

THE NAZARENE PREACHER

NOVEMBER, 1967

Volume 42 Number 11

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

CONTENTS

The Glowing Heart, Samuel Young	1
Culture and Holiness, Editorial	2
Scriptural Preaching by the Pastor, Russell V. Clay	4
The Counsellor's Criterion of Truth, David E. Sparks	7
The Preacher and Fasting, Milton E. Poole	9
First-Pastorate, Second-Year Problems, Herbert Merritt	11
The Pastor as Administrator, Elmer B. Shellenberger	13
How a Visitor Saw the Preliminaries, Anonymous	15
Start Early on That Christmas Program, Mrs. B. Edgar Johnson	33
The Greatest Prayer of All, H. K. Bedwell	35
Gleanings from the Greek New Testament, Ralph Earle	37
The Purpose of the Cross, W. E. McCumber	39
Sermon Outlines, Albert Truesdale	42
Progress Profile, Norman W. Bloom	44

DEPARTMENTS

The Pastor's Supplement, pp. 17-32 • Queen of the Parsonage, p. 33 • Biblical Studies, p. 35 • Sermonic Studies, p. 39 • Ideas That Work, p. 44 • My Problem, p. 46 • Bulletin Exchange, p. 47 • Here and There Among Books, p. 48 • Among Ourselves, inside back cover.

The Glowing Heart

By General Superintendent Young

I HEARD a preacher say one time that he preached better when he was "mad." But I doubt it. A "mad" man might become a bad man or even a madman. Perhaps the brother in question was trying to shock his hearers. At least his words were ill-chosen, for anger is a poor admixture for the truth of God.

The twentieth-century minister is also a prophet of God. In declaring the truth of God and in applying it to his own heart and generation, he must point out both trends and outcome. Many of these are not pleasant to contemplate. Even the minister will find himself almost unwittingly shying away from some of the stern truth of the gospel. But his surest defense is, "Thus saith the Lord." Each generation offers some new synthetic lies that the messenger of truth must face heroically. His eye, however, is clearest when there is a tear in it, and he articulates the gospel more accurately when his voice carries true compassion with it.

Even life shows us the judgment side of truth. We must not deny it for the sake of pleasantness. However, the minister of the gospel does not find delight in malice or in judgment. Our biblical warnings must not degenerate into personal threats. John Baillie warns, "But truth spoken in malice is little likely to convince and that for the very good reason that it can never even be quite true. The malice must always taint and corrupt the truth, so that only truth spoken in love can be quite true."* We dare not wound men with the truth of God except in order to heal them. The prophet of God is not a sadist. Good manners are an asset in soul winning. The soul winner always cherishes the glowing heart, for even sinful men seem to know when we truly care.

The Psalmist wrote with Messianic insight and with fragrant beauty long ago: "Loving-kindness and truth have met together; righteousness and peace have kissed each other. Righteousness will go before Him and make His footsteps into a way" (85:10, 13, *The Berkeley Version*). It is at Calvary that we discover how much God cares.

*A Reasoned Faith, Chas. Scribner's Sons.

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

Culture and Holiness

SOME TIME AGO a prominent pastor was heard to say: "I need a music minister, but I do not want the kind who thinks that his first duty is to raise the cultural level of my people." He meant that he did not conceive the mission of a church music director to be to turn the church into a school of fine arts. In this pastoral concern there is a large measure of validity. A highly trained musician with strong feelings of distaste for what he considers hillbilly tunes or "low brow" Gospel songs, and with a head full of majestic anthems, can kill a free spirit of worship if he is overzealous in wanting to elevate everyone's music sense. He is to lead a congregation in worship, not give public music lessons. If he succeeds in helping the people touch God, he will have to accommodate himself—at least at first—to the level of their likes and dislikes. Their religious emotions are conditioned to flow freely within familiar channels. They will respond to an old hymn or Gospel song they know and love, even if it has been sung every Sunday for fifty years. Any crude criticism or clumsy paternalism from the lofty heights of the music minister's superiority will freeze their souls.

Yet while the pastor's concern is wise, it raises the deeper question of religion and culture. What is the relationship of religion to cultural uplift? Does the Church have no responsibility at all in elevating Christians culturally? And what should be the Church's attitude toward the culturally formative currents in modern society, particularly in the field of the fine arts?

These questions depend perhaps on another: Is there any connection between being a Christian and being cultured? Can an uncultivated, "unpolished diamond" be just as spiritual and blessed as a refined and educated person? In a sense, yes. Are we to conclude then that the Church should concern itself solely with the task of keeping him happy in the Lord? Is the fact (for instance) that he has no appreciation for Handel's *Messiah* to be treated as a matter of complete indifference religiously?

The Church has generally not interpreted its responsibility so narrowly. Theology has taught that in Christian ethics there are duties to oneself, and that these include the improvement of mental powers and aesthetic sensibilities as well as character. The reasons are not hard to seek. First, an expanded mind and cultivated soul enlarge one's capacity to enjoy the Lord. Just as a sensitive, highly trained musician feels music with more tingling nerves than an insensitive rustic, so a developed, well-rounded person has an enriched perception of truth and larger vision of God. He sees more in the Bible; he feels more deeply in human relations; he pulsates more vibrantly to all of life, as it provides a thousand avenues of communicating God and His glory.

But second, the cultivated person is more useful. This can hardly be gainsaid. It is a lame rebuttal to point to the unlettered cowboy named "Bud" Robinson, for the world never knew that character. What the world knew was a great preacher and soul winner who *had* been ignorant but was ignorant no longer. In his declining years he once said to Joe Bierce: "While a young man, the Lord showed me what I could become and I went to work."

On the score of usefulness everyone believes in culture, including the farmer who hoots at "fancy" choir music and scorns choir robes, and is completely indifferent to whether the sanctuary is beautiful or ugly. Only he wants to confine culture to his highbred cattle and trained, Tennessee walking horses. He studies farm magazines because he desires improved corn and improved hens. But his motives are strictly utilitarian. On the farm he knows that culture *pays*. It doesn't occur to him that in church it pays too, but the dividends may not be negotiable in silver.

Furthermore, culture can be the handmaiden of piety and a safeguard of character. For the truly cultivated person has refined tastes, and thus finds much of the world's noisy, cheap claptrap repugnant to him. He is discriminating. He knows the difference between noble literature and salacious tripe, between real art and the mere label, between elevating music and discordant noise which passes for music. This is the true purpose of music appreciation classes and art courses in school. When a person comes out of grade school and high school and college with gutter tastes, and is utterly lacking in discrimination, we may be sure he has merely been graduated; he has not been educated. He is still an uncultured boor.

Unfortunately, Americans do not rank high on the cultural scale. They read fewer books than almost any other modern nation. Their tawdry tastes are betrayed in the movies they like to see, the TV shows which pull the popularity votes, the records which are in the hit parade. In a *Herald of Holiness* article, William Robert Miller listed the Christmas songs which had reached the million-seller mark since 1949. The list was damning evidence of a culturally decadent society. In popular music the jungle beat and the plaintive wail have crowded out the lyrical melody and the trained voice. Raw, crude sex called "love" is the chief subject. We go for the cute, the bizarre, the bangy, with as little substance as possible. The din of deliberate discord crashes into our ears from jukeboxes and radios day and night. Anyone who has driven across country and tried to pick up a decent program, only to be baffled by the weird yelling and screaming pouring out on every wavelength hour after hour, becomes keenly aware of the cultural wilderness in which America is wandering. By contrast, in Japan one can find top performances of fine music practically anytime. But not so on the Far East station, operated by the American armed forces for military personnel. High-class programs are as scarce as snow in June. Almost anytime one hopefully tunes in, he is hit by offbeat, discordant instruments and nasal squawking, with programs ending uniformly with such trite banalities as, "Well, whatever you do, folks, have yourself a swingin' good time." It is no wonder that many Europeans and Orientals think Americans are a nation of well-heeled barbarians whose sole interests are their pleasures and their appetites.

Therefore the Church should concern itself with culture. Especially

(Continued on page 16)

The place we give to preaching the Word is the place our people will give to the Word.

Scriptural Preaching by the Pastor

By Russell V. Clay*

IN OUR WORLD TODAY the minister is called upon to fill many positions. He is pastor, preacher, teacher, and leader of worship; he serves as executive, financier, organizer, promoter, and social reformer, along with a multitude of other duties too numerous to mention. He is also expected to excel in every one of these responsibilities.

In all this list of duties, preaching must be the first concern of the minister if he is to be a success in the work of God. His calling may include these other responsibilities, but the preacher is primarily called to preach. Other things may be more attractive to the minister. He may enjoy other phases of his work much better than his study, but the fact remains, he is still called to preach.

The Apostle Paul said, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). The importance of preaching the Word is also revealed in church history. When preachers resorted to the role of priests rather than preachers of the Word, we drifted into the Dark Ages. Disgrace and

shame came upon our civilization. It was not until Martin Luther came forth in the face of Roman opposition and persecution to proclaim his message of faith in God that the people were revived spiritually.

The great revivals of the past were accompanied by great preaching. The English revival of the seventeenth century came as a result of the preaching of Baxter, Bunyan, and Levingston. The Great Awakening came through the preaching of the Wesleys, Edwards, and Whitefield. The greatest revival in America came in the early part of the nineteenth century when preaching the gospel of Christ was the great power of the Church. This all indicates that God's method of saving the world is through preaching, and men whom God has called into the ministry are faced with this responsibility.

The word "preach" literally means "to cry out; to proclaim aloud." In the New Testament it means a public declaration of the gospel of Christ. There are four major qualifications necessary in proclaiming God's Word: first, we must have a preacher, called of God, to preach the Word; second, the preacher must have a definite knowledge of the truth to be presented; third, there must be an interested audience to

hear the truth; and fourth, the truth must be presented in an attractive manner. Dr. Charles Jefferson said, "The work of preaching is the most difficult task that a minister is called upon to perform. It is the most strenuous, and the most exacting of all forms of labor. It requires the use of a greater combination of the faculties of man, and a finer balance of powers than any other of the human efforts."

One of our great dangers is that we shall neglect this most important task. It is so easy for the preacher to let other responsibilities crowd preaching into the background. The demand of our age is along the line of deeds rather than words. People love the preacher who is a "good Joe," who can excel on the ball diamond or on the golf course, who can eat the most hamburgers at the class parties, or who can recite the latest teen-age lingo at the youth gatherings. The adults prefer a minister who knows the most about building, or who can raise the most money, yet preach what they like to hear. The preacher is then tempted to try to meet all these expectations and neglect the most important calling of all—the preaching of the Word!

Today, in most of our pastorates, we have so many outside responsibilities that tend to rob us of time to study and meditate for the Sunday sermons! They are all good and important, but they take time, and we are tempted to push aside the most important task of preaching the Gospel. The pastor becomes involved as chaplain of the local hospital, president of the ministerial association, chairman of two or more committees, and member of a board for Boy Scouts or Camp Fire Girls. All very important, but time-consuming. Unless we keep constantly before us the fact that preaching is

the most important, we will be tempted to slide through the sermons on Sunday and give all our time to these other matters.

If we are not very careful, even the auxiliaries will become a factor in our temptation to give the preached Word a backseat. Many times we permit the Sunday school to rob us of time, and we begin our preaching service late. A great amount of time is taken up with announcements of Sunday school contests, drives, promotions, Boy Scouts, committee meetings, and the like, until the preacher has very little time to preach. This tends to leave the impression that preaching is of very little importance and can have the time that is left. This is a tragedy when we realize that "... it pleased God by the foolishness of preaching to save them that believe."

Many times the morning worship service, which is the time for God's message to be given, is turned over to children's programs or vacation Bible school demonstrations, and the preaching program is omitted. It is difficult to find time to deliver the Christmas message at Christmas, or the Resurrection story at Easter, because of other programs demanding the time. We have Education Sunday, Boy Scout Sunday, Y.M.C.A. Sunday, and many other special days when we are supposed to speak on certain subjects. If we do not base our secular emphasis on the Word of God, most of our preaching will be toward promoting something, rather than saving a soul.

True preaching is delivering God's message. A preacher is not simply making a speech or giving an address. He is delivering God's message. The preacher is to get his message from God. Forsyth says, "The preacher's business is not preaching for his church; it is preaching to the

*Pastor, First Church of the Nazarene, Xenia, Ohio.

church." The voice of God must be more real to him than to the people to whom he is preaching. The preacher may be tempted to listen to the voice of his people rather than the voice of God. C. E. Colton says, "It is both sad and tragic that so many modern-day preachers have substituted their own pet philosophies, political judgments, war strategy, book reviews, or fantastic predictions of future events for the preaching of the simple Gospel of the Crucified, Risen Savior." The preacher has but one basic message, and that is Christ and Him crucified. This is the theme around which all the Scripture revolves. This is God's message for all men. The message of the gospel of Christ will meet any condition and is adequate for any situation.

Preaching presupposes that we will have a needy audience. The preacher must keep the image of the listening audience before him throughout his preparation and delivery. If the preacher's mind is only on the biblical truths with no thought of the listening audience, he will become a monk, hiding in the catacombs of his own intellect. If the preacher is only conscious of the listening audience with no thought of applying biblical truths, he becomes a secular religious reformer. The preacher's task is the combination of the two.

We face people every Sunday who need comfort and direction. If we give them theories, sentimental stories, or comments from last week's newspaper, they go away dissatisfied. Think of the burdened hearts in every congregation whose true feelings are hidden behind a forced smile. Before us are men and women who are worried over the problems of success or failure; people who are concerned over failing

health, upcoming operations, or the souls of loved ones. Many are troubled about family situations which are hidden behind the closed doors of their homes. These are nameless sorrows that tears will never wash away, cannot erase.

When I think of people like this sitting before me every week, depending upon me to give them the answer to their life's problems, I see how unimportant are the news items, how futile my witty remarks, my humorous stories, and my flashy phrases. What these people want is a message from God that will bring peace to their troubled hearts, a solution to their problems, a faith in God for their future. This is the image we must keep before us as we prepare the messages God has for us, and as we deliver those messages. Our people need to hear the old truths of the Bible over and over again. Our message is the healing Word for a sick world. We must present it Sunday after Sunday, so that the people who come for help will not be disappointed.

The preacher is a servant of God, called to preach. His message is the Word of God. He is to proclaim the historical facts through which God revealed himself for man's salvation; he is to proclaim what God has done through Christ in human experience; and he is to proclaim that what God has done for others He can do for any man. Let us be careful of the temptation to relegate the preaching of the Word to a secondary position. Let us keep the image of a needy world before us at all times. Let us listen only to God as we proclaim the unsearchable riches of Christ. If we fail in all other areas of life, let us never be guilty of neglecting the important task of preaching. This is our task, brethren; let us give it all we have!

The Nazarene Preacher

"There must be unquestioned clarity about the clergyman's identification of his role . . ."

The Counsellor's Criterion of Truth

The viewpoint of a psychiatric chaplain toward the relationship of pastoral care with other disciplines

By David E. Sparks*

THE THOUGHT is not new, nor complicated, nor profound. Nor is it—and herein lies its beauty—relegated to any one segment of life and thought. Actually it is simple, safe, and abundantly clear. It covers the wide scope of life from carpentry to cooking, through architecture, agriculture, engineering, philosophy, psychology, medicine, theology, and all other areas of thinking, feeling, and doing. It is simply this: "Truth, wherever one finds it, is in harmony with truth at any other point." Therefore there is no conflict between truth in medicine and truth in theology, between truth in philosophy and truth in psychology, between truth in ethics and truth in psychiatry. This must be so from its very character. Truth hangs together. Truth coheres. Truth is never in discord with itself.

This gives us many testing possibilities. When one is confused with regard to the designation of a plan, or an idea, or a belief, or a technique, one finds it possible to test it against various backgrounds. If it is true, then it will be true at any point it touches. This is the conclusion of Edgar Sheffield Brightman in his coherence criterion in distinguishing truth from error. "Coherence means systematic consistency."

To arrive at truth is to find it applicable everywhere.

However, not all truth is applicable to all backgrounds. A true principle of dressmaking may have nothing to relate it to any area of musical interest. This does not mean that dressmaking and music are in conflict. It means only that there is no interest between the two, so far as I can see. Yet if there is a point where music and dressmaking meet, the truth therein will be harmonious rather than discordant.

Now my particular interest, as a psychiatric chaplain, is people whose spiritual problems have been created by, or have created, emotional problems. I need a standard of truth as I minister in this area. Where do I find it? There are many possibilities. I may find it in the writings and teachings of psychiatry, or psychology, or social work, or medicine. The question is, Whose psychiatry, or whose psychology, social work, or medicine? The problem is that these change drastically and frequently. What was "true" five years ago, for example, in psychiatry, is outmoded today. We need to discover something whose principles do not change. Gentlemen, I am a clergyman, and basically am a man of one Book. That Book is the Bible. I can

*Protestant chaplain, Harlem Valley State Hospital, Wingdale, N.Y. Nazarene elder, New York District.

¹An Introduction to Philosophy, (New York: Henry Holt and Co.), p. 59.

November, 1967

safely assume that herein will be found truth that will be in accord with truth anywhere. May God help me to read and study the Word on my knees, asking for divine guidance as I study human personality with its needs.

If there is a scriptural injunction against the permissive use of sexual powers and the illicit satisfaction of sexual needs, then the psychologist who conforms to this should be noted and heard. If he runs counter to the atmosphere of scripture here, I can know that he is false. This principle runs through all areas in the study of man with his psychological needs. Problems of guilt, shame, fear, failure, responsibility, loneliness, "tossed about with many a conflict, many a doubt"—the truth about all of them will conform to scriptural light and insight.

As a clergyman, my first call is to be instrumental in bringing men into right relationships with God. In the process of this ministry I will contribute to the individual's mental health, his productive social relationships, his more realistic ambitions, his improved approach to daily work, and his handling of anxieties of one kind or another. These are tremendously important by-products of the ministry of the gospel. They remain, however, by-products. Such an outlook will enable me to become a first-rate minister, rather than an ill-trained social worker, or a poorly informed psychologist, or a quack psychiatrist. As a clergyman, I have the right and responsibility to measure new psychological findings (and I seek them avidly), new attempts at therapy (and I need them desperately), improved methods of counseling (and I welcome them warmly), against the criterion of God's Word as revealed in the Bible. Where there is conflict, I must re-

ject them. There must be unquestioned clarity about the clergyman's identification of his role, his calling. Where there is confusion of his role, he is in trouble. In this case he fails to perform satisfactorily in the other fields, since he is not adequately trained therein, and he also jettisons his most important cargo, his specific calling, his particular skill, and nullifies his primary value.

Please understand me. Psychology and psychiatry point the way to the answers to great areas of human need. A well-trained social worker has something to offer that is of untold importance. There is no substitute for the skillful man of physical medicine. I have ministered in hospital settings for so long that my admiration for these skills is without limits. Yet the truth of God's Word may be in conflict with some "findings" in social work, or in psychology, or in psychiatry. Indeed—and this may hurt—it may be in conflict with some of the church's methods of promotion, administration, education, or social life. The same principle applies everywhere. Accept what is in conformity to God's Word. Reject what is not.

The best of other disciplines will be harmonious with God's Word about man. If it is good social work, it will be good scripturally. If it is good psychology, it will be good scripturally. If it is good psychiatry, it will be good scripturally. If it is good pastoral counseling, it will be good scripturally. If it is good theology, it will be good scripturally.

Let us not, in short, swallow all that is offered us. Let us listen. Let us be aware. Let us notice. Let us reflect. Let us pray. Let us apply the yardstick of divine wisdom as revealed in God's Word. If there is conformity, the minister will do well

to make it a part of his ministry. If there is not, he must reject it.

There will still be confusion, gentlemen. Yet the confusion will at least be the result of human fallibil-

ity, rather than the outcome of deliberate failure to utilize our greatest assets—God's Holy Word, and the close relationship with Him that will enable us properly to interpret it.

A neglected secret of power?

The Preacher and Fasting

By Milton E. Poole*

IT'S REVIVAL WE NEED," said a friend of mine. And he felt our practice may show we have failed to give attention to one of the basic conditions for awakening—fasting and prayer. If this is true, if fasting is important to renewal and revival, then we should let God's Word speak to this issue: *Just how important is fasting in the life of the Christian?*

The New Testament Church

One of the first questions we ask when we consider the importance of fasting is this: To what extent was fasting practiced in the New Testament Church?

Fasting, it appears, was an accepted and usual pattern in the Early Church. In Acts 13:2 we read, "While they were keeping a fast and offering worship to the Lord, the Holy Spirit said, 'Set Barnabas and Saul apart for me, to do the work to which I have called them.' Then, after further fasting and prayer, they laid their hands on them and let them go" (Acts 13:2-3, NEB); see also Acts 9:9; 14:23.

Now another question we must answer is this: Since fasting was an accepted practice in the New Testament Church, then should we make a more significant place for this dis-

cipline in the twentieth-century Church? If the Early Church gave fasting priority, and if God's guidance is just as imperative today as it was for the Early Church, then should we not give fasting the rightful place God wants it to have in our hearts? Indeed, in this dimension of Christian living we must follow God's leadership.

Unfortunately, some exalt this Christian discipline beyond all Scripture and reason, and others completely ignore it. For this day, however, we must find the balance in emphasis and restore fasting to its rightful place in the life of the Church.

Fasting and Faith

Not only does the Scripture by precept and example direct us to fast, but there is evident connection between fasting and the increase in our faith. This too may encourage us in this discipline.

Is it always easy to believe God? No. We are basically creatures of sense, and it is most difficult to accept the reality of the unseen. It is far easier to see, hear, and feel what God is doing than to have the faith which "makes us certain of realities we do not see" (Heb. 11:1, NEB).

To wait for conditions to improve

*Pastor, First Church, San Diego, California.

November, 1967

before we believe God is to live more by the seen than the unseen. Unfortunately, while God is working, conditions may not immediately improve. There may be a turn for the worse.

Actually, it is difficult to explain. But when we fast we let go of the visible and begin to grasp the invisible. In this struggle between the seen and the unseen, between doubt and faith, we believe God is now working, regardless. Inwardly, we know God is answering prayer. So let faith triumph! In the midst of our circumstances we believe God.

As reluctant as we may be to accept it, in this challenge of faith, temptation and despair may be painfully prolonged. The struggle may be intense. It is easier to picture the adverse, the unfortunate, than the encouraging and the blessed. Our imagination, it seems, works more in the negative than in the positive.

Though God's presence may apparently be withdrawn—which is actually not so—now is not the time to cast away our confidence. Rather, it is the time to fast, to pray, and to believe God. When this dimension of faith is brought into our world of chaos, the beginning of change has already started. And the release of His power makes the glorious difference (Eph. 1:19).

