.)

SCHEDULE

November 27—Display the "I Am" poster to arouse curiosity.
Size 9 x 22" (SI-267) 3 for 50c

December 18—Display "I Am Resolved" poster.
Size 9 x 22" (SI-268) 3 for 50c

Entire membership sign "Resolution Card."
(R-167) 25 for 40c; 50 for 65c; 100 for \$1.00
Birthday Committees organized.

December 25—Complete signing of "Resolution Cards" (R-167).
Put "I Am" Stick-on Badge on each one who signs card.
(PI-67) 24 for 60c; 48 for \$1.00; 96 for \$1.50

Encourage "Birthday Committees" to be prepared for their days of attendance.

January 1—Begin using Attendance Chart
(SI-269) 30c; 6 for \$1.50

January 1—January Birthdays
(New Year's)

January 8—February Birthdays

January 15—March Birthdays

January 22—April Birthdays

January 29—May Birthdays

February 5—June Birthdays

February 12—July Birthdays

February 19—August Birthdays

February 26—September Birthdays

March 5—October Birthdays

March 12—November Birthdays

March 19—December Birthdays

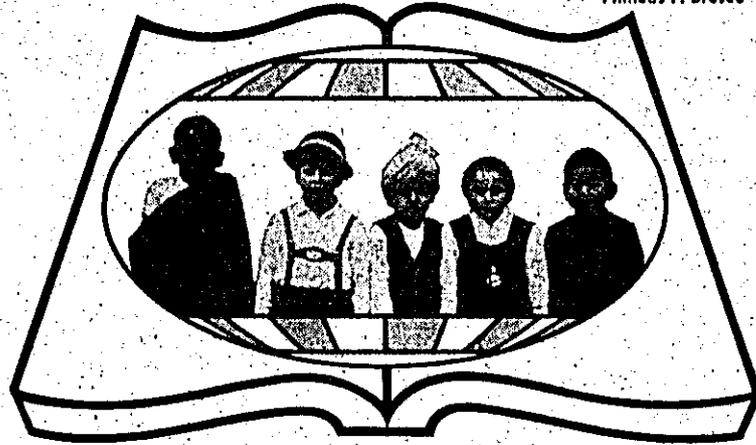
(Palm Sunday)

PLAN NOW FOR A GREAT *THANK*

WE ARE DEBTORS TO EVERY MAN

to give him the gospel in the same measure that we have received it!

—Phineas F. Bruce



CHURCH OF THE NAZARENE
THANKSGIVING OFFERING FOR WORLD EVANGELISM

OFFERING, NOVEMBER 20

- ① Prayerfully plan a special offering emphasis, but avoid "gimmicks."
- ② Order the Thanksgiving tape and give it priority in at least one service.
- ③ Show the offering poster. Give it prominence in an attractive display, if possible.
- ④ Although both are important, emphasize the *debt* we owe more than the offering total.
- ⑤ Through careful prayer and planning, help your people *want* to give a generous offering for others.

From the GENERAL STEWARDSHIP ANNUAL REPORT, January, 1965:

"It is noteworthy that the \$22,000,000 quadrennial goal for world evangelism, voted by the last General Assembly and assigned to the General Stewardship Committee for publicity promotion, means that the church must raise (through General Budget and mission specials) on the average of \$10.00 per minute—every minute of the quadrennium—24 hours a day, 7 days a week, 365 days a year. Every time the second hand on the clock makes a full swing of 60 seconds during these 4 years, the General Treasurer's office must ring up at least \$10.00 in order for the Church of the Nazarene to fulfill its worldwide holiness commitments and to expand in other needed areas. What a thrill and what a challenge We can do it—we must—we will!"

Respectfully submitted,

DEAN WESSELS, Secretary
General Stewardship Committee



FUTURE GIFTS for the Church



The church and its institutions can be the beneficiary of many future gifts which provide certain tax exemptions presently and are free from federal estate taxation. Consider these practical methods:

1. **CHARITABLE REMAINDER BEQUEST**—Property to go to the church *only* after it has provided income for the wife (or some other beneficiary) for life.
2. **CHARITABLE TRUST CREATED BY WILL**—Testamentary trust with income to wife for life, remainder to the church; or testamentary trust with no intervening life beneficiary.
3. **SHORT-TERM TRUST**—Trust income to church for term of years, then to wife and/or children.
4. **ASSIGNMENT OF LIFE INSURANCE POLICY**—When given irrevocably to the church, the cash value is income-tax-deductible; also future premium payments.
5. **CHARITABLE GIFTS BY WILL**—Specifically for missions, buildings, hospitals, memorials, endowments, scholarships, etc.

Pastor—The office of Wills, Annuities, and Special Gifts is prepared to give information and counsel to your congregation on estate as it relates to local, district, educational, or general interests. Mail the coupon below for further information or assistance:

Jonathan T. Gassett, Executive Secretary
Wills, Annuities, and Special Gifts
Church of the Nazarene
6401 The Paseo
Kansas City, Missouri 64131

Please send information about the following:

- _____ How to make a charitable bequest
- _____ How to make a gift by deed
- _____ How to create a trust by will
- _____ How to make a living trust
- _____ Annuity or life-income agreements
- _____ How to give a life insurance policy

Name _____

Address _____

City _____ State _____ Zip _____

YOUR THANKSGIVING OFFERING Becomes the Bread of Life

IN NATAL, AFRICA

Mrs. REX EMSLIE WRITES:

A Hindu woman in great distress sent for someone to pray with her. Her mother had given her money to go to a psychiatrist. We assured her that this was God dealing with her about her sins, and that only He could take the burden from her heart.

"Do you think God could ever forgive me?" she asked. "Could He love me?"

From the Bible we showed her verses assuring her of God's love and forgiveness. Tears showered down her face. "Isn't that wonderful!" she exclaimed.

We knelt together and she prayed in faith, asking God to forgive her.

The next day she came to the building where Mr. Emslie was working. "Pastor," she said, "please come over and pray with my mother. She is so surprised at the change in me, she wants prayer also."

On Tuesday she brought two women to the church. "Pastor, I have told these women how God has helped me and they want you to pray with them too," she said. Two more hungry hearts found the Saviour that day.

IN INDIA

Mrs. BRONELL GREER WRITES:

For many years Nazarenes have concentrated their evangelistic efforts in the villages of our area. But our concern for the larger cities has been growing. Paul made his main thrust in the cities. We felt we should follow his pattern. Two years ago seven adjoining mission districts of our area united their efforts for a major evangelistic thrust in two cities on each district. Fourteen campaigns were held. Nazarene missionaries preached in six of them. Other missionaries shared in the effort. Christians were united in special prayer cells and in witnessing campaigns. Door-to-door visitation left a witness and a tract at every home in areas where the campaigns were held. Services were held in municipal halls or outdoor tents. Often the leaders of the city attended. In every place people responded to the invitation to seek Christ.

Christians have gained new confidence. They feel their responsibility to seek others. Enthusiasm is high. Four of our cities are planning second campaigns this coming year. There is no limit to the outreach that can come from the renewed vision and burden of our people.

CHRISTMAS CARDS

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Message: Again this Christmas. Rejoice with the shepherds at the manger. Kneel before Him and find new life in Him throughout your new year.

Scripture: "The angel said: 'I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: you will find a babe wrapped in swaddling cloths, and lying in a manger.'"

Candle-Bible

G-1071

Message: May God's word fulfilled in Bethlehem illumine your Christmas with glorious hope and fill your new year with the new life sealed by our manger King.

Scripture: "For so it is written by the prophet: 'And thou Bethlehem, in the land of Judah, art by no means least among the rulers of Judah; for from thee shall come a ruler who will govern my people Israel.'"



Bethlehem

G-1072

Message: A Christmas prayer that your home find new joy in the wise men's star and be filled anew with the Light that they found.

Scripture: "The star which they had seen in the East went before them, till it came to rest over the place where the child was. When they saw the star, they rejoiced exceedingly with great joy."

Story of Christmas

G-1073

Message: As you celebrate God's coming into the flesh, may your home find renewed hope in His promises, and strength in His fellowship with you in the new year.

Scripture: "Mine eyes have seen thy salvation, which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel."



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The Nazarene Preacher

Reflection Brings Comfort

THE THEOLOGICAL shock line about "the death of God" set off comments in 1966 that still echoes. The columnists especially had a field day, dusting off many old ideas on religion and morality.

One erudite theologian suggested that someone write a book called "Man Is Dead" and thus enable readers to put the "God is dead" line into focus.

Declares Love Is Key

"It is the irreligious people who write obsequies about Divinity, and the religious people who turn up their noses at suffering humanity, who write death notices about humanity," he stated. "The world exists for the former, and only God exists for the latter. The only true sensible perspective is the one which sees that love of God and neighbor go together."

Another columnist views the shake-up as a time to reclaim old values. He cites the old-fashioned concepts of the value of work, the rights of private property, and obedience for law and order.

"Americans are slow to anger and the nation has a heart for the unfortunate," he writes. "But there comes a time when pity gives way to exasperation, and a willingness to help yields to a conviction that God helps those who help themselves. The industrious, law-abiding, tax-paying citizen has rights! Who will protect them?"

Eisenhower Is Stirred

Former President Eisenhower is concerned about what he terms the

weakening of the moral fiber of America.

"We endanger the structure and the underpinnings of the U.S. when we weaken basic American characteristics of honesty, thrift, hard work and self-reliance," he says.

"Our wealth, power and ability to do good is built on the individual," Ike points out.

One New York writer considers the "God is dead" speculation as a mood and temper that is permeating contemporary culture.

Another declares that a need exists for "reconceiving and recasting of Christian doctrine, while there is no need, nor warrant, for destroying it."

One scholar adds that "too often religion with us becomes a social custom or superstition and for that reason the 'death of God' slogan may have some value in that it may jolt Christians into a renewed faith in God."

To all of which a professor of history in the South responds: "If there is anything more absurd than attacking God, I guess it would be defending Him."

Burden on Preaching

One of the nation's former leading radio network preachers, Dr. Ralph W. Sockman, takes the opportunity to call for a restoration of preaching to a place of influence. He urges pastors to spend more time in sermon preparation and prayer.

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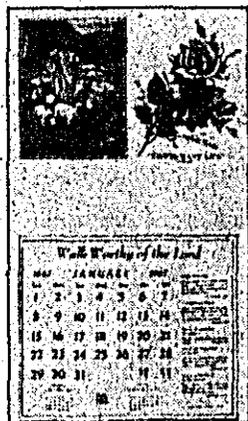
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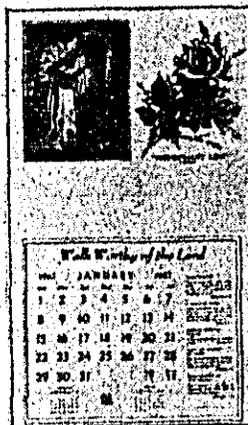
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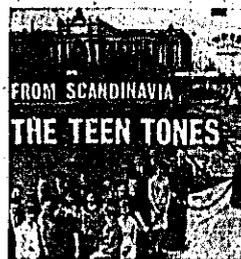
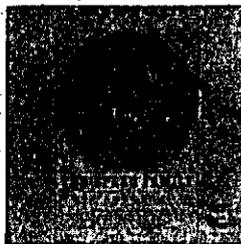
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Queen of the parsonage..... MRS. B. EDGAR JOHNSON

Family Traditions in the Parsonage

LAST SUMMER we passed through the city in which I grew up, and drove by my childhood home where a thousand memories of warm family life were awakened. A half-block down the street was Cedarburg's grocery, no larger than our living room is now, where I would deliberate, in front of the candy counter with its grand array of penny sweets. I can see Mr. Cedarburg now with his gray bristly mustache as he added our bill aloud in his broken English. In the next block was Columbine school which I attended from kindergarten through grade school. It hadn't changed, and I could point out the exact spot where I played jacks so many recesses. There was my church, old Denver First Church (now abandoned for a lovely new edifice), the only church I knew until I went away to college. I confess that I indulged rather heartily in nostalgic memories.

The children were very tolerant and demonstrated interest as I pointed out the "ancient landmarks" so laden with personal associations.

Then we visited their father's old homestead on the eastern plains of Colorado where great grandfather had walked thirty-five miles from the railroad and staked out his claim. There was the old Indian battleground where they had found so many arrowheads; we saw the exact spot on the back row of the choir in the little country church where their father answered his call to preach.

Family traditions and memories are important. They are landmarks of security. In them we often find our moorings. The dictionary defines tradition as "the

transmission of knowledge, opinions, doctrines, customs, practices . . . so long practiced that they have almost the force of a law." This is hopefully what we want to accomplish by Christian family patterns. Much of the warp and woof of a child's character will find its origins in these family patterns.

I began to wonder what my daughters would remember. I felt as though they had missed something, for they could not look back on one home, one community, one school, one church. They had lived in three cities, in four homes, and attended as many schools and churches.

But it is encouraging to realize that traditions needn't be confined to geographical locations. But traditions there should be! And the parsonage family needs to give special attention to these to compensate for the transient living and its demands. What will our children remember that will have a stabilizing influence and stand as guiding monuments?

We discussed a few that were meaningful in our home: We have always joined hands about the table when we say grace, a habit so natural that we often forget in company.

Another has been our Christmas eve birthday cake for Jesus. This we borrowed from friends when our children were quite young, and practiced until they were far too old for it, but reluctant to give it up. (One daughter wrote a composition on it just last week.) We chose Christmas eve with its mysterious, hallowed aura rather than the exciting Christmas day. On Jesus' birthday cake we placed one large candle. By the

Christmas tree we read the Christmas story and the girls gave it animation by "playing it out" in detail with the nativity scene. One year we were surprised by having a "multitude" of wax angels mounted on cardboard, complete with cotton clouds, appear at the right moment. After carols and prayer, we sang "Happy Birthday to Jesus," blew out the candle, and shared a delightful bedtime snack.

Again, there is our "travel" psalm that we always quote from memory before taking any trip. It is an exciting moment just before "takeoff" as we sit in the "packed-up" car and quote Psalms 121 and pray.

There are many, many others—home-ly family patterns, peculiarly our own. This should be a part of each child's heritage. It would be too bad to have all their happiest memories related to some other place besides home. All special times should not be associated with class functions, or district camps. They need the fond memories of "our family."

One pastor's wife regretfully confessed that her daughter admitted she had always thought of her mother more as the "pastor's wife" than "my mother."

Children need to have fun with the family. They have a right to have daddy play with them alone—not just when they are included with the boy's clubs or other groups.

One little round-faced boy of ten said wistfully to me one day, "We used to go on picnics and do lots of things when we lived in the east, but since we moved here (a large metropolitan area) our family doesn't do anything together anymore."

A parent may be preoccupied and studying much of the time, but as one put it, when a child sees his parent with his feet on a hassock and the *Herald of Holiness* in his hand, he doesn't know if it's religion or rheumatism.

But more likely they will be in such a whirlpool of activity that the child may find no "center of calm" for security.

Our children have a right to a family altar and time for prayer. One pastor admitted sadly that he had prayed for so many in his parish that he felt drained when it came to his own family. This comes in the same category as the barber's childrens' uncut hair, and the cobbler's childrens' unsoled shoes—but the results are more serious. It would be a shame for a child from any Christian home to go off to school in the mornings without at least a brief prayer, and thus be deprived of the sense of the protective hand of God.

In the parsonage, or any home, this responsibility will rest heavily upon mother. If home influence is to be a guiding factor in the teen years, home must be more than a place in which to eat, sleep, and change clothes. We shouldn't depend upon the schools nor even the church, alone, to give our young folk their sense of values, any more than we depend entirely on the school teacher to instill in our child a love for reading—this has to start as soon as he can concentrate on a picture book on mother's lap.

Bedtime is an ideal time for developing closeness with the children—a time for talking and listening. They will always listen to a Bible story and even a little "moralizing" after they are tucked in—anything to keep mother there a bit longer. This is a perfect time for preparing tender hearts, planting fine seeds, and establishing confidences. The mother who is away too many nights and leaves the "tucking in" to someone else, forfeits something precious.

One of the memorable experiences of our ministry was sponsoring the Chinese young people in Los Angeles years ago. We found these young folk to be unusually dependable, conscientious, and cooperative. This we attributed to their intense respect for parents and home. Family traditions and honor were so ingrained in them as to make them practically immune to juvenile delinquency.

Admittedly, family life and closeness is hard to come by these days, but there must be a way—with sincere determination and God's help.

BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

Gleanings from the Greek New Testament

By Ralph Earle*

Phil. 3:17-21

Followers Together or Fellow-imitators?

This is one word in the Greek, *synmimetai*, found only here in the New Testament. The prefix *syn* is the preposition meaning "with" or "together with." The simple noun *mimetai*, meaning "imitators," occurs six times in the New Testament, always in Paul's epistles. Apparently Paul made up the compound here, for it is not found elsewhere in Greek literature. It means "a fellow-imitator"¹ or "an imitator with others."² Arndt and Gingrich give "fellow-imitator," but suggest for the whole phrase: "join (with the others) in following my example"³ (cf. NASB). That is, the readers were to join other Christians in following Paul's example in imitating Christ (cf. I Cor. 11:1). Lightfoot suggests for here: "Vie with each other in imitating me" or "one and all of you imitate me."⁴

Mark or Observe?

The verb is *skopeo*. It means "to look at, behold, watch, contemplate"; in the New Testament it is used only in the metaphorical sense, "to look to, consider."⁵ Arndt and Gingrich offer "notice" here. The *Twentieth Century New Testament* has "fix your eyes on" (cf. *skopos* in v. 14). Weymouth says

"carefully observe." Perhaps the simplest translation is "observe" (NASB).

Ensample or Pattern?

The Greek word is *typos*, from which we get "type." Originally it meant "the mark of a blow" (John 20:25), and so "an impression, impress, the stamp made by a die; hence, a figure, image" (Acts 7:43); "form", (Rom. 6:17); "an example, pattern"; once, "type" (Rom. 5:14)⁶—the meaning which has been taken over into English.