Inadvertently, we may depend upon fasting as a source of spiritual strength. But it is not to be found in our fasting alone. Rather, this strength results from the richness of our relationship with God, in His love which flows through us to those who are so much in need of His love. Thus, let there be this meaningful communion with God. Let there be a more thoroughgoing love for His Word. Let there be a continuing commitment to do His will in

this world. And then "be strong in the Lord, and in the power of his might" (Eph. 6:10).

What Shall I Do?

The question I now face is this: Will I accept the biblical practice of fasting? Will I accept this discipline as a regular practice? Several years ago J. G. Morrison, former general superintendent of the Church of the Nazarene, reminded us that "God has bestowed upon us the ability, the opportunity, the privilege, and the duty of fasting." He went on to say that this is an obligation for which we are responsible and for which someday we must give an account. Further, he said that, "whenever God's people sincerely fasted before the Lord, it enabled Him to do what otherwise He was unable to do."

We desire that our church shall have a message relevant for this age. We want true renewal and divine blessing. But can we expect this unless we accept the biblical practice of fasting? "The man that never fasts," said John Wesley, "is no more in the way to heaven than the man that never prays." If this is so, then should we not repent of our condition and amend our ways?

In our spiritual quest must we work our way through doubt, unbelief, and despair? Will satanic forces be unleashed? Certainly. Then by fasting, prayer, and faith let His word of strength be ours. Hear Him say:

Then shall thy light break forth as the morning, and thine health spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou cry, and he shall say, Here I am . . . (Isa. 58:8-9).

Since the Early Church joined fasting with missionary work (Acts

13:2-3), and ordination with fasting (Acts 14:23), and crisis with fasting (Acts 27:9, 21), then is it too presumptuous to assert these statements?

—The church cannot adequately receive nor release God's power until it fasts as well as prays.

—The Christian will not experience the fullest from God until fasting is practiced.

—Fasting and prayer, to be effective, must rise to the level of present and active faith and find its expression in genuine love for all men.

And what does this mean in practice? What kind of faith achieves?

1. It is a faith which refuses to look to outer evidence to verify that God is at work.

2. It is a faith which firmly accepts God's promises.

3. It is a faith which refuses to let hope, desire, and wishing be a substitute for genuine trust.

4. It is a faith which confesses with lips and words that God is now working.

5. It is a faith which "sees" that God's power is pervading the need.

First-Pastorate, Second-Year Problems

This letter was written by a pastor with twenty-three years of experience to a young friend who had been pastoring two years. The occasion was a letter from the younger man asking for advice in a time of deep discouragement.

DEAR CARL:

The trouble with being a pastor is that one does not have a pastor to take his problems to. I will try to be your pastor by way of this letter, remembering how some of my friends have helped me in my times of need.

First, let me say that we have unchanging confidence in you and Marie. We believe that you are called to be a minister of the Gospel, and we would be glad to have you as pastor of our own children.

Here are my views on your problem:

1. What is your attitude toward your ministry? Do you constantly remind yourself that you are God's man, and that your one task is to please Him? Is the deepest joy of your life to do your humble best in blessed fellowship

with Him and for Him? You are not serving people in the final analysis, but serving Him! If you have this fixed in your heart, the disappointments you suffer from people will be bearable. Your real success or failure is not to be measured by statistics, important as they are, but by your own satisfaction in doing the will of God, and preaching His blessed Word. This is the source of your only constant joy in serving God. I'm sure you will agree that Paul suffered disappointment with many people, yet he could say, "Rejoice evermore," and mean it.

2. What is your attitude toward your people? Do you see them as disgustingly insensible to spiritual things and hopeless of improvement? If this is our attitude, our ministry is vanity. For if there is no hope, there is no need for us to waste our time preaching. The answer is a shepherd's heart. Jesus saw people as sheep without a shepherd and set about being a Shepherd to them. They did not want Him, and finally crucified Him to be rid of Him, but He never ceased to pour out His love and healing grace upon them.

Some of your statements suggest that you may have fallen into the snare of trying to drive and beat people into consecration and service. Do you find yourself constantly preaching "at" them? A shepherd leads his sheep, going before them, calling them by name, and building confidence and love until they want to follow. And a shepherd's heart knows the troubles and burdens of his sheep, and lovingly ministers God's healing balm to their sores and injuries. They get beatings aplenty in the world all week. We must give them some encouragement and joy on Sunday.

3. What is your attitude in your own home? We preach that home is to be a haven of rest and happiness. Problems must be largely left outside, lest your children think Christ's way is a burden and not a blessing. You have a wonderful family. Have devotions and praise with them! Have fun with them! Plan to do something with them almost daily, for these children will soon be gone from you. If we do not have happy Christian homes, how can we preach to others?

4. What is your attitude toward God? Nothing—NOTHING—must be allowed to cloud our fellowship with Him. These problems can become sin to you if they get between you and God and shut out the sunlight of His love. Afflictions, troubles, and testings either drive us to His everlasting arms or drive a wedge of darkness between the soul and God.

There is a subtle temptation for us to think our place more difficult than that of others. Without realizing it, we blame God. We must learn to rejoice in the Lord in any circumstance; and with Paul, "Again I say, rejoice." Remember, Paul was in prison when he wrote that.

Now for some practical suggestions:

1. Plan to preach some sermons that will encourage your people and build them up on the holy faith. Jesus says to you, "Feed my sheep." Sermons on faith, love, assurance, joy, victorious

living, security, and the sure victory of the Church should be a regular part of the sermon diet. Say to yourself every time you go to the pulpit, These people with all their shortcomings are God's sheep. I must be a blessing to them today.

2. Get victory in your own soul over problems and burdens, then give a victorious testimony before your people. You can, by your very inner victory, lift the spirit of the entire congregation.

3. Get free from your church one day every week. Lay its burdens aside, even if you have to get out of town. And plan a real vacation soon. If you could get completely away, it would do you good.

4. Don't leave your present pastorate until you have a call to another place of service. Many have done so and have never made their way back to the full-time ministry. In any case, it would be a mistake to leave while you feel defeated.

5. Plan, "The man with a plan wins." If you feel that you can stay only six months, plan the time step by step as to preaching, calling, Sunday school, membership, etc. Set some goals that are not too high. Pray, and ask your people to pray, that you will reach them.

6. Count your blessings every day. We tell our people to live gratefully, so let's practice what we preach. One of our greatest blessings is a place to preach, no matter how small or humble. None of us is really worthy of the privilege of preaching. Even Paul exclaimed, "Who is sufficient for these things?" Remember

*They that sow in tears shall reap in joy.
He that goeth forth and weepeth,
bearing precious seed,
Shall doubtless come again with rejoicing
bringing his sheaves with him
(Psalms 126:5-6).*

Be assured of our daily prayers.

Sincerely yours,

HERBERT MERRITT
Pastor, Wichita, Kansas

The Nazarene Preacher

Good administrative techniques make the pastor's total load lighter, not heavier

The Pastor as Administrator

By Elmer B. Shellenberger*

THE DUTIES of a pastor require that he play a dual role, pastor-church administrator. As pastor he is to preach the Word; as administrator he is to exercise leadership in developing the evangelistic, education, and missionary programs of the local church. As pastor he exhorts his flock to give God His tithes and their offerings; as administrator he sees that all funds are remitted promptly to local, district, and general treasurers. As pastor he receives members into the local church; as administrator he supervises the preparation of membership and other statistical reports of the departments of the local church. As pastor he is subject to the church board and church laity; as administrator he is chairman of the church board and supervises all departments of the local church. In his annual report the pastor expresses the spiritual condition of his church; as administrator he also outlines areas of future physical needs with recommendations for references by the church for study and implementation.

A careful analysis of the duties of a local pastor reveals that he should engage in planning, organizing, actuating, and controlling. Such acts are referred to by management writers as "functions of management."

Whenever a pastor engages in planning, organizing, actuating, and controlling, he is, in fact, performing acts which are distinctly administrative (managerial) in nature. On the other hand, whenever a pastor delivers a sermon, teaches a class, and performs the baptismal ceremony, he is engaged in "operative functions."

Succinctly, the administrative process may be traced through one area of church administration, namely, church finance. Planning is a process whereby decisions, goals, and objectives are reached in advance regarding what is to be done. Effective planning involves the answering of such questions as: What activities are required? What funds are necessary? Where will the activities take place? Where will the funds be collected, received, and disbursed? When will the activities take place? When will funding occur? Who is involved? Who will supply the funds? How will the activities be accomplished? How will the funds be received? Find, filter, figure, face, and follow the facts in an attempt to achieve the goals and objectives. As the administrator seeks and develops answers to the above questions, he is dealing with the basic ingredients of planning.

Organizing is a process of defining and grouping appropriate activities of the church and establishing au-

*Chairman, Department of Business and Economics, Bethany Nazarene College.

thority relationships among them. Effective organizing includes the determination of the budget committee, the determination of the amounts to be allocated to the various activities, and the estimation of the amounts that will be received through the various channels of the local church. Similar activities of the N.Y.P.S., Sunday school, and N.W.M.S. should be grouped together for the purpose of establishing a system for purchasing. Authority relationships should be established to identify proper officials who have responsibilities for carrying out the entire procurement program of the church. Staffing is also an ingredient of the organizing function. Proper staffing insures that qualified individuals are selected to perform the activities and the duties that were established in the planning function. Organizing helps supply the means whereby the church laity can work together harmoniously.

Actuating is a process whereby plans are put into action. It involves getting the people to want to work together because they believe in the goals and activities that were established in the planning function. Since "actuating" deals exclusively with the human element, the pastor must work with and through individuals. The truly successful pastor-administrator leads, guides, and motivates his people to action rather than resorting to drive, force, and command techniques. Supervision, leadership, and loyalty are basic ingredients of the actuating function. Actuating may be accomplished through oral and written requests, and through the use of purchase orders, bids, and contracts. The supervision of record keeping, the compilation of statistical data, and the preparation of financial reports are all elements of the actuating functions.

Controlling determines what is being done, what accomplishments are being achieved, what mistakes are being made, and what corrective measures must be applied. The monthly treasurer's report serves as a common control device and is used almost universally in local churches. Budget progress reports can be compared with budget estimates. Local receipts and expenditures can be compared with actual and estimated receipts and expenditures. Only after a month-by-month analysis of financial records and reports will the members of the church board and the pastor-administrator be in a position to determine what action, if any, may be necessary.

Basically our pastors are well-prepared in pastoral counseling, religious education, theology, and biblical literature; however, many lack adequate understandings of the preparation in the administrative process. Some pastors are successful in their churches even though they may be poor administrators. The reason for this is that they have qualified laymen who are willing to perform administrative functions for them. However, in the vast majority of Nazarene churches, the administrative process falls squarely upon the shoulders of the local pastor.

In conclusion, the pastor, by virtue of his office, is the administrator of a local, thriving, church corporation. The effectiveness of his total ministry can be enhanced as he develops understandings and concepts of the administrative process. All of our pastors should accept their full responsibilities and play their dual role of pastor-administrator for the enrichment of the kingdom of God.

(For an example of a device for controlling, see "Progress Profile," p. 45.—EDITOR.)

The Nazarene Preacher

One More Overturn
Couldn't Hurt Anything . . .

How a Visitor Saw the Preliminaries*

(Persons involved in a worship service can be like a neon sign, which draws attention to itself, or like a lamp, which fills the room with light. The song leader, soloist, or minister, for that matter, who is bent on illuminating the work of the Holy Spirit will studiously prepare his part in the service. But the following account of a Nazarene service is in contrast. Here persons were almost studiously unprepared. A visitor records how he saw "the preliminaries.")

Possibly because few people were there, or because of his own lack of punctuality, the leader was late in starting. A majority of the people who shuffled into the church that evening were not expecting the Lord to come. If they had, they could not have been so utterly nonchalant.

While the church was not unattractive, there was general evidence of it becoming a bit dog-eared. The pianist, who failed to touch up her hair, but had amply blotched her face with powder, wore a wrinkled dress along with a look of complete indispensability.

Later, two brethren joined her with their trumpets. We delayed things awhile while they tuned their horns. After some key-thumping, mixed with uncertain blasts, the trio nodded that the service could begin.

But one of the trumpeters had forgotten his music stand, and made his way across the front to get it. The other didn't feel he needed the stand, and held the songbook in one hand, and his trumpet in the other.

The first hymn was announced, but the signal apparently confused the leader. We watched as the pian-

ist lurched along, and the leader hunted for a place to jump in. As it turned out, we were following four leaders—the three instrumentalists, and the person who had announced the number—and each was taking us in his own way.

On the second song, the leader urged all who were singing soprano to sing loudly, because she was going to help out the altos. Then we gasped our way through the third song like passengers in a stagecoach being pursued by Indians. The trumpets blared for a cavalry rescue that never appeared. By then, all my inhibitions were gone. I ceased searching for harmony, and added my own ill-trained braying to the general pandemonium.

For the third time, we were assured we were doing some fine singing.

The pastor rose to make the announcements. Everyone apparently knew what they were. Frustrated because of lack of attention, he intended to liven things a bit with some humor, but succeeded only in getting his Achilles' heel in his mouth.

Then he announced the offering, and I looked around, as everyone did, for ushers. But none appeared. I was ready to admit I had misunderstood when someone stirred, looked around, slowly got to his feet, and came forward.

As the usher was returning the plate, the one trumpeter whispered

*Reprinted from *Herald of Holiness*, March 1, 1967. Used by permission.

to the other, who stealthily moved across the front of the church and returned with a battered trumpet case. He took out a small vial of instrument oil. As the offering plate was deposited, the musician showed his dexterity in oiling his instrument.

The trumpeters were to play a duet, and for this we changed pianists. A rotund lady arose, handed her baby to a surprised person nearby, and proceeded to the piano. The number had a sad but mercifully brief existence.

A duet sung by the other trumpeter and his wife was the last of the preliminaries. And at the end, they

told us they hadn't really had time to practice. The pastor then assured them that they were the caliber of singers who needed no practice, since it would not improve their performance at all. I concurred with the latter.

Then the pastor inquired of his memory, and of the people's, if there was anything he had forgotten. A lady, apparently his wife, informed him there was nothing further necessary other than to "turn over the service to the speaker."

As the guest minister arose, I settled back. One more overturn couldn't hurt anything.

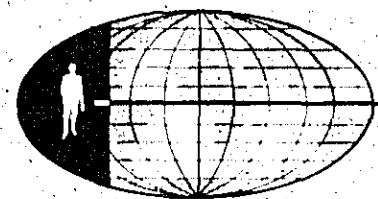
Culture and Holiness

(Continued from page 3)

should a holiness church take the lead, for in the battle against barbarism we hold the key position. This is true because the chief ally of barbarism is a carnal heart, and the chief ally of culture is a pure heart. Culture may consist outwardly in such teachable things as good manners and trained voices and educated ears, but the motivational springs of culture are moral and spiritual. Culture at the inner level is inseparably linked with character. When sin reigns, the soul gravitates toward the low, the crude, and the coarse, as toward its natural element. It inclines greedily toward the empty trifles of Vanity Fair. A man may have cultivated tastes professionally, yet privately "relax" in the gutter. In God's sight culture is no higher than a man's interests and activities when the professional pressure is off. Real culture is revealed by a man's private pleasures and his use of leisure time.

It is obvious therefore that, just as culture is an asset to piety, so culture must be fashioned by inner soundness of character, or it will be superficial. Trained tastes must be matched by sanctified desires at the hidden level. Culture is not a redeemer; it is only a mode of life. Christ is the Redeemer who saves men and makes them inwardly whole. Then their affinity for that which is culturally superior is natural and thorough. As a result their culture is wholesome, because it is worn by the total person, in private as well as in public; this prevents culture from being repulsive pedantry or a cloak of hypocrisy.

It is therefore time for the Church to become aware that it is the most effective agency for improved culture that a nation has.



The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee

Dean Wessels, Editor
Marilyn Slemmer, Office Editor

GENERAL STEWARDSHIP COMMITTEE
V. H. Lewis, Sponsor
M. A. Lunn, Chairman
Orville Jenkins, Vice-chairman
Dean Wessels, Secretary

Members
Ray Hance
Albert F. Harper
B. Edgar Johnson
Edward Lawlor

M. Lunn
Everett S. Phillips
W. T. Purkiser
Kenneth S. Rice

Mary Scott
Paul Skiles
John Stockton
Willis Snowbarger
T. W. Willingham

NAZARENE RADIO LEAGUE

About your bulletin—

**IT HELPS YOUR PEOPLE TO KNOW
WHERE TO TUNE IN "SHOWERS OF
BLESSING" IF YOU LIST IT IN YOUR
BULLETIN. WE SINCERELY APPRECI-
ATE THIS COOPERATION.**

"Showers of Blessing" lets all men know that the Church of the Nazarene still believes the Bible is God's inspired Word, and still preaches its truths and moral code.

We Can Reach the World with Radio

NAZARENE RADIO LEAGUE

Kansas City, Missouri

H. DALE MITCHELL, Executive Director



When Visitors Attend Your Service

Present them with
one of these . . .

TO OUR GUESTS Leaflets

- DISTRIBUTE SEPARATELY
- INSERT IN BULLETINS

A brand-NEW inspirational welcome message that will

- assure the stranger he is among friends
- familiarize visitors with our form of service
- inform guests about the Church of the Nazarene

No. S-900 . . . 100 for \$1.25; 1,000 for \$10.00

Prices slightly higher outside the continental United States

Lithographed on a high-quality vellum paper and trimmed to a 5½ x 8½" size.

USE THIS HANDY ORDER BLANK TO SECURE A SUPPLY FOR YOUR CHURCH

NAZARENE PUBLISHING HOUSE
BOX 527, KANSAS CITY, MISSOURI 64141

Date _____, 1967.

Please send _____ copies of No. S-900 "To Our Guest" Leaflets (100 for \$1.25; 1,000 for \$10.00) to:

Name _____

Street _____

City _____

State _____ Zip Code _____

CHECK or MONEY ORDER Enclosed \$ _____

18 (498)

CHARGE (30 days) TO:

☐ Church ☐ S.S. ☐ Personal
Kindly give location, name of church on ALL charges.

Church Location—City _____

State _____

Church Name _____

SEND STATEMENT TO:

Name _____

Street _____

City _____

State _____ Zip Code _____

The Nazarene Preacher

Onward and UPWARD

THIS IS OUR DAY!

In a time of "wars and rumours of wars," of riots and racial strife, dialogues on ecumenism and denominational mergers, and escapism rampant on many slick slides, there never has been a greater day than today for the Church of the Nazarene and its message of full salvation, bringing peace in the Spirit and a life of holiness.

One question is uppermost: Is your community fully aware of the Church of the Nazarene and its message?

Hunger for "Good Life"

Every Nazarene pastor and his people should endeavor to utilize every medium of communication to the utmost. We need to let people know who we are and what we stand for, and may they see in our lives that the fruit of the good life in Christ is the good life.

This means first and foremost the daily and weekly newspapers in your community.

Not long ago Billy Graham gave the dedicatory address at an Oklahoma college now three years old. The next day Graham declared that one of his ambitions was to found a Christian university which he said would offer special emphasis upon international law, career diplomacy, and journalism—"all in the framework of Christianity."

Church Merger Near

Another way of illustrating that "this is the day" for Nazarenes is the report on the merger of the Methodists with the Evangelical U.B.'s.

November, 1967

This is virtually completed except for formalities. The Methodists voted 87 percent in favor and the E.U.B.'s 70 percent in favor. The Methodists have 10,250,000 members and the E.U.B.'s 750,000.

When this merger is finalized and more than 1,000 churches are closed, as congregations are amalgamated, thousands of persons will be seeking new church homes in denominations which they feel have retained more of the old-time evangelical fervor.

The Harvest Is White

Are we prepared for this challenge?

We hope that every Nazarene pastor has cultivated a friend or a news contact in his local newspaper office. Pastors should read their newspaper(s) carefully to determine what their editors consider to be church news.

One Nazarene pastor has developed such community consciousness that he takes space in the yellow pages of his telephone directory and has installed new illuminated signs at the church as well as other steps to make the church known.

He buys advertising space in local high school and college papers to draw attention to the church youth program.

Perhaps the biggest single factor in favor of good press relations for any Nazarene church is that the newspapers want our news. The newspaper has an "open door" to our church and its message. We need to walk through that door with our news as often as we have some.

This is truly our day!

O. JOE OLSON

(499) 19

Department of EVANGELISM

Do you know the procedure for...

NAZARENE YOUNG PEOPLE'S SOCIETY

Bible Society Offering

\$50,000 on December 10

Did you know that:

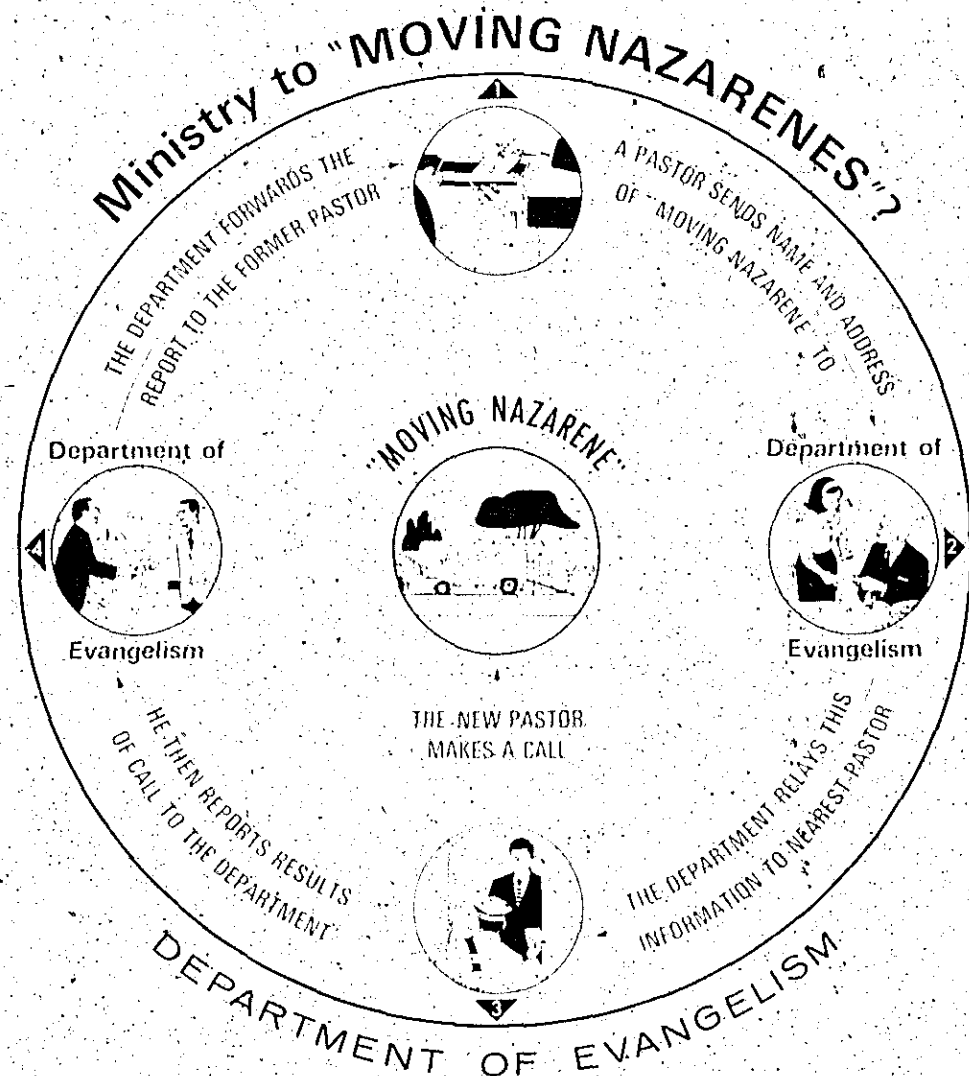
- 48 million Scriptures were circulated by the United Bible Societies last year
- The Scriptures went to 150 countries in 1966
- 20 million people participated in the Worldwide Bible Reading Program last year
- Half a million copies of Scriptures were given to armed forces personnel through the chaplains in 1966

Here's How You Can Help!

1. Every church receive an offering Sunday, December 10.
2. Send it to:

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

Or as directed by your District N.Y.P.S. Council.



Please send the names and addresses of any nonresident members to the DEPARTMENT OF EVANGELISM, 6401 THE PASEO, KANSAS CITY, MISSOURI 64131.



GENUINE REVIVAL--NOW!

By Russell V. DeLong

Here is a forceful, straightforward presentation of the need of our church and world. Pastors will find innumerable sermon quotes in this dynamic booklet. Order from the Nazarene Publishing House. Price—50c.

The Nazarene Preacher

November, 1967

(501) 21

BLUEPRINT FOR S.S. GROWTH

CLINIC IS a provision for a diagnosis in depth of the growth status of *your own local S.S.*

IN JUST 10 SECONDS EACH
—you can discover a "design for growth"

CLINIC DOES provide a detailed analysis of the ten basic areas of your S.S. as it now is, then offers suggestions as to how it may be improved.

CLINIC SERVES to provide *your church* with a way of informing, inspiring, and instructing your staff, as no other present program can.

CLINIC CLINCHES the fact that *every* local church CAN show a gain in Sunday school every year.

Want to know more?

Write today to—

A. C. McKenzie, Director
Sunday School Clinics
6401 The Paseo
Kansas City, Mo. 64131

You Are Needed

EL SALVADOR: We have enjoyed our assignment to open new work at Santa Ana, El Salvador. The number of converts has continued to grow. We now have a Guatemalan pastor in charge of the mission. This leaves us free to attend to the task of building a chapel, Sunday school classrooms, and a parsonage. The Edinger Street Church of the Nazarene in Santa Ana, California, provided the initial funds to build the chapel, but for more than a year we had no possibility of purchasing property. Then, just when the right piece of land became available, Alabaster funds were received and the purchase made. Thank you, everyone who contributed to these funds.—Stanley Storey, El Salvador.

TAIWAN: Have you recently stopped to realize that every individual on earth may have a private conversation with God every day at any hour? He is never too busy watching sparrows fall, nor is He ever too busy counting the hairs of our heads, but what He sees each of us at all times. . . . Last November, I flew to south Taiwan to open a three-day teachers' training class. . . . I saw the beautiful, green rice fields in tiers up the mountain slopes. I knew that all was not so beautiful down on the ground. Men and women were wading in mud up to their hips watering, fertilizing, transplanting the rice. I knew that at the edge of many of those little green plots were little altars with incense sticks burned to the god of "good crops."

Less than one-tenth of the thirteen million on this small island claim to know anything about Christianity. Chinese people are not quickly persuaded. It is not easy to win them to Christ. Recently a missionary was walking down a small alley and saw a man sitting on the ground with all his gods lined up in front of him. He was praying. In the middle of the line of idols was a Santa Claus. The missionary asked him why he had the Santa Claus. The man looked up and replied, "Isn't that an American god?"

As the year draws to a close I find myself asking, Have I done my best for Jesus this past year?—Patricia Burgess, Taiwan.

SOMETIMES IT'S NOT EASY TO GET PEOPLE LIKE THESE . . .



From the filmstrip "Holy unto the Lord . . ." produced by NAVCO

... TO GIVE SACRIFICIALLY FOR THE SPIRITUAL NEEDS
OF PEOPLE LIKE THESE . . .



Photo from Department of World Missions

A DOZEN IDEAS MAY HELP:

1. In West Virginia a Sunday school superintendent invited people to give one day's pay to the Thanksgiving Offering. As a result, the offering was twice as much as the previous year.
2. A pastor submits this idea: Arrange a map on a wood base so that lights can be attached to correspond with mission fields. Each time a proportion of money is given, a light will go on. When all the lights are on, the goal has been met.
3. Sometimes the very atmosphere of a service will promote a desire for giving. One pastor found a candlelight service effective. A variety of special music was used, climaxed with the reading of a magazine article which contrasted spiritual abundance and spiritual poverty. When the envelopes were passed and pledges taken, the spirit of the service was conducive to a spirit of sacrificial giving.
4. Remember that each \$10.00 means one minute of actual progress in world evangelism. One church in Kansas used the theme "Share a minute with the missionaries." They took as their goal the number of members multiplied by the amount of time spent in church on one Sunday, trusting that each member would want to share at least one minute with a missionary. Their offering amounted to over \$1,200.
5. When a church in California used the theme "Sharing Christmas at Thanksgiving," their Thanksgiving offering exceeded all previous records for giving to world evangelism.
6. Many pastors take Thanksgiving time to send a special letter of gratitude to the members of their church. This letter, coupled with a reminder of the needs of others, is often effective as offering promotion.
7. A few Sundays before Thanksgiving a church in Kansas spread play money of all denominations on a table at the front of the sanctuary. Members were invited to come forward and take from the supply the amount they felt they ought to give to the Thanksgiving Offering. No cards were signed; no records were kept. But when all the money had been taken, the goal was automatically promised.
8. A pastor in Maryland offers four points which could help inspire giving: (1) trusting the Lord for help, (2) attempting to create a feeling of pride in the work of the church, (3) planning in advance, (4) creating a spirit of confidence that the goal will be reached.
9. In Kentucky a pastor arranged maps, pictures, brochures, college annuals, charts, etc., to show how and where the General Budget is being used for world evangelism.
10. Remember, missions slide sets and some films are available from the Department of World Missions. Address your requests to either of the departments, 6401 The Paseo, Kansas City, Missouri 64131.
11. Check with your local missionary president for lists of free tracts and brochures available through N.W.M.S.
12. Be sure your request for the 1967 Thanksgiving Tape is mailed soon. The tape is available free from the General Stewardship Committee. Here is an excellent opportunity to provide a vital message directly related to the needs for a great Thanksgiving Offering.

**TWO MILLION DOLLARS
for THREE BILLION SOULS
Thanksgiving Offering—1967**

GIVING THANKS

Of the three billion people in the world today, approximately 16 percent, or 474 million, live in countries or areas where Nazarene missionaries or nationals are working.

What responsibility and privilege are ours to support this program of evangelism through the 1967 Thanksgiving Offering!

But this is only part of the picture. There are doors we could and should enter to extend the kingdom of God.

The goal for the Thanksgiving Offering is two million dollars. The slogan is: "You can't afford to **SPEND** what God would have you **GIVE**."

By sermon and example will you challenge your people to give generously in the Thanksgiving Offering?

TWO MILLION DOLLARS



for **THREE BILLION SOULS** this Thanksgiving

BEAR YOUR SHARE

of the load of the \$2,000,000 goal for world evangelism in this year's Thanksgiving Offering.

The Department of Home Missions is vitally interested in the response of every pastor and church to this offering, for your giving enables us to evangelize through home missions in the United States, Canada, and the British Isles.

More than that, your generous giving helps to provide the funds necessary for your Department of Home Missions to evangelize in the overseas home mission areas of the world.

These overseas home mission areas of the world include:

Australia	Bermuda
New Zealand	West Germany
Samoa	Denmark
Hawaii	Sweden
Alaska	Holland
South Africa European	

Your faithful financial support also enables us to operate the following colleges:

Australian Nazarene Bible College—Thornleigh, Sydney, Australia
 South Africa Nazarene Bible College—Florida, Transvaal, South Africa
 European Nazarene Bible College—Busingen, Germany (supported jointly with the Department of World Missions)
 Nazarene Training College—Institute, West Virginia



He stood before that wiggly class
And said the same old stuff.
He hadn't even read the book
And now he had to bluff.
The weeks had trundled into years;
He'd hoped for inspiration.
But what he needed all the time
Was really education.
We have a plan for such a man.
It's really worth explaining.
Just call your teachers all together
And begin **Christian Service Training**.

Help your teachers and prospective teachers become REGISTERED this assembly year.

To be a REGISTERED TEACHER:

Complete Unit 141.2a "Teaching in the Nazarene Sunday School"

Unit 140b "Understanding Our Pupils"

Unit — One for the age-group with which you are working

4 credits . . . 3 units

Write C.S.T. for the:

TEACHER TRAINING PROGRAM brochure

WILLS, ANNUITIES, & SPECIAL GIFTS



PASTOR—

**YOU CAN GIVE BETTER
GUIDANCE ON WILLS AS
YOU KNOW THE PROPER
TERMINOLOGY.**

A person who makes a will is called a *testator*. A person who dies without a will is said to be *intestate*, and his property descends to his heirs at law by intestate succession.

A gift of personal property by a will is called a *bequest* or a *legacy*. A gift of real property by a will is called a *devise*.

A person who is given property by a will is called a *beneficiary*. A person who is given personal property by a will is called a *legatee*. The person to whom real property is given by a will is called a *devisee*.

Specific bequest is a gift by will of specific personal property. The executor is required to deliver the exact property to the person named as the beneficiary unless some of it has to be sold to pay debts of the testator. Or it may be a gift of a specific sum of money. *Specific devise* is a gift by will of specific real property.

Residuary means everything belonging to the estate that is left after payment of debts, specific legacies, and specific devises.

Executor is the person appointed by will to pay debts of the testator and distribute the property as directed by the will, and under the supervision of the court which appointed him.

Administrator is the person appointed by the court to do the same work but only as directed and when directed by the court.

For more information write to

OFFICE OF WILLS, ANNUITIES, AND SPECIAL GIFTS
CHURCH OF THE NAZARENE
6401 THE PASEO
KANSAS CITY, MISSOURI 64131

CONSERVE

RALLY DAY

GAINS

use

VISITATION REPORT SLIP

(Step 2 of "Strive for Five" Records)

1. Encourages teachers to contact every prospect and absentee.
2. Shows how each prospect and absentee was contacted.
3. Tells what response was received when each prospect and absentee was contacted.

- Cost: Only a penny per class per week

"STEPS TO SUCCESS WITH STRIVE FOR FIVE"

New filmstrip shows how to install the system in three steps

Uses: Training course, workers' conference, church school board meetings, refresher class for secretaries

- Color • Sound • VA-500, \$10.00 • Fifteen minutes

DID YOU HEAR ABOUT THE MAN WHO JOINED THE N.R.P.* ?

*Nazarene
Retirement
Program.
(Tax-sheltered Annuity)

Because his church paid the premiums for him with tax-free dollars, enabling him to receive his guaranteed annuity benefits in larger sums, he lived happily ever after retirement!

Write: Dean Wessels
Board of Pensions
6401 The Paseo
Kansas City, Missouri 64131

CHANGE OF ADDRESS FORM

PASTOR—a Service for You

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

Name _____ Date of Change _____
New Address _____
City _____ State _____ Zip _____
Name of Church _____ District _____
New Position: Pastor _____ Evang. _____ Other _____
Former Address _____
Former Church _____ District _____
Check: HERALD OF HOLINESS _____ OTHER SHEEP _____
NAZARENE PREACHER _____ OTHER _____
(Clip and send to the General Secretary, 6401 The Paseo, Kansas City, Mo. 64131.)

FOR REMEMBERING Those whom you serve throughout the year AT CHRISTMASTIME

Pastor's Christmas Greeting Cards WITH SCRIPTURE

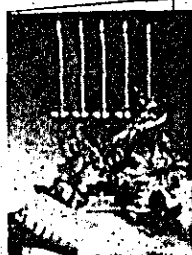
Original Designs!

Finest Quality!

Reasonable Price!



THE NATIVITY
G-1074



BIBLE—CANDLES
G-1075



BIBLE SCENE
G-1076



CHRISTMAS NIGHT
G-1079

100 for ONLY \$4.00; 50 for \$2.50

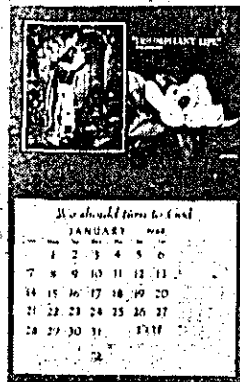
NAME IMPRINTED on cards for \$2.50 EXTRA per order. Maximum of two lines printed. All copy must be identical on each order.

1968 Triumphant Life Calendar

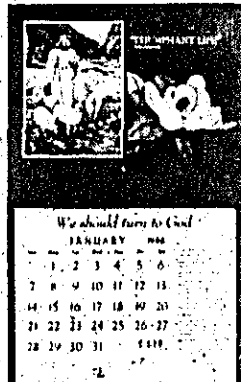
Featuring Three Famous Sallman's Reproductions



U-9000
HEAD OF CHRIST



U-9002
HEART'S DOOR



U-9003
GOOD SHEPHERD

25c; 10 for \$2.35; 50 for \$11.00; 100 for \$20.00; 200 for \$38.00; 300 for \$57.00; 500 for \$93.00; 1,000 for \$175.00

Your name and/or name of church and address imprinted FREE on all orders of 100 calendars or more. On small orders, imprinting is \$1.00 extra (minimum of 50 calendars). Hand-set type, use of cuts, and imprints longer than four lines, \$2.00 extra.

Prices slightly higher outside the continental United States

For Additional Information, See October "Nazarene Preacher"

NOTE: Allow two to three weeks for imprinting and shipping. Late orders may take longer for delivery. We reserve the right to make substitutions after November 15.

NAZARENE PUBLISHING HOUSE POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141

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

Start Early on That Christmas Program

WHAT IS MORE THRILLING and heart-warming than a good Christmas program? I have driven seventy-five miles (each way) to see one I knew would be exceptional. On the contrary, what a disappointment to see an ill-prepared, haphazard, disorganized performance! And November is the month for making final plans.

Christmas programs are one of our finest opportunities for Sunday school promotion, for developing talents, for training our children, and for deeply implanting the message of Christmas. And this responsibility often falls on the pastor's wife. Capitalize on it!

Everyone loves to be in a program—plan to use every child. Often children want to include neighbor friends in the program, and this I encourage IF they will start early, come to all practices, and their parents agree to it. This usually means these visitors come to Sunday school three or four Sundays during practices, and of course the parents come to the program. One such little girl was brought in at a very late date, but her mother was quite willing to teach her a piece. She looked so unlikely that I dished out a rather insignificant part with small hope. But her parents fixed her up so cute and trained her so well that she was a star on the program. And later they became fine Nazarenes.

Plan your program to fit your situation. Carefully select parts, and then present it in "all its glory" to the children. Send a letter to the parents explaining it to them. Parents are able to interpret whether the program is going to amount to anything and respond accordingly. Parts may be sent home with

the children or included in the letter. Following is a sample of such a letter:

DEAR PARENT:

We are planning to use your child in our Christmas program, which will be presented (date).

Children from kindergarten through age seven will be presenting "STORYLAND AT CHRISTMAS." This is a colorful program and the children love it. Each child will be a character from Storyland adapted for Christmas. Some will require simple costuming appropriate for their parts. Please teach them to speak slowly, clearly, and with expression from the first. Children in "Storyland" are to bow at the close of each piece, so practice this each time.

Children ages eight to nine will participate in "Symbols of Christmas." Each child will be a snowflake, star, candle, Christmas tree, etc. Each has an individual speaking part, after which he takes his place in a pretty tableau effect on the platform. We will furnish the properties, but ask each child to bring a quarter to help in this expense.

The older juniors will present a fitting finale in a musical pageant which depicts the story of the Nativity, complete with Choirboys and Angel Choir. We will be calling for some outside practices for this. If your child needs transportation, please call me.

We have distributed the parts with careful planning and need everyone we have chosen. Let us know immediately if your child cannot take part, and we will make other arrangements. If I have misspelled any names, please phone me, so I can print them correctly on the program.

Thank you for your cooperation. I know you'll be proud of all of them.

(Signed—program director)

Designate the sections which include their child. One letter may include several children and you can write on

November, 1967

(513) 39

the bottom: "Johnnie is to be Little Boy Blue; Linda is a snowflake; Mary is in the Angel Choir." I have never failed to have vitally interested parents and excited participants.

Parents cooperate beautifully in properties and costumes. We who are parents know how much the schools demand at times and we do it cheerfully—how much more for the church!

Now having laid a good foundation, build on it. And that is practice! I would far rather have inferior material well presented than excellent material poorly presented. But good material, well presented, is one of the joys of Christmas. Remember you are training your whole church in appreciation of excellence.

Plan the program so that it is correlated and has some continuity to it. Then explain the whole program to the children so that they feel a part in total, not just a dangling, isolated fragment. If the program is to consist of assorted recitations, songs, etc., plan them around some central idea. For instance, you might fix the platform as the living room of an elderly shut-in whom the children are visiting at Christmas, and because she cannot come to the program, they take the program to her. Have someone take the part of the "shut-in." Perhaps small "white gifts" of food may be presented and later taken to some real shut-in. This idea lends warmth and informality as the children greet her and say their pieces (for the audience of course) and perhaps bestow a parting kiss, and other farewells. Teachers might bring them in by classes. There are many different ways, but this gives a theme—a continuity—to the whole program.

For a more involved program such as indicated in the letter above, the three parts of the program can be correlated to become a whole theme by proper "modulation."

Many cute recitations relating to the traditions of Christmas have their place on the program, but no program is complete (or even warranted) without closing with the Nativity presentation

—including shepherds, wise men, angels, carols, etc. This can be presented in so many different ways! Vary it each year, using different age-groups for this significant part. I have used departments all the way from primaries (pantomiming while older children read the story) on up to high school age. Work toward a climactic ending. This can be as simple and sweet as kindergarten children dressed like angels kneeling about the manger singing "Away in a Manger," or as elaborate as the majestic finale in which Mary lifts the Babe from the manger and together with Joseph, followed by shepherds, etc., exits triumphantly down the aisle, flanked by angels forming an overhead arch with palm branches while all sing "Joy to the World."

If parts are handed out by the last Sunday in November, practice can start the first Sunday in December. You may practice in the opening part of Sunday school (but never omit lesson time), or certain groups can be practiced separately during part of junior service, before or after prayer meeting, or by departments. There must be at least one (preferably more) practice on the platform with all the properties. The more practice, the more confidence; and children get the "feel" of it.

The child must be heard. Each piece is important. If you cannot hear him, his part is really a failure. Teach him to speak loudly and clearly—teach him to speak to the back seat. Do use a mike if at all possible. This can be rented or devised from someone's recording equipment. But be sure to practice the child with the mike or the amplification will startle him. Once practiced, he loves it. If for some reason he isn't heard, don't hesitate to say, "I'm afraid some might not have heard all of this and it's too good to miss." He is usually flattered and glad to repeat it, especially if he has been trained ahead as to the importance of being heard and has practiced enough to lose his initial fear.

Teach the child expression. Start with the parent indicating how you

would like it—gestures, voice inflections, etc. This can be done! Insist gently and encouragingly on good performance, and offer praise. Be firm and have discipline, but don't be cross. Practices should be highly enjoyable.

Do have the child's name on a program. A mimeographed Christmas bulletin is fine. Then let the people follow the program—don't announce every number. Make advance announcement of any changes or absences. Printed programs go in scrapbooks and are mailed to Grandma.

Make choirs special. If you have no robes, make collars—big, round collars

—of inexpensive material, or old sheets, starched, and pinked on the edges. Add a colored choir bow at the neck. Children can look very special this way. Give choirs special names. If the program is at night, you might have a "Starlight Choir." This is effected by holding a flashlight, with red cellophane over the light, inside an open hymnbook which is held against the body, and gives a red halo effect to the face.

Anyone who has had much to do with Christmas programs knows they take time, patience, and work; but let's glorify the Lord and edify the people with a worthy presentation.

BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

The Greatest Prayer of All

Meditations on John 17

We are very pleased to begin with this issue a rich series of studies on the intercessory prayer of our Lord, by H. K. Bedwell. Principal Bedwell heads the Nazarene Bible Training College in Stegi, Swaziland, South Africa, and is an outstanding Bible teacher. A careful reading of his expositions from month to month will yield lasting returns both for one's own spiritual life and one's public ministry.—EDITOR.

No. 1. The Heart of Jesus

The Bible is the Christian's finest Prayer Book. It teaches us how to pray, when to pray, and for what to pray. It also contains many examples of men who prayed and the prayers they offered. Of all the great prayers recorded in the Word of God, the seventeenth chapter of John's Gospel contains the greatest of them all. Read it

reverently, carefully, prayerfully, and repeatedly. Let its atmosphere penetrate into every part of your soul. Allow its spirit to capture you. Read it on your knees; meditate on it. Make its requests your own. It will give you a new vision of the heart of Jesus, and you will find yourself in close communion with Him. Why is this prayer the greatest of all? Here are four good reasons:

I. This prayer reveals the heart of Jesus. John, the beloved apostle, is the only one of the four Evangelists to give us a record of this prayer. His Gospel is the most intimate of the four. He gives us a closeup portrait of Jesus Christ. This chapter is the most intimate part of this most intimate Gospel. The old Puritan preachers called it "The bosom of Christ." G. Campbell Morgan said of it, "Here we stand at the centre of all the sanctities." C. H.