Obviously, "ensample" is an obsolete form of "example." The choice here lies between "example" (RSV) and "pattern" (NASB).

Conversation or Citizenship?

We have noted before that there are three Greek words which are translated "conversation" in the KJV, and not one of them signifies what we mean by conversation today. The one here (v. 20) is *politeuma* (only here in NT). It is derived from the verb *politeuo*, which occurs only in Phil. 1:27 (see notes there) and Acts 23:1.

It comes from *polis*, "city." Properly it means "an act of administration" or "a form of government."⁷ But in the New Testament it is equivalent to *politeia*, "a commonwealth" or "state." Moulton and Milligan say that most quotations from the papyri and inscriptions favor "community" or "commonwealth."⁸

*Professor of New Testament, Nazarene Theological Seminary, Kansas City, Mo.

Moffatt made a bold departure when he translated the opening part of this verse: "But we are a colony of heaven." This finds added appropriateness in the fact that Philippi, to which this letter was written, was a colony of Rome. But Moulton and Milligan question whether this meaning is supported in Greek literature.

Goodspeed has: "But the commonwealth to which we belong is in heaven." Similarly, Arndt and Gingrich prefer: "Our commonwealth is in heaven" (so RSV). But it seems to us just as accurate and more meaningful to say: "Our citizenship is in heaven" (NASB)—cf. "We are citizens of heaven" (Phillips, NEB, Beck).

Change or Transform?

The verb is *metaschematizo* (v. 21). It is composed of *meta*, which has the idea of exchange or transfer, and *schema*, which means "appearance" or "form." The compound means "to change in fashion or appearance."⁹ Thayer gives: "to change the figure of, to transform."¹⁰ It seems to us that the literal meaning of the Greek word is best represented in English by "transform" (NASB).

Vile or Lowly?

In the KJV it is stated that Christ will change our "vile body." This is a completely unjustifiable translation. The *Oxford English Dictionary* (13 vols.) does not seem to give any example of exactly this usage.

The Greek has here simply "the body of our humiliation." The word *tapeinosis* means "abasement, humiliation, low estate."¹¹ This is the way it is used by Plato, Aristotle, and later writers. Arndt and Gingrich have: "humility, humble station, humiliation."¹² Cremer gives

the essential meaning as "humiliation" or "lowness."¹³

It should be obvious that the correct translation is not "vile body" but "lowly body" (RSV). Phillips seems offbeat when he uses "wretched body." Far more accurate is "the body belonging to our humble state" (NEB). This gives exactly the sense of the Greek. Lightfoot says: "The English translation, 'our vile body,' seems to countenance the Stoic contempt of the body, of which there is no tinge in the original."¹⁴ It is also contrary to the teaching of the New Testament.

Fashioned like or Conformed to?

For the clause "that it may be fashioned like" the best Greek text has simply one word, the adjective *symmorphos* (only here and in Rom. 8:29). This is compounded of *syn*, "with," and *morphe*, "form." So the English equivalent is "conformed to." The first definition given by Arndt and Gingrich is: "having the same form."¹⁵

The NEB has here: "give it a form like that of his own resplendent body." The best translation of this verse is found in the NASB: "Who will transform the body of our humble state into conformity with the body of his glory, by the exertion of the power that He has even to subject all things to Himself."

⁹Abbott-Smith, *Lexicon*, p. 431.

¹⁰Thayer, *Lexicon*, p. 596.

¹¹Lexicon, p. 786.

¹²Philippians, p. 154.

¹³Abbott-Smith, *op. cit.*, p. 410.

¹⁴Ibid., p. 452.

¹⁵Ibid., p. 371.

¹⁶Lexicon, pp. 525-26.

¹⁷Abbott-Smith, *op. cit.*, 288.

¹⁸Op. cit., p. 408.

¹⁹Abbott-Smith, *op. cit.*, p. 440.

²⁰Op. cit., p. 812.

²¹Lexicon, p. 541.

²²Op. cit., pp. 156-57.

²³Op. cit., p. 786.

Benefits of Confession

By William S. Deal*

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy (Prov. 28:13).

"An honest confession is good for the soul," is probably an echo of this text. But it is good sound psychology and good in religion also.

Confession is one of the most essential elements in religion. It is also the key to the most successful work in psychiatry and ministerial counseling. Mankind was created to share. When he fails to share, he always gets into trouble. The major difficulty in the well-known mental problem of withdrawal is the failure, or the inability, to share with others.

Many do not feel able to confide in their ministers, for fear of a "give-away." This is tragic and ought never to be. Ministers must keep the confidences of their confidants.

I. Note the definition of confession: *Cruden's Concordance* says it signifies:

1. Publicly to own and acknowledge as his own: Thus Christ will confess the faithful in the day of judgment, Lu. 12:8.

2. To own and profess the truths of Christ, and to obey his commandments—and that in spite of all opposition and danger from enemies, Matt. 10:32.

3. To utter, or speak forth the praises of God, or to give him thanks, Heb. 13:15. Offer to God the fruit of your lips, confessing his name—that is, acknowledge his benefits, and give him thanks for them.

4. To own, and lay open our sins and offences, either unto God in private, or public confessions; or to our neighbor whom we have wronged; or to some godly persons, at whose hands we look to receive comfort and spiritual instruction; or to the whole congregation,

*Evangelist and author, El Monte, California.

when our fault is public, Ps. 32:5, Matt. 3:6, I Jn. 1:9.

5. To acknowledge a crime before a judge, Josh. 7:19.

6. To own and confess the gospel of Christ, and pay obedience to it, Lu. 12:8.

II. There are various types of confessions which we are told in the Scripture to make. We are to make confession:

1. To God, whom we have offended; who knows our sins, can pardon us, or punish us if we refuse to confess; Ps. 32:5, Prov. 28:13.

2. To our neighbor hurt by us, who otherwise complaining to God, shall have Him to revenge his quarrel; and thus man can and ought to forgive so much of the offence as is done against him, if his adversary repent and confess, and seek pardon, Matt. 5:23-24; Luke 17:4.

3. To the minister of God, or to some godly person, that pitying the sinner's case, can and will give him spiritual advice against his sin, and pray for him, Job 33:23.

Furthermore, and most important, man must confess his sins to God for himself, Ps. 32:5; 51:1-14; I John 1:7-9.

III. Note the nature of this confession:

1. It must be with humiliation, II Chron. 7:14, and willingness to accept due punishment for sin, Lev. 26:41.

2. There must be a particularizing of sins, Lev. 5:5; I Sam. 12:19; with prayer for forgiveness, Exod. 32:32.

3. There must be a forsaking of and turning away from sin, Ezek. 18:30; 33:9; II Cor. 5:17. See also Lev. 16:21; 26:40; Num. 5:7; and I Kings 8:33.

IV. Some samples of confession:

1. David confessing his sin with Bathsheba, Ps. 32:5; 51:1-14.

2. Ezra, for his people, Ezra 10:1.

It is pathetic for any church, through visitation, advertising, and promotion, to find her pews filled, only to discover when the crowds come that she has no message, no power to compel men to come to Christ.—Orville Jenkins

3. Nehemiah, with Israel restored, Neh. 9:2 ff.

4. Daniel, for his people, Dan. 9:20 ff.

5. The people John baptized in Jordan, Matt. 3:6.

6. John, confessing Christ to the multitudes, John 1:20.

7. The people at Ephesus confessing at Paul's preaching, Acts 19:18-19.

8. The strangers and pilgrims of Old Testament times who are said to have been confessors, Heb. 11:13.

9. And we are told that everyone who believes that Christ is the Son of God confesses Him, I John 4:2.

10. We are also told that if we confess Christ here before men, He will confess us before the Father at the end, Matt. 10:32.

11. And finally that "every knee shall bow," and that "every tongue shall confess that Jesus Christ is Lord."—Rom. 14:11; Phil. 2:11.

V. *Special benefits of confession.* There are many benefits, both from confession to God and to man:

1. Forgiveness of sins is conditioned upon confession. Only by confession can

guilt be erased. There is no known pathway to healing of spirit and mind apart from confession.

2. Man also needs to share his daily problems and sorrows with someone greater than himself. He needs this to offset his normal sense of insecurity and uneasiness arising from the overwhelming, cold universe about him. Perhaps man's most formidable hazard, except guilt for sin, is his sense of loneliness.

3. There are also certain remarkable benefits from confession of man to man—that is, the confession of Christ to others, and the confession of our needs, sorrows, troubles, and the sharing of our pleasures one with another. James advised, "Confess your faults one to another, and pray one for another, that ye may be healed" (Jas. 5:16). This puts Christian counseling in its proper perspective. It is an adjustment to the divine work of God in restoring and healing the soul and in keeping the spiritual life in happiness and harmony. There is a great ministry in the field of counseling. Mankind not only needs to confess his needs, sorrows, and joys to God; he also needs to share them with others of his own mortal kin, if he is to be a normal healthy person—spiritually, mentally and emotionally.

Rest for a Restless Heart

"... I will give you rest" (Matt. 11:28). Dr. Jung, the world-renowned psychiatrist, speaks of "the general neuroses of our time," which he defines as the feeling which so many people have of the "senselessness and emptiness" of their lives. Professor Jung goes on to say, "We have come to understand that psychic suffering is not a definitely localized, sharply defined phenomenon, but rather the symptom of a wrong attitude assumed by the total personality." The Christian would say that this "wrong attitude" is the attempt to live our lives without God—self-centered rather than God-centered. Christ lays His finger on this deep, central sin of our time—and of all time—and He calls us to experience the priceless rest that comes to those who are living, not in conflict with God, but in harmony with Him and with His divine purpose for their lives.

ROBERT E. HARDING
Minneapolis, Minn.

SERMONIC STUDIES

TOWARDS BETTER PREACHING

Too Little of a Good Thing

By W. E. McCumber*

SCRIPTURE LESSON: PSALMS 92 (RSV)

TEXT: Verse 1

"You can get too much of a good thing." So runs an ancient adage. "It is a good thing to give thanks to the Lord." So reads this ancient psalm. Here is a good thing of which there is too little! Thanksgiving Day could scarcely be distinguished from all other days if we lived in the spirit of Psalms 92. All days would be filled with praise to God, all lives greatly enriched by gratitude.

I. The psalm describes a good way to give thanks to God: "To sing praise to thy name, O Most High . . . to the music of the lute and the harp, to the melody of the lyre" (vv. 1, 3).

Gladness in the heart brings praises to the lips. And since music is a universal expression of joy, it is eminently fitting that our rejoicing in the Lord should take the form of music played and hymns sung!

II. The psalm suggests a good time to give thanks to God: "To declare thy steadfast love in the morning, and thy faithfulness by night" (v. 2).

Morning and night men should give thanks to God. In the morning, believing that God will be with us throughout the day, blessing, guiding, and using us. By night, acknowledging that God has been with us, and we have been recipients of His faithful love. The day so bracketed with praise will be a true holiday!

III. The psalm names a good reason to give thanks to God: "For Thou, O Lord, hast made me glad by thy work; at the works of thy hands I sing for joy" (v. 4).

The work of God occupies the remainder of the psalm, and is described in two categories:

*Pastor, Atlanta, Georgia.

November, 1968

A. The ultimate doom of evil (vv. 5-11).

Though "the wicked sprout like grass, and all evildoers flourish," the eye of faith sees their downfall, the ear of faith hears their doom. Because God is "on high forever," exalted in holiness, wisdom, and power as the Sovereign of a moral universe, evil is "doomed to destruction forever!" The dull and stupid man—though he be a Ph.D.—cannot know this, judging as he does by human viewpoints in the perspective of brief history. But the man of God, trusting the word of God, viewing life in the perspective of eternity, knows that evil is doomed, and can give thanks and sing praises in the very midst of conflict and suffering.

B. The continual blessing of righteousness (vv. 12-15).

Resorting to favorite figures, the Psalmist describes the righteous as a palm tree and a cedar in Lebanon, the one exposed to burning winds and desert sand, the other to icy winds and perpetual snow—yet both remaining strong and green. So, in the midst of evil, God keeps His people spiritually alive and fruitful. The life that is in them cannot be destroyed by the death that is about them. "In the midst of death," cried Luther, reversing an old German song, "we are in life!"

We who read the Old Testament in the light of the New have greater reason than the Psalmist to begin and close each day with grateful praise to God! For in the crucifixion and resurrection of Jesus we witness the decisive and final conquest of evil, and we discover the source from whence flows our life. "He is my rock," exclaimed the Psalmist. "Upon this rock," declared Jesus, "I will build my church; and the gates of hell shall not prevail against it."

The Faithful Witness

SCRIPTURE LESSON: Rev. 1:4-8

TEXT: "Jesus Christ . . . the faithful witness" (v. 5).

Jésus Christ is One whose word can be accepted and trusted as true and final. He spoke with unique authority: "You have heard . . . but I say unto you . . ." (Matt. 5:21). His word has ultimate authority: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). In the welter of confused and divided opinions, how assuring to turn to His words for the final truth!

His witness is faithful concerning:

I. God

What is God like? From the denial of God made by atheism, to the nebulous concepts of modern theologians, dissatisfying answers abound. But the Faithful Witness says, "He that hath seen me hath seen the Father" (John 14:6). God is like Christ—unalterably opposed to evil, compassionately interested in the sick, the poor, the hungry, the oppressed, the lost! From the incarnate Word men have learned that "God is love."

II. The Bible

Is the Bible really God's word to men, or merely man's word about God? Everywhere in the church today voices are raised in ridicule of once-honored concepts of inspiration, inerrancy, infallibility. We are told that Scripture is a very human, fallible, error-laden compilation of writings that only becomes God's Word when He graciously chooses to make it the vehicle of His encounter with man. But the Faithful Witness says, "the Scripture cannot be broken" (John 10:35). He repelled the assault of Satan by appealing to Scripture as words proceeding from the mouth of God!

III. The Human Heart

Is man radically evil, or is he merely the victim of ignorance, destined to evolve into intellectual and moral perfection? For decades we were treated to flattering estimates of man's inherent goodness by psychologists and theologians. But the Faithful Witness said, "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:21-23). "He knew what was in man" (John 2:35); and He declared man to be radically evil and impure.

Men swing to the opposite extreme, admitting man's sinful condition, and denying the possibility of his transformation in this life. To exist as a human must be to live with a depraved heart. But the Faithful Witness said, "Blessed are the pure in heart, for they shall see God" (Matt. 5:8). Something can be done here and now to remedy man's evil!

IV. God's Redeeming Grace

Can man be delivered from sin? Can he be restored to fellowship with God? Can he know the peace of forgiveness and cleansing from guilt? Cynical unbelief, measuring man's possibility by human moral resources, scoffs at the suggestion. Man will only deepen and worsen his wretched estate until he destroys himself in a nuclear holocaust. But the Faithful Witness says, "The Son of man came . . . to give his life a ransom for many" (John 10:10); "My blood . . . which is shed . . . for the remission of sins" (Matt. 26:28). On His authority God will forgive and save all who repent and believe!

V. Man's Eternal Destiny

Is there life beyond death? Is there a heaven and a hell? Does man move toward final judgment and eternal destiny? Many loud voices say, "No!" Is heaven a mirage, the projection of egotism, wishful thinking? The Faithful Witness says, "In my Father's house are many mansions . . . I go to prepare a place for you . . . where I am, there ye may be also" (John 14:1-3). For those who believe on Christ and follow Him, there is an eternal home beyond the ravages of sin, pain, and grief!

Is hell an exploded myth? A figment of fearful or vindictive imagination? A multitude of cults and preachers deny the eternal punishment of impenitent sinners. But the Faithful Witness said, "These shall go away into everlasting punishment" (Matt. 25:46); "Except ye repent, ye shall all likewise perish" (Luke 13:5). He warns us to fear God "which is able to destroy both soul and body in hell" (Matt. 10:28).

If you would know God, escape sin, and have eternal life, turn from the lying words of men and trust the Faithful Witness. He will be your Judge in the last day. He would be your Saviour this day! Hear what the Faithful Witness does for those who link their lives to Him by faith: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us

kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen."

He loves and saves and frees and empowers! Come to Him!

W. E. McCUMBER

Brother's Blood

SCRIPTURE LESSON: Gen. 4:1-15

TEXT: Verse 10

We have an expression to indicate the closest relationship between men—"blood brothers." Here in the text is an ominous inversion of that phrase—"brother's blood." This is the history of man; relationships that should be sacred and ennobling are drenched with blood!

From this ancient record of fratricide a flood of light is poured upon our present troubles. We learn here that

I. Man's basic problem is religious.

The story begins at an altar! The brothers are seen at worship, presenting before the Lord their offerings. The story presupposes divine instruction concerning worship: Abel's animal sacrifice is accepted, while Cain's vegetable offering is rejected. It is not made in ignorance, but in defiance of God's requirement, therefore it is "evil" (I John 3:12). It represents, not faith, but works (Heb. 11:4), an attempt to gain favor with God on the basis of his own achievements. God spurns the offering, and warns Cain that sin is an ever-present threat to the defiant heart (vv. 6-7).

The blow is not struck at Abel until the offering is refused by God. Man's broken social relationships root from his broken spiritual relationship. This is why social reform that ignores God is doomed to fail. Until men can be one in their acceptance by God, they will never be one in their acceptance of each other. Man's deliverance from evil must begin with the vertical relationship!

II. Estranged from God, man cannot be reconciled to his brother.

Where the spiritual problem continues unresolved, the social problem remains to curse and plague a fallen race. The man

who hates God will also hate his fellowman. Unable to strike God, he will vent his hostility for God by turning it against his brother whom he can strike. So with Cain. Having no adequate defense against sin, he initiates a vicious cycle that recurs throughout history, the cycle of envy-hatred-murder.