Spurgeon described it as "the holy of holies of the Bible." The reading of John's Gospel has been likened to a man entering the Tabernacle in the wilderness. In chapters 1-12 we stand in the outer court; in chapters 13-16 we enter the holy place; in chapter 17 we are beyond the veil in the holiest of all. Here Jesus is face-to-face with His Father. His great heart pours out its final tender yearnings and burning requests for His disciples before He goes to the loneliness and agony of the Cross. We are highly privileged listeners-in, standing on holy ground, sharing His audible communion with the Father. We are in fact gazing into the wide-open heart of Jesus.

II. *This prayer reveals the character of God the Father.* In this chapter we have a veritable compendium of theology. The person and work of the Father are clearly seen. He is the Lord of All, having "power over all flesh"; and He is also the great Life-Giver, imparting eternal life to those who believe. These powers He delegates to His Son (v. 2). He is the Eternal One—existing "... before the world was" (v. 5). He is the Holy One and the Righteous One (vv. 11, 25). He is the Great Sanctifier and Keeper (vv. 11, 17). He is the Dispenser of Glory (v. 22), and one with the Son (vv. 11, 21). Finally He is the God of Love—loving the Son and loving us with all the infinite passion of Deity. What a marvelous God is ours!

III. *This prayer reveals the method which Jesus employed.* He alone could make a worthy and sufficient sacrifice for sin, but the propagation of the good news of salvation is committed to men, chosen, fitted, and commissioned to this glorious task. "As thou hast sent me into the world, even so have I sent them into the world" (v. 18). God's method is men who become His messengers and witnesses.

Surprisingly Jesus said, "I pray not for the world, but for them" (v. 9). What? Is He not then concerned with the world? Does He not care for the

world? Has He forgotten the world? Listen again: "... that the world may believe ... that the world may know" (vv. 21, 23). His heart was breaking for the world. He was about to die for the world. To the world He came; for the world He shed His precious blood; to the world He will come again; and into the world He sends His servants.

Jesus loves this poor, lost, blind, and sinful world with an infinite and burning passion. He gave His life for the precious souls of whom the world is composed. He sends His workers to hardships, privations, persecutions, and even death, that the world might know and taste the riches of His grace. Therefore He concentrates on the few that He might reach the many. They are His spearhead to capture the world. This is His way. That is why He prays, "Keep them"; "Sanctify them"; "Make them one"; "I pray for them." It is in order that the world may know and believe, and in believing be saved.

IV. *This prayer reveals the kind of men God uses.* If the world is to be reached through men, then what kind of men? As one reads this chapter carefully, a complete picture emerges of the qualifications which are essential for doing God's work. True it is that God needs men—but a special kind of man. Jesus reveals what kind. They are *spiritually alive*, possessing eternal life, which is the very life of God himself. In other words, they must be *born again* (v. 2). They are men of *strong convictions* and *complete certainty*, and know whom they have believed, and they recognize His supreme authority (vv. 7-8). They are men of *implicit obedience*—"They have kept thy word" (v. 6). Again, they are characterized by *complete separation* from the world: "They are not of the world, even as I am not of the world" (v. 14). They are men of *true holiness* and filled with *perfect love* (vv. 17, 26). They must possess a *harmonious disposition*: "That they all may be one" (v. 21). They are men with *spiritual discernment*: They "have

known ... that thou didst send me" (v. 8). They are *divinely commissioned*: As the Father has "sent me into the world, even so have I also sent them" (v. 18). They also experience *fullness of joy*: "... that they might have my joy fulfilled" (filled full, v. 13). They are men endowed with the glory of God: "The glory which thou gavest me I have given them" (v. 22).

Having thus received, they seek only the glory of Christ. In short, they are *God's men and Christ's men*: "All mine are thine, and thine are mine; and I am glorified in them" (v. 10). The key to all is the *indwelling Christ*: "I in them" (v. 26). The qualities set forth are those of Jesus himself and can be reproduced only when He is enthroned within. (To be continued)

Gleanings from the Greek New Testament

By Ralph Earle*

Col. 3:1-11

"Affection" or "Mind"?

"Set your affection" is one word in Greek, the verb *phroneite*. It comes from the noun for "mind" (*phren*). Homer and other early writers used it in the sense of "have understanding." Then it meant "to think." Here it means: "to have in mind, be mindful of, think of."¹ For this passage Arndt and Gingrich suggest "set one's mind on, be intent on."² Thayer has: "to direct one's mind to a thing."³ The best translation is probably, "Set your mind on the things above" (NASB).

"Mortify" or "Put to Death"?

Nekrosate (v. 5) is from *nekros*, "dead." So it literally means "put to death." Thayer suggests that here it means "to deprive of power, destroy the strength of."⁴ But why dilute the full force of the verb? Arndt and Gingrich translate the clause: "Put to death what is earthly in you"⁵ (cf. RSV). "Mortify" is hardly an adequate

rendering because it is used too loosely today.

"Inordinate Affection" or "Passion"?

The KJV has a long translation for a short word—*pathos*. This comes from the second aorist stem (*path*) of *pascho*, "suffer." Basically it means "that which befalls one, that which one suffers," and so "a passion, passionate desire."⁶ It occurs only here, in Rom. 1:26, and in I Thess. 4:5. Thayer notes that, while it was "used by the Greeks in either a good or a bad sense," yet "in the N. T. [only] in a bad sense, *depraved passion*."⁷ Doubtless "passion" is a more meaningful rendering today, and so it is found in most modern translations.

"Concupiscence" or "Desire"?

The former (KJV) is also an antiquated expression, unused today. The Greek *epithymia* means "desire." It is used in the New Testament for the natural desire of hunger (Luke 15:16; 16:21). But in Paul's Epistles it usually has a bad connotation. Buchsel writes:

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

"The essential point in *epithymia* is that it is desire as impulse, as a motion of the will. . . . *Epithymia* is anxious self-seeking."⁸ Since the adjective "evil" is affixed to the term here, clearly the best translation is "desire."

"Blasphemy" or "Slander"?

The Greek word is *blasphemia* (v. 8). But originally this did not have the modern connotation of blasphemy. It meant "slander, detraction, speech injurious to another's good name," and only later "impious and reproachful speech injurious to the divine majesty."⁹ So the correct translation here, as in numerous other places in the New Testament, is "slander."

"Filthy Communication" or "Foul Talk"?

This is one word in the Greek, *aischrologia* (only here in NT). It means "abusive language."¹⁰ Thayer says: "Foul speaking . . . low and obscene speech."¹¹ Arndt and Gingrich have: "Evil speech in the sense of obscene speech . . . or abusive speech."¹²

Lightfoot combines both these ideas in his translation, "foul-mouthed abuse." After noting that the word is defined by Clement of Alexandria as "filthy-talking" and used by Polybius in the sense of "abusive language," he continues: "If the two senses of the word had been quite distinct, we might have some difficulty in choosing between them here. . . . But the second sense is derived from the first. The word can only mean 'abuse,' when the abuse is 'foul-mouthed.' And thus we may suppose that both ideas, 'filthiness' and 'evil-speaking' are included here."¹³

Trenchard insists that the meaning of the word should not be confined to obscene discourse, as the Greek Fathers usually took it, but should also include "every license of the ungoverned tongue employing itself in the abuse of others."¹⁴ T. K. Abbott feels that "the connexion here shows that it means 'abusive' rather than 'filthy' language," and adds that "the sins of

uncleanness have been dealt with in ver. 5, and the other substantives here regard want of charity."¹⁵

In the light of all this discussion it would seem that either "foul talk" (RSV) or "abusive speech" (NASB) would be satisfactory. Either of these is probably better than "filthy talk" (NEB).

"Barbarian"

The Greek word is the adjective *barbaros* (v. 11). It is probably an onomatopoeic word; that is, its sound suggests its sense. Thayer gives this ample definition: "1. properly, one whose speech is rude, rough, harsh, as if repeating the syllables barbar . . . hence 2. one who speaks a foreign or strange language which is not understood by another. . . . 3. The Greeks used *barbaros* of any foreigner ignorant of the Greek language and the Greek culture . . . with the added notion, after the Persian war, of rudeness and brutality."¹⁶

"Scythian"

This word refers to "an inhabitant of Scythia, i.e., Russia and Siberia, a synonym with the Greeks for the wildest of barbarians."¹⁷ Lightfoot comments: "The savageness of the Scythians was proverbial."¹⁸ But in Christ there are no distinctions of race or color, of culture or education.

⁸Abbott-Smith, *Lexicon*, p. 474.

⁹Lexicon, p. 874.

¹⁰Lexicon, p. 658.

¹¹Lexicon, p. 424.

¹²Op. cit., p. 537.

¹³Abbott-Smith, op. cit., pp. 332-33.

¹⁴Op. cit., p. 472.

¹⁵Kittel, *Theological Dictionary*, III, 171.

¹⁶Thayer, op. cit., p. 102.

¹⁷Abbott-Smith, op. cit., p. 14.

¹⁸Op. cit., p. 17.

¹⁹Op. cit., p. 24.

²⁰Colossians, p. 214.

²¹Synonyms, p. 121.

²²Ephesians and Colossians (ICC), p. 283.

²³Op. cit., p. 95.

²⁴Abbott-Smith, op. cit., p. 410.

²⁵Op. cit., p. 218.

SERMONIC STUDIES

TOWARDS BETTER PREACHING

Holiness Sermon Study

The Purpose of the Cross

By W. E. McCumber*

Scripture: Heb. 13:6-16, RSV

Text: So Jesus also suffered outside the gate in order to sanctify the people through his own blood (v. 12).

During Holy Week all Christendom focuses attention on the cross of Christ. Thousands of churches, however, neglect a central purpose in the death of Christ—"In order to sanctify the people." God has raised us up and thrust us out to declare that Christ's blood not only justifies freely, but also sanctifies wholly.

"To sanctify"—what does this mean? What are the elements of this experience for which Christ died? Most adequate dictionaries will supply these pertinent definitions: (1) To set apart for holy purposes; (2) To make holy, i.e., purify from sin; (3) To make productive of spiritual blessing. Let these three components of holiness guide us, now as we explore the purpose of Christ's death.

I. "To sanctify" is to set apart for holy purposes.

Throughout the Old Testament this is a fundamental significance of the verb "sanctify." Nations, persons, and things are consecrated to God, no longer used for secular purposes, but for sacred, for the worship and work of God. In the Old Testament we find a holy people, holy Temple, holy vessels, and holy sacrifices.

In the New Testament sanctification is emphatically related to persons, not to buildings, or utensils, or offerings. So here it is "the people" who are to be sanctified by the cross of Jesus. The people are to be set apart for holy purposes.

*Pastor, First Church, Atlanta, Georgia.

At this point the question arises—What are the holy purposes for which the Church is set apart? The answer is supplied in the context: "Let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God" (vv. 15-16). Here a twofold purpose emerges: (1) Confessing the name of God; (2) Serving the needs of men.

To acknowledge the name of God is another way of saying to proclaim what God has revealed of himself to men, i.e., to give to men the Word of God. Shortly before His death Jesus prayed for His Church. Of the disciples He said, "I have manifested thy name unto the men which thou gavest me . . . I have given them thy word." Now He would send them forth to give this word to others—"As thou hast sent me into the world, even so have I also sent them into the world." And thus He prays, "Sanctify them."

To minister to human needs is the biblical concept of good works. Thus we read of Jesus, that He "went about doing good, and healing all that were oppressed of the devil." Jesus "gave himself for us," said Paul, "to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds" (Titus 2:14, RSV).

Christ died to sanctify the people, to set the Church apart for the holy purposes of giving His Word to men and sharing their goods with men. As a servant of God's Word and a servant to men's needs, the Church brings glory to its Redeemer and Lord. Now let us attend to the second definition:

II. "To sanctify" is to make holy, to purify from sin.

Jesus died to effect a radical, inward cleansing of His people. His blood is a purifying agent by which the deep springs of attitude and behavior are rendered clean. Indeed, the purpose of the Church depends upon the purity of the Church. Sin is basically self-centeredness, self-dominance, self-interest. And this selfishness is the greatest hindrance to proclaiming the Word of God and relieving the needs of men. To purify the heart is to assure success to the purpose of the Church.

The sacred writer here sets in contrast the death of Jesus Christ and the animal sacrifices of the old covenant. These sacrifices were impotent. When the Jew had brought his lamb, when the animal's blood had been spilled, so far as any power resident in the sacrifice was concerned, the worshiper left the altar still burdened and polluted with sin and guilt. But what those typical and symbolical sacrifices could not do, the atoning death of Jesus Christ actually and really does. Deep, inward cleansing from sin and selfishness takes place within those who believe on Him. How the power of His sacrifice works none can say. That the Blood does cleanse from all sin is the joyful and confident testimony of thousands of God's people.

Sin defies analysis. Cleansing from sin defies analysis. What matters is not our ability to understand God's redeeming and transforming work within our heart. What matters is simply that the work is done. Calvary is a crimson guarantee of God's power and willingness to make us holy, to purify us from sin, to destroy the self-centeredness that would frustrate the will of God and ignore the needs of men. This inward purity makes possible the effective setting apart of the Church to the holy purposes of God. To fulfill the purpose get the cleansing! And now let us consider the third definition:

III. "To sanctify" is to make productive of spiritual blessing.

Too often this concept of holiness has been restricted to "holy water," "consecrated oil," and "anointed handkerchiefs." What I wish to emphasize is not the making of things, but of people, productive of spiritual blessing.

How relatively unproductive of spiritual blessing were those first disciples prior

to Pentecost! Sometimes they were downright destructive, productive of cursing in their selfishness. When a Samaritan village denied them hospitality, they wanted the Lord to call fire down from heaven and destroy it. They forbade men to preach and heal in Christ's name who refused to join their little group. Before stubbornly entrenched demons they stood helpless, while a wretched boy was seized and torn with awful fits. Walking behind the humblest Man who ever lived, they quarreled over who should be the greatest in His kingdom, each staking his greedy claim to preferment. When Christ hung in lonely anguish on the Cross, they deserted Him and scurried away to save their own skins. Yes, so far from being a blessing to others, they were often bigoted, vindictive, ambitious, and cowardly—all expressive of a radically selfish life.

Then came Pentecost! Then came the promised Holy Spirit, invading and cleansing them at the deep center of their lives. Christ was enthroned within their hearts. The will of God became the master passion of their thought, speech, and action. What spiritual blessing they became!

Peter and his fellow Christians stood in the crowded street, proclaiming and demonstrating the gospel, and three thousand people were converted to Christ and added to the Church.

Philip, displaced by persecution, went to a city of Samaria and preached Christ to the populace. Scores were saved, and "there was great joy in that city."

Barnabas generously liquidated his real estate, that the proceeds might feed the hungry.

These are random samples of the difference it made when people were sanctified through the blood of Christ. They received power to be a source and channel of blessing to others. The true mark of holiness is not merely that we get blessed, but that we become productive of blessing to others.

To be sanctified, then, involves purpose, and purity, and power. For this we are urged to go to Jesus, even at the cost of "bearing abuse for him." Self-centeredness makes us shrink from persecution and grasp for popularity. Sanctification enables us both to serve and suffer, not grudgingly, but joyfully.

Are you selfish? Are you sinful? Do you need and want a profound inward cleansing that will make you holy, make you useful, make you fruitful as a servant of God's Word and men's needs? Go to

Jesus! Go to the Cross! Lose yourself, and find yourself, in the sanctifying sufferings of our Lord!

From Nobody to Everybody

SCRIPTURE: Mark 5:24-34

TEXT: *Somebody hath touched me* . . . (Luke 8:46).

Mark 5 is one of the happiest chapters of the whole Bible. It opens with the story of the demoniac at Gadara whom Jesus clothed with sanity. It tells of the healing of the woman with a terrible hemorrhage. And it climaxes with the account of the raising of Jairus' daughter from the dead. Here in one chapter we find a triumphant proclamation of the power of Jesus over demons, disease, and death! Hallelujah! What a Savior!

It is the story of the woman with the issue of blood that we focus on today. We shall see how she moves from nobody to everybody!

I. This woman, in her disease, was a "nobody."

She had an "issue of blood." According to the Mosaic law, therefore, she would be excommunicated from the temple (Lev. 15:19-31).

By the rabbinic law she would be divorced from her husband, excluded from her family, and ostracized by society!

To make bad things worse, she had "suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse" (v. 26).

So she was homeless, churchless, penniless, friendless—a nobody!

II. This woman, in her contact with Christ, became "somebody."

"She had heard of Jesus" (v. 27). He had been actively performing miracles. They are recorded in the earlier chapters of Mark: the healing of Peter's mother-in-law, the cleansing of a leper, the raising of the widow's son at Nain, the calming of a storm-swept lake, the deliverance of a demoniac at Gadara.

In the faith that "cometh by hearing" (Rom. 10:17), she "came in the press be-

hind, and touched his garment" (v. 27). The word touch translates the Greek *hepsato*, and means "grasped," or "clutched." And she was immediately and consciously healed by the virtue—the *dunamis*, dynamic—that flowed from Christ.

And Jesus said, "Somebody hath touched me." When she came and confessed He said, "Daughter . . . go in peace, and be whole of thy plague" (v. 34). This is the only recorded instance when Jesus addressed a woman as "daughter." He wanted this excommunicated, divorced, ostracized, brokenhearted, and suffering woman to know that she was adopted into God's family! Thus nobody became somebody!

III. This woman, in her common humanity as a sinner, becomes "everybody."

Everybody has been diseased by sin and needs the healing of Christ's power. Sin is a disease of the flesh and of the blood. It erupts into the outward life as acts of transgressions, but is first in the inward life as an attitude of rebellion. Sin corrupts both the heart and the behavior of men.

And the power of Jesus Christ is adequate for man's perfect healing. The contact of faith and the response of gracious power will heal every spiritual malady, ultimating in wholeness, in adoption, and in peace. This Christ will justify freely the penitent and believing sinner. He will sanctify wholly the yielded and believing Christian!

You are hearing about Him. You have often heard of Him. Those who merely jostle Him in curiosity or wishful thinking will continue in their issue of blood. But those who clutch Him in faith can and will be saved by the power which passing centuries and multiplied miracles have never diminished! Sin reduces you to nobody. Christ will make you somebody. The invitation is for everybody. Come to Jesus now!

W. E. McCUMBER

Things Hard to Understand

SCRIPTURE: II Pet. 3:8-18

TEXT: Verses 15-16

I want to tell you what to do with scripture you can't understand. But first

I wish to point out three important truths indicated in this text. The first is this:

I. *Love goes beyond understanding.* Peter admits that some things in Paul's letters are hard to understand. But see how he designates his fellow apostle: "our beloved brother Paul." Brotherly love may continue in spite of our inability to understand one another fully.

The second truth to be stressed is this:

II. *The Bible is of divine origin and authority.* Peter's phrase, "the other scriptures" refers to the Old Testament writings, regarded by Christ and His followers as infallible and authoritative revelation (John 10:35). Alongside this prophetic body of truth Peter places the apostolic writings, specifically here his and Paul's letters: "So also . . . Paul wrote . . . in all his letters." The Old and New Testaments are unique literature, unique in authority because unique in origin: "Paul wrote to you according to the wisdom given him" (RSV). The Bible arose, not from human wisdom, but from given wisdom, divine wisdom.

The third truth of the text is this:

III. *Misuse of scripture can be destructive.* Peter warns that "the ignorant and unstable twist [the Scriptures] to their own destruction" (RSV). Scripture aims at producing holiness (vv. 14, 18). But the truth of salvation by grace can be distorted into a license for disgrace (Rom. 2:7-8). That we are not under law but under grace can be twisted to justify lawlessness (Jude 3-4). To search the Scriptures for an excuse to sin is damning. The Word is designed for our sanctification (John 17:17).

Now let's discuss the problem of hard-to-understand scripture. Shall we ignore it? No.

IV. *Things hard to understand challenge us to special effort.* Not only in Paul's writings, but throughout all Scripture, there are "things hard to be understood." This fact does not relieve us of the obligation or necessity of increasing our understanding through continuous and diligent study of Scripture. But it does mean that special effort and help is needed. If you find the Bible hard to understand, do this:

1. *Read repeatedly.* Often a passage, obscure at first reading, will yield its meaning if carefully reread again and again.

2. *Borrow brains.* God has given scholars to the Church. Use their works. Get Bible lexicons, atlases, and commentaries. Use modern-language translations. Other men can help you to understand the Word.

3. *Practice prayer.* God is the Author of the Bible and the Teacher of the Church. Ask Him for light. The lamp of knowledge is best kindled from the candle of prayer!

Finally, when you have studied a "hard" passage with all available help, and full understanding is still denied you, accept your limitation humbly and live by your faith, not by your doubts. No one perfectly understands the whole of Scripture. Live by what you do understand. "The day of eternity" (v. 18, RSV) will dissolve permanently our ignorance and doubts!

W. E. McCUMBER

Sermon Outlines

By Albert Truesdale*

The Book of Joel

God Demands and Honors Repentance

TEXT: Joel 1:14-15

PURPOSE: To show through the Book of Joel that, although God will not tolerate sin, He will forgive and thoroughly bless those who repent.

INTRODUCTION: A natural calamity has befallen the kingdom of Judah: There is a great famine in the land and an inundation of locusts, which have ravaged the land. Joel, the mighty prophet, stands in the midst of the despairing people and issues a call to repentance, seeing in the plague the great day of judgment. These are disastrous events—such as even the oldest among them has never seen.

I. THE NEED FOR REPENTANCE

A. The plague has deprived them of the rays of the sun (2:2).

B. Every part of the land has been affected.

C. A sense of hopelessness prevails (2:6).

D. The cure of the plague could not be brought about by human means.

*Student, Nazarene Theological Seminary, Kansas City. Nazarene elder.

The Nazarene Preacher

II. THE CALL TO REPENTANCE (2:12)

A. It was a call issued by a forgiving God (2:18-22).

B. It was a call to sincerity—"Render your hearts."

1. The total being must be involved in the act of repentance.

2. Repentance must come from those of all walks of life (2:16-17).

III. THE BLESSINGS OF REPENTANCE

A. The scourge was removed (2:18).

B. There was a promise of the return to plenty (2:16-26).

C. The people were inspired to worship.

D. Broken communion with God was restored (2:27).

CONCLUSION: Recapitulation

Union with Christ

TEXT: Eph. 2:1-8

INTRODUCTION: An introduction to the Book of Ephesians

I. WE ARE UNITED THROUGH THE BLOOD OF CHRIST (c. 2).

A. His blood erased the wall of separation (v. 14).

B. His blood restored God's workmanship in us (v. 10).

C. His blood restored our heavenly kinship (v. 19).

D. His blood has laid the foundation for a spiritual temple (v. 20).

II. WE ARE UNITED THROUGH THE SPIRIT OF CHRIST (c. 4).

A. Through His spirit we partake of his humility (v. 2).

1. Forbearing love

2. The bond of peace

B. Through His spirit we know His commission (vv. 11-12).

C. Through His spirit we share His steadfastness (vv. 13-16).

D. Through His spirit we experience purity (vv. 20-21).

III. WE ARE UNITED THROUGH HIS STRENGTH (c. 6).

A. We have access to His armor (vv. 13-17).

B. We have access to His source of strength (v. 18).

November, 1967

Sonship in the Family of God

TEXT I John 3:1-2

PURPOSE: To show what God expects of the Christian as His child.

INTRODUCTION: John writes to the "Church general" to deal with a specific problem.

I. KNOWLEDGE: THE BENEFIT OF SONSHIP (c. 5)

A. Knowledge of His witness in us (v. 10).

B. Knowledge of eternal life (v. 11).

C. Knowledge of Him that is true (v. 20).

II. FAITH: THE PRODUCT OF SONSHIP (c. 4).

A. A faith that produces Christ in our lives (v. 4).

B. A faith that shows confidence in God's protecting care (vv. 7-15).

C. A faith that Christ is the Light of the World (v. 15).

III. LOVE: THE TEST OF SONSHIP (c. 2).

A. We must love our brother (vv. 9-10).

B. We must love God's precepts (vv. 3-5).

C. We must love God's plan (vv. 3-6).
1. As it touches the Church.
2. As it touches us.

IV. PURITY: THE STANDARD OF SONSHIP (c. 3).

A. Our purity must reflect Christ's nature (v. 6).

B. Our purity must alienate the things of sin from us (v. 1).

C. Our purity brings hope of a better world (v. 2).

Nehemiah—God's Stonemason

TEXT: Neh. 1:2-4

PURPOSE: To present a challenge to youth, the church, new members, or to graduates at a commencement address, etc.

INTRODUCTION: Nehemiah the man, and the condition of Jerusalem at this time. Picture the broken-down walls, the burned gates, the despairing people. Notice Nehemiah:

I. HE HAD A PURPOSE.

A. He had a vision of a restored Temple (2:5).

B. He had a vision of a restored people (2:17).

C. He had a vision of a glorified God (1:11).

II. HE HAD A PLAN

A. He had a plan of offense—he moved out from his own comfortable surroundings.

B. He had a plan that endured rebukes (2:19).

C. He had a plan that allowed no room for compromise (c. 6).

III. HE HAD A POWER

A. The power of personal determination (c. 2).

B. The power of like-minded workers (c. 3).

C. The power of the almighty God (4:14).

IV. HE HAD A PRODUCT

A. His product was a testimony of God's sanction and provision.

B. His product was conducive to the restoration of God's Word (c. 8).

C. His product restored a sense of purpose to the people (c. 9).

D. His product allowed the people to see the continuous closeness of God.

B. The receivers must be of one nature (vv. 12-27).

C. There are many functions, but one purpose (vv. 28-31).

II. THE VALUE OF THE GIFTS—LOVE (c. 13).

A. The utter necessity of love (v. 3).

B. The moral excellency of love (vv. 4-7).

C. The abiding supremacy of love (vv. 8-13).

III. THE GREATEST OF THE GIFTS—PROPHECY (c. 14)

A. Prophecy edifies the Church (vv. 1-22).

B. Prophecy convinces the sinner to Christ (vv. 23-28).

C. Prophecy is effective only as it is orderly (vv. 29-40).

CONCLUSION: As nature shows to us organization in the physical world, so do the gifts of the Holy Spirit show us the beauty and order of the spiritual world.



**IDEAS
THAT WORK**

Progress Profile

The following data were gathered from the pastors on the Minnesota district by Superintendent Norman W. Bloom, as a tour project. For a pastor to be required to take midyear inventory might force pastors with no goals or plans to devise some, and enable others to take their bearings before the year is too far advanced to correct drifts and rescue floundering departments. But why wait for the friendly prodding of the district superintendent? Since the analysis form is made available here, any pastor can do his own, for the good of the church and the glory of God.—EDITOR. (See opposite page.)

The Nazarene Preacher

Progress Profile

Name of church _____

Pastor _____

Began pastorate _____
Salary then: _____ per week. Now _____
Other assistance: Car allowance _____
Social security _____ Hospital _____
When was last raise or above given? _____
Secular work by pastor: _____
What? _____ Hours per week _____
Secular work by pastor's wife: _____
What? _____ Hours per week _____
Are you interested in Group Insurance? _____
When is your next vote? _____

SUNDAY SCHOOL

	Enroll. 1964	Enroll. now	Millionaire goal	Needed still	Goal	Enroll. 1967
Cradle Roll:	Have now _____	Goal _____	Supervisor _____			
Home Dept.	Have now _____	Goal _____	Supervisor _____			
Sunday school dues			Paid to date _____			
We plan to be an Honor Sunday School:	Yes _____	No _____				

N.W.M.S.

We are planning to reach Star _____ Honor _____ goals.
Total district obligations _____ Paid now _____
Total Prayer and Fasting last year _____ Paid now _____
Alabaster last year _____ Sept. offering _____ Feb. _____
Names placed on Memorial Roll _____ Will have _____

N.Y.P.S.

	Yes	No
Will be standard society:	_____	_____
Increase in membership now:	_____	_____
A.B.S. offering sent to K.C.:	_____	_____
Dues paid to date:	_____	_____

CHURCH MEMBERSHIP	1964	P. of F. 1964-66	P. of F. this year	Ev. Honor goal	My goal	My total goal	1967

FINANCE

We plan to be a 10 percent church. Yes _____ No _____
Total General N.M.B.F. District HomeMission Educational
paid _____
We have a plan for paying all budgets in full. Yes _____ No _____

CHURCH HONOR AWARD We can do the following:

A. Evangelistic Honor Roll _____	B. 10 percent for others _____
C. All budgets paid in full _____	D. An honor S.S. _____
E. Star missionary society _____	F. Standard N.Y.P.S. _____
G. All subscriptions quotas reached _____	

MISCELLANEOUS What is your visitation program involving your church?

Pastoral calls since assembly _____ In January _____
Herald of Holiness subscriptions now _____
Does your church have liability insurance? Yes _____ No _____
Names of local preachers in your church _____
(Continued on next page)

The Holy Spirit and His Gifts

(I Corinthians)

PURPOSE: To show that the gifts of the Holy Spirit are divine products of orderliness and purpose.

INTRODUCTION: Portray the Holy Spirit as the Possessor of spiritual gifts.

I. THE UNITY OF THE GIFTS—"ONE" (c. 12).

A. There is one Administrator (vv. 4-11).

Next two evangelists:
 Spring _____ Date _____ Fall _____ Date _____
 Last four sermon subjects and scriptures:
 1. _____
 2. _____
 3. _____
 4. _____

TIME OF YOUR SERVICES

Sunday school _____ N.Y.P.S. _____
 Sunday a.m. _____ Midweek _____
 Sunday p.m. _____

MY PROBLEM

PROBLEM: As a young pastor I desire to be conscientious and exemplary in storehouse tithing. Is it proper for me to tithe my cash income only, or should I tithe also the estimated value of parsonage, utilities, and car assistance? Can these items be classified as part of my personal income?

A PASTOR FROM PENNSYLVANIA WRITES:

I was jolted recently in a fund-raising campaign. My own pledge had been made and a layman defended himself against the pressure my own pledge had made—I guess. He blurted out, "You can't compare our giving with a pastor's, for they don't really tithe!"

I was taken aback. "What do you mean?" I asked.

"The last two pastors I've had admitted that they did not include home, auto expense, and utilities or special gifts in their income. If that is true then I should exempt my house, auto expense, and utilities before I tithe. But I don't do that. So when special offering time comes, I don't have the offering money my pastor does."

It is not important what my practice is—this answer is not written to make

me feel righteous. But I agree with this layman. Home, auto expense, utilities, and special gifts are part of my income. A valid estimation of their value can be known, and a tithe of this given to the Lord.

Can we preach storehouse tithing and then not really give at least a tithe of our own income?

A PASTOR FROM CALIFORNIA SAYS:

Yes! It is my belief that we must tithe ALL that we make before any deductions. If I feel led to instruct my people to give of their gross income, this means that I too must give of my gross—which means cash and ALL allowances.

A PASTOR FROM INDIANA BELIEVES:

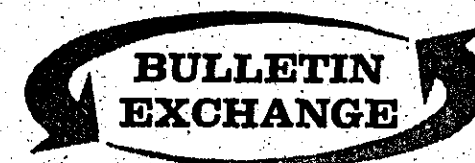
Let's look at the priests in the Old Testament. They were given an inheritance in Canaan. They did not pay a tithe on the land they used—only on the increase. When they took a tithe of the meat and other offerings, they were not required to pay tithe on that, for that was a part of their living. Anything a minister receives or is given to use in the work of the Lord is not subject to tithe except his money he actually works for. Whoever heard of a preacher tithing on a \$500 pounding which is for the use of his family, or a new car, or a new suit, or

a typewriter for his own use? Now if he were going to sell these things and make a cash profit, then he would tithe on the profit. Or if you take someone to a convention many miles and he gives you money for gas, you don't tithe that or for the gift of books to use for the glory of God.

Tithe all your income before anything is taken out and God will bless you and prosper you. All this other is straining at a gnat and swallowing a camel. There is no such type in the Old Testament; the New Testament does not require it and neither does the Manual of the Church of the Nazarene.

PROBLEM: My problem is the self-appointed "church boss." This man has been on the board twenty years, and dominates every board meeting with his strong personality. Other members have good ideas of their own but are afraid to buck him. Can anyone help me handle this situation wisely?

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



Tidman's Missionary Hen

In Gloucester, England, in an old-fashioned garden and orchard, there stood this quaint marker, dated December 21, 1869:

Here lies Tidman's missionary hen.
 Her contributions, four pounds, ten.
 Although she is dead, the work goes on,
 As she has left seven daughters and a son
 To carry on the work that she had begun.
 So be it!

Here is the story behind the marker. A man named Tidman lived in a little

village. He longed to do something for the London Missionary Society in its program of world evangelization. He had little funds to give and so decided that one of his hens should belong to the Society, and that all of the eggs which she laid should be sold and the money given to the missionary society. Before the hen died, the money amounted to 4 pounds, ten shillings (about \$23.00). But that was not all. The hen sat on eight eggs which hatched, and these too were assigned to be property of the missionary society. In time they brought in a large amount of money.

Upland, Calif.
 BILL BURCH

He who thanks but with the lips
 Thanks but in part;
 The full, the true thanksgiving
 Comes from the heart.

When the Sunday school teacher asked her class what they were thankful for, one little fellow replied, "My glasses."

He explained, "They keep the boys from fighting me and the girls from kissing me."

When I find a great deal of gratitude in a poor man, I take it for granted there would be as much generosity if he were rich.—Pope.

Entering the Ministry

Mrs. Hen was in tears; one of her little ones had been sacrificed to make a repast for a visiting clergyman. "Cheer up, Madam," said the rooster, comfortingly. "You should rejoice that your son is entering the ministry. He was poorly qualified for a lay member anyhow."

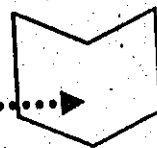
Don't fill your heart with bitterness over the things that go wrong in life. Fill your heart with gratitude for the things that are right. Forget those you may think have hurt you; remember those you know have helped you. And repay any good you receive with all the good you can give. And then you can be truly thankful on every Thanksgiving Day.

—Selected



HERE AND THERE

AMONG BOOKS



The New Testament and Criticism

By George Eldon Ladd (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1967. 222 pp., cloth, \$3.95.)

George Eldon Ladd, professor of New Testament exegesis and theology at Fuller Theological Seminary, has already distinguished himself in the field in which he teaches. His literary productivity is increasing in quantity and quality year by year.

This particular volume, which reviews the field of biblical criticism including such subjects as "textual criticism," "literary criticism," "form criticism," and "comparative religious criticism," has been much needed. This diligent evangelical scholar has filled the gap with a study which is well-written in a popular style.

Dr. Earle comments: "This is a good summary of the current situation in a field with which most of our pastors are unacquainted, but in which they need to be informed."

Every pastor who wants to be conversant with the thought of our times concerning this very important area of biblical studies should read this monograph.

WILLARD H. TAYLOR

The Art of Understanding Yourself

By Cecil Osborne (Grand Rapids: Zondervan Publishing Co., 1967. 216 pp., cloth, \$4.95.)

Understand ourselves! Sounds simple and almost elementary until we try seriously to do it. Then the complexity of inner defense mechanisms comes into light and we discover that "the inner man" is indeed an empire of shadows, well-defended cities, and practiced personal loyalties.

Dr. Cecil Osborne in *The Art of Understanding Ourselves* gives extended and careful study to the "self" with its hidden fears, anxieties, guilt, and rationalization. This is a serious study by a man who definitely believes in an evangelical "new birth." But he also leans much more heavily than most evangelicals on the therapy of group discussions.

It is a call for Christians to outgrow spiritual adolescence if forgiveness is to become a deep, penetrating reality. At this point I see value in this thoughtful book.

48 (528)

So don't plan on reading this in an hour. It will make you pause and indulge in serious introspection on the questions, Do I fully understand myself? Do I act like a completely relaxed, committed Christian?

In the chapter on healing he assumes too much, in the opinion of this humble reviewer, when he states, "The same powers used by Jesus to heal the sick are available to us." That flat sentence needs some serious restudy.

But this will give insight into the workings of the Group Movement, which likely will be heard from more frequently in the years that lie ahead.

NORMAN R. OKE

God and Evil

By William Fitch (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1967. 183 pp., cloth, \$2.65.)

The fact of evil—its abiding presence, its baneful influence upon the human race, its origin, the wisdom and justice of its being divinely permitted have together formed the basis for much theological dispute. With this short monograph, Fitch enters the debate. The author logically opens his discussion with the origin of evil, and unfortunately ascribes it to God. He seeks to support his position by a statement from Isa. 45:6-7, wherein "evil" is referred to as a creation of God. Although he denies equating "evil" with "sin," an impartial reading can hardly sustain such denial. His view of the unlimited sovereignty of God would inevitably make God responsible for sin. This dilemma would have been averted if the author had accepted Calvin's interpretation of evil in Isaiah's passage as being "judgments and punishments." Such definitions of evil is clearly set forth in scores of biblical passages.

Having acknowledged the existence of evil, his thesis unfolds its baneful effects, the divine plan for personal victory over it, and the full and final triumph over all evil.

The book is well worth the reading. Its insights are illuminating, its teachings helpful, its conclusions scriptural for the most part.

T. W. WILLINGHAM

The Nazarene Preacher

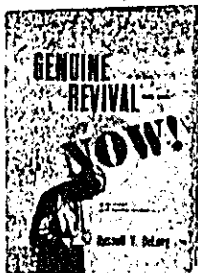
AMONG OURSELVES

It is a humbling and soul-searching fact that in several of our overseas home mission fields (p. 27) people were found who had prayed many years for the Church of the Nazarene to come . . . In Australia one man prayed twenty years; in Sweden, a godly Salvationist for eight or ten years.

We must have seemed terribly tardy! . . . One cannot help wondering in how many other countries people are praying, right now . . . Reaching the \$2,000,000 Thanksgiving Offering will help answer their prayers . . . And no excuse for a dull approach . . . With so many good ideas begging to be used (p. 25) . . . The slogan on p. 26, should be emblazoned on every bulletin board and in every weekly bulletin—and on every pastor's heart . . . Unquestionably we need to become better acquainted with this temperamental gentleman Mr. S. S. Growth (p. 22) . . . But even more, we need to inveigle him into holy wedlock with Miss Registered Teacher, daughter of T. T. Program (p. 28) . . . Poor teaching will sabotage our hard-won numerical gains . . . It isn't a question of getting "the cart before the horse"—as if we needed to achieve A-1 teaching before we tried to grow . . . It is rather a problem of getting two horses in front of the cart instead of one, who has to be whipped and coaxed because he is being made to pull a rig built for two . . . Yes, pastor, you can give better guidance on wills if you know the terminology (p. 29) . . . Incidentally, maybe that might apply to God's will, too . . . Or perhaps we should scuttle terminology in order to "communicate" . . . What?

Until next month.

BT



Genuine Revival NOW

By RUSSELL V. DE LONG

In his typical crisp, staccato style, Dr. DeLong compares the decadence of our times to that of great nations of the past. He points out that only revival NOW can produce the miracle needed to save us from disaster, and outlines how revival can and will come. 32 pages, paper.

50c

Foundations of Wesleyan-Arminian Theology

By MILDRED BANGS WYNKOOP

A discriminating study of the basic differences between historical Calvinism and Arminianism and the developments which have created the mounting barriers to understanding each other's position. Dr. Wynkoop deals authoritatively with the issues, clarifying and emphasizing the doctrine of holiness. 128 pages, cloth.

\$2.95

INVEST IN NEW BOOKS

THAT WILL
STRENGTHEN
YOUR
MINISTRY

Evangelistic Moods, Methods, and Messages

By C. WILLIAM FISHER

One of the most widely known evangelists in the Church of the Nazarene takes a good look at evangelism. Various phases in the work of an evangelist and ways of conducting evangelistic services are discussed. The remaining part of the book is devoted to twelve complete revival sermons. 168 pages, cloth.

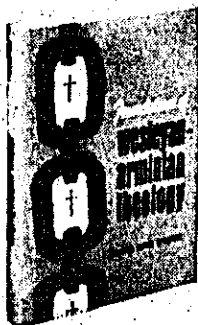
\$2.75

The Adventure of the Christian Ministry

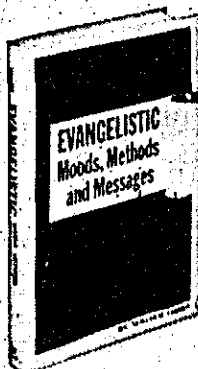
By MILO L. ARNOLD

Here is a book that focuses attention on the minister's self-giving service to his people and the necessity for personal integrity and discipline. Pitfalls of professionalism, lack of organization, and disillusionment are also brought into light, all to help the pastor better fulfill his divine calling. 138 pages, cloth.

\$2.25



ORDER
TODAY



Prices slightly
higher outside
the continental
United States



NAZARENE PUBLISHING HOUSE

THE NAZARENE PREACHER

DECEMBER, 1967

Volume 42 Number 12

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

CONTENTS

The Joy of the Incarnation, <i>Hugh C. Benner</i>	1
Culture and Holiness, Part II, <i>Editorial</i>	2
The Fourteenth Hour, <i>Clayton Bonar</i>	4
Personalized Preaching, <i>W. R. Watson</i>	6
Since I Came . . . , <i>Anonymous</i>	9
Four Good Sermons in One Poor One, <i>J. V. Langford</i>	11
Charles Wesley, the Theologian, <i>Maynard James</i>	13
The Virgin—in Prophecy and Fulfillment, <i>Ross E. Price</i>	15
The Greatest Prayer of All, Part II, <i>H. K. Bedwell</i>	33
Gleanings from the Greek New Testament, <i>Ralph Earle</i>	35
Hail Mary! A Protestant Look at the Mother of Jesus, <i>W. E. McCumber</i>	37
"Doth God Take Care for Oxen?" <i>N. E. Gustafson</i>	40
Sermons by "Reddy Kilowatt," <i>E. E. Wordsworth</i>	43

DEPARTMENTS

The Pastor's Supplement, pp. 17-32 • Biblical Studies, p. 33 •
Sermonic Studies, p. 37 • My Problem, p. 42 • Ideas That Work,
p. 43 • Bulletin Exchange, p. 44 • Annual Index, pp. 46-48 •
Among Ourselves, inside back cover.

The Joy of the Incarnation —Preach It Often!

By General Superintendent Benner

The message of the Incarnation is essentially a message of joy. This was the emphasis on that holy night so long ago when "the angel of the Lord," with the glory of the Lord illuminating the Judean hillside, said to the fearful shepherds, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."

Why such joy? A simple story, credited to E. Stanley Jones, tells of a boy whose father was absent from the home for a time. As the boy stood looking at his father's photograph, his mother heard him say, "I wish Father would step out of the picture."

The Redeemer had been "pictured" throughout the Old Testament. Job, Moses, David, Isaiah, Joel, Zechariah, and others had described His coming, His character, His ministry, and His atoning death and resurrection. For many centuries the faithful had longed and prayed for the coming of the Messiah. His "photograph" was clear and complete.

And "in the fulness of time," with the Incarnation, Jesus Christ, the Messiah, the Redeemer, "stepped out of the picture"! "The Word was made flesh, and dwelt among us." Probably no other song more aptly or fully expresses the essence of that epochal night than the words of Isaac Watts set to the music of the immortal Handel:

Joy to the world! The Lord is come;

Let earth receive her King.

So let this be a season of joy. There are some who, because of the shallowness and commercialism that accompanies Christmas, would swing the pendulum to the opposite extreme and would abolish the giving of gifts, the colorful decorations, and even the singing of carols.

But accepting a certain portion of such criticism, there is another side to the situation. Without doubt, at Christmas, as at no other time of the year, there is a demonstration of love, giving, and sharing that our poor world so greatly needs. So let the bright colors be seen, let the gifts be given, let the trees be decorated, let the Christmas lights and candles glow, let the children's programs proceed, let the anthems and carols ring out again. By every means tell the world of the joy of His coming.

(Continued on page 3)

.....From the EDITOR

Culture and Holiness

(Continued from November)

WHILE THE CHURCH needs to be aware of its responsibility in fostering the highest possible level of culture, it must be aware of the fatal error of supposing that enculturating is the same as Christianizing. The Church might control every culture-molding agency—every concert hall, every school, and every printing press—and in the end still have only refined sinners, whose inner depravity would find ways of rising to the surface. Admittedly there are a few persons whose culture seems to be matched by strong moral character, and these few might refuse under any provocation to stoop to certain of the grosser sins. However we still must acknowledge that in God's sight, apart from regeneration, their righteousness is not acceptable; for no matter how decent a man may be in his relationships to his fellows, he cannot be said to be truly righteous if he does not love God with all of his heart. We are compelled to conclude, therefore, that no amount of churchly concern for culture can compensate for lack of evangelism. If the Church is wise in its cultural interest, it will aim first and always at bringing about the regeneration of sinners and sanctification of believers.