At this point God confronts the killer with his moral and social responsibility—"Where is your brother?" Here is the question proud men never understand! Why should God love those whom I hate? Why should God care about those to whom I am indifferent? Why should God value those whom I regard as nothing? "Where is your brother?" The question was forced at last upon Israel (Jonah 4:11), upon the Nazis at Nuremberg, upon the Klan at murder trials in Georgia and Alabama. Cain's answer was a way of saying, "He is not my brother, but my enemy." And God will not excuse the changed relationship! When blood brothers become brother's blood, God holds us to account.

III. Man's sin requires God's solution.

Abel's blood shrieked to God from the ground. It cried a message of human helplessness in the face of evil. It cried for a solution to the whole problem of evil that defies the wisdom and resolve of man.

God has answered blood with blood! The blood of Jesus speaks better things than that of Abel (Heb. 12:24). He is the one sacrifice God accepts, by which any man may come to Him and find forgiveness, cleansing, and peace—being reconciled to God and to his brother.

This is why a mark is set upon Cain. This is why blood vengeance is denied. This is why judgment is tempered with mercy. God will provide deliverance for those who repent and believe.

See how the chapter continues. Men build cities and develop cultures. But they cannot solve the problem of sin, and blood continues to be spilled (vv. 23-24). But in the cycle of birth, hope is renewed (v. 26); and, aware of their own failure, men call upon God. The hope and prayers are not mocked. At long last a Son will be born whose blood provides the divine answer to the human predicament! All our hope for salvation, for religious and social deliverance, still rests there, or resting elsewhere can only be dashed to pieces! The only answer to the blood of Abel is Jesus.

W. E. McCUMBER

Blockades to Hell

TEXTS: "And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46).

"The Lord is . . . not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

INTRODUCTION: The need of warning.

1. Duty demands it.

Illus.: Assume that I am driving down a highway and I see a railroad bridge with a break in it. I do nothing to warn the railroad, and the flyer piles into the bridge with great loss of life. I am criminally responsible for my negligence. So with this. As a preacher of all the gospel I must sound this note of warning.

2. Christ sounds the warning—the one who died for us—therefore there is no vindictiveness here, only a warm heart of love back of the warning.

I. SOME THINGS CONCERNING HELL.

A. The Certainty of Hell.

1. It is in the Sermon on the Mount (Matt. 5:22, 29-30).
2. Christ speaks of "the resurrection of damnation" (John 5:29).
3. The second death (Rev. 20:15; 21:8).

B. The Character of Hell—based on the story of the rich man and Lazarus.

1. It is a place of remorse.
2. It is a place of suffering.
3. It is a place of unsatisfied desires.
4. If all this is only typical, then the reality is worse.

C. The Duration of Hell—eternal

1. The same word describes punishments and rewards.
2. The same Greek word describes the duration of God's being.
3. The same word applies to the effects of the gospel covenant.
4. The same word qualified life and death in the same verse.
5. Where the fire is not quenched and the worm dieth not (Mark 9:44).

6. Filthy now, filthy still.

D. The Cause of Hell.

1. Man's rejection of God's mercy.
2. The necessity of a prison house for sin.

Illus.: One germ can break a pattern of surgical sterility; how much more can one sin break the pattern of eternal holiness.

II. BLOCKADES TO HELL.

God leaves nothing undone to keep us from going to hell. He has cast every blockade He can across the path of the impenitent sinner.

Illus.: After a flood I came to a bridge which had been washed out. From the fence and approaches I erected temporary barriers, then immediately notified the authorities.

Here are some of the blockades God has cast across your pathway to keep you out of hell:

A. Christ on the Cross—This is the greatest barricade of all.

Illus.: A street Arab heard it for the first time and said, "Gee, I could fight for a man like that." When all else had failed, the story of the Cross broke an African cannibal down to tears. (I have my own favorite picture of Christ on the cross which I portray here.)

B. Providential Circumstances.

Your own illustrations here will be more effective than mine.

C. The Bible.

Select illustrations from Gideons and American Bible Society, and your own knowledge of the power of the Bible to turn men to Christ.

D. Prayer.

1. Of Christian people you know.
2. Of a Christian mother or wife—I use my own mother here.

E. This Service.

1. Every time a soul hears a gospel message it is a blockade on the road to hell.
2. To go out of this door is to drive over another blockade on the way to hell.

Illus.: I was working the early shift in a restaurant in Stockton and the baker's deliveryman did not show up with the coffee breads. Later we learned these facts: He supplied midnight box lunches to two or three factories. He either fell asleep or ignored the warnings for other reasons. He drove past a watchman with a lantern, through a blockade across the road, past a flashing light and blowing horn, and up a rising drawbridge to plunge into the slough. (Any illustration of men disregarding God's pleadings is effective here.) Men who reject Christ and drive over His blockades are like this.

*Don't drive over any more blockades!
Stop while you have the opportunity!*

JOSEPH GRAY

Reasons for Thanksgiving

SCRIPTURE: Ps. 107:1-8.

INTRODUCTION: Gratefulness is hard for some. Parents teach children to say "Thank you," but how many of us say "Thank You" to God?

We owe thanks for:

I. Our Material Possessions

- A. Class lines have been all but obliterated in this country.
- B. Mark the path of progress from beginning until now.
- C. We have made progress in every field.
 1. Medicine and hospitals.
 2. Technology.
 3. Religion.

II. Our Spiritual Heritage

- A. The spiritual giants of the past.
- B. The accomplishments of the Church.
- C. The Church of today.

III. Personal Salvation

- A. The place of the Cross in personal salvation.
- B. Universal salvation.
- C. We can now cooperate with God in carrying out the great commission.

WILLIAM C. SUMMERS

MY PROBLEM

PROBLEM: At the annual meeting, should the number of votes that each individual receives be publicly announced by the chairman of the meeting?

A CALIFORNIA PASTOR WRITES:

I have felt, during the years of my ministry, that the number of votes received by individuals at annual meetings should not be read. The simple reason being that oftentimes one of the individuals receive just a few votes while the other nearly all the votes and this tends to make the one receiving the least amount of votes feel unpopular, etc.

The Manual provides that the Sunday school superintendent may be elected two ways: (1) From a ballot of two or more names, and in this case I just read or make the statement that, "You have elected John Doe as your Sunday school superintendent for the coming assembly year and this is by a majority vote." (2) That the superintendent may be elected by a "yes" or "no" ballot. If this be the case, when the board of tellers gives me the voting results I simply say, "You have elected your Sunday school superintendent by a ballot of 99 yes and 1 no ballot."

In the case of trustees, stewards, assembly delegates, etc., I ask the chairman of the board of tellers to read the elected people without naming the number of votes received. I have never been challenged by the congregation in this procedure and find it works in a very agreeable way for all concerned.

A HEADQUARTER EXECUTIVE ADVISES:

In the local church meeting, or in the church board meeting, the teller's report should be read in its entirety for these reasons:

1. To comply with correct parliamentary procedures, the Manual of the Church of the Nazarene, Paragraph 601, Section 1, says, "We recommend the adoption of Robert's Rules of Order and Neely's Parliamentary Practice when no definite

method of parliamentary procedure is indicated in the Manual."

Robert's Rules of Order says

"The tellers' report should be in this form:

"Number of votes cast _____
"Necessary for election _____
"Mr. A received _____
"Mr. B received _____
"Mr. C received _____"

"The teller first named, standing, addresses the chair, reads the report and hands it to the chairman, and takes his seat, without saying who is elected. The chairman again reads the report of the tellers and declares who is elected."

2. To give the entire report of the ballot eliminates the possibility of suspicion because part of the voting process, which should be rightfully public information, is hidden.

3. When the entire vote is read, people are confronted with the challenge to face the responsibilities of elections in a mature and Christian way. Rejection from a particular office may in no wise indicate a lack of appreciation, or the rejection of that individual as a person.

A PASTOR FROM MARYLAND BELIEVES:

At the annual meeting, the number of votes that each individual receives should always be announced. Technically speaking, the chairman of the board of tellers (who is the first person named when the tellers are appointed) should read the complete report of the balloting results including number of ballots cast, number void ballots, and number necessary to elect, as well as the number of votes cast for each person on the ballot.

Ours is a democratic organization by the provision of our Constitution, and every member present has a right to know the results of the balloting. Failure to have the results of balloting for each candidate announced places an unwanted responsibility upon the shoulders of the chairman and the tellers. It also guarantees that should a chairman (who is certainly a fallible person) mistakenly declare an election, other alert persons in the group could aid in correcting the mistake. Finally, it serves as a very subtle, but practical indication to each person on the ballot their responsible strength in the minds of the electorate.

While on vacation once, the recall of the pastor was held where we happened to be

visiting. When the tellers reported, their chairman simply said: "We have recalled our pastor for another year." No one took issue, and doubtless it was done out of ignorance, but I certainly shuddered at such a betrayal of democratic process.

PROBLEM: What are the signs a pastor should go by in determining whether he should or should not move?

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

A SAMPLE PASTORAL THANKSGIVING LETTER

Dear members and friends,

The real Thanksgiving is not a day but a state of mind. It's an attitude developed through constant use until it becomes a way of life.

However, it is good to have a special day and season when we give special emphasis and expression to our thankfulness. Our hearts should be full of praise that God has not let us join the multitude that travel the road of outward conformity to religious patterns, but He has led us to the highway of holiness, where our hearts delight to do His will.

Our souls should thrill at the thought that we have a personal, approachable God with whom we may commune and who answers prayer in a definite way. How beautiful the thought that we may lean on Him in the hour of adversity, be comforted by Him in the day of shadows!

How blessed to remember that, in all the shifting scenes of life, eternal values are unchanging! When all around we see chaos, we know that the foundations of our faith cannot be shaken. The kingdom of God is still impregnable.

So at this Thanksgiving season and all year through may we "enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name" (Ps. 100:4).

Your pastor,
J. K. FRENCH

The Nazarene Preacher

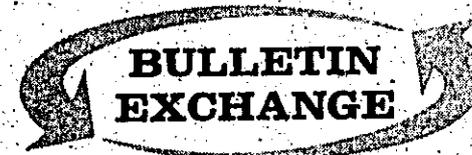
Hymn of the month

"Come, Thou Fount"

(Praise and Worship hymnal, No. 56)

Robert Robinson, a lad from a lowly family who was converted under the ministry of George Whitefield, penned the lines in 1758 when he was minister of a small Methodist chapel at Norfolk, England. It was published a year later in *A Collection of Hymns Used by the Church of Christ in Angel Alley, Bishopsgate* (of which there is a copy in the library of Drew Theological Seminary). Throughout his lifetime Robinson was engaged in writing on theological subjects, but he is best known for this grand hymn of praise.

Rev. Asahel Nettleton is usually credited with the tune to this hymn, although John Wyeth has also been named as the possible composer. Nettleton was a noted evangelist of the early nineteenth century who compiled a hymnbook called *Village Hymns* in 1825 with words only. He was born in 1783 and died in 1844.



ONE CAUSE FOR THANKS.

The Reverend Mose Jackson was holding services in a small country church, and at the conclusion lent his hat to a member (as was the custom) to pass for contributions. The brother canvassed the congregation thoroughly, but the hat was returned to its owner empty.

Brother Jackson looked into it, turned it upside down, and shook it vigorously. He sighed audibly.

"Brethren," he said, "I shore am glad I got my hat back!"

—Selected

November, 1968

MOVING INTO THANKSGIVING STREET

At a love feast a brother had indulged in a long, complaining strain of experiences about the trials and afflictions in the way to heaven. Another of a different spirit followed, who said: "I see that our brother who has just sat down lives in Grumbling Street. I lived there myself for some time and never enjoyed good health. The air is bad, the water bad; the birds never came and sang in the streets, and I was gloomy and sad. But I flitted. I got into Thanksgiving Street and ever since then I have had good health, and so has my family. The air is pure, the water good, the houses good; the sun shines all day; the birds are always singing, and I am happy as I can be. Now, I commend to our brother to 'flit.' There are plenty of houses to let on Thanksgiving Street."

Christian Intelligencer

A parishioner, talking to his minister, complained about the weather's unseasonable coolness and dampness. Without as much as a chuckle the minister observed: "Sorry, I can't do a thing about it. I'm in sales, not management."

JACK: "I heard your Uncle Donald died poor. I always thought he was rich."

MACK: "He used to be, but lost his health accumulating his wealth, then lost his wealth trying to regain his health."

THOUGHT!

Opportunity knocks but once, but temptation never gives up.

Submitted by BERNARD HERTEL
Pastor, Santa Paula, Calif.

A missionary is one who can never grow accustomed to the thud of Christless feet on the way to a lost eternity.

—Fort Mill Nazarene
South Carolina

SO LITTLE

"My dear Mrs. Booth," said a lady to the late mother of the Salvation Army, "you do far too much. You work far too hard. Why do you do so much?"

"Because, my sister," was the quiet reply, "you do so little."

—Herald of His Coming

Consciously or unconsciously, happy people have decided to be happy; miserable people have decided to be miserable. Simple, isn't it? If you don't believe it, just try it.

North Dakota Nazarene
HARRY F. TAPLIN, D.S.

WHAT TYPE OF A DOCTOR?

A noted preacher had a brother who was a famous physician. One day a woman wishing to speak with the minister, but not being sure if the man she was about to address was the preacher or the physician, said, "Are you the doctor who preaches or the one who practices?"

—Selected

THINK ABOUT IT

"The one concern of Satan is to keep the saints from prayer. He fears nothing from prayerless studies, prayerless work, or prayerless religion. He laughs at our toil, mocks at our wisdom, and trembles when we pray."

—Andrew Bonar

DON'T FORGET TO LAUGH!

Sunday morning after the service the preacher was shaking hands at the door, "I don't remember the name, but the snore is familiar!"

Nazarene News
Council Bluffs, Iowa

Concerning Church Membership

(Continued from page 1)

who do not understand clearly the position of our church. To receive members who are obviously violating our concept of Christian simplicity, weakens the whole structure of the accepted standards of holy living.

6. Involve the Membership Committee, as provided in the *Manual*.

7. Survey the Sunday school regularly as to membership prospects. Keep Sunday school workers alert to this matter and cooperating in bringing both the younger and adult Christians into the membership of the church.

8. Make the ceremony of receiving new members meaningful and memorable. Do not rush this procedure as if it were of passing and insignificant value. Better shorten that sermon somewhat, rather than slight those new members. In my own ministry, I frequently asked the church board to stand behind the class of new members at the altar. Following the reception by the pastor, the members of the board would file by inside the altar, giving the hand of fellowship in behalf of the church. Each family should be given a *Manual* and a year's subscription to the *Herald of Holiness*.

9. Challenge the members of the church: (1) To contact prospective members; (2) To demonstrate friendliness and interest toward new members.

10. Utilize new members in some assignment as soon as possible.

11. Give as much attention to holding members as to securing them. Plan your preaching ministry in such a way as to give guidance into richer spiritual experience. Make an issue of entire sanctification. Deal publicly with the major problems of daily Christian living. Involve all your people in the total program of the church. Be a loyal, spiritual, enthusiastic, blest, optimistic, friendly Nazarene yourself, and you will create an atmosphere which will be attractive and a ministry which will develop strong, spiritual Nazarenes.

The Nazarene Proacher

HERE AND THERE AMONG BOOKS

The Work of Christ

By G. C. Berkouwer (Grand Rapids: William B. Eerdmans Publishing Company, 1965. 358 pp., cloth, \$7.50.)

All serious students and teachers of systematic theology would agree that G. C. Berkouwer's projected nineteen volumes, entitled *Studies in Dogmatics* rank high among the major theological works of our times. This volume, *The Work of Christ*, one segment of the above-mentioned project, is as expected—substantial and illuminating. Typically continental in character, its format is that of the classroom or lecture hall with dogged argumentation, with the exposure of opposing views as well as weighty analysis of the proffered position. Pivotal biblical passages receive necessary attention and are used to substantiate the author's viewpoint.

The Apostles' Creed provides the structure for the book. However the author adds a section in which he explores four special aspects of Christ's work—reconciliation, sacrifice, obedience, and victory. In the main body of the book, among other themes, he discusses the motive of the Incarnation, the doctrine of the Virgin Birth, Christ's humiliation and exaltation, Christ's suffering, ascension, and resurrection.

Berkouwer has an ax to grind too. He argues persistently against what he feels to be a false view of atonement which has come into prominence in our time, namely, the new theopaschitic (God suffering for man's sins) doctrine of reconciliation. To him, this theory does not give proper place to Christ in the plan of redemption, fails to accept the doctrine of satisfaction which presents God as a God who must be propitiated, and rejects a full view of substitution. At work in this book, particularly on this matter, is a hardheaded, logical Reformed theologian who will yield not one iota to sentimentalism in dealing with

the atonement. However, he knows full well that a full-orbed "rational explanation" of Christ's atoning death is impossible. He thus leaves room for mystery. A proper view of Christ as Mediator, in his judgment, unfolds the true scriptural meaning of reconciliation.

The reviewer finds Berkouwer's final explanation of the atonement somewhat disappointing and frankly obscure. I was able to read between the lines of debate as to what his view really is, simply because of my previous exposure of his point of reference theologically. But this ought not to be necessary. A more systematic and less tedious presentation would have made this volume more rewarding for the reviewer.

Deeply rooted in the Bible, this monograph is unquestionably conservative and without a doubt will become a "classic" on this theme of the Reformed tradition.

WILLARD H. TAYLOR

The Funeral—Vestige or Value?

By Paul E. Irion (Nashville: Abingdon Press, 1966. 240 pp., cloth \$4.50.)

The book is a valuable contribution to its field because of the breadth of consideration given to the subject. It is a book on practices—as such the theology is somewhat veiled. Sociological and psychological as well as theological concepts are strong considerations in the treatment of the subject. Unlike several other recent books on the subject of funerals, there is no time spent in either denouncing or extolling present funeral practices. Instead, varying concepts of "funeral" are presented and evaluated. High scholarship is evident in the writings. The author does not call for a "revolution" in the conduct of funerals but has several practical conservative suggestions for "new designs" which are well-supported.