And again it must be said that herein is one of the strengths of the holiness church. We insist on the possibility of sanctifying the roots of the nature. The very essence of refinement is in a holy heart. After the crisis the Holy Spirit is on the side of culture all the way, as long as that way is on the highway of holiness. He will not allow the unpolished diamond to be content to be unpolished. A Nazarene woman testified to the writer that she had been brought up completely without training or discipline. Clothes were dropped where taken off. After her marriage, her house was in constant disarray, with resultant unhappiness. "But," she said, "after the Holy Spirit sanctified me He wouldn't let me live that way any longer. He helped me to bring discipline into my life." Holiness is the heart of culture, after all, and without it all the schools in the world can do no more than a superficial and makeshift job. For the sake of civilization this is better than nothing, but it is not good enough.

However, while evangelism is foundational, the Church must not make the opposite mistake of supposing its duty is entirely discharged with evangelism, even holiness evangelism. It must encourage self-improvement as an integral part of spiritual growth. But in this phase

of growth real guidance is needed, which the Church is best fitted to give through its schools, its literature, and its pulpit.

First, it is the duty of the Church to help the Christian see that a cultured Christian has cultured tastes. There is a good, better, best, in music, art, and literature; and there is a debasing prostitution of all three. A Christian should know what constitutes good music, and why. These distinctions are not whimsical, or purely subjective. There are laws of symmetry, harmony, balance, and propriety which determine quality. This can also be said about other forms of cultural expression. For instance, in *A History of Evangelical Worship*, Ilion DeWitt Jones explains the principles which underlie the art of conducting a suitable Protestant worship service. This is religious culture—but its roots are doctrinal. What we believe determines in large measure what is suitable. These are things which laymen should know as well as preachers.

Although most of this kind of enculturation will be done by our schools, there is no reason why the local church cannot assume some responsibility. Here the trained musician does have a place. Very gradually, so as not to upset the people, a judicious music minister can maintain that joyous exaltation in song which is our hallmark, and still move toward a greater appreciation of the great hymns of the Church and of some of the more solid choral works. This will enrich rather than impoverish everyone concerned. But let him remember always that for any cultural tool to convey blessing it must convey meaning. It must be understood and it must become familiar and becomes loved. This takes time.

And then there are other ways. Just to achieve the right color scheme in a sanctuary is a cultural achievement which fosters a spirit of worship and at the same time subconsciously molds ideals and standards in the minds of the people.

Also, it is the duty of the Church to teach Christians the Christian purpose of culture. It is to be molded by the priorities of stewardship. It is to enhance a Christian's usefulness to the glory of God. Culture which makes no contribution to the Kingdom is a rival of the Kingdom. If art and

(Continued on page 36)

The Joy of the Incarnation . . .

(Continued from page 1)

The fact is that the incarnation of Christ deserves more pulpit time than is usually given to this primary truth. Both preachers and people need to be reminded frequently that the whole scheme of redemption rests on the truth of the Incarnation. Only thus could there be the God-man, Jesus Christ, who could be the divine-human common denominator by whom sinful man could be reconciled to the holy God.

So, preachers, why not preach on facets of this fundamental truth in February, or July, or October, as well as in December? May the joy of the Incarnation more fully permeate all of our preaching!

Could be the first—at least it is in importance

The Fourteenth Hour

By Clayton Bonar*

STATISTICS VARY as to the exact number of hours the average minister spends in his "labour of love." The work of God demands all the energy one can possibly squeeze from his form of flesh. The length of the workday and the monotony of mundane duties continually bring the minister to the new realization of what is means to " . . . present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

It can so easily become a ritual of doing much for many. The ministry may become a cycle, a well-worn path. Today may seem so much like the same day a week before. The figure of Greek mythology, Sisyphus, is used as an illustration of the man of the cloth in Halford E. Luccock's book *In the Minister's Workshop*. He shows God's man of the hour rolling his spiritual "stone" up the proverbial hill of the week; only to get it to the top on Sunday and see it roll down the hill, and begin the whole process over again on Monday.

In this involvement of life before others, the preacher becomes an image of special meaning—the ministry of Jesus Christ here and now. There comes, however, the FOURTEENTH HOUR, when he suddenly

becomes aware of what he is as a "private person." The people have left, and he is alone. He must now consider what he is to himself. He must experience the solitude of replenishment. Moses had to spend time alone with God before he came back to the people with his face aglow with a divine radiance. The Phillips translation records this incident in the life of Moses as follows:

The administration of the Law which was engraved in stone (and which led in fact to spiritual death) was so magnificent that the Israelites were unable to look unflinchingly at Moses' face, for it was alight with heavenly splendor. Now if the old administration held such heavenly, even though transitory, splendor, can we not see what a much more glorious thing is the administration of the Spirit of Life? (II Cor. 3:7-9)

One cannot offer this glorious ministry without investing some time before God. Faced with the need for power, one may hear Jesus instruct that " . . . this kind goeth not out but by prayer and fasting" (Matt. 17:21). In other words, the minister must be something to himself before he can be anything to someone else. "This primacy of a minister's experience is all the more to be stressed because of the terrifying truth that the ministry is distinguished from every other pro-

fession by the fact that it must be an incarnation. The minister must not only do; he must be" (*In the Minister's Workshop*, Halford E. Luccock, Abingdon Press, p. 18).

The trial by fire that tests the very fiber of the preacher is the ability of his people to sense the presence of God in him. The world followed after Jesus because of who He was, and then they adhered to what He said. They believed His words because He backed them up with the power of His presence. How much like Him must the minister be! The multitudes continued to follow the disciples after the ascension of Christ because " . . . they took knowledge of them, that they had been with Jesus" (Acts 4:13).

Having opportunity to do a little calling under the ministry of Rev. Raymond Kratzer while he was still pastor at First Church in Nampa, Idaho, this writer came upon an elderly woman in the hospital who made a marvelous statement of "faith transmitted." She said that she had not known Mr. Kratzer until he walked into her room one day. "The moment I saw him," she said, "I knew here was a man of God!" This kind of electrifying transmission of God's presence in man comes only through self-waiting in His presence. There is no per-

petual motion in the ministry. It is all purposeful motion—deliberate renewal in the power of God's presence.

The daily rounds are no longer endless circles. They are divine pathways running past the spiritually crippled and blind. God's man is the Good Samaritan bringing the ointment of healing.

God, who first ordered light to shine in darkness, has flooded our hearts with his light. We now can enlighten men only because we can give them knowledge of the glory of God, as we see it in the face of Jesus Christ.

This priceless treasure we hold, so to speak, in a common earthenware jar—to show that the splendid power of it belongs to God and not to us (II Cor. 4:6-7, Phillips).

The minister will be someone special to the multitudes only if he will allow himself special time to be alone before God, receiving new strength and glory. The whole day will be radiant if he will be careful in his stewardship of the FOURTEENTH HOUR, for here he sings:

*Alone with God, the world
forbidden!
Alone with God, oh, blest
retreat!
Alone with God, and in Him
hidden,
To hold with Him communion
sweet!*

I don't always have money in my billfold, but I always have a prayer list there.—Ray Hance, Jr.

If your people go to sleep, wake yourself up.—Quoted by Albert Lown

In our leaders God has given us holiness with culture and leadership with humility.—Albert Lown.

*Pastor, Pocatello, Idaho.

Could be the first—at least it is in importance

The Fourteenth Hour

By Clayton Bonar*

STATISTICS VARY as to the exact number of hours the average minister spends in his "labour of love." The work of God demands all the energy one can possibly squeeze from his form of flesh. The length of the workday and the monotony of mundane duties continually bring the minister to the new realization of what is means to " . . . present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

It can so easily become a ritual of doing much for many. The ministry may become a cycle, a well-worn path. Today may seem so much like the same day a week before. The figure of Greek mythology, Sisyphus, is used as an illustration of the man of the cloth in Halford E. Luccock's book *In the Minister's Workshop*. He shows God's man of the hour rolling his spiritual "stone" up the proverbial hill of the week; only to get it to the top on Sunday and see it roll down the hill, and begin the whole process over again on Monday.

In this involvement of life before others, the preacher becomes an image of special meaning—the ministry of Jesus Christ here and now. There comes, however, the FOURTEENTH HOUR, when he suddenly

becomes aware of what he is as a "private person." The people have left, and he is alone. He must now consider what he is to himself. He must experience the solitude of replenishment. Moses had to spend time alone with God before he came back to the people with his face aglow with a divine radiance. The Phillips translation records this incident in the life of Moses as follows:

The administration of the Law which was engraved in stone (and which led in fact to spiritual death) was so magnificent that the Israelites were unable to look unflinchingly at Moses' face, for it was alight with heavenly splendor. Now if the old administration held such heavenly, even though transitory, splendor, can we not see what a much more glorious thing is the administration of the Spirit of Life? (II Cor. 3:7-9)

One cannot offer this glorious ministry without investing some time before God. Faced with the need for power, one may hear Jesus instruct that " . . . this kind goeth not out but by prayer and fasting" (Matt. 17:21). In other words, the minister must be something to himself before he can be anything to someone else. "This primacy of a minister's experience is all the more to be stressed because of the terrifying truth that the ministry is distinguished from every other pro-

fession by the fact that it must be an incarnation. The minister must not only do; he must be" (*In the Minister's Workshop*, Halford E. Luccock, Abingdon Press, p. 18).

The trial by fire that tests the very fiber of the preacher is the ability of his people to sense the presence of God in him. The world followed after Jesus because of who He was, and then they adhered to what He said. They believed His words because He backed them up with the power of His presence. How much like Him must the minister be! The multitudes continued to follow the disciples after the ascension of Christ because " . . . they took knowledge of them, that they had been with Jesus" (Acts 4:13).

Having opportunity to do a little calling under the ministry of Rev. Raymond Kratzer while he was still pastor at First Church, in Nampa, Idaho, this writer came upon an elderly woman in the hospital who made a marvelous statement of "faith transmitted." She said that she had not known Mr. Kratzer until he walked into her room one day. "The moment I saw him," she said, "I knew here was a man of God!" This kind of electrifying transmission of God's presence in man comes only through self-waiting in His presence. There is no per-

petual motion in the ministry. It is all purposeful motion—deliberate renewal in the power of God's presence.

The daily rounds are no longer endless circles. They are divine pathways running past the spiritually crippled and blind. God's man is the Good Samaritan bringing the ointment of healing.

God, who first ordered light to shine in darkness, has flooded our hearts with his light. We now can enlighten men only because we can give them knowledge of the glory of God, as we see it in the face of Jesus Christ.

This priceless treasure we hold, so to speak, in a common earthenware jar—to show that the splendid power of it belongs to God and not to us (II Cor. 4:6-7, Phillips).

The minister will be someone special to the multitudes only if he will allow himself special time to be alone before God, receiving new strength and glory. The whole day will be radiant if he will be careful in his stewardship of the FOURTEENTH HOUR, for here he sings:

Alone with God, the world forbidden!

Alone with God, oh, blest retreat!

Alone with God, and in Him hidden,

To hold with Him communion sweet!

I don't always have money in my billfold, but I always have a prayer list there.—Ray Hance, Jr.

If your people go to sleep, wake yourself up.—Quoted by Albert Lown

In our leaders God has given us holiness with culture and leadership with humility.—Albert Lown.

*Pastor, Pocatello, Idaho.

Sermons should be
"eyeball to eyeball"

Personalized Preaching

By W. R. Watson*

SOMEONE has rather facetiously suggested that a pastor spends his time in two ways: 50 percent of it trying to comfort the agitated, and the other 50 percent trying to agitate the comfortable. Perhaps this is a slight oversimplification of the facts. Paul the Apostle declared: "I am become all things to all men, that I might by all means save some." Such must be the attitude of twentieth-century apostles too. The author of the Epistle to the Hebrews compared God's Word to a two-edged sword, yet the preaching ministry must have many edges. For the rough-and-tumble pressures of modern life and the very nature of our task combine to confront us with a never-ending parade of varied human needs.

Our message has little relevance until it becomes an individual message of comfort, hope, guidance, and challenge to the mentally distraught, the heavyhearted, the sin-oppressed souls who confront the preacher from the pew. One of our greatest temptations is that of preaching nice-sounding but vague generalities without ever really bringing the light of eternal truth into clear focus upon the specific needs of the individual. We need to be acutely aware of the fact that our congrega-

tions are composed of individuals with specific needs to which we must minister.

There are numerous general principles which must control the personalizing of our message. One of the more obvious, yet frequently violated, principles is that, first of all, we must have a message to preach. We are cleverly adept at finding subjects upon which to sermonize, but a real message must have an object as well as a subject. Far too large a proportion of our sermons fall into the category of one which was tersely evaluated by an old Indian in the following manner: "High wind. Big thunder. No rain." Aimless rambling in the pulpit will never produce purposeful lives in the pew. It is vitally important that our sermon preparation include a specific proposition of what we are trying to "get across" to our people. If the preacher does not know where he is going before he starts, it is unlikely his audience will know where he has taken them when he finishes.

Long-range planning of the preaching program can be a vital aid to making our messages relevant to a spiritually hungry laity. It is the best cure known to homiletical science for the pastime of hobbyhorse riding. As the late Foreman Lincicome once observed: "Preachers

should preach a variety. No man has a right to turn the pulpit into a hippodrome where he may ride a hobby. The hobby rider is a man half shorn of his strength."* No matter how sincere and deeply spiritual a man may be, if he does not adequately plan ahead, he will find himself reverting too frequently to favorite themes and emphases while neglecting others which are equally important. Long-range planning in no way limits divine guidance and inspiration. It seems quite likely that, if God could plan for the salvation of the lost "from the foundation of the world," He can guide the choice of messages for a few weeks or months in advance. The main value of a planned preaching program is that it enables one to cover all the general areas which need emphasis. The messages can be planned to help meet the specific needs of the individuals in the church flock. Dr. Du Bois, former editor of the *Preacher's Magazine*, once made the observation that our people expect some "take-home pay"—that is, spiritual food which they can take with them. Not only do they expect it; they must have it!

Our services must be planned to meet the needs of varying personalities, moods, and attitudes. Every part of the service should be planned to give a spiritual uplift to the soul. The pastoral prayer should serve as a key to unlock the storeroom of heaven's blessings. Through it the worshipper should come to feel that his earthly shepherd cares and understands and his Heavenly Shepherd will not fail him. Lofty flights of oratory into the starry heavens are of little avail if the man who came to worship still grovels in the slough of despond!

Another general principle is that the pastor must be able to visualize more than a sea of faces when he stands before his people. Conrad Hilton once described a man walking along a busy street being observed by a number of individuals from different walks of life. Each saw him from his own particular frame of reference: the salesman saw him as a potential customer; the lawyer saw him as a possible client; the doctor saw him as a future patient. But for a man of God, the procedure is somewhat different; he must still see the individual in the crowd, but he must see him with a pastoral objectivity: see him as he is—beset by doubts, encumbered with burdens, fettered by fears; then see him in the light of what God wants to do for him.

A "shepherd heart" is essential for those who would minister to the needs of the individual. Matthew tells us concerning Jesus that, "when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (9:36). When Jesus' brand of compassion possesses us, we remember their needs. Then we can confidently state with Jesus, "My sheep know my voice." They know it because out of the travail of our prayer and concern for them has been born a confidence that will not falter. Intercessory prayer can move mountains, and it can also mold men! Tears of prevailing prayer sown in the secret closet will produce the fruit of a personalized pulpit ministry.

One more principle is this: If we would minister to their needs, we must know our people and their problems. We dare not live in an "ivory tower," keeping ourselves regally aloof from the storms of life

*Pastor, Decatur, Indiana.

*"Thoughts on Preaching," *Preachers' Magazine*, May, 1957, p. 30.

which daily break over their heads. If we have compassionately and faithfully made ourselves available for helpful counsel in the study and in the home, we find ourselves more adequately prepared to preach from the pulpit those truths which will accomplish the greatest good in the lives of our people.

Against this background of general principles there stand arrayed three basic areas of need: physical, emotional, and spiritual. The first of these, the physical, is usually brought to our attention outside the service—most frequently through our calling ministry. You have given evidence of your concern and assurances of God's grace in your personal contacts, but now as you stand before your congregation your eyes single out individuals upon whom the load of physical illness or handicap rests heavily. You immediately remind yourself that you have an obligation to see that they receive encouragement and strength from the public service also. You try to make sure that the service includes assurances of God's unfailing love and mercy; that God has a purpose in everything and that He will make "all things work together for good to them that love God"; that "He giveth more grace when the burdens grow heavy." Realizing that your attitude is contagious, you manifest a spirit of faith and trust. Occasionally you emphasize divine healing and give opportunity for your people to see it. You are personalizing your ministry to meet the needs of the individual.

The second basic area of need is the emotional. Modern life with its myriad pressures places many a strain on already troubled minds. In almost any service you will see fear-tinged faces which reflect an

anxiety of soul. A little pastoral perception will enable you to see beneath the surface mask and view the image of their inner selves. Observe them during the service—during the singing, when they rise to pray, or while you preach—you will see signs of sorrow, fear, insecurity, loneliness. Endeavor to create an atmosphere of understanding and hope and faith. You speak for a God who specializes in calming the tempests of life, whether on the stormy Galilee or within the troubled mind! Exalt Him! You are making your message relevant to the individual!

The third area of need is the spiritual. If we are to minister to the spiritual needs of the individual, we must be fearless, fervent, and firm. The kind of preaching which Paul Rees once described as "the tepid talk of a timid titmouse" will not suffice. To merely condemn sin in the abstract, while ignoring the specific acts of sin which are being committed, is little more than a tempest in a teapot, for it will never save a lost world! Wherever sin and carnality raise their ugly head, the man of God must speak with the authority of God's eternal Word! There are problems of sin both within and without the church which must be cared for. As someone has observed, the "task of the church is not only to get sinners to heaven, but also to get the saints out of bed."

Yet there must be a proper balance between the negative and the positive, lest we become ranting bigots and narrow legalists. I. C. Mathis once told a story about a man walking down a street in Chicago when he saw a large crowd gathered around a giant of a man who towered head and shoulders above them. Pushing his way near,

this man discovered the giant was only selling peanuts. Leaving in disgust he was heard to mutter: "There should be a law against such big men engaging in such little business." May God keep us from engaging in "little business" when there are such great tasks to be performed!

We must help our people make their religion useful in everyday life. Someone made the observation that "religion should be our steering wheel, but too many treat it as a spare tire—useful only in a blowout." Men need more than a mere segment of spiritual vitamins; we must help them boldly grasp the cup of full salvation! We must equip them with the whole armor of God, that

they may be able to stand against the wiles of the devil.

We also need to see each of our parishioners as the person he could be—then strive to help him attain that end. A little promise card has served as an ever-present challenge to the writer for several years. It states: "Couldst thou in vision see thyself the man God meant, then nevermore wouldst be the man thou art, content." Each lump of animated clay which we call a human being represents a tremendous potential. God knows what each member of your flock could be by His grace. Whatever their needs, we must drive home the needed message, that lackluster lives may glow with God's glory!

The report not read
at the annual meeting

Since I Came . . .

By U. R. Sameboat*

IT IS LATE AT NIGHT and I have just finished the final report of progress in the church since I came. I wrote for the members and friends of the church how the Lord has blessed in many wonderful ways. I am thankful for the growth in membership from thirty-six to fifty-four, the giving from \$3,700 to \$9,500 plus annually, and the average attendance increase from forty to eighty-two. I praise the Lord that He enabled us to build a Sunday school annex which tripled our space, to air-condition the sanctuary,

and purchase new pews in three short years of time.

But as I wrote and thought (and congratulated myself), the Lord reminded me of other events that have happened since I came . . .

Since I came we have failed to become a 10 percent church for world missions. There is no excuse. I failed at this particular job of leading.

Since I came we did not get the pastor's salary to a full-time basis. We should have, but it always seemed there were other needs more important. As I hand the baton to another runner in the race, I wonder.

*Real name withheld; a pastor in a southeastern state.

Since I came, old, lethargic Brother A. has grown even more set in his ways. It is now almost a cause for shouting when he appears on a Sunday night.

Since I came, Brother B. gave up smoking after fifty-four years, but I have yet to convince him of the need for church membership.

Since I came, Brother C. has continued with his old excuse of nothing to wear to Sunday school. Perhaps it is not too addled to say the excuse is so ancient it now has patches on the elbows of the clothes we got for him to wear.

Since I came, Brother and Sister D. have had serious family problems. And when I helped prevent her deliberate breaking of the home, such animosity was raised that I have still to achieve true communication with her again.

Since I came, neurotic Sister E. has developed wonderfully as a case study for psychologists. Finding she could no longer control this church, she moved to another and now tries to keep her tentacles in both groups.

Since I came, Mrs. F., who had been mortally wounded in her soul by the neurotic church boss named above, has still failed to enter the church door.

Since I came, I buried a husband and a stepfather for Sister G. But the board found it necessary to finally remove her name from the roll due to continued absence from the church.

Since I came, Mother H., tormented by her backsliding, has continued to live in frustration, unable to trust in God for salvation once more.

Since I came, sweet Mrs. I. has continued to lean on the pastor for advice on everything from spiritual problems to how often you should

visit your relatives. If anything, she has grown worse through the years.

Since I came, volatile Mrs. J. has continued on in her chip-on-the-shoulder ways. Before my arrival her temper tantrums convinced the two other children that sanctification (?) was not for them. The last three years have seen the youngest daughter driven away over nothing.

Since I came, worn Mrs. K. has continued to bear the burden of a drunken, debauched husband. And the problem has not improved despite countless tears and periods of prayer.

Since I came, up-and-down, teenage Miss L. has swung down the pendulum of sin farther with each forsaking. I wonder now if she will ever be able to make it back to spiritual safety.

Since I came, "take my bat and go home" Brother M. took his bat (and tithe, of course) and left time and again. On one of those trips he had to leave his only son at home when he brought the bat back!

It is true that I have skipped over the individual spiritual successes. But as God has shown me the failings of my ministry, I trust He will help me in the future. But even more I pray that God will remedy these ills, many of which have continued to develop since I came.

P.S.—a few weeks later. By the way, the new pastor just plucked the biggest financial fruit of our labors. A check for \$9,970 was placed in the offering the first Sunday he was there. The normal offering of that church is \$150 a Sunday! Praise the Lord! I am thankful now for those sleepless nights I spent with the donor and his family praying that the accident he suffered would not be a fatal one.

As the fear of the Lord is the beginning of wisdom, so sincerity is the beginning of eloquence

Four Good Sermons in One Poor One

By J. V. Langford*

TWO AND TWO add up to four. But I could not put the pastor and the growing church together. The atmosphere in the Sunday school and in the beginning of the worship service where I was visiting, as a stranger, was alive and surging with enthusiasm and activity. Many children were there, along with a fine number of young people, young couples, and a goodly number of older adults—a well-balanced attendance. There were 124 in Sunday school, compared to the mere few when I had visited there some years before.

During the milling activities of the opening of Sunday school the pastor was so inconspicuous among the group that I could not identify him. But the evidence was everywhere that the sheep did have a pastor, and a good one at that.

Finally, at the beginning of the worship service the pastor appeared before us, conducted the service, and delivered the sermon. On several counts he preached a very poor sermon:

(1) His voice was shrill and high-pitched, with not much speaking variety. A speech teacher would have had a disturbing time listening to him. (2) His grammar was poor. An English teacher would likewise

have found it annoying to listen. "It is gave us" was one sentence he used, and he pronounced the word "sword" incorrectly. (3) It is now only some forty-five minutes since I heard him, and I cannot remember one point he made as a regular sermon division. The scripture he read was about the armor of God. It was a very insignificant sermon—just a few shrill comments on the scriptures. (4) As to the service, it had hardly any form of worship. There were five or six songs, prayer, the offering, the special number, and the sermon.

But as all these points of failure and weakness so plainly evidenced themselves, it also became just as evident that I was surrounded on every side by an atmosphere of success and triumph and progress. People were there; something had brought them out. They hadn't always been there. Both youth and adults seemed delighted to go to the choir when the call came for singers. Just any simple request on the pastor's part found an immediate response. It was like the atmosphere permeating a football team that had just won the big game. Everyone seemed happy to be there.

As the mediocre sermonizer took his text and began the message, I soon found myself listening to four good sermons which offset the poor

*Evangelist, Bethany, Oklahoma.

spoken sermon he was trying to preach:

(1) He was preaching the sermon of youth. He was twenty-five years of age (I learned later), handsome, a perfect specimen of radiant health and vitality. And his youthful, energetic personality preached with telling effect as he stood there in the pulpit. He could easily have "cut a swath," as they say, in the ways of sin. He hadn't refused the blandishing and fascinating pleasures of sin because they were out of reach. I felt, and undoubtedly the other listeners also felt, that this young man's choice of Christ as Savior was a sermon itself. His personality was saying what his lips could not quite say: There's something better than sin: Christ's way has a charm that the world does not have.

If one angle of preaching is the ability of the speaker to provoke reasonings and conclusions in the mind of the listener, then the young speaker was preaching very effectively to me and others as he stumbled along in faltering speech. He probably thought he was doing poorly. He seemed that self-effacing type. But to me he was truly preaching. Here was one reason for the excellent crowd before him. Yes, his youth was preaching for him this morning.

(2) He also preached the sermon of sincerity. From the beginning to the end of his remarks he impressed the hearer as being sincere to the very core of his soul. He was on no count an "actor." Just how sincerity reveals itself cannot be determined or explained. I cannot put in words just why I felt he was a sincere preacher. It was not exactly the inflections of his voice or the look in his eye. Yet through some unknown system of commu-

nication he made me feel that he was all out for God. And though I knew absolutely nothing about him, yet I felt he was doing his best to live right in all matters in his personal life. It appeared that he would be more at home in the presence of God than in the presence of his congregation.

No amount of learning or studied psychology can conceal insincerity. Neither can any amount of stage fright or inefficiency conceal genuine sincerity. The inside will "out." I get help from listening to a sincere person, be he in the pulpit or elsewhere. And it is heartwarming just to meet up with sincerity anywhere and anytime in this day of personality veneer. The preacher's sincerity preached for him today.

(3) He preached the sermon of friendliness. I got the idea that many sitting there had a kind of personal feeling for the preacher; they were willing to abide his poor preaching in order to get to meet him later at the back door and shake his hand. As he spoke, you felt he was an "after the sermon" friend. Said I to myself, He will be right back there at the door shaking hands with everyone after church. And indeed he was. He didn't know too well how to speak to them as a group, but he certainly knew how to speak to them one by one. He transferred the impression to me that most any of his listeners would have called on him to come and push a stalled car. He preached the sermon of friendship as he shrilled his way through the sermon.

(4) He furthermore preached the sermon of interest in the spiritual welfare of his listeners. He seemed to be the logical one to pray for a person in case of spiritual trouble and need. He did not have that unapproachable front that a genius

or an orator often has. His very weakness as a public speaker reacted in a sense to enhance his "approachableness." One could easily walk up and say, "Brother, I need help. Would you pray for me?" He preached the sermon of compassion today.

As I sat there I knew not a thing, as mentioned, about his background. He could well go to school and learn better grammar, and I think he will. He could well work on speech modulation and homiletics

and learn better sermonizing, and I think he will. But if by some strange circumstance the choice became unavoidable, it would be better that he keep on preaching the one poor sermon behind the pulpit along with the four good sermons mentioned above (though he could not always keep his youth, of course) than to come to the day when he found himself preaching one good sermon on the speaking side of the pulpit and four poor ones on its living side.

Our need today: Men who blend the mind of the theologian with the soul of the poet

Charles Wesley the Theologian

By Maynard James*

SINCE DAVID, the Psalmist, no greater hymn written has arisen than Charles Wesley. The author of upwards of 7,300 hymns, this poet-evangelist gave wings to the doctrines of the eighteenth-century Evangelical Revival.

Dr. E. H. Sugden has written: "The real embodiment of Methodist theology is in the Methodist Hymnbook and especially Charles Wesley's hymns."¹ John Wesley wrote a famous preface to the "large" hymnbook of 1780, 93 percent of which was the work of Charles. In it he claimed that this hymnbook was "a little body of practical and experimental divinity." Such a claim was endorsed by Dr. James Martineau, who regarded the Methodist hymnbook as the best compendium of popular divinity in the English language.

A careful examination of Charles Wesley's hymns reveals an astonishing range

of doctrinal beliefs. They deal with: The Trinity—Father, Son, and Holy Spirit

The Incarnation

The Atonement

Pentecost

The Second Coming of Christ

Eternal Judgment

They also embody the doctrines of: Justification

The New Birth

The Witness of the Spirit

Entire Sanctification

Like his brother John, Charles Wesley was a pronounced Arminian. He strongly opposed the dogmas of the eighteenth-century Calvinists, who exaggerated the teachings of Calvin himself. Violent controversy was raging in parts of England over the doctrine of election and reprobation. It was impossible for the passionate spirit of Charles to keep out of the fight. So he wrote quite a number of hymns on this theme in the two

*Nazarene evangelist in Britain; editor of the *Flame*.

pamphlets entitled *Hymns of God's Everlasting Love*, which were published in 1741.

That Charles regarded with intense dislike the "horrible decree" of reprobation is clearly seen in the following verses, which appeared in the earlier hymnbook of 1740. They are of typical polemic fury:

Who'er admits, my soul disowns
The image of a torturing God,
Well-pleased with human shrieks and groans,
A fiend, a Moloch gorged with blood!

Good God! that any child of Thine
So horribly should think of Thee!
Lo! all my hopes I now resign,
If all may not find grace with me.

It must not be supposed from such verses that Charles Wesley minimized the awful majesty and holiness of God nor His sovereign power. He fully believed in a God who cannot compromise with sin and who must punish all iniquity. And certainly he viewed the sublime omnipotence of Jehovah with reverential awe. But what horrified Charles Wesley was the image of Calvin's irresistible God, before whom man was merely passive, helpless clay. So he wrote:

Thy awful justice I confess,
And glorify Thy righteousness.

Thou hatest all iniquity
But nothing Thou hast made.

Believing that fallen man is rebellious and incapable in himself of pleasing God, yet able to resist His offers of grace, Charles Wesley portrayed the sinner as a free moral agent, with the power of choice. Thus with evangelical appeal he exclaimed:

What could your Redeemer do,
More than He hath done for you?
To procure your peace with God,
Could He more than shed His blood?
After all His waste of love,
All His drawings from above,
Why will you your Lord deny?
Why will you resolve to die?

With compassionate conviction he says:

All the hindrance is in me;
Thou ready art to save;
But I will not come to Thee,
That I Thy life may have.
Stubborn and rebellious still
From Thy arms of love I fly.
Yes, I will be lost; I will,
In spite of mercy, die.

The Doctrine of the Trinity

The eighteenth century not only witnessed the Calvinistic controversy in England; it was also the period of much Trinitarian dispute. Arianism and Socinianism threatened to paralyze the Church.

With burning zeal and poetical genius the sweet singer of Methodism sprang to the defense of the doctrine of the Trinity. In fact Charles Wesley wrote well over two hundred hymns of this subject. They were in three sets, the first of which was appended to *Hymns of God's Everlasting Love*, published in 1741. The second set came out as a pamphlet in 1745. The third set of hymns on the Trinity appeared quite some years later and was inspired by a book, *The Catholic Doctrine of the Trinity*, by William Jones of Nayland.

With doctrinal precision Charles Wesley's hymns deal with the plurality and unity of the Trinity, the deity of Christ and the Holy Spirit, and with their persons and work.

In the baptismal formula he repeats what is so often declared in other hymns:

Baptized into one only name,
The Father, Son, and Holy Ghost,
One nature we in three proclaim,
One God for our salvation trust.
One God eternally abides,
One undivided Trinity,
And the whole Deity resides
In each of the mysterious three.

Emphasizing the absolute deity of Christ, Charles Wesley gave an answer to the Arian and Socinian views which were so widespread in eighteenth century England:

No inferior God we praise,
No dependent Deity;
The whole Godhead we confess
Resident, O Christ, in Thee.

The Nazarene Preacher

How he carefully avoided those heresies which overstress the deity of our Lord and was skillful in guarding against Patripassianism—the belief that God the Father was the only Person, who becoming incarnate, was called God the Son, or Logos; therefore, in this incarnate form it was the Father himself who suffered for the sin of mankind.

It was the God-man, not God apart from man, who suffered at Calvary. Hence Charles Wesley's affirmation:

Very man, and very God,
Thou hast bought us with Thy blood.
Two distinguish'd natures we
In Thy single person see;
God and man in Thee alone
Mix inseparably One.

How could God for sinners die?
How could man the pardon buy?
When Thy human nature bled,
Then the Blood divine was shed,
Blood of Him who was in Thee,
God from all eternity.

Ever mindful of the Persons of the Trinity as being mutually inclusive and not mutually exclusive, Charles Wesley thus refers to the Holy Spirit:

One God we in the Father own,
But not exclusive of His Son;
That Spirit, our Almighty Lord,
We worship as the glorious Third;
Yet not three Lords or Gods confess,
But One in Three forever bless.

Of the glorious work of the Holy Spirit in the human heart he sings:

The cleansing blood to apply,
The heavenly life display,
And wholly sanctify,
And seal us to that day,
The Holy Ghost to man is given;
Rejoice in God sent down from heaven.

Next month we shall deal with Charles Wesley's doctrine of sanctification.

The Standard Sermons of John Wesley, ed. E. H. Sugden, II, 342.

The Virgin—in Prophecy and Fulfillment

By Ross E. Price*

SCRIPTURES: Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel. (Isa. 7:14, RSV).

All this took place to fulfil what the Lord had spoken by the prophet: "Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel" (Matt. 1:22-23, RSV).

First of all let us note that the Hebrews show God incarnate coming through at least one human parent as against the Greeks of their day, who regarded Dionysus, e.g., as the son of Zeus and Persephone.

The Hebrew of Isa. 7:14 may well read: "Behold the virgin is pregnant," etc. And, as 'almah may be used of a young married woman whose youth and yet whose puberty one would especially emphasize, it was the

appropriate term for the prophet to use. Gen. 16:11 and 3:15 surely must have been in the mind of Isaiah as he spoke on this occasion. Directly and properly it can never be the equivalent of our English term "matron." Hence it would be improper to use it of any one other than a childless young married woman.

Furthermore, the Greek of the LXX and the Hebrew here have the definite article which specifies "the" virgin (maiden). Hence some definite virgin known to both hearer and speaker would be specified thereby. The declaration "shall conceive and bear a son" is definitely future in the Greek of the LXX and should be read: "shall become pregnant and bring forth a son." The Hebrew is not quite so definite. It may well be translated either: "Behold Thou, O Virgin, shalt conceive," etc., or it may be read,

*Professor of theology, Pasadena College.

December, 1967

"Behold the virgin is pregnant," etc. We should also remind ourselves that in the variant versions of the Septuagint we have not the Greek word *parthenos*, but *neenis*, as in the translations of the Old Testament into Greek of Theodoret, Aquila, and Symmachus. This leads one to question whether there may have been another Hebrew text available to the Septuagint translators, other than that which we now have (the Massoretic text), which did use the Hebrew word *bethulah* (strictly "virgin").

If Isaiah had wished to make clear that he had in mind a miraculous virgin birth, he would have had to use the specific term, *bethulah*. It is the proper term for virgin if the term is to carry the idea of a young lady prior to sex experience, as is evident from its use in such passages as Deut. 22:15, 17; Judg. 11:37ff.; and Ezek. 23:3, 8. On the other hand, the term *'almah* was used for those real young wives in Solomon's harem. It occurs in Prov. 30:19. It occurs nowhere else in Isaiah's prophecy than here. It is not properly used in reference to a married woman who has borne children. As Delitzsch explains it, *'almah* applies to "one fully mature and approaching the time of her marriage . . . or even married (Joel 2:16). . . . the idea of spotless virginity was not necessarily connected with *'almah* . . . and a person who had a very young looking wife might be said to have an *'almah* for his wife."—cf. his Commentary, I, 217.

Now any valid understanding of such a sign in the days of Ahaz and Isaiah must surely have been in the light of some maiden (virgin) known to both of them. Surely the prediction of a Messiah to be born seven hundred years after this could not have served as a special sign to Ahaz. So we are forced to conclude that really "the" maiden (virgin) indicated here is a young wife of the king himself, perhaps the mother of Hezekiah (II Kings 18:2; II Chron. 29:1).

It is the Greek of the LXX which Matthew quotes in 1:23, and he uses it apart from reference to its original setting, in an allegorical sense that disregards the original Isaianic context. (Incidentally, a study of the Septuagint quotations found in our New Testament, in the light of both the Greek and Hebrew of their Old Testament texts, will convince one that often the New Testament writers were quoting from memory, and using the passages often without regard to their exact settings

or contexts.) We can readily agree with Matthew that the Messianic hope was fulfilled in Jesus Christ alone. (Cf. John Locke's splendid arguments to this effect in his essay on *The Reasonableness of Christianity*.) We can also affirm the great fact of His virgin birth as the one and only miracle of its kind in all history. The sure basis of that fact is, however, the account of Jesus' nativity, for which Joseph, Mary, and Elizabeth, must have been the original sources in the research of both Matthew and Luke. This substantiates the historical fact better than a strained interpretation of Isaiah's prophecy.

It may therefore be granted that Isaiah spoke better than he knew, and that the real fulfillment took place in the body of Mary and the birth of Jesus which produced the real "Immanuel," the "God with us" (God-man) of the Incarnation. Thus the Messianic hope present in Isaiah's day was typical and even prophetic of a greater event at some future date seven centuries hence.

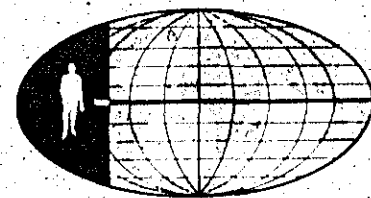
It must be granted that Jesus Christ, as the goal of all prophecy, realized in His person the greater fulfillment of many incidental and local events which were historically typical of himself as the central and final end of prophecy. Thus the type receives its fulfillment in the great Anti-type. And it should be in this sense that we justify Matthew's use of the term "fulfilled." Hence we may argue that the Messianic hope was fulfilled in Jesus, even though Isaiah may not have seen the actual Virgin Mary in the far end of his prophetic telescope on this occasion of utterance.

Fair-minded exegesis must admit that the Hebrew term *'almah* may be spoken of a young maiden of marriageable age whose youth and lack of motherhood one would emphasize. But it must also admit that had the prophet meant to indicate a young maiden who had never had sex experience the other Hebrew term *bethulah* stood ready in his vocabulary to specify just that.

In the Hebrew of Isaiah we have also the name for the child given as *immanu El*, the meaning of which Matthew translates into Greek. The naming of a child by its mother in honor of some event, or to describe some situation, was a practice in Old Testament times. Note the cases of Ishmael ("God hears," Gen. 16:11), or Ichabod ("the glory has departed," I Sam. 4:21), or Samuel ("heard of God," I Sam.

(Continued on page 41)

The Nazarene Preacher



The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee | Dean Wessels, Editor
Marilyn Stiemmer, Office Editor

GENERAL STEWARDSHIP COMMITTEE
V. H. Lewis, Sponsor
M. A. Lunn, Chairman
Orville Jenkins, Vice-chairman
Dean Wessels, Secretary

Members
Ray Hanco
Albert F. Harper
B. Edgar Johnson
Edward Lawlor

M. Lunn
Everett S. Phillips
W. T. Purkiser
Kenneth S. Rice

Mary Scott
Paul Skiles
John Stockton
Willis Snowbarger
T. W. Willingham

NAZARENE RADIO LEAGUE

Another Year Has Sped By—

Just between us—

**HAVE YOU REACHED YOUR ENTIRE
COMMUNITY WITH THE GOSPEL WITNESS?**

Isn't this our first responsibility?

"This gospel shall be preached in all the world for a witness."
"Preach the gospel to every creature . . ."

**RADIO WILL HELP YOU AND YOUR
CHURCH TO FULFILL YOUR MINISTRY.**

**Put "SHOWERS OF BLESSING" on your local
radio station as a witness to your local world.**

We Can Reach the World with Radio

NAZARENE RADIO LEAGUE

Kansas City, Missouri

H. DALE MITCHELL, Executive Director

ANNUAL CHRISTMAS LOVE OFFERING



*Let my mouth be
filled with thy praise
and with thy honour . . .
Cast me not off in the
time of old age; forsake
me not when my strength
faileth. Amen.*

This special offering, taken anytime in December, applies toward your local and district Nazarene Ministerial Benevolent Fund budget and toward the 90 percent "double coverage" insurance program.

Order the FREE Loan N.M.B.F. Filmstrip,

"BEYOND THIS DOOR . . ."

An excellent presentation of how the Nazarene Ministerial Benevolent Fund functions: a heartwarming story of a Nazarene minister and his wife.

Write today: **DEAN WESSELS**
Dept. of Ministerial Benevolence
6401 The Paseo
Kansas City, Missouri 64131



Department of Ministerial Benevolence

POLICY STATEMENT

(Latest policy of the Department of Ministerial Benevolence as voted by the 1964 General Assembly. Reprinted from the January-March 1965 "Pastor's Supplement.")

BRIEF HISTORY

An organized endeavor to provide financial assistance for retired ministers of the Church of the Nazarene was first established in 1919. This organization was known as the General Board of Ministerial Relief. In 1923 this group became a part of the General Board and was known as the Department of Ministerial Relief. In 1940 the name of the department was changed to the Department of Ministerial Benevolence.

INCOME

● Apportionment

Currently, the department is supported by the Nazarene Ministers Benevolent Fund (N.M.B.F.) 2 percent apportionment which is paid by each local church. This apportionment is uniformly figured in each local church. The "2 percent" is based on the total spent for all purposes, except monies spent for buildings and improvements and church indebtedness in the past assembly year (2 percent of the sum of column 26, less columns 1 and 2, in the pastor's annual church financial report).

● Gifts

The Nazarene Ministers Benevolent Fund also consists of gifts, donations,

gift annuities, wills, and legacies specifically designated for that fund.

● Investments

Department funds also include income from investments, deposits, and other accruals.

● No Vested Interest

* Any amount given in any manner for the Nazarene Ministers Benevolent Fund shall be considered a contribution to the fund and no vested interest shall accrue therefrom.

BENEVOLENCE ASSISTANCE

● Eligibility

Ministers: Ordained or licensed ministers who have reached the national government-approved standard retirement age and have been granted retirement relationship by their District Assembly and classified as "retired" in the district minutes may be eligible for benevolence assistance if all other qualifications have been met.

Widows: A minister's widow may be eligible to receive benevolence assistance if her marriage occurred before or during her husband's years of active service and before he began to receive assistance from the benevolent fund. In the

Department of MINISTERIAL BENEVOLENCE

event a widow remarries, benevolence assistance automatically ceases.

Assistance may be granted on the basis of the individual's financial need, cooperation, years of full-time active service in the Church of the Nazarene, since October, 1908 (three years minimum); and shall be contingent upon the ability of the church to pay.

The years of service of ordained and licensed ministers of any group uniting with the Church of the Nazarene shall



Dr. Dean Wessels, executive secretary of the Department of Ministerial Benevolence, displays two hobby items sent to him by retired ministers. The Department has a growing collection of such work done by members on the N.M.B.F. roll.

be accepted on the same basis as service rendered to the Church of the Nazarene.

The net income of both husband and wife is always considered as total income from all sources when granting benevolence assistance.

Assistance is granted to only one minister of the immediate family, even though both husband and wife have been active ministers in the Church of the Nazarene.

Ministers under the government-approved standard retirement age requesting benevolence assistance must submit,

with their application, a physician's statement of disability.

No provision has been made to grant benevolence assistance in those cases where the minister could have participated in Social Security as a minister and failed to do so.

● Application Procedure

All requests for benevolence assistance must originate with the District Advisory Board.

Each application (new or renewal) and all information concerning the applicant shall be submitted to the presiding general superintendent and to the District Assembly to be referred to the District Advisory Board. Upon their recommendation it is sent back to the District Assembly for action. If the District Assembly approves the application, benefits may be granted for one assembly year; or in the case of a renewal, payment may continue for another assembly year. If a renewal application is not approved, all payments shall cease within three months (ninety days) after the assembly.

Each applicant must file a renewal application with the Department of Ministerial Benevolence in time for action by his District Assembly.

In the interim between District Assemblies, applications for assistance, which have been approved and recommended by the District Advisory Board and the district superintendent, shall be treated as temporary requests. If approved by the Board of General Superintendents and the Department of Ministerial Benevolence, assistance may be granted only until the next ensuing District Assembly of the district upon which the applicant holds membership.

STANDARD MONTHLY ASSISTANCE

● *Minister*—The basis for granting standard monthly assistance shall be

Department of MINISTERIAL BENEVOLENCE

\$10.00 per service year, not to exceed \$1,200.00 annually. Standard monthly assistance may be granted to supplement income from all other sources so that the combined total, including Social Security and ministerial benevolence benefits, shall not be in excess of \$2,400.00 annually for a minister with one dependent, and \$2,100.00 annually for a minister with no dependents.

● *Widow*—A minister's widow may be eligible to receive benevolence assistance equal to 60 percent of the amount for which her husband would have been eligible. Standard monthly assistance may be granted to supplement income from all other sources so that the combined total, including Social Security and ministerial benevolence benefits, shall not be in excess of \$1,800 annually.