B. EDGAR JOHNSON

November, 1966

(527) 47

Are we as aggressive as we ought to be
in sowing by the printed page?

The Curse of Corrupt Literature

By A. S. London*

ONE OF THE DARKEST CLOUDS on our national horizon is the fact that there are 15 million dirty magazines printed in our nation every thirty days.

Jehovah's Witnesses are said to have the largest religious printing press in the world. They put out 84 million pieces of literature in twelve months. They had one baptismal service in New York where they baptized 7,136 converts.

They claim that practically every one of their converts was won by their literature.

We put out 12,000 books of different titles in twelve months, while Russia put on the market 60,000 different kinds of books, and printed enough to give every man, woman, and child two pieces of their literature. In one year they gave to the different nations on the earth a billion Communistic books.

Gandhi's grandson, of India, said, "Missionaries taught us to read, but the Communists gave us the books."

One-third of the population of the world today is under Communistic rule.

In one year the Seventh-Day Adventists invested 21 million dollars in the printed page in 218 languages.

What part did the filthy, suggestive literature play in keeping 35 million of our young people under seventeen years of age out of Sunday school last year?

What part did the literature found on our newsstand today have to do with 6 million of our American youth who are branded as criminals?

What part did trashy literature play in causing a crime to be committed every fourteen seconds, and a murder every 40 minutes last year?

It is said that twenty-five years before the Russian Revolution the Communists poured their literature into Russia.

Winston Churchill once said, "Give us the tools and we will finish the job."

Why not let wholesome, Christian literature stand for the tools needed to get the gospel of our Christ to the people?

*Sunday school evangelist.



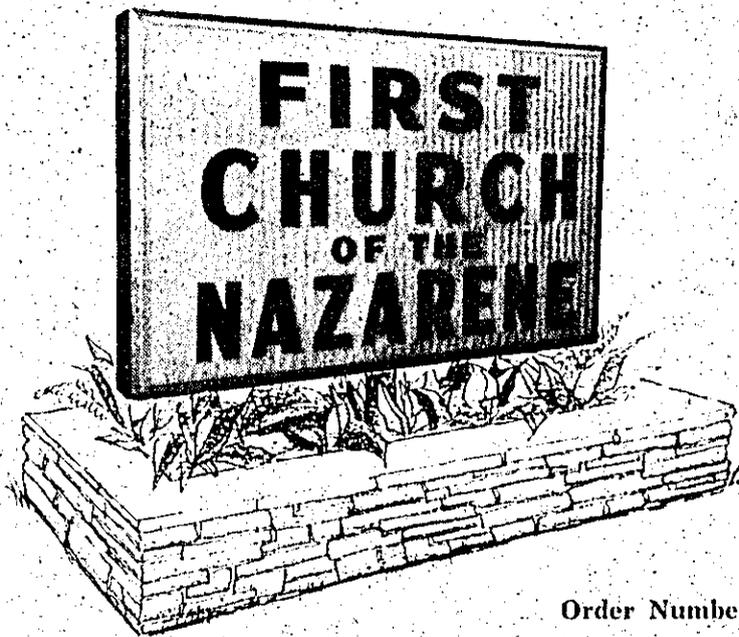
AMONG OURSELVES

According to reports, two cows grazing near a highway glanced up just in time to see the milk truck go by with big signs: "Pasteurized, homogenized, standardized, vitamin A added." Said one cow to the other: "Makes you feel sort of inadequate, doesn't it?" . . . Preachers often feel that way too . . . A good time to go hunting . . . Though that would make me feel more inadequate . . . Reading a book would be better—or best of all, open the Bible to Phil. 4:13, or I Cor. 15:58, or II Cor. 2:14 . . . The best shot in the arm I know of . . . Another good shot in the arm will be when your church goes over the top this month in the Thanksgiving Offering, helping to reach that \$10.00 per minute for the quadrennium (pp. 24-25) . . . Running a Sunday school well includes no less than seventeen activities, say the experts (p. 22) . . . You would be hard put to blue-pencil a single one . . . Some of the jobs are desk jobs—in the army they would be classified as procurement and supply, or just plain logistics . . . Not very exciting, but essential . . . It is reported that William Jennings Bryan once argued in Congress against a standing army, and eloquently declaimed that if our country were imperilled a million men would rally to the colors before the sunset . . . A fellow congressman arose and quietly asked, "And where would they get their breakfast the next morning?" . . . The practical, unglamorous jobs must be done too . . . Sanctified paper work is not all sermonizing . . . Really, any work is "spiritual" if it is God's will for us at the moment, and is done for God's glory.

Until next month,

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THE
**NAZARENE
PREACHER**

DECEMBER, 1966

Volume 41 Number 12

RICHARD S. TAYLOR

Editor

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Hardy C. Powers

G. B. Williamson

Samuel Young

Hugh C. Benner

V. H. Lewis

George Coulter

General Superintendents
Church of the Nazarene

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Principles of Leadership

By General Superintendent Young

A TRUE LEADER in any area cannot live by current Gallup polls, for the popularity of a cause is not always a reliable criterion for discovering the right direction or course of action. The servant of God also soon discovers that there is a certain longliness that accompanies true spiritual leadership, and that there are high demands made of him involving absolute honesty, integrity, intelligence, faith and moral courage. Periodically I hear from a pastor, a missionary, or a district leader who is fighting disillusionment because of cross currents in some "rough" situation. Here are some principles I have been learning and I pass them on to young ministers especially.

1. Do what is right regardless of others. Turn some things over to God for they belong in His realm. Jesus' word to Peter when he questioned the providence of God concerning John is appropriate for our day, too: "What is that to thee? follow thou me" (John 21:22). Another's disobedience may shake us, but it need not derail us. Even the so-called "impossible" situation may be only a difficult one.

2. Keep a generous supply of charity on hand for the other fellow, and always make large allowances for the common limitations and frailties of humanity. This is not inconsistent with pure hearts. Paul wrote to the troublesome Corinthian church, "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (II Cor. 4:7). To call poor judgment or human frailty sin only adds to the confusion, for we are open then to the danger of identifying sin as simply weakness.

3. Keep open to divine leadership in the complex situation and we will discover that God works through His own moral laws. His commands are usually simple but not easy. Even Jesus confessed that the soundness of His own insights were based on an unswerving loyalty to the Father's will. It is in this light that we discover light. "But the people who know their God shall be steadfast and will accomplish notable feats" (Dan. 11:23b, *The Berkely Version*).

Christmas and the Virgin Birth

THE MEANINGFULNESS of Christmas as a Christian celebration is anchored solidly to the rock of the virgin birth. This will be obvious if one honestly faces the implications of its denial.

The first implication is that the biblical record is false. For in that record is the exact and careful witness of two men, Matthew and Luke. Their accounts are completely independent—Matthew writing more from Joseph's standpoint, Luke from Mary's. But while the two sets of events are diverse, they are not the least incongruous or contradictory. Their very diversity makes all the more convincing their points of confluence—that the child's name was to be Jesus, that He was to be the promised Messiah, and that His conception was by the miraculous creative action of the Holy Spirit rather than by Joseph or any man. This in particular is clearly crucial with both writers. Matthew expressly declares that Joseph "knew her not till she had brought forth her firstborn son" (Matt. 1:25). According to Luke, Mary's quite natural reaction to the announcement of the angel was, "How shall this be, seeing I know not a man?" To which the angel answered: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee" (Luke 1:34-35).

Furthermore, it is impossible to read Matthew and Luke without being aware that they expect to be believed. They are recounting actual happenings, not legend or myth. Luke deliberately identifies himself as a careful and accurate historian. Not only so, but theirs is not esoteric information, hitherto unknown. Rather than claiming a "scoop," Luke insists in his prologue that these things were already widely known and "most surely believed among us" (Luke 1:1-4). He is frankly putting on the line both his integrity and his competence, and, *in so doing*, his reputation.

The fact that these two Gospels were accepted by the Church without question while many of the first generation of Christians were still living, is strong evidence that these written records matched the oral accounts which were the common possession of the Church, given by the apostles themselves, who "from the beginning were eyewitnesses, and ministers of the word" (v. 2).

But pull this archstone out of their record and the whole Christian structure collapses. Historically, every other episode of the Christ-event becomes vulnerable. If the record of the birth of our Lord is unreliable, we cannot be sure of the credibility of any other extraordinary event included in the account. Our Lord's miracles can now be challenged, and even more serious, the Resurrection itself, on which the hope of our salvation hangs—"... if Christ be not raised, your faith is vain; ye are yet in your sins" (I Cor. 15:17).

As far as Christmas is concerned, the beautiful stories of the star in the east, the visit of the magi, the miraculous events surrounding the conception and birth of John, the bursting light on the hillside and the song of the angels and the excited investigation of the shepherds, indeed the birth of Jesus, *at all* in a stable at Bethlehem, are all reduced to a prettily woven fabric of old wives' tales. Such a residue would be simply nice stories for children to intermingle with the Wizard of Oz and other seasonal fancies; but nothing substantial for grown, intelligent men to stake their life and destiny on. We cannot escape the verdict: there is nothing about Christmas which justifies *worship* if Matthew and Luke are wrong about the virgin birth.

Clearly, the theological links of the doctrine of the virgin birth are legion. It is not a pet notion that can be isolated from systematic theology, and be disposed of independently of all else. On the contrary; tampering with this truth—even tentativeness—is devastating in every other direction. The doctrines of inspiration, Incarnation, Trinity, the atonement, all are involved. The theologian therefore who would loftily suggest that the virgin birth may or may not be literally true but that it doesn't really matter to one's Christian faith, is either confessing his fundamental heresy or indefensible shallowness. He forever brands himself as a dangerous teacher, no matter what treasures of truth flow from his pen or lips later on. It is one thing for us to take the meat and "throw the bones away"; it is quite another to be asked to swallow meat that is contaminated by a deadly, permeating poison.

And as for a pragmatic approach, one can hardly improve on the reply of Borden Parker Bowne, one time professor of philosophy at Boston University, to some Harvard faculty who badgered him for his professed adherence to the full literalness of the virgin birth account. They challenged: "If some unknown, illiterate girl here in Cambridge gave birth to a baby out of wedlock and then claimed that no man was involved, but that the child was supernaturally conceived by the Holy Spirit, would you believe her?" Dr. Bowne quietly answered, "No." "Then why would you believe such a fanciful tale told by a Galilean peasant girl two thousand years ago?" After a moment's pause the philosopher is reported to have said, in substance: "I think that if the Cambridge maiden's child should become a great teacher who lived a sinless life, who spoke as no other man ever spoke, who performed miracles of healing and restoration, who after a cruel and senseless crucifixion rose from the grave, and whose very name thereafter altered the course of human history, even splitting the calendar into B.C. and A.D.—I think I should have to revise my estimate of the girl's story."

Christmas Prayer

God bless you all this Christmas Day;
May Bethlehem's star still light the way,
And guide thee to the perfect peace
When every fear and doubt shall cease,
And may thy home such glory know
As did the stable long ago.

—Selected

A father's fervent prayer becomes
a Spirit-inspired prophecy

David's Last Prayer

By Edward G. Wyman*

FOR ALL who love the Book of Psalms, the closing verse of Psalms 72 strikes a sad, plaintive note: "The prayers of David the son of Jesse are ended." These words seem to draw the curtain on a great life. They mark the sunset of that life, as evening shadows set in. The music of life has been stilled. Its notes die away and the darkness, chill, and stillness of the night set in. The bells toll and mourners go about the streets as Israel's great King David takes his abode in the city of the dead.

But my heart refuses to believe that such is the full meaning of the text. Its words indeed mark the end of David's life, and undoubtedly conclude the last psalm that he wrote. We understand, of course, that the psalms are not given in our Bible in chronological order, and that while David was the principal human author, he was not the only one. We would further submit that this last psalm of David, far from striking a keynote of sadness and defeat, rather reaches a high note of promise and victory.

A beautiful tradition tells us that David hung his harp above his bed at night. As the midnight breezes swept across its strings, the room was filled with enchantingly beautiful music. David then rose from his

slumbers and spent the rest of the night composing his wonderful psalms. That is but a human tradition, but there is no denying the truth that the Psalms express every sentiment and emotion of the human soul. In them in the fullest sense "deep calleth unto deep." The deep of human need calls to the deep of divine supply. The deep of sin and depravity calls to the deep of infinite mercy. The deep of human longing calls to the deep of abundant satisfaction in God.

After a long and eventful life filled with trials and tests, victories and mercies, David is about to go the way of all the earth. The aged father directed the crowning of his son Solomon as king in his place. It was only to be expected that David, a man of prayer and faith, a man after God's own heart, would pray most earnestly for the new king, and, poet that he was, would compose an appropriate psalm for the occasion. In view of David's rapidly failing physical powers, it is most natural that this psalm should be his last.

In these twenty verses he pours out all the longing and aspiration of a father's heart for God's blessing on his son, and for the peace, prosperity, and perpetuity of his kingdom. Most fitting then is the title: "A Psalm for Solomon." His primary inspiration was his intense desire in behalf

of Solomon. But as the dying father prayed to God, his prayer took wings and went far beyond his first request. By the miracle of inspiration, urgent prayer became confident prediction. A father's pleading became a seer's prophecy. A heart-felt petition became a Spirit-inspired proclamation of coming events.

And so it was that David pictured a kingdom that would never end, a reign that would extend from sea to sea and would endure as long as the sun and moon ran their courses in the heavens. He would be an ideal king with a reign of perfect peace. More than mere king, he would be the Saviour, Refuge, Defense, and Deliverer of the poor and needy; and speedy and glorious would be his kingdom's sure increase.

Was David's prayer answered or not? In a sense the answer is both "No" and "Yes." If we think just of King Solomon, we sadly admit that the prayer was not answered. To be sure God did His part, but Solomon who in one sense was the wisest man of his times, in another sense takes the prize for unspeakable folly.

But if we stop here, we have read the psalm very superficially. Read it once more and you will be compelled to exclaim, "Behold a greater than Solomon is here!" For the predicted King has come and established His kingdom in millions of human hearts. Wise men from the east came asking "Where is he that is born King of the Jews?" Many of the marvelous prophecies of this psalm have been fulfilled in the first coming of Christ and in the victories of the church through nearly two thousand years of its history. The complete fulfillment awaits His second coming and accompanying events.

Indeed this is the Crowning Psalm, the very crown of all the psalms of

David. No wonder it closes with such a victorious doxology, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever; and let the whole earth be filled with his glory; Amen, and Amen. The prayers of David the son of Jesse are ended" (vv. 18-20). So his first prayer for Solomon became an inspired prediction of Solomon's greater Son, the Desire of all nations. And so he concludes his prayer, asking in effect, "Just let this one request be granted and I ask for nothing more. The Lord and His Christ are all my heart longs for. I have no further prayer to offer. I have no other request to make."

On such a lofty note David's prayers are ended. More than that, his wilderness wanderings are ended. No more will he ask for the wings of a dove to fly away and be at rest. No more will he be taunted, "Flee as a bird to your mountain." No more will his tears be guarded in a bottle. No more will he complain, "There is but a step between me and death." No more will he lament the treachery of his familiar friend and they of his own household. His earthly mission is ended, his pilgrim days are over, and he is to be gathered to his fathers. Indeed his prayers are ended.

But in another sense his inspired prayers and psalms are definitely not ended. For today he is praising God in a higher, fuller, more ample sphere. Nor are his prayers ended as far as we are concerned. As long as we can meditate in the blessedness of him whose transgressions are forgiven and whose sins are covered, his psalms are not ended.

Nor as long as we are inspired by the example of the blessed man who turns his feet away from the way

*Nazarene missionary, Puerto Rico.

of the ungodly. Or a wayfaring pilgrim lifts his eyes to the hills of God from whence comes his help. Or the needy soul rejoices to know, "The Lord is my shepherd, I shall not want." Nor as long as there is one on earth to gaze through the telescope of faith and exclaim, "The heavens declare the glory of God and the firmament showeth his handiwork."

They will not be ended as long as saints with eyes bedewed with tears of joy, whisper "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Nor as long as the longing soul gives utterance to the ardent desire, "As the hart panteth after the waterbrooks so panteth my soul after thee, O God." Nor as long as the penitent cry with bitter sobs, "Have mercy upon me, O God . . .

blot out my transgressions." Nor as long as the forgiven soul exclaims with exultation, "Bless the Lord, O my soul . . . who forgiveth all thine iniquities . . . our soul is escaped as a bird out of the snare of the fowler . . . Let the redeemed of the Lord say so . . . Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men."

Truly as long as there are in every nation, continent, and clime those who praise the Lord with psalms and hymns and spiritual songs, the prayer psalms of David the son of Jesse will never be ended. They have been sung around the earth, and they will be caught up in the great Hallelujah Chorus of the skies, to blend with the songs of all the millions of the redeemed in the song of Moses and the Lamb.

Christ's return should draw near. This falling away the apostles likewise predicted.

Because the Christian faith centers in a person, Christ, resting upon the basis of certain historical understandings about that person, and because these historical understandings depend upon the Holy Scriptures, it is only natural that apostasy should have reference to these understandings, and it is just as inevitable that it should affect negatively this faith. Such an attack involves first the realm of the intellect and then, very certainly, the realm of the will.

Thus the educational institutions, founded in the first instance by the Church for its purposes of faith based upon truth, have been the prime locus for this attack. The nineteenth century saw the European universities serving as the intellectual arsenal for the destructive higher criticism. This defection was soon mirrored in the outlook of the American colleges, until it can almost be said that none of our early colleges, founded for the propagation of the faith as they were, now retains this sacred depositum.

We who today are active in colleges and seminaries of newer provenance holding this same faith may well ask what assurance we can have that the very institutions for which we labor will not be sucked into the same drift. To be sure many of us—yes, all of us, I trust—are determined that this shall not happen. But our tenure is short and the question is long.

The best we can do is to serve our own generation by the will of God. But our labors will be swept away unless prayerfully, humbly, and in the fear of God we at least recognize what is happening in the realm of education and intellectual activity, and make thoughtful provisions calculated to conserve "the faith once committed."

Just as in the Garden of Eden man's obedience hung upon his certainty as to whether God had really spoken, and just as he fell in the matter of obedience as a result, partially, of his involvement in a finely spun semantic inquiry into

the factuality and reasonableness of what God may have said, so today the prime point of attack and the cardinal matter in spiritual decline is the question whether God has really spoken, and whether the Bible is what He has said and caused to be written.

Certainly our schools will not keep true in their espousal of the historic church's estimate of Scripture unless we do what intelligent people can do and take what care faithful people can take to secure this. In analyzing the situation, each for his own setting, let us at the outset ask what it is that inclines devout intellectuals to weaken and relax their insistence upon the inerrancy of Scripture.

First may well be mentioned the entertainment of a faulty idea as to what is implied by the concept of inerrancy. Most Bible believers are simple in their faith; most of them have not the slightest awareness of the problems which are being raised in the field of biblical studies. And those who do read enough to stumble upon these problems naturally hear them stated by critical attackers. While refusing to abandon at once their adherence to biblical inerrancy, yet they often incautiously and perhaps unconsciously accept the critical statement of what inerrancy implies.

And so there is hazy thinking, for example, as to the specific application of the claim of inerrancy to the original writings only, and why this is done. There is often a failure to keep in mind that the concept does not have full reference to copies and translations. Proper consideration is not given to possible corruptions and inadequacies of the text as these may affect difficult passages and particularly when the precarious Hebrew transmission of number is involved. Evangelicals let themselves be drawn along in the applying of vigorous mathematical canons—so foreign to the orientals through whom and for whom the Scriptures were written—in the consideration of quotations, universal statements both affirmative and negative, and in matters of chronology and sequence. Again there is the temp-

Why it is so easy for evangelical schools and churches to drift from their doctrinal moorings

Maintaining the Witness to Inerrancy

By Stephen W. Paine*

STANDING ON THE SHADOW of the impending cross, Jesus spoke to the disciples rather freely about the historical developments which the Church would face. One element of the picture which he sketched for them was the certainty of defection from the Gospel by many. "When the Son of Man cometh, shall he find faith on the earth?" he inquired.

Some have seen in this word, using

*President, Houghton College, Houghton, New York. Part of an article printed in *Bulletin of the Evangelical Theological Society*, Winter, 1966. Used by permission.

the definite article as it does in the Greek, a reference to *the faith*, the historic faith of the Church, elsewhere alluded to by St. Paul and Peter. Others have seen in the word only a reference to *faith*, to personal faith in Christ. Such qualities of course call for the use of the definite article in the Greek.

Perhaps Jesus was purposely cryptic here. For personal faith in the evangelical sense could not long outlast the evangel itself. But however we deal with this matter of shading, here was a somber foreshadowing of the great apostasy of Christendom as the time for

The Nazarene Preacher

tation to recognize as valid the allegation of "error" in figurative speech and in figures of speech which are even in common use today—as "inaccurate" as ever, but with no loss of semantic dependability.

Over the years the most literalistic, unfeeling, and, I must insist, impossible interpretations of Scripture are those advanced by scholars unfriendly to the church doctrine of Scripture inerrancy. And when evangelicals are willing to accept this framework and simply to add up the figures fed to them by liberal scholarship, any refusal to accept the liberal outcome tends to be precarious and shortlived. A faulty understanding as to what is meant by scriptural inerrancy lists high among the causes for defection, I feel.

Another important factor lies in man's basic gregariousness. Adam joined Eve in disobeying God, not because he had been overcome intellectually as had been the case with his less stable and more emotional mate, but probably because he did not want to oppose and separate himself from her. To have stood with God would apparently have meant to stand alone and to leave the one he loved standing alone.

The school child would rather do anything than to be observably different from his group. So would the college student. And this is a strong tendency also with the scholar. The certain knowledge that one stands apart from the great mass of scholarship in his own field of professional activity is like hydraulic pressure upon the one who stands apart. It almost certainly impels those in the tiny minority to seek bridges and relief valves and reconciliations. And should it later be realized that these are not real solutions, it is almost easier to let them go and to join the majority.

The principle of democracy has been so thoroughly sold to us that it is hard for us really to believe that upon any given point a large number of very intelligent people can be dead wrong, particularly when they have some stake in the conclusion. And many young liberals today are content to base their position simply upon the indications that "this is the way things are going." Change is hailed as advance, regardless of its content, just as though change were an independent entity. And persons are urged not to fight history but to help make history. This atmosphere may well be the most important element leading to the abandonment of the idea of scriptural inerrancy. The points of view of our fellows are very influential with us all.

The opposite side of the same coin is a weakening of our consciousness of God. If there is anything that will make an Elijah face a God-forsaking king and nation, or will cause an Isaiah to show God's people their sin, or that will make a fenced city and a brazen wall out of a Jeremiah, it is a vital and continuing vision of God. One who knows God has little difficulty in believing Him, in going from faith to faith. Such a person will also maintain a much keener sense of the error of sinful man, who has left God's activity entirely out of his reckoning of truth.

Such a person will not be so greatly concerned to build bridges of agreement and intellectual reconciliation with the thinking of his time, nor to suggest theories to make God's work easier for him. It will not be so hard for a real prophet to stand alone or with but few. A great cause of the defection which presently concerns us has been the loss of vital spiritual contact with God. This is always a hazard in even Christian intellectual preoccupation.

Whereas today there are nine people to reach for the Gospel for every one in Paul's day, in forty years there will be eighteen.
—George Coulter

It costs little to be one—
but a lot not to be

The Preacher as a Christian Gentleman

By Paul W. Buchanan*

BY COMMON CONSENT the Christian ministry is esteemed a high and holy calling, the noblest of the professions. While it is entirely possible that a man may be a gentleman and not a Christian, it is very difficult to accept the idea that a man can be a Christian minister and not be a gentleman. If the man of the world can achieve a high plane of courtesy and honor, surely the man of God can do no less.

To be a Christian gentleman does not necessarily mean that every moment one will automatically know "which fork to use first," or understand all the vagaries of social protocol. The fashions of the world change, and so do the pretty—and petty—little customs that prevail. However, beneath the whole range of matters discussed in the books of etiquette—the knives, the forks, the fish, soup, or peas, the cutting of cabbage or the treatment of kings—there are a few deep principles, principles upon which gentlemen act. These principles become their code of ethics, and therefore determine their behavior.

The spirit and behavior of the minister is more important than his talents or abilities. Bishop S. Foster in speaking of the great Methodist preacher, Alfred Cookman, said, "He lived the 'higher life' even more than

he preached it. His sweet, gentle and holy walk, was more eloquent and convincing than his most impassioned discourse."

In James 3:17 we read: "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

Certainly as Nazarene ministers, emphasizing the doctrine of perfect love in our preaching, we must demonstrate that spirit of love if we are to be effective.

The graces of sympathy, kindness, gentleness, patience, and humility are as much a part of the pattern of Christlikeness as honesty, purity, dependability, and power. The code of behavior we follow must be written upon our hearts by the Holy Spirit. Sometimes, under the guise of being "thundering prophets of God," men of the ministry have blamed their failures on the laity saying, "My preaching is so straight and rugged the people simply will not accept it." In reality, the problem has arisen from their being long on doctrine, theory, theology, and terminology—which is good—but short on the spirit and graces of Christian ethics—which is very bad. It is entirely possible for a minister to be courteous,

*Pastor, Mansfield, Missouri.

thoughtful of others, kind, gracious, and appreciative, and yet not compromise his convictions and principles nor timidly avoid his responsibilities.

A minister who is discourteous, rude, and boorish in his relationship with the people of his parish during the week, will find he has more than two strikes against him when he stands to preach. His acts of rudeness will still be speaking so loud and clear on Sunday morning, that it will be difficult for the person in the pew to hear what he has to say.

Gentlemanly conduct, like charity, begins at home. A man who is overbearing and uncouth in his own home with the members of his family, is most likely to be so in his associations outside the home. If he is a pastor, he often finds that "Old Mister Billy on the Board" has an entirely different reaction to his ill-mannered ways than did his dear little wife, who retired quietly to another room to weep away her injured feelings.

In the community, the minister is the representative of God and the church. Conduct unbecoming to a gentleman is always unbecoming to a minister; however, conduct not unbecoming in other gentlemen, may be unbecoming in a minister. The community expects a closer adherence to high standards on the part of the minister than it does from the other members of its society. The minister is constantly in the public eye, and his attitudes and reactions are sure to be noticed, and will to a great extent determine the effectiveness of his ministry in that community.

It is well to be reminded that we as ministers should not "despise the day of small things," for it is often these seemingly unimportant things that add up to the sum of gentlemanly conduct. We should be courteous to all—this includes the children and

the elderly as well as those who can be of help to us today. (Remember, if you stay around for a while those kids will be voting on your recall and paying your salary.) Children, even the youngest, are very observant and impressionable. Therefore the conduct of the pastor in their presence is going to influence, to a great extent, their image of the ministry for the rest of their lives. And that dear little grandmother who met the pastor in the doorway of the church, as he was rushing to the pulpit with his mind filled with the message to be delivered and the details of the service, will go back to her lonely room with her failing faculties not remembering the tremendous message he preached—for possibly she slept through it all. But if he took time to give her a large-hearted smile, a warm handshake, and a word of encouragement, she will whisper a prayer of thanks to her God that He smiled at her that day through the kindness of His servant.

Gentlemanly conduct should even remain operative when a minister gets into his car. Quite often a fellow who is at other times a perfect gentleman will climb into his automobile and drive like he had a tiger in his tank, a bee in his bonnet, and ants elsewhere. Granted, we ministers are a very busy group—and we should be. However, it is possible to be busy and yet not so impatient as to be ill-mannered. Sometimes in our being busy we are like a fellow who starts to itch before he has been bitten.

The Christian gentleman will have a spirit of humility and meekness; he will never set the stage for personal aggrandizement; he will respect the opinions and convictions of others; he will be ethical and above reproach in his relationship with his fellow ministers; he will not put the blame

for mistakes on others; he will suffer in silence his hurt feelings; and though he may cry his heart out to God in the night, he will not come to the pulpit and spend the time whining about his troubles when he should be preaching the gospel to lost humanity.

Like a great bridge of beauty and

utility, perfectly balanced, the minister's conduct must be a combination of personal strength and divine power. Fellow ministers, as we span the gap between earth's unbelief and heaven's blessings, let us will that we should die before we would sacrifice our ideal of being a Christian gentleman!

Some practical and helpful insights in group dynamics

Church Leadership

By Jard DeVille*

ONE THING the science of psychology has taught us is that leadership is not a mysterious inherited gift but a set of skills and attitudes which an intelligent person can learn. One wise old minister used to say that every church needs a boss. The pastor, he would continue, may be that boss or someone else will be; but each church, he insisted, must have a boss. This was only his way of saying that every church must have a true leader in order to accomplish its objectives.

One thing the minister usually learns as he starts his work is that his members have many reasons for belonging to the local church. Hopefully they belong first of all because they are Christians desiring the mutual strength and effectiveness of church membership. But after this, adults are likely to have different needs, to perceive situations quite differently and experience varying degrees of motivation as they work toward a number of goals.

In facing the responsibility of leading a church, the pastor should make sure

that the members understand the local situation. This is known as structuring in psychology. He should interpret important relationships in the community and in the church, clarify confused issues, and direct the church's attention toward specific goals. A unified frame of reference makes cooperative work possible but may take quite a while if few real goals have been structured and accepted by the people or if there has been past conflict in the church. There is often some confusion between the group's needs and individual needs, which problems must be solved first and which goals are most important. The pastor must be able to sense conflicts, to evaluate them fairly, and guide the church to a middle-of-the-road solution.

The minister's problems in leading the church are often complicated by the efforts that members make to solve their own problems while in the group. These problems may be spiritual as when an unsanctified person is trying to be helpful but under pressure repeatedly fails. There may be emotional pressures as when a person has an unresolved

*Professor of psychology, Olivet Nazarene College, Kankakee, Illinois.

authority conflict or is trying to use the church to meet his needs for dominating others.

"Another area to be considered is that of influencing the church's actions. The pastor may have to keep to a minimum the influence of a few who work against the best interests of the church by their negative attitudes. With our type of government he may only have to enforce the standards set by the church as a whole in order to protect the majority. He also serves as a spokesman for the church, meeting the community and voicing the apprehensions, hopes and goals in such a way that others understand. In order to do this effectively, he needs to share deeply the emotions of his congregation and be able to skillfully translate these feelings into words and action.

Of course, leadership also consists of getting others to share the responsibility of handling many activities in the church instead of the pastor controlling all functions. More than we realize, the members of a church do depend emotionally upon the pastor and this often poses motivational problems in a smaller church. The pastor should develop an atmosphere of trust and confidence which encourages members to take part in the church program even if their work is not perfect. Seeing that each Christian has different talents, skill, and knowledge, we can find or make a place for the individual to serve Christ and the church in an area where he excels.

A good pastor will be able to feel deeply with his people, to recognize what needs are not being met, and he will be willing and able to do whatever must be done to make the church spiritual and effective.

In selecting leaders to work in the various divisions of the church it may be wise to consider some characteristics group dynamicists have found to be essential for effective leadership. To be successful in representative organizations like our church, a leader should have a good empathetic awareness of the group's attitude toward other members and toward the work to be done. Another quality the good leader should cultivate is to be able to think abstractly. Intelligence seems to be the key here. It pays to select the most intelligent people you have. Another factor in leadership is emotional stability. This includes a real warmth and affection for others and an honest appreciation of one's own worth. This I feel is given the Lord's approval when he commanded us to love our neighbors as we love ourselves. This is a necessary self-esteem without which few people ever become good leaders, for others usually accept our own evaluation of ourselves.

Leaders, pastors or laymen, are made, not born. We can select our intelligent, most stable Christians and train them to work effectively as leaders in the church. By selecting wisely, the pastor can multiply the effectiveness of the church in all its departments.

Though I have a scientific mind and a university degree in sociology and philisophy; and although I am an expert in social service and an authority on Browning; and though I use the language of the scientific laboratory so as to deceive the very elect into thinking I am a scholar, and have not a message of salvation and the love of Christ, I am a misfit in the pulpit and no preacher of the Gospel.

—Selected

Tips on filing sermons
and preaching material

Preaching from the Barrel

By R. E. Maner*

PREACHERS FREQUENTLY REFER to a sermon used more than once as "preaching out of the barrel." In times of pressure, when hours for study and sermon preparation do not exist, most ministers have to fall back on "the barrel." What ought to be a reservoir of rich study and research all too often is only a musty closet of cobwebs, dust, and half-forgotten junk. One of my most valuable possessions is my "library" of sermons. So much so that I have many of them prepared in duplicate and safely stored at the parsonage just in case there is a fire at the church.

Having a rightly used "barrel" has many advantages. It takes the strain out of sermon preparation. It gives time to do a thorough job in study and research. But, above all, it gives times for long-range study and sermon planning. This is especially true when preaching a series of sermons. It makes preaching a joy, gives opportunity to advertize (if we choose to) what we will be preaching. This is all true providing careful "barrel attention" has been exercised. Here are three questions to ask when you look in your barrel:

THE CONTENTS OF THE BARREL

Is the quality of my sermons such that they are worth re preaching? I

*Pastor, Radnor Church of the Nazarene, Nashville, Tennessee.

December, 1966

have quite a large number of sermons that I have preached once and put away. Frankly I feel they are not worth preaching again. They are safely buried in the mausoleum while I try to forget that I ever exposed them. Their faint memory serves as an antidote for pride.

How thorough was the preparation of the sermon? Were the points tersely worded? Were the subpoints clear and logical? Did I put enough of my thinking on paper so that I can recapture what I originally had in mind? Is the sermon documented? This was one of the mistakes I made in my early ministry. I have some material that sounds good—where did I get? It was not original. Some illustrations must have been good. I only wish I could read what I wrote in with pen. Doubtless it came from a book. But what book? This is doubly true in writing. Be sure and list the source of that choice quotation. Otherwise, you will one day be giving yourself undeserved credit.

Don't let the contents of the barrel get so low that you have to scrape the bottom to find something to preach. Force yourself to prepare new sermons while the barrel is still well stocked with choice material from a former pastorate. Launch into a series on Romans or First Corinthians or Hebrews, and do some penetrating Bible study long before

necessity pushes you into such. The tendency is to preach your best sermons first. Then as the congregation becomes more familiar with you and your style (and frequently less interested) the quality of your sermons is constantly declining. The results are obvious.

THE CONDITION OF THE CONTENTS

Some barrels are shoe boxes in the bottom desk drawer. In the shoe box are slips of paper of various sizes on which are scribbled, typed, and otherwise denoted a jumble of half sentences and scripture references. This collection is probably not worth saving. How well preserved are the contents of your barrel? Are the sermons typed (or at least legibly written) on uniform paper which can be neatly put away in some organized method? While it is true that our method of preparing, preaching, and filing our sermons will be as personal as our toothbrush, it is also true that some evidently have no method. Some have filing systems that are too complicated to keep up with, while others have systems that are inadequate for a growing ministry.

I suggest my own method, which is far from perfect, as an illustration of simplicity with elbow room. Every sermon has a stock number. This is at the top right hand corner of a piece of loose-leaf notebook paper which has been cut to fit within the pages of MY Bible. This keeps the paper from becoming wrinkled or dirty when I carry my Bible. I do not try to hide the fact that I use a written outline.

The stock number is derived from a simple method. A-261 is a typical stock number. The "A" means this is a devotional sermon which would likely be preached on Sunday morning. The "261" indicates the page in

volume "A." The sermons are filed according to their place in the Bible. A-261 is from the book of Ezekiel. These numbers are given when the sermon is prepared. Later then they are filed in their respective places in the loose-leaf notebook, their order is as they are found in the Bible.

My original plan was to allow for expansion up to 1,000 sermons in each of several divisions of classification. "B" is evangelistic sermons, "C" is prophecy, "D" is holiness, and so on through "J" which are radio sermons. "H" is the designation for special occasions. Sermons for Mother's Day, Easter, New Years, and other such special days are grouped according to the denoted occasion and filed according to their time sequence by the calendar. Thus, I begin with New Years and end with Christmas. In between are to be found the many events the minister is likely to preach on. Even the "farewell" sermon finds its place along about September. This means my "barrel" will hold 10,000 sermons. I have not filled the barrel yet. One little problem came up quite early. What about two sermons from the same text? I just put an "a" after the number. Thus A-261a and A-261b solved that problem. There are two types of series of sermons. I have textual and topical series. The textual fit right into their place but the topical series was not as easy. I gave them a designation "E" and filed them arbitrarily in groups together by number. The young minister using this method when he begins preaching will have to exercise some common sense. Logically, one would expect to preach more from St. Matthew than from Numbers or Deuteronomy. Allow more room between the books of the New Testament than most of the books of the Old Testament.

Illustrations that are lengthy are

typed on 4 by 6 cards. These cards are given a number in much the same way. A quotation or illustration on sin would be, say, "S-10." "S" for the first letter of the word "sin," 10 because it was filed after 9. This number S-10 is put in the sermon outline. Five years later I can still pull that card and refresh my memory—take it to the pulpit if necessary. Heaven, hell, home, and hope would all be "H." The "H" is only a designation which could have just as well been "Q." The idea is to be able to find it again later. When I get ready to re-preach a sermon I pull the cards (if there are any) out of the file and refresh my memory. Afterwards I refile them again for another day which may well be several years away. Some quotations or illustrations which I do not copy out are referred to in the outline by abbreviations—thus, Wiley-Theo.

THE USE OF OUR BARREL

One final observation ought to be made about preaching out of the barrel. Do the sermons come out fresh and clean? Have they been reborn? Do not use the contents of the barrel as an escape for study. Wrongly used, the barrel might well become our homiletical grave. I have heard men preach sermons that were obviously twenty years old. And obviously twenty years out of date.

Every barrel sermon must be rethought, refired, and sometimes reworked. It is good to find new and better illustrations. Personal experiences make the most interesting illustrations. Use them in preference to someone else's story. Another obvious peril, facts and figures and statistics change rapidly today. Don't tell me how many alcoholics there were in 1955. Find out how many there are today. Bring the date up-to-date each year. If you would wage war on sin, don't put on a Civil War uniform. That war is over now. Some men still wax eloquent in denouncing the speakasy. Others can tear Darwin's theory of evolution to shreds. The words of Lon Woodrum's poem,

Now there are some mighty
modern vessels putting out to
sea,
With their mighty guns a-gawking
and the smoke a-rolling
free,

has never been more true. Put your gunsights on these enemies if you expect to win the war.

Sermons need never wear out if we will put new fire in the grates, new steam in the boilers, new enthusiasm on the bridge, and new glory on the mast. If they are logical and scriptural and spiritual, the Holy Spirit will find some way to bless them—even out of the barrel.

When the old as well as the young begin to confuse the sleigh with the manger, the prancing reindeer with the plodding donkey, and the elfin Santa with the infant Jesus, then we have cause for alarm.

—B. Edgar Johnson

III. On the Revival Trail

By Emma Irick*

(As told to Joe Olson, director, N.I.S.)

HOLINESS, EVANGELISM has been my life, and that's as it ought to be. There are three times as many scriptures in the Bible about holiness as about regeneration, and yet some preachers can't find a text for a holiness sermon. I'll never forget our revival in one small southern town in the U.S.A. about 1915. There wasn't a church in town, no Sunday school, no preacher, no one professing religion.

A woman owned a large pavilion where she ran Saturday night dances and we rented the place for two weeks, all except Saturdays, which she "reserved." She said to me, "Well, I'm sure a revival can't hurt my business!"

Dance Put out of Business

But the first Sunday night, the first one to pray through and get saved was this woman's daughter who played the piano for the dances. She went to her mother and said, "Mother, I'm through playing for dances. Never again!"

We prayed, fasted, preached, sang, and shouted. God came on the services time and again. The dance business was broken up forever. A church was organized and today it is one of the largest on that district.

In another revival on the west coast we would get tied up one way or another in the services until I told my husband, "Something's haywire around here."

Then I overheard the pastor tell a friend, "When I preach, I don't know whether to believe what I preach or not. When I make an altar call, I wonder if

anyone will come. When they come, I wonder if they are going to get anywhere, and when they make a profession, I wonder if they have anything!"

Pastor Sent Home

The next night, before the service, I told the pastor I thought his place was home with his sick wife, and he left. That night God got through to us, and the seekers got through and got something. We must have faith, for faith is the battle and the victory.

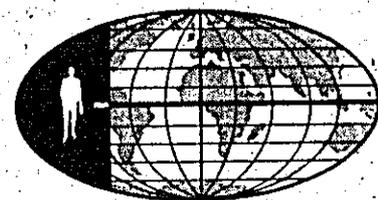
Another time we went along way to hold a revival down in a southern state. We found the preacher hadn't gotten back from a meeting he was holding. Our two little boys were along, both half sick with whooping cough. We didn't know a soul in town.

A kind lady sent her son to haul our steamer trunk. He had a long-eared Mexican burro and the little cart could just about hold the trunk. Up Main Street we went carrying grips, handbags, and coughing babies. Ankle deep in sand, we followed the little cart. Every block or so, the mule would stop, turn his neck and look us over. We didn't need a brass band. Everyone was out on the front porch.

It was hot and the baby was fussing, so I stopped at a tree by the side of the street. I put the baby and the grip down, looked at the mule, the little cart, poor Papa, little Ray, and the dusty road ahead and behind, and broke out laughing. Folks probably thought I was crazy, but I told my husband, "Nothing . . . nothing in the world could cause me

(Continued on page 44)

*Nazarene evangelist.



The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee | Dean Wessels, Secretary

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NAZARENE RADIO LEAGUE

Let's Give

GOD'S GREAT GIFT

To More People Throughout the World

By Using

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It Is One Way to

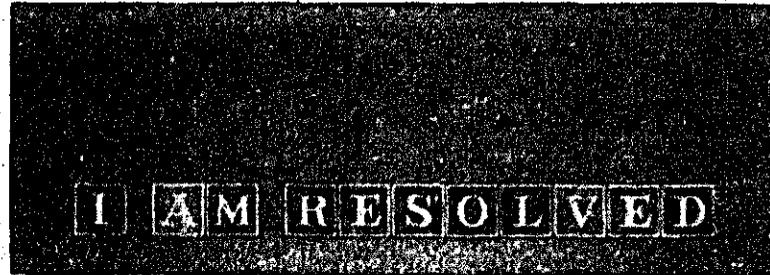
PENETRATE

APARTMENTS or JUNGLES
MANSIONS or HOVELS
GROPING MINDS or
HUNGRY HEARTS

NAZARENE RADIO LEAGUE

H. Dale Mitchell, Executive Director

SUNDAY SCHOOL ATTENDANCE PROGRAM



12-SUNDAY DRIVE

January 1—March 19 (Palm Sunday)

- See November *Nazarene Preacher* or *Church School Builder* for complete outline of program.
- See inside back cover of the December *Church School Builder* for ideas to be used by the Birthday Committees.
- Order supplies from the Publishing House. See listing on outside back cover of the December *Church School Builder*.

IDEAS

The "I AM RESOLVED" attendance drive beginning January 1 will include every member of the Sunday school working on a committee to boost attendance on his "birthday month" Sunday (as well as his own resolution to be in Sunday school each of the twelve Sundays from New Year's through Palm Sunday). Here is one idea for each "Birthday Committee." For additional ideas see the November *Church School Builder*.

January 1 (January Birthday Sunday), **NEW VIEW**—Ask every member of the Sunday school to bring something new on this first Sunday

of the new year—a visitor, Bible, Christian testimony, car full of people, etc.

January 8 (February Birthday Sunday), **SWEETHEART SERENADE**—Feature some of the couples—married or single—in special music in class, department, or general Sunday school opening service. Recognize every couple that brings another couple on this Sunday that honors the Valentine month.

January 15 (March Birthday Sunday), **MARCH MYSTERY**—Locate three people within ten blocks of the church that have never attended but

The Nazarene Preacher.

will on this Sunday if invited. Challenge the entire Sunday school to "March to the Missing" during this week and invite all the unchurched to Sunday school on this Sunday. The one that invited any of the three who agreed to come will be the mystery winner. Three awards may need to be given.

January 22 (April Birthday Sunday), **APRIL SHOWERS**—Call for a shower of anything: visitors, Bibles, relatives, neighbors, etc. The Sunday school can be divided into teams to see who can make rain with the best shower.

January 29 (May Birthday Sunday), **"MAY OR MAY NOT" SUNDAY**—Pin a flower on the ones who bring a visitor or an absentee so you "may" exceed the highest attendance in this emphasis. Pin a dandelion on those who do not bring anyone so you "may not" exceed the highest attendance.

February 5 (June Birthday Sunday), **BRIDES AND GROOMS**—Have the men and women compete to see which can have the greater attendance of their sex. Couples could be divided into "odds" and "evens" according to the date of their wedding and put in competition to see which can have the most in attendance with an "odd" or an "even" birthdate.

February 12 (July Birthday Sunday), **FLYING FLAGS FOR FREEDOM**—Drill in a board a number of holes equal to the number enrolled in Sunday school or your goal for this Sunday. Send or give every person enrolled or enough to reach the goal a little flag to bring and display. If the little flags are all in place the large flag will be unfurled. If not, it

may be put at half-mast—dead Sunday school.

February 19 (August Birthday Sunday), **BEAT THE HEAT**—Make two thermometers. On the one put the average temperature for a period that will approximate your goal for attendance less the anticipated temperature on this Sunday. Mark the other thermometer so each person represents enough so you will beat the heat if you reach the goal. A margin will need to be provided for in case of an unusually hot day.

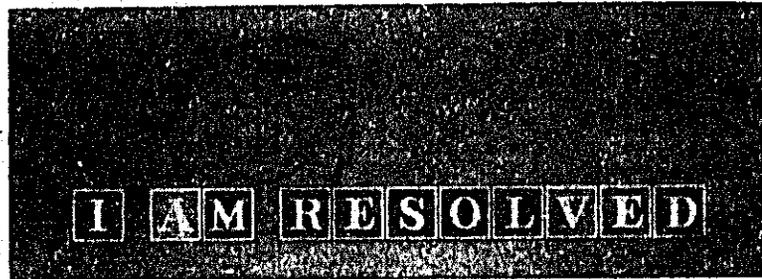
February 26 (September Birthday Sunday), **LABORS OF LOVE**—Capitalize on Labor Day. Give an inexpensive copy of Henry Drummond's book, *The Greatest Thing in the World*, to every visitor and the one who brought him. Provide a deluxe copy for the one who brings the greatest number of visitors.

March 5 (October Birthday Sunday), **PUMP your KIN**—Give a souvenir pumpkin to everyone who brings a non-attending relative and one to the relative. The one who brings the greatest number should be given a special gift—maybe a pumpkin pie.

March 12 (November Birthday Sunday), **SAY, "THANK YOU," BY FILLING A PEW**—Ask individuals and/or classes to fill a pew or pews. Relate the project to the "Thanks" theme in recognition of Thanksgiving in November.

March 19 (December Birthday Sunday), **BABY HUNT**—Recognize the baby whose birthday is nearest Christmas Day. Let the men and boys compete against the women and girls to see which can have the most babies of their sex under four years of age present.

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DECEMBER 11
Bible Society Sunday

GOAL—\$50,000

EVERY CHURCH TAKE AN OFFERING

Send it to:

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

MEMBERSHIP

January Is Membership Month

- Goal: 171,000
- A 6 percent overall increase should do it.
- Check all membership lists in the church for new members.
- Keep accurate records.

Your General Budget at Work

MOZAMBIQUE: I have been seeing some of my patients repent the past few months. From July last year to June 30 this year I delivered 80 babies and saw over 10,000 other sick patients. What a challenge and responsibility! I am ever grateful to the church and to God for giving me this place in which to serve. I believe I am in the very center of God's will.—**FAIRY COCHLIN.**

PHILIPPINE ISLANDS: We had about one hundred fifty young people in our N.Y.P.S. Institute and about eighty in the Boys' and Girls' Camp. An excellent camp meeting was held in the lowlands. Both of our Bible schools are in full swing with a total of about forty students. We have just closed a fine revival with one of our pastors doing the preaching.—**BOB McCROSKEY.**

CAPE VERDE ISLANDS: We drove 40,000 miles during our furlough year and not one mishap overtook us. We have a wonderful God! We are looking forward to a new term of service on the island of S. Tiago, where we will be striving to get the gospel into every home on the island. There are 110,000 Cape Verdians on this island alone—this is a great challenge to us. We must give them the gospel. We have 2 national pastors here, but we need 10. Pray that the Lord of the harvest will thrust forth laborers into His harvest.—**ERNEST EADES.**

JAPAN: This has been the best year of my life. We have twenty-three majors in the Practical English Department where I teach. Most of these came with very little Christian background for understanding our message. Yet God has granted miracles of grace in several hearts. I am particularly burdened for some of our students who need to make a commitment.—**PHYLLIS HARTLEY.**

PASTORS PLEASE NOTE

Recent reports received at the Evangelical Foreign Missions Association Washington office indicate a revival of the practice of individuals in some English-speaking African countries of requesting Bibles from American individuals and organizations. Recently a man responded to such a request, sent a Bible, and soon received fifty additional requests.

This practice, although it may sound worthy, is carried on for personal gain. Bibles are available in these countries. Sincere persons can secure them over there from authorized sources.

Some years ago requests like this were checked into and it was discovered that the Bibles were being torn up and the pages used for cigarette papers. If you receive requests for Bibles or other literature from individuals in other countries, send the request to your missionaries nearest to that area. They are qualified to check into the request and, if it is a worthy one, to direct them to the means of satisfying that need.

NAZARENE PUBLISHING HOUSE

An Unforgettable Feature for Your Watch Night Service



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HOW-TO SERIES No. 3: "How to Save" (January, 1967, Pastor's Supplement)

"MINISTERS AND SOCIAL SECURITY COVERAGE"

Written for the Pastor's Supplement

By John Blanchat

Field Representative, Social Security Administration

The word "security" means many things to many people. To Linus, in the comic strip "Peanuts," security is a blanket to hug and a thumb to suck. To a banker, security is blue-chip stocks and insured savings.

When the words "social security" are mentioned, most people think of an elderly couple strolling down a sun-speckled trail. While this image may be true, the aged comprise only a portion of the social security picture. The basic idea of social security is to provide a layer of protection to the disabled, and to the survivors of deceased workers, as well as benefits to the retired.

What part does social security play in the "security" of a minister? How does social security affect a minister with a congregation? What about those ministers who serve as missionaries, or are engaged in writing, teaching, or serving God in various other capacities?

The original Social Security Act made no provision for covering either ministers or employees of eleemosynary institutions. It wasn't until the social security amendments of 1950 that it was possible for employees of nonprofit organizations to elect coverage under social security. However, services of duly ordained, commissioned, or licensed ministers were still excepted from social security coverage.

Effective with January 1, 1955, any such minister could obtain social security coverage as a self-employed person. Ministers who are employees, but who are not performing service in the exercise of their ministry, can be covered on the same basis as other employees.

In order for a minister, or his survivors, to be eligible for monthly benefits, the minister must have a certain amount of work under social security, in addition to having filed a waiver certificate. The amount of social security benefits payable depends on the minister's average earnings over a given number of years. Each minister's date of birth determines the number of years used in gauging the amount of work needed for coverage and the number of years used in computing the average earnings.

HOW DOES A MINISTER OBTAIN COVERAGE UNDER SOCIAL SECURITY? The social security coverage of ministers is on an individual elective basis. To elect coverage a minister must file a waiver certificate (Form 2031) with his district director of internal revenue. Generally the certificate must be filed before the due date of the minister's federal tax return for the second taxable year in which he has net earnings of \$400 or more derived at least in part from performance of service as a minister. Once the certificate is filed, there is no provision in the social security law for its withdrawal. While it is true that the two-year limitation has been extended numerous times so that ministers could elect to be covered by social security if they so desired, April 15, 1966, was the deadline of the last extension. Ministers who had earnings of \$400 or more from the ministry in two or more years since 1954 and through 1965 can no longer elect coverage. Newly ordained ministers still have the two-year period to elect coverage.

Once a minister has elected coverage by filing Form 2031, each year that he has net earnings of \$400 or more in the exercise of his ministry, he should file a Schedule SE with his federal tax return and pay the applicable self-employment tax.

Thus social security can mean many things to many ministers depending on date of birth, election of coverage, and annual earnings.

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BIBLE SOCIETY OFFERING

Universal Bible Sunday, December 11, is the suggested day for the annual offering for the Bible Societies. In many areas today people reject the Church and its message. But the Word of God is the Sword of the Spirit. It will penetrate into darkened minds wherever it is given an opportunity. Throughout the years the Bible Societies have efficiently and faithfully performed their single-minded ministry—to spread the written Word. They serve where the Church cannot go. We may help through a generous offering in every church on Universal Bible Sunday, or anytime during the month.

The American Bible Society has served our new home mission churches, for the past seventeen years providing a lovely pulpit Bible for new churches in the United States. We are deeply grateful for this special home missionary gift.

(Note: All gift pulpit Bible inquiries should be addressed to the Department of Home Missions. Do not write to the American Bible Society.)

OTHERS AT CHRISTMAS

Christmas is a time of remembrance in love. The church has both an opportunity and a responsibility to teach people the true meaning of Christian giving at Christmas. Discipline in giving to our own with thoughtfulness and without unwise debt is involved. The Christian spirit of giving also considers our need to be thoughtful of others, including those who cannot give in return. The church can teach this type of giving by including someone outside its constituency for a gift at Christmas. This may be a home missions pastor on the district or a missionary. When many share in giving, there is no heavy burden on anyone.

The Department of Home Missions will supply the name of a pastor on an overseas home missions field or on the Gulf Central District whom you may help. There are also approved overseas specials that have not been taken for 1966.



**SEVEN SUNDAY
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A concentrated evangelistic effort beginning the Sunday following Easter and continuing through Pentecost Sunday.

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SURVEY STATISTICS

A seminary sent out 1,017 questionnaires to pastors in all areas of the church. Of these, 706 were returned indicating the following answers to 5 of the questions:

1. Should your church try a summer revival?
Yes—88% No—11%
2. Will your people support a week revival?
Yes—95% No—4%
3. Would you like to see longer revivals?
Yes—40% No—56%
4. Do you have day services in a revival?
Yes—22% No—70%
5. Would you like day services in a revival?
Yes—55% No—26%

PASTOR: WHAT IS YOUR COMMENT?

1st Day of Each Month **50 Holy Watchnights** **6:00 p.m. to midnight LOCAL TIME**
1964-68

Have you received your letter from the Department of Evangelism concerning a Christmas remembrance for the commissioned evangelists who have served your church this year? A small gift would multiply into large blessings at this time of the year for our men who have answered the specific claim of God upon their lives to serve as full-time evangelists. "Inasmuch as ye have done it unto one of the least of these my brethren . . . (Matthew 24:40).

Year-End Review for 1966

DEAR NAZARENE PASTOR:

This is to alert you that in a week or two your copy of a news story about the denomination's gains and record during 1966 will reach you by mail. With your help, it will be printed in your local newspaper.

You are asked to take it to your editor (weekly) or church news man (daily) on Monday or Tuesday after Christmas.

The average newspaper will be more interested in your local church gains during 1966, so we suggest that you type out a summary of what your church has accomplished in the last year. This can be highlights of your assembly report. Be sure to type it double-spaced and on one side of the paper. Take our denominational summary along and turn both in at the same time.

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

The best time to get our summary story printed is between Christmas and New Year's Day, but not later than January 7.

Over the last eight years that we have prepared and mailed this "Year-End Summary and Review," many Nazarene pastors have taken the occasion to start a calling acquaintance at their newspaper office.

Every newspaper regards its active ministers as leaders of public opinion in the community. Does your newspaper know you?

O. JOE OLSON, Director

CHANGE OF ADDRESS FORM

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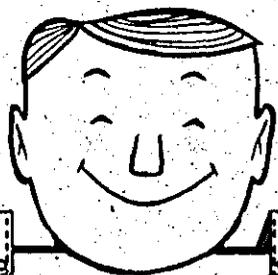
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Check: HERALD OF HOLINESS _____ OTHER SHEEP _____

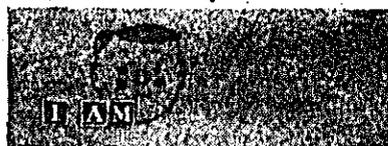
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I Am Resolved

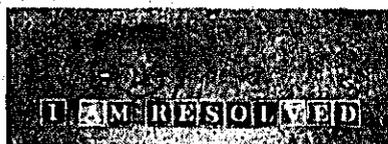


A timely Sunday school attendance plan encouraging each member to make a New Year's resolution to be in Sunday school every week from New Year's through Palm Sunday or have someone in his place.



"I AM" Mystery Poster

Arouse curiosity by displaying this eye-catcher the week following Thanksgiving (November 27). You'll want one for every classroom and department. 8½ x 22". SI-267 3 for 50c



"I Am Resolved" Poster

Designed to renew interest and to replace the "I Am" posters on sign-up Sunday, December 18. 8½ x 22". SI-268 3 for 50c

"I Am Resolved" Resolution Card

At a time when people are thinking of New Year's resolutions, this card provides opportunity for each pupil to promise to be in Sunday school every Sunday from January 1 through March 19 (Palm Sunday) or have someone in his place. Order enough to distribute to your entire membership on sign-up Sunday, December 18. 3 x 5". R-167 25 for 40c; 50 for 65c; 100 for \$1.00



"I Am Resolved" Attendance Chart

Keep the campaign before them! Lists twelve Sundays with space to write in weekly goals and attendance. Also designates birthday clubs responsible for each Sunday. Besides one for the entire Sunday school, many classes and every department will want one in a prominent place, starting January 1. 15 x 35". SI-269 30c; 6 for \$1.50



"I Am" Promotional Tag

Give impact to sign-up Sunday! Pressure-sensitive style-tags cling firmly to dress or coat. You'll want one for every member. 1½" diameter. PI-67 24 for 60c; 48 for \$1.00; 96 for \$1.50

For further information on this unique attendance campaign, see the November issue of the "Church School Builder." All attractively designed and colorfully printed.

A well-planned program NOW will assure a great Palm Sunday climax.

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BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

Gleanings from the Greek New Testament

By Ralph Earle*

Phil. 4:1-7

Yokefellow or "Synzygus"?

The Greek word for "yokefellow" (v. 3) is *synzygos*, found only here in the New Testament. It is an adjective (used here as a substantive) meaning "yoked together." Concerning this word Thayer says: "used by Greek writers of those united by the bond of marriage, relationship, office, labor, study, business, or the like; hence, a yokefellow, consort, comrade, colleague, partner. Accordingly, in Phil. iv. 3 most interpreters hold that by the words *gnescie syzyge* Paul addresses some particular associate in labor for the gospel. But as the word is found in the midst of [three] proper names, other expositors more correctly take it as a proper name . . . and Paul, alluding (as in Philem. 11) to the meaning of the word as an appellative, speaks of him as 'a genuine Synzygus', i.e., a colleague in fact as well as in name." The fact that the Epistle is addressed "to all the saints . . . at Philippi" makes it impossible to identify this "loyal comrade" (NEB) unless it is taken as a proper name.

that it would naturally be thought of as parallel to "laboured with" in the first part of the verse. However, the Greek roots are entirely different. The verb "laboured with" is *synathleo*, found only here and in 1:27 (see notes there). Our word "athletics" comes from it. So it is properly translated "shared my struggles" (NEB).

"Fellow labourers" is one word in the Greek, *synergon*. It is compounded of *syn*, "with," and *ergon*, "work." The correct translation is "fellow workers."

Moderation or Gentleness?

This word (v. 5) has perhaps been more variously translated in modern versions than any other term in the New Testament. It is difficult to settle on a "best" translation.

Actually it is an adjective, *epieikes*. In Homer it meant "seemly, suitable" and later "equitable, fair, mild, gentle." Arndt and Gingrich give "yielding, gentle, kind," and for this passage "your forbearing spirit" (cf. NASB).

Lightfoot adopted "your forbearance" (cf. RSV). He says: "Thus we may paraphrase St. Paul's language here: 'To what purpose is this rivalry, this self-assertion? The end is nigh, when you will have to resign all. Bear with others now, that God may bear with you then.'"

Trench gives careful attention to the meaning of the related noun, *epieikeia*.

Fellow Labourers or Fellow Workers?

This might seem like a distinction without a difference. But the objection we make to the former in the KJV is

*Professor of New Testament, Nazarene Theological Seminary, Kansas City, Missouri.

He says: "It expresses exactly that moderation which recognizes the impossibility cleaving to all formal law, of anticipating and providing for all cases that will emerge, and present themselves to it for decision; which, with this, recognizes the danger that ever waits upon the assertion of *legal* rights, lest they should be pushed into *moral* wrongs . . . which, therefore, urges not its own rights to the uttermost." That is, one should not insist on his lawful rights, contrary to the law of love.

On the difficulty of translation he makes this interesting comment:

It is instructive to note how little of one mind our various Translators from Wiclif downward have been as to the words which should best reproduce *epieikeia* and *epieikes* for the English reader. The occasions on which *epieikeia* occur are two, or reckoning to *epieikes* as an equivalent substantive, are three. (Acts xxiv. 4; 2 Cor. x. 1; Phil. iv. 5). It has been rendered in all these ways: "meekness," "courtesy," "clemency," "softness," "modesty," "gentleness," "patience," "patient mind," "moderation." *Epieikes*, not counting the one occasion already named, occurs four times (1 Tim. iii. 3; Tit. iii. 2; Jam. iii. 17; 1 Pet. ii. 18), and appears in the several versions of our Hexapla as "temperate," "soft," "gentle," "modest," "patient," "mild," "courteous," "Gentle and gentleness," on the whole commend themselves as the best; but the fact remains . . . that we have no words in English which are full equivalents of the Greek. The sense of equity and fairness which is in them so strong is more or less wanting in all which we offer in exchange.

It would seem to us that "gentleness" (Phillips) might be the best translation, though inadequate.

Careful or Anxious?

The verb is *merimnoo* (v. 6), which primarily means "be anxious." It comes from *merizo*, "be drawn in different directions." So it suggests the idea of being distracted by many cares.

I'm disturbed about people who try to settle major questions on minor difficulties.—L. T. Corlett

The KJV rendering is obviously incorrect. Paul is not forbidding us to be careful! He would doubtless agree with the ABC of safety: "Always Be Careful." What he is saying is "Be anxious for nothing" (NASB). Phillips has caught the idea rightly in his rendering: "Don't worry over anything whatever." Carefulness is a Christian virtue. Worry, as John Wesley declared, is a sin.

Passes or Surpasses?

The verb is *hyperecho* (v. 7). It means "rise above, surpass, excel." The correct translation here is "surpasses" (NASB).

Keep or Guard?

The word is *phroureo*. It comes from *phrouros*, "a guard." So it means "to guard, keep under guard, protect or keep by guarding." Thayer gives as the literal meaning: "to guard, protect by a military guard." The English word "keep" may mean "hold on to."

So the better translation here is "guard" (NASB). Phillips expresses it well: "And the peace of God, which transcends human understanding, will keep constant guard over your hearts and minds as they rest in Christ Jesus."

Through or In?

There seems to be no justification for the rendering "through Christ Jesus." The Greek says *en*, "in." Practically all modern translations give it correctly: "in Christ Jesus." What this means is well represented by Phillips, as quoted above. As long as our hearts and minds are resting in Christ, the peace of God stands guard over them.

¹Lexicon, p. 594.
²Ibid., p. 238.
³Lexicon, p. 292.
⁴Philippians, p. 160.
⁵Synonyms, p. 154.
⁶Ibid., pp. 156-57.
⁷Arndt and Gingrich, Lexicon, p. 848.
⁸Abbott-Smith, op. cit., p. 474.

The Task of Any God-called Pastor

By Lawrence B. Hicks*

I am a pastor. I am a pastor of a great holiness church. For years I have been a pastor. Only recently while preparing to teach, I felt that the Holy Ghost cleared some things in my thinking about the task of a pastor.

Searching the Scriptures one will discover that St. Paul instructed Timothy to "command and teach" (1 Tim. 4:11). Moreover, St. Peter informs the ministry in 1 Pet. 5:2 that we are to "feed the flock of God . . . taking oversight thereof . . ." Here we discover that the pastor is not only to be a preacher of the Word, thus "feeding the flock of God," but that he is to set up the program of the church and direct it, "taking the oversight thereof." We further find St. Paul instructing the Ephesian elders to recognize that the Holy Ghost has made them "overseers" of the "flock of God" (Acts 20:28).

Nowhere in all the Bible can we find a clearer or more concise statement of the task of the godly pastor than in the inspired word of Jethro in Exod. 18:20. All sides of the charges that both Peter and Paul have laid down in the New Testament are shown in this passage:

Three major areas exist in Jethro's charge to Moses: First, the "teaching or preaching ministry" is there—"Thou shalt teach them." Second, the exemplary ministry is there—"Shew them the way wherein they shall walk." Third, the program ministry is there—"and the work that they must do." All this is in the one verse of Scripture now under our consideration.

*Pastor, First Church of the Nazarene, Ashland, Kentucky.

A more careful examination of the inspired account of Exod. 18:20 will cause the Bible student to divide it into four headings:

1. The pastor is to teach his church the "ordinances." Adam Clarke and others agree that this refers to the worship liturgy. Israel knew little or nothing of group worship. As one reads on through Exodus, Leviticus, Numbers, and Deuteronomy he will see revealed the most elaborate ritual of worship ever given to any group. Paul even mentions this under the term "the service" in Rom. 9:4. The Greek word here for "service" is *lateria* which gives us our English "liturgy."

2. The pastor must teach the flock the "laws" of God. His preaching must be biblical. The way to live, the code of ethics, is to be purely from the Holy Word. It is not to be philosophical, but a "thus saith the Lord."

3. The godly pastor is to "be an example" to the flock. He must "live what he preaches." He must never preach one way and live another. The Holy Ghost informs us here that he is to "shew them the way wherein they must walk."

4. Lastly, the pastor must set the program for the laymen. He must inform them of the "work they must do." If the pastor has no vision for expanding and organizing the work of the Lord in his local congregation it will soon stagnate. He is not only responsible to his denomination but to his God.

I have felt a very excellent and preachable outline of this text of Exod. 18:20 would be in four main points:

- I. WORSHIP ("ordinances"). How to worship God.
- II. WILL ("laws"). How to obey God and find his will and live.
- III. WAY ("the way herein they must walk"). The way of holiness.
- IV. WORKS ("the work they must do"). The book of James.

SERMONIC STUDIES

TOWARDS BETTER PREACHING

You Shall Call His Name

By W. E. McCumber*

SCRIPTURE: Matt. 1:18-25, RSV

TEXT: "She will bear a son, and you shall call his name Jesus, for he will save his people from their sins" (v. 21).

Jesus was named centuries before His birth. The prophetic Scriptures declared, "His name shall be called Emmanuel." No human opinion can alter this fact, that Jesus Christ is incarnate deity, "God with us." This is what He is, essentially, despite any argument or conclusion to the contrary.

But the responsibility for naming Him rested also upon Joseph and Mary! "You shall call his name Jesus"—the Savior. What He is himself, essentially, is one thing. What He is to us, existentially, is another. To us He is what we name Him—no more and no less!

I. Some named Him a blasphemer.

Calloused Pharisees met His claim of authority to forgive with the charge of blasphemy. When He absolved a stricken sinner they said, "Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?" (Mark 2:7).

Again, when He claimed to be the Son of God who proceeded from the Father, they said, "You are a Samaritan and have a demon." Then they tried to stone him for blasphemy (John 8:42-59).

It was on the charge of blasphemy that His enemies sought and obtained his crucifixion (John 19:6-7). So long as they regarded Him as a blasphemer it did them no good that He rightly bore the name of Emmanuel and of Jesus.

II. Some named Him a prophet.

When He asked His disciples concerning public opinion about himself, they an-

swered, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets" (Matt. 16:13-17).

The prophets proclaimed a coming Savior, but none of them could be that Savior. By naming Him only a prophet, hosts of His contemporaries deprived themselves of His power to fulfill the promised salvation.

Even today Jews and Moslems own Him as a prophet. If He is nothing more, He is really much less. No true prophet would have claimed unique sonship to God! It is more logical to name Him a blasphemer than to call Him a prophet.

As long as men, even in the church, name Him only a prophet they rob themselves of salvation and keep themselves under the bondage of the Old Covenant. He becomes to them, not the Way to God, but a way-shower, and the Way remains unopened.

III. Some named Him Son of God, Savior, Lord!

Simon Peter confessed, "You are the Christ, the Son of the Living God" (Matt. 16:16). Thomas exclaimed, "My Lord and my God" (John 20:26-30). Paul said, "Jesus is Lord" (Phil. 2:9-11). These opened their hearts to His claims upon them, and when they named Him in faith as their God and Savior, He became to them, in living personal experience, just what He is in himself!

Our faith does not make Him the Son of God, or the Savior of the world. He is what He is! But our faith does make Him that to us. Only as we name Him the Lord of our lives will the benefits of His love and power accrue to us for salvation.

At this Advent season, as we renew the memory of His birth, we need to face the fact of our responsibility to call His name Jesus, to relate ourselves by faith to Him as Savior.

To name Him is not to bestow upon Him a mere title, or a mark of identification. To name Him is to decide and to affirm your relationship to Him. He is not at stake in this naming, but you are. In naming Him you name yourself. If He is a blas-

phemer you are His enemy! If He is a prophet you are yet unredeemed and must await a Savior. If He is Son of God, and Savior, and Lord, you are a sinner saved by grace and given a future and hope! What is at stake is your identity, your eternity! What shall you call His name?

God's Inexpressible Gift

SCRIPTURE: Matt. 2:10-12

TEXT: "Thanks be to God for his inexpressible gift" (II Cor. 9:15, RSV).

The wise men presented gifts to the infant Jesus. But Jesus Christ was himself a Gift from God to them, and to all men. Today we have been quite gift conscious, giving and receiving presents around our Christmas trees. Perhaps by now our excitement has subsided enough to let us think quietly and joyfully upon God's inexpressible Gift—Jesus Christ as Lord and Savior to all who believe.

I. Jesus Christ is an inexpressible Gift because He brings inexpressible joy.

The angel who sang in the sky the night of His birth said, "Behold, I bring you good tidings of great joy . . . unto you is born . . . a Saviour." Among the first to follow Jesus, and to acknowledge Him as Savior, was the fisherman, Simon Peter. As an old man—and old men are not given to enthusiastic outbursts and extravagant language—trying to describe the joy that Jesus gives, Peter could only write, "Ye rejoice with joy unspeakable and full of glory." No adjectives were adequate to describe that joy!

II. Again, Jesus Christ is an inexpressible Gift because He brings inexpressible peace.

The angel choir sang, "Glory to God in the highest, and on earth peace, good will toward men." And one of the first who held the baby Jesus in his arms cried, "Lord, now lettest thou thy servant depart in peace . . . For mine eyes have seen thy salvation."

The apostle Paul was both a shrewd analyst and an eloquent writer. He could pile one purple word upon another in great climaxes of thought. But when he spoke of the peace that Jesus brings to the heart,

he called it "peace that passeth understanding." This peace is so profound, amid all the sin and strife of earth, that it defies analysis and bankrupts language.

III. Jesus Christ is also an inexpressible Gift because He brings inexpressible salvation.

Said the angel to Joseph, "He shall save his people from their sins." Sang the angels over Judea's hills, "For unto you is born this day . . . a Saviour, which is Christ the Lord." Because sin, guilt, fear, and death are the worst of all forces which tyrannize men, salvation is God's sublimest gift to men. Spanning all ages of human history, reaching all depths of human need, this marvelous salvation defies every criterion of measurement known to man. The author of Hebrews simply called it "so great salvation."

According to the song of angels, Jesus Christ, the Gift of God, is a gift of inexpressible joy, peace, and salvation.

IV. Jesus Christ is an inexpressible Gift because He was prompted by an inexpressible love.

Love is not always the motivation of our Christmas giving. Sometimes certain of our gifts are prompted by social amenities and duties. Someone is giving to us and we must reciprocate. But sheer love, boundless love, moved God to give His Son for the salvation of men. "For God so loved the world that he gave his only begotten Son . . ."

Small wonder that John wrote, "Behold, what manner of love the Father hath bestowed upon us! We cannot analyze, describe, or measure it, we can only behold it. We can only stare in open-mouthed, and wide-eyed amazement at such love!

V. Finally, Jesus Christ is an inexpressible Gift because He endures for an inexpressible eternity.

So many of our gifts last for a pitifully short time. Parents will be frustrated because expensive toys will be broken by New Year's Day. The corrupting moth and consuming rust mark our cherished gifts of brief duration. Eroding time will all too soon claim most of them.

Not so the gift of God! To those who believed on Him, and knew His joy, peace, and salvation, Jesus said, "Lo, I am with you always." Through all the swiftly chang-

*Pastor, First Church of the Nazarene, Atlanta, Georgia.

ing seasons and fortunes of life, in all its toils and perils and victories, and even beyond death and throughout eternity, He abides "the same yesterday, today, and forever."

Jesus Christ is the one inexpressible Gift of all time, to all men. Only God could give such a gift! But men can do what angels, shepherds, and wisemen did—sing about Him, witness to Him, sacrifice for Him, that others may know of this inexpressible Gift. And we can do what the apostle did—give thanks for Him! For this is what the church is for, what worship is all about, how human life is fulfilled—by giving thanks to God for His inexpressible Gift!

W. E. McCUMBER

God's Witness to Scripture

SCRIPTURE: Isaiah 55, RSV

TEXT: "So shall my word be that goes forth from my mouth; it shall not return to me empty; but it shall accomplish that which I purpose, and prosper in the thing for which I sent it" (Isa. 55:11).

Men have never quit debating about Jesus Christ. Who is He? Why did He die? How does He save? Because of its relationship to Him the Bible has also provoked endless discussion. Is it God's word or man's? Is it an infallible guide or fallible guess? Is it relevant, or passé?

Jesus can be truly known only as we credit His witness to himself, and submit to His claim upon our lives. Even so, the Bible can be known only as we accept its self-testimony and honor its demands upon us.

In our text we are permitted to hear what God says about the Bible. This is the norm by which any doctrine of Scripture must be tested. When a man issues a statement about the Bible, it must be assessed in the light of what the Lord says about the Bible.

The text informs us that

I. The Bible is divine in origin.

Mark carefully these words attributed to the Lord (v. 11): "So shall my word be that goes forth from my mouth." The word reached Israel through the prophet. He

bore to them a message, at first spoken and then written. But the message did not arise from within the prophet. It was not the result of his meditation and insight as a religious genius. Rather, it was given to him from the Lord. Reducing the message to writing did not alter its substance, only its form. The Bible is the word of God written, or it is a monstrous lie!

Earlier in this chapter God says, "My thoughts are not your thoughts, neither are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" (v. 8). All the prophets and theologians in the world, pooling their collective wisdom, could never have devised a God like Jehovah, or a man like Jesus Christ. Nor could they have found for Calvary the explanation propounded in the Bible! Not man's thoughts but God's thoughts are the source of Holy Scripture. The Bible is divine in origin!

The text informs us also that

II. The Bible is instrumental in character.

Listen again to God: "It shall accomplish that which I purpose, and prosper in the thing for which I sent it." The Bible has been given to achieve a purpose, to fulfill a mission. Like the Church, to which the Bible is committed and by which the Bible is proclaimed, the Bible does not exist for itself. It is a means to an end. It is sent forth by God to do something for man, as surely as falling rain is given for the production of food!

This means that the Bible must never become a fetish or idol with us, as though its value lay within itself. This means that the Bible left unread and unpracticed does no one any good. This means that the Church has not done its work if it only defends the Bible and brings men to orthodox opinions about the Bible. The Bible witnesses to itself, and not for itself. The self-witness, however instructive, is only incidental. The Bible is really the Bible when it points beyond itself to God who speaks with man. Jesus said, "You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me" (John 5:39, RSV). Life is not in the Bible but in Jesus Christ. Scripture's purpose is to bear witness to Him (Acts 10:43).

We come then to our final point. The text informs us that

III. The Bible is redemptive in effect.

Precisely what is the "purpose" for which God sends forth His word? Listen to these commands, invitations, and promises from the context: "Incline your ear, and come to me; hear, that your soul may live" (v. 3). "Seek ye the Lord while he may be found, call upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the Lord, that he may have mercy on him, and to our God, for he will abundantly pardon" (vv. 6-7). This is what the Bible does! It calls to men to come to God, to call upon Him in repentance and faith, and thus to receive from Him abundant pardon and life!

That salvation is provided by Jesus Christ, who "died for our sins according to the scriptures." It is proclaimed in Holy Scripture. Thus salvation is received, not by merely believing something about the Bible, but by believing on Christ—trusting ourselves to Him in obedience to His claim. The written Word sets forth the Incarnate Word, and He graciously and mightily saves those who believe on Him as He is set forth in it!

We have learned what God says about the Bible, that we may believe what the Bible says about God; I have opened the Bible before you, read and expounded Scripture unto you. And through His word God has drawn near and calls you to forsake sin and receive pardon! Do this today, and you "shall go out in joy, and he led forth in peace." Thus says the Lord! Amen.

W. E. McCUMBER

The Grace Christ Gives His Followers

SCRIPTURE: Acts 16:25-40

TEXT: Verses 25, 28, 32

Most preaching done from this passage is based on the jailor's question and Paul's answer (vv. 30-31). Emphasis is usually on the jailor's conversion, and this is truly wonderful. But let us put the spotlight on Paul and Silas, to show what Christ can do for those who trust and serve Him. Let His mercy and might occupy our thoughts.

I. He gives grace to rejoice when it would be easy to whine (v. 25).

Paul and Silas had done nothing but good and had received nothing but evil. They had been God's agents in preaching "the way of salvation." Now they are in prison, having been falsely accused, unjustly condemned, and severely beaten. But they do not whine! Rather, "At midnight Paul and Silas prayed, and sang praises to God."

Christ can do that for us. He can give us grace to rejoice in trouble and pain, to "rejoice evermore" and "in everything give thanks!"

Self-pity dies when Christ is the center of life. When we can say, "To live is Christ, to die is gain," we can "be content in whatsoever state" we are!

II. He gives grace to stand when it would be easy to run (v. 28).

The earthquake shook bonds loose and doors open. Paul and Silas could have escaped. They stayed put, believing that God had some good purpose in allowing their imprisonment. Even the next morning Paul refused to go until cringing magistrates apologized and begged them to leave the city!

Christ can do that for us. Our problems aren't solved by running from them. He can enable us to face up to the worst, and have victory with a margin. He can help us to say with Paul, "I can do all things through Christ which strengtheneth me."

III. He gives grace to love when it would be easy to hate (v. 32).

The jailor represented the whole unfair system that had beaten and imprisoned Paul and Silas. Now he is on his knees pleading for help. How easy it would have been for Paul to hate him, to smite him, to refuse his plea for light. But Paul "spoke unto him the word of the Lord." Paul loved and cherished his very enemies.

Christ can do that for us! He can help us to genuinely love those of other races, other nations, and other beliefs. He can help us love those who "despitefully use" us.

Let me affirm again that the secret of such victorious living is the grace of God in Jesus Christ. The love of Christ grips and holds us, so that circumstances are unimportant. We rejoice, not whine; we stand, not run; we love, not hate; because His victory, courage, and love are shared with us.

W. E. McCUMBER

Hymn of the month

While Shepherds Watched Their Flocks

(Praise and Worship hymnal, No. 444)

The author, Nahum Tate, born in Dublin in 1652, was the son of an Irish clergyman and poet. After graduating from Trinity College, Dublin, Tate went to London for further study. There he won favor at court as a dramatic writer and poet, and eventually became Poet Laureate of England under William and Mary. Together with a preacher named Nicholas Brady, Tate published a *New Version* of hymns, departing from the Psalms of David which had been the sole source of church music prior to this time. Most of the hymns in the *New Version* paraphrase Scripture passages, but with rhymed meter to make them more easily sung.

The hymn tune is "Christmas" from an arrangement by George Frederick Handel from his opera "Siroe." Handel, son of a German surgeon, was born in Prussia in 1685. He became a musical prodigy at the age of eleven, and his works have immortalized his name. His body lies in the Poet's Corner of Westminster Abbey.

MY PROBLEM

PROBLEM: Should a pastor know who tithes and who doesn't? If he did, how could he preach on tithing without its seeming a personal thrust at some?

A WASHINGTON PASTOR TESTIFIES:

I have always made it a point to know. I have made no secrets from the pulpit. I have told my people that a business of this magnitude would not

be successful if the president didn't know what was going on. I study the books quite often and then go to prayer for those I feel are falling down. On many occasions, I have talked with them in counsel with excellent results.

I think the evidence is found in the fact that eight years ago we had 65 people in our morning worship on the first Sunday of my ministry. We raised \$12,000 that year. This past year we raised \$68,000. We are now worshipping in a lovely \$300,000 building and certainly with 187 members have a tithing people.

A KANSAS PASTOR BELIEVES:

The church is also a business, and the pastor is the manager. Pray tell me how you can operate a church without knowing what is going on? Suppose the manager of a store would operate on this same basis. How long do you suppose he would last? He must know in order for him to know where to concentrate his efforts. We know that many persons that attend our services are sinners—therefore we may offend someone if we preach on sin. Tithing is a Bible truth just as much as justification, regeneration, or sanctification. Preaching Bible truths brings results. No one wants to be preached at, and may resent your personal opinion, but people respect the authority of the Word of God.

Knowing what is going on in the business of the church has been an advantage to me in helping persons to be faithful stewards. Many times as I would be calling in the home of a person who had been a regular tither, but for some reason had failed for several weeks, he would say, "I know that you have noticed that I haven't paid my tithe for several weeks." I could answer, "Yes, and I knew that you were in trouble or you would have paid it. Is there anything I can do to help you? For as your pastor, I am concerned—your problems are my problems too." Often this opened the door to help them spiritually. Tithing is a good spiritual indicator.

The Nazarene Preacher

AN ILLINOIS PASTOR SAYS:

The Bible suggests that we, the children of light, ought to be as wise as the children of darkness. It is not conceivable that any business organization, operating on a secular basis would purposely turn its face from what its men are doing in support of the company. This would be the sure path to bankruptcy. Neither is it conceivable that a district superintendent would hide his face from knowing which churches do and do not support district and general budgets.

Further, if we present tithing only by preaching "judgments" on those who do not tithe rather than the standpoint of "blessing" upon those who do, we may well fear to know who does or does not tithe. Tithing is definitely a two-sided coin of spiritual truth. I delight in telling of blessings received in financial matters for a tither who is blest is one who gives joyfully.

Each week I receive a copy of our givers and gifts. No one other than myself, the treasurer, and financial secretary has access to personal financial matters. I believe a pastor should know who tithes and who does not.

PROBLEM: What should be done in case a church just cannot raise enough to pay all the budgets?

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

More About Small-Church Doldrums

Readers will remember that only two replies were given to the September Problem, and additional discussion was solicited. The following is exceptionally helpful—Editor.

We are pastoring our second small church. Each has had a very different

situation. We think the following considerations help this type of church to get moving again.

1. Realize that success is made up of a string of small victories. This means to exercise patience. Set up very sensible, realistic, and easily attainable goals. Reaching these will encourage trying something bigger later. In definite and clearly marked steps move towards the larger goal.

2. Realize the importance of attitudes. A church needs to be optimistic, enthusiastic, and encouraging to get good responses from the people. Praise the people freely. Emphasize every gain. Encourage and give recognition whenever possible. Especially notice persons who need encouragement but do not show as much to praise.

3. Have a "Prayer Revival" or "Prayer Emphasis." We have used Andrew Murray's book, *With Christ in the School of Prayer*. We met together with any or all adults who would attend and honestly search their hearts. We used a chapter a meeting, and finished out by using Sunday services and prayer meetings. In both churches we have seen some dramatic results. The people were changed. We prayed for definite needs and got definite answers.

4. Other things could be listed, but we will add only this: Try to see things from the laymen's point of view. Remember that they have full-time interests outside the church. Adjust what you expect from them accordingly. Try to ask for what each can do, so that all can participate.

FRED G. WENGER
Harrisburg, Pa.

It was a night
So full of blight
When Jesus came to earth;
But He the Light
Set all things right—
He gave us heavenly birth.

—J. Kenneth Grider

BULLETIN EXCHANGE

Season's Greetings

The fall of the year has ended
And the crops are gathered in,
The wood has been cut for the fireplace
And the winter will soon begin.

Soon the snow will fly from the northern
sky

And will cover hill and dale,
We will be making our plans for Yule-
tide

And be getting the Christmas mail.

We will decorate our Christmas tree
As we have in days gone by,
The ladies will work in the kitchen
Baking cookies, cake, and pie.

The bells will start ringing for Christmas,
The most joyous time on earth;
And our thought will return to Bethle-
hem,
The place of our Savior's birth.

When we think of His many blessings
We remember our friendship with
you,
May God bless you this Christmas
Season

And all through the New Year too.

—JOHN STOCKTON

Christmas for a Day?

"When Christmas is over," said a mer-
chant to a minister, "it's over, and it's
our job to rid this store completely of
Christmas in a day."

"Well," said the minister, "I've a big-
ger job—to keep Christmas in the hearts
of my people for all year."

—Log of the Good Ship Grace

"He who has not Christmas in his
heart will never find it under a tree."

—ROY L. SMITH

IF EVERYBODY WOULD ONLY

Laugh more and whine less;
Hustle more and crab less,
Work more and loaf less;
Boost more and beef less;
Business (yours and the Lord's)
Would get better fast.

"Christ is the bread for men's souls.
In Him the Church has enough to feed
the whole world."

Santa Paula Nazarene
BERNARD P. HERTEL

Your faith is no stronger than the
strain it will bear.

A smile is something that adds to
your face value.

Many people are like steamboats—
they toot the loudest when in a fog.

Casper, Wyoming, Newsletter
VOLNEY A. JOHNSON

III. On Revival Trail

(Continued from page 16)

to do a thing like this but God and Bible
holiness."

Boys Behind the Piano

We got where we were going and
started the meeting. The preacher came
home after we had been going ten days.
The boys coughed all day, but when we
took them to church, we laid them be-
hind the piano and prayed that the Lord
would keep them quiet. And they never
peeped.

God blessed the revival. We doubled
the church membership, taking in eight-
teen new members. One little woman
handed me a sack containing a roll of
bills and gold coins. "Send this to some
missionary where it will do the most
good," she said. I sent it to Florence
Williams in India.

We always called this our donkey
cart revival—a slow, difficult and balky
start, but a great finish.

The Nazarene Preacher

Christmas Morning

'Tis the morning of Christmas and all through the house,
The quiet's unbroken by children or mouse.
The mousie is trapped and the kiddies have grown
To go here and there in ways of their own.

'Tis the morning of Christmas, no voice full of glee
In the morn's early hour is calling to me.
The voices that roused me from slumber of yore
Will prattle and clamor around me no more.

'Tis the morning of Christmas, the stockings in row
Are not being sought in the morning's first glow.
No eager hand reaches for dolly or sled;
No riot or din makes me hasten from bed.

'Tis the morning of Christmas, the kiddies, our's still,
Have grown, until now larger places they fill.
The duties and burdens of life their's to bear;
Their labors and love with some others to share.

'Tis the morning of Christmas, some token we'd bring
Of good from the past, some glad song we'd sing,
Some prayer for the kiddies that from us have grown—
God bless them, and graciously keep them Thine own.

—W. E. JOHNSON



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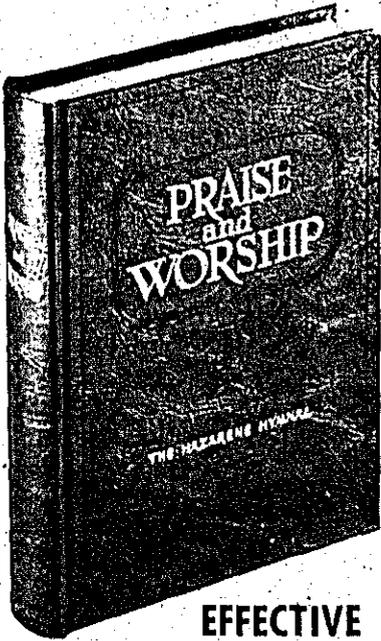
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