INCREASED MONTHLY ASSISTANCE

Increased monthly assistance (above the standard scale) may be granted to cases of greater need. The basis of granting increased monthly assistance shall be as follows: The amount of \$20.00 per service year, not to exceed \$600.00 annually, may be granted to supplement income from all other sources, so that the combined total, including Social Security and ministerial benevolence benefits (standard and increased), shall not be in excess of \$2,100.00 annually for a minister with one dependent, \$1,800.00 annually for a minister with no dependents, and \$1,500.00 annually for a widow.

Application for such increases may come at the time of renewal through the regularly recognized channels, namely, the district superintendent, the District Advisory Board, and the District Assembly. No increase may be made retroactive beyond the date that the final, approved application for increase is re-

ceived in the ministerial benevolence office.

SPECIAL CASES

● *State Aid*—In cases where an individual is receiving state aid, the Department of Ministerial Benevolence may grant a monthly medical contingent credit, not to exceed the amount which could be granted as standard monthly assistance. This credit may subsidize state aid in a manner approved by the state, so that state aid benefits would not be reduced and so that benevolence benefits would not become a substitute for any additional state aid to which the individual would be entitled. These medical contingent credits shall be accumulative from month to month, not to exceed a twelve-month balance.

● *Early Retirement Without Disability*—In the case of a minister in the United States who is eligible for Social Security benefits and who retires early without disability, monthly benevolence benefits shall be permanently reduced in harmony with the Social Security Administration reduced benefits actuarial formula.

● *Widow of a Second Marriage*—The widow of a second marriage shall be granted credit only for the number of years of active service rendered by her husband during the time that she was married to him. If, however, she had been married to him for at least three years, upon reaching the government-approved standard benefit age, she shall be granted full credit for her deceased husband's total years of active service in the church.

● *Minor Children*—The minor child (under age nineteen) of a deceased minister may be granted an amount equal to one-half of the widow's benefit. This assistance shall be granted to supplement income from all sources so that the combined total, including Social Security

Department of MINISTERIAL BENEVOLENCE

and ministerial benevolence benefits, shall not be in excess of \$2,400 annually per family.

● **Employed Wife**—In a case where the wife is employed and helping to support the family, a minister may be granted up to 60 percent of the amount for which he would be eligible were his wife not working. This applies if her net income is not more than \$2,400 annually.

MEDICAL EMERGENCY ASSISTANCE

● Regular

Grants for medical emergencies may be provided to active or retired ministers or to their immediate families. Such applications must originate with the District Advisory Board and the district superintendent and must be approved by the Board of General Superintendents and the Department of Ministerial Benevolence.

Normal childbirth is not considered under medical emergency benefits.

An amount up to \$500 per family may be granted in any twelve-month period.

This amount shall be determined as follows: The net balance of medical expenses (including only doctor, nurse, medicines, and hospital care), less insurance reimbursement, shall be the consideration for emergency assistance.

1. If an individual has an annual income of more than \$4,800, he shall assume the first \$200 of the net balance and the Department may grant up to 80 percent of the remaining balance.
2. If the individual has an annual income of more than \$2,400, but less than \$4,800, he shall assume the first \$100 of the net balance and the department may grant up to 80 percent of the remaining balance.

3. If the individual has an annual income of \$2,400 or less, he shall assume the first \$50.00 of the net balance and the Department may grant up to 80 percent of the remaining balance.

4. If the individual is on the benevolence roll, he will not be required to assume any deductible and the Department may grant up to 80 percent of the total net medical cost.

The regular medical emergency grants from the Department may not exceed \$500 in any twelve-month period.

● Extreme

In cases of extreme medical costs, when a family has had more than \$1,000 "out-of-pocket" medical expense in a twelve-month period, the Department may grant up to 50 percent of the amount over \$1,000.00. The maximum emergency medical grant, including both regular and extreme medical emergencies, may not exceed \$1,000 in any twelve-month period.

FUNERAL ASSISTANCE

Funeral assistance shall be made available for the minister or his immediate family in cases of need.

The amount of \$500 (less any Social Security lump-sum death benefit) is the maximum allowable and may be granted upon request through established channels for: (1) those on the Nazarene Ministers Benevolent Fund roll who were not eligible for Social Security benefits, and (2) those ministers who were not eligible for Social Security benefits and were not on the Nazarene Ministers Benevolence roll.

Note: Those already protected by Plan 1 or Plan 2 group life insurance programs of the Board of Pensions shall not be eligible for funeral assistance benefits.

Department of MINISTERIAL BENEVOLENCE

SCALE OF BENEVOLENCE BENEFITS

MINISTERS

Years of Service	*Standard Assistance	Amount per Year	**Increased Assistance	Amount per Year	Years of Service	*Standard Assistance	Amount per Year	**Increased Assistance	Amount per Year
3	\$ 10.00	\$ 120.00	\$ 15.00	\$ 180.00	17	\$ 56.50	\$ 678.00	\$ 85.00	\$1,020.00
4	13.50	162.00	20.00	240.00	18	60.00	720.00	90.00	1,080.00
5	16.50	198.00	25.00	300.00	19	63.50	762.00	95.00	1,140.00
6	20.00	240.00	30.00	360.00	20	66.50	798.00	100.00	1,200.00
7	23.50	282.00	35.00	420.00	21	70.00	840.00	105.00	1,260.00
8	26.50	318.00	40.00	480.00	22	73.50	882.00	110.00	1,320.00
9	30.00	360.00	45.00	540.00	23	76.50	918.00	115.00	1,380.00
10	33.50	402.00	50.00	600.00	24	80.00	960.00	120.00	1,440.00
11	36.50	438.00	55.00	660.00	25	83.50	1,002.00	125.00	1,500.00
12	40.00	480.00	60.00	720.00	26	86.50	1,038.00	130.00	1,560.00
13	43.50	522.00	65.00	780.00	27	90.00	1,080.00	135.00	1,620.00
14	46.50	558.00	70.00	840.00	28	93.50	1,122.00	140.00	1,680.00
15	50.00	600.00	75.00	900.00	29	96.50	1,158.00	145.00	1,740.00
16	53.40	642.00	80.00	960.00	30	100.00	1,200.00	150.00	1,800.00

*Standard Assistance: The maximum annual income allowable from all sources, including Social Security and N.M.B.F. benefits, is \$2,400 for a minister and his wife; \$2,100 for a single minister.

**Increased Assistance: The maximum annual income allowable from all sources, including Social Security and N.M.B.F. benefits, is \$2,100 for a minister and his wife; \$1,800 for a single minister.

Effective October 1, 1964

SCALE OF BENEVOLENCE BENEFITS

WIDOWS

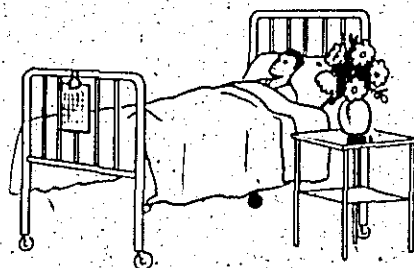
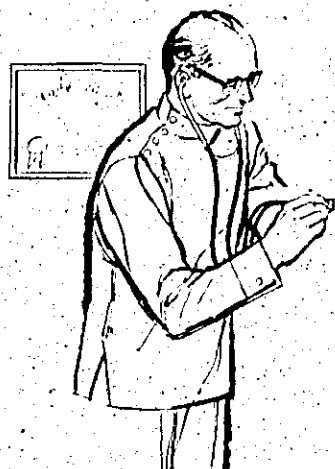
Years of Service	*Standard Assistance	Amount per Year	**Increased Assistance	Amount per Year	Years of Service	*Standard Assistance	Amount per Year	**Increased Assistance	Amount per Year
3	\$ 6.00	\$ 72.00	\$ 9.00	\$ 108.00	17	\$34.00	\$408.00	\$51.00	\$ 612.00
4	8.00	96.00	12.00	144.00	18	36.00	432.00	54.00	648.00
5	10.00	120.00	15.00	180.00	19	38.00	456.00	57.00	684.00
6	12.00	144.00	18.00	216.00	20	40.00	480.00	60.00	720.00
7	14.00	168.00	21.00	252.00	21	42.00	504.00	63.00	756.00
8	16.00	192.00	24.00	288.00	22	44.00	528.00	66.00	792.00
9	18.00	216.00	27.00	324.00	23	46.00	552.00	69.00	828.00
10	20.00	240.00	30.00	360.00	24	48.00	576.00	72.00	864.00
11	22.00	264.00	33.00	396.00	25	50.00	600.00	75.00	900.00
12	24.00	288.00	36.00	432.00	26	52.00	624.00	78.00	936.00
13	26.00	312.00	39.00	468.00	27	54.00	648.00	81.00	972.00
14	28.00	336.00	42.00	504.00	28	56.00	672.00	84.00	1,008.00
15	30.00	360.00	45.00	540.00	29	58.00	696.00	87.00	1,044.00
16	32.00	384.00	48.00	576.00	30	60.00	720.00	90.00	1,080.00

*Standard Assistance: The maximum annual income allowable from all sources, including Social Security and N.M.B.F. benefits, for a widow is \$1,800.

**Increased Assistance: The maximum annual income allowable from all sources, including Social Security and N.M.B.F. benefits, for a widow is \$1,500.

Effective October 1, 1964

Have you ever . . .



Been ill?
Had surgery?
Had physical checkups?
Had expensive medication?
Had serious if not anxious thoughts about finances for your golden years?

Have you wondered how missionaries manage these things?

YOU AND YOUR MEMBERS PROVIDE FOR:

1. Their medical aid
2. Pensions for their golden years



HOW?

1. By honoring a deceased member, friend, or loved one by placing the name on the Memorial roll . . . \$25.00.
2. By regular contributions to the Relief and Retirement fund . . . sixty cents a year for each active N.W.M.S. member.

A Missionary Sermon

By Rev. Meliton Bernabe, Nazarene Pastor, Pangasinan, Philippines

Mr. Bernabe's sermon was preached to the Filipino people, but its truth reaches worldwide. We offer you a condensed version of his message. Space would not permit us to print the sermon in its entirety.

Scripture: Psalms 42:1c "No man cared for my soul."

INTRODUCTION: The Philippines has a population of more than thirty million. According to history, this nation is the only Christian nation in the Far East. But the terrible sins committed every day around the countryside belie this claim, and reveal the great need of the Filipino people for the Saviour. As one doctor has correctly observed: "We are Christian only in name, but not in deeds."

Every Filipino dying without Christ is crying, "No man cared for my soul."

THIS CRY IS A CRY FOR HELP

Every Christian must learn to listen not only to the voice of God, but also to the needs of the people. Paul was alert. His immediate response to the call of the man from Macedonia proved this.

Every Filipino who is deep in sin is our Macedonian call today. As Rev. Greg Tingson puts it: "Every sinner is a mission field and every believer, a missionary."

God is still calling people to be missionaries to these "mission fields" of the world. Everywhere people are calling, "Come over and help us."

How our people need Christ! How they need someone to show them the way! They are ignorant about the Bible. St. Jerome said, "Ignorance of the Bible is ignorance of Christ."

Why is this so among our people? It is because so many have not taken upon themselves the great task of sharing the Word of Life with the people. The gospel, not the current issues of wickedness and unrighteousness, should be ringing in their hearts.

THIS CRY IS A CRY FOR REFUGE

Our text depicts a man desperately seeking for refuge. He is lost in the wilderness of sin. He does not know what to do, where to go, or to whom to go. I can imagine his desperate plea, "O Death, come and end it all!" Only a lost and confused soul could ask Death to come and end all his chance of meeting the Saviour.

This desperate soul's name is Legion. Millions today do not know Christ, who is our Refuge and Saviour. Who among you will go to them and lead them to their Refuge?

Some years ago I contacted a public school teacher and talked to him about salvation. We visited them in their home. We invited them to church. They were converted. Today that once-broken home is united in Christ.

I have heard about Brother Tony Montecastro pastoring three churches—preaching three sermons every Sunday. Why? Because there are no other preachers to help him. God needs workers!

THIS CRY CALLS FOR A BURDEN

David Brainerd said, "I care not where I live or what hardships I endure, so that I may gain souls for Christ."

George Whitefield cried, "O God, give me souls or take my soul."

John Knox prayed, "Lord, give me Scotland or I die."

A Christian writer put his burden in song, "Lead me to some soul today . . ." What a heavy burden for souls dying without Christ!

How about you today? What burden are you carrying for lost souls around you? Do you have a burden for the lost in your hearts? I have observed that many Christians are so preoccupied with the cares of this world that their ears have become deaf to the cries of the lost millions about them. They may pray, "O Lord, give me souls or I die." They may sing, "Lead me to some soul today," but not a soul is being won. Why? Where are they?

They are in their schools, in their businesses, in their gardens, in the market, in their homes.

How about you, Nazarene member? Do you care for the souls of the lost? Yours is the challenge. Consecrate your lives to His service. Go out and win souls, now, where you are, and wherever God may lead you in the future.

NAZARENE YOUNG PEOPLE'S SOCIETY

GOOD NEWS for MODERN MAN

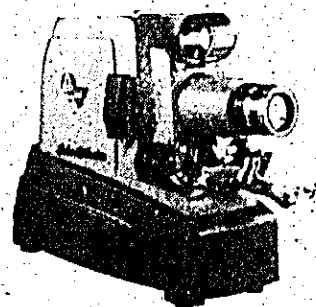


Bible Offering Sunday

December 10

(remove and post)

A Long-range INVESTMENT in the Audiovisual Program of Your Church



Graflex PROJECTOR

A School Master 500-watt projector with easy operation and design simplicity. Fingertip changer (continuous in both directions) gives a clear, bright picture in a large auditorium. Sturdy, 4"-diameter, 4-blade fan allows long projecting intervals. 5", f/3.5, anastigmat, coated, color-corrected lens.

built-in handle . . . filmstrips and slides are interchangeable
gray, baked metallic-aluminum body with
separate elevation and leveling controls and 10' cord.
Size, 12 x 15½ x 8¾". Wt., 7 lb. 12 oz. (GRI)

EX-3809 Projector	Nationally advertised, \$105.00	N.P.H. price, \$84.00*
EX-3802 Carrying Case	Nationally advertised, \$10.50	N.P.H. price, \$8.40*
EX-3876 Semi-automatic Slide Changer	Nationally advertised, \$8.50	N.P.H. price, \$7.10*
EX-3880 Rewind Filmstrip Take-up	Nationally advertised, \$10.50	N.P.H. price, \$8.40*

Radiant PROJECTION SCREEN

Custom-crafted and inspected for greater dependability and long life! Silver, lenticular, "Optiglow" surface gives maximum brightness and side-angle viewing for good projection in partly lighted rooms. Fungus- and flame-resistant, washable. Automatic leg opening and positive locking. (RM)



EX-4040C Classroom, 40 x 40", 17 lbs.	Nationally advertised, \$24.95	N.P.H. price, \$19.95*
EX-5050C Classroom, 50 x 50", 21 lbs.	Nationally advertised, \$33.95	N.P.H. price, \$27.25*
EX-5050EDS Auditorium, 50 x 50", 21 lbs.	Nationally advertised, \$56.50	N.P.H. price, \$45.25**
EX-7070EDS Auditorium, 70 x 70", 30 lbs.	Nationally advertised, \$82.50	N.P.H. price, \$66.00**

NOTE: For other audiovisual equipment, films, and filmstrips consult the new NAVCO catalog recently sent to all pastors, or write for copy FREE upon request.

*Shipping charges extra from Kansas City, Missouri.

**Shipping charges extra from Morton Grove, Illinois.

Prices slightly higher outside the continental United States

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141

28 (556)

The Nazarene Preacher

Bible Society Offering

Sunday, December 10, 1967, is Universal Bible Sunday, and serves as the suggested day for our annual offering for the Bible Societies. The Word of God is still the power of God unto salvation. It reaches darkened hearts and minds and brings the glorious "Light of the World."

The Bible Societies throughout the world continue to efficiently and faithfully perform their primary task of spreading the written word. They serve where the church cannot go. We, in our individual churches, can help them go by giving a generous offering toward their support. Let us receive such an offering on this Universal Bible Sunday, or anytime during the month.

The American Bible Society has served our home mission churches for the past eighteen years by providing a beautiful pulpit Bible for new churches in the United States. We are appreciative of their special gift for our home mission churches. The Department of Home Missions has served as the contact agency in our church for these Bibles.

Remembering Others at Christmas

Christmas provides us opportunity for remembrance. We remember God's great love and gift to the world of His only begotten Son. As Christians and churches, Christmas affords us opportunity to reflect upon Christ and His love, and it also provides us the opportunity and responsibility of teaching others the true meaning of Christian giving.

The Christian spirit of giving includes giving to our own loved ones thoughtfully and judiciously, and it also includes our giving to others who may be in need and who cannot give in return.

There are usually home mission pastors on the district who need the helpful love, gifts, and consideration of a larger church at Christmastime. There may be a missionary who stands in need at this season.

The Department of Home Missions will gladly supply the name of a pastor on one of our overseas home mission fields or on the Gulf Central District whom your church may help.

December, 1967

(557) 29



Could It Possibly Be True?

The other day a Nazarene pastor observed, "I'm of the opinion that not more than one Nazarene home in five has a family altar time consistently."

I hope and pray he was wrong! But—pastor—do you really know how many of your parish families consistently observe a family altar?

What better time than the start of 1968 to preach on this vital part of a Christian home? To offer a Family Altar Packet to each family that doesn't have one? To offer to go to their home and show them how to have a family altar? To urge each family to pray at family altar time that God will show them some family they might win to Christ and the church.

If you know of a person or family won to Christ through some family's effort, please send the account to Rev. A. C. McKenzie, Director of Christian Family Life, 6401 The Paseo, Kansas City, Missouri 64131.

I do hope the "one family in five" suggested above is not true. I trust there are more Nazarene family altars than that. But—pastor—how about your parish? Do you know the real facts?

Announcing

Pre-General Assembly

NAZARENE HOME PRAYER INVASION

April 14—June 2, 1968

The PLAN: A "Shepherd Group" appointed in every church who will covenant to visit and pray in every Nazarene home in the congregation between Easter and Pentecost.

The PURPOSE: To increase our awareness of the need for family altars and deeper devotional lives, and to plan for One Great Hour of Sharing on Pentecost Sunday.

The GOAL: Every Nazarene home visited and prayed in by a Nazarene pastor or layman.

WATCH your mail for details and a Covenant Sheet to be returned to the Department of Evangelism.

 * As we approach this Christmas season, it is our hope that every local *
 * church will remember the commissioned evangelists who have served *
 * them 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 *
 * 25:40). Be sure to READ and ACT upon the Department's CHRISTMAS *
 * LETTER. *

John Wesley used to speak of a Holy Watchnight. Not just one night on the last day of December, but frequently throughout the year. The Department of Evangelism has been sponsoring a plan for Fifty Holy Watchnights during this quadrennium.

Only eight of the Fifty Holy Watchnights remain before the 1968 General Assembly convenes. In addition to the first night of each month, an extra watchnight will be planned in April and in May (watch for the dates!) as times of tarrying and prayer for a visitation of God upon the General Assembly.

Pastor, would you plan now for your church to participate in these final watchnights of prayer? **OBSERVE THE FORTY-SECOND WATCHNIGHT** on December 1; then plan for a great year-end **WATCHNIGHT SERVICE** on **NEW YEAR'S EVE**, December 31—January 1, as the **FORTY-THIRD HOLY WATCHNIGHT**. Urge your people to join in prayer for a year of all-out holiness evangelism in '68.

1st Day
of
Each Month

50 Holy Watchnights
1964-68

6:00 p.m.
to
midnight
LOCAL TIME

(Forty-second, December 1, 1967)

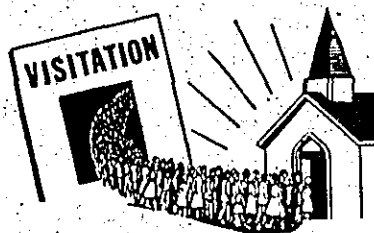


Remember
Your Home Department Members
- This Christmas

- 1 Send each one a card.
- 2 Give each one a gift—a basket of fruit, a box of candy, or other appropriate gift (see the *Master Buying Guide* for suggestions).
- 3 Have your Christmas enrolling groups put the home-bound members on their schedule.
- 4 Arrange for members of the sponsoring adult class to visit the homebound during the Christmas season.

—Matthew 25:40—

Give Attention to Attendance



$$E + V = A$$

(Enrollment + Visitation = Attendance)

A million on the roll, will not save a soul UNLESS

1. We organize classes according to the number enrolled, rather than the number attending. This will keep the absentee list realistic.
2. Teachers contact every absentee every week. The Visitation Report Slip (Step 2 of the Strive for Five) will let you know this is done, if you use it properly.

"Build your enrollment, contact absentees each week, and attendance will automatically climb."

A STEAK DINNER— A SUNDAY SCHOOL SUPERINTENDENT— SOME BOOKS

How long has it been since you treated your Sunday school superintendent to a steak dinner?

How about it:

- A steak
- A parcel of books
- Some suggestions

And you are on your way to helping your superintendent become a Registered Superintendent within the next twelve months.

Help him to:

- Understand the Sunday school better
- Its organization
- How it relates to the entire church
- Understand his teachers and their needs

To become a Registered Superintendent he needs to complete:



UNIT 611a, The Superintendent and His Task

TEXT: *The Sunday School Superintendent*, Dudney

UNIT 610b, Administering the Sunday School

TEXT: *The Nazarene Sunday School*, Harper

UNIT 610.1a, Improving the Nazarene Sunday School

TEXT: *How to Improve Your Sunday School*, Benson & Rice

For more information write:

Christian Service Training
6401 The Paseo
Kansas City, Missouri 64131

and ask for:

The Sunday School Superintendent's
Training Program.

NOTICE:

STATISTICS—The year of 1967 is drawing to a close. The statistics for the year will be published in the *Herald of Holiness* under the heading, "The Church at Work." Watch for it in the January 3, 1968, issue. Reprints of "The Church at Work" for 1966 may be obtained by sending a request to the Office of the General Secretary.

OFFICIAL RECORDS for 1964, 1965, 1966, and 1967 will be published in the Journal of the Seventeenth General Assembly. Copies will be offered for sale. Watch for the announcement in the *Herald of Holiness* after the General Assembly.

CLERGY—Hotel and Motel Special Rates! We have a limited number of courtesy cards and directories available for the clergy and full-time Christian workers in the Church of the Nazarene. The directory contains 128 pages of hotels and motels granting clergy rates across the country. These items are available to you for \$2.00, to cover costs. Send your remittance to our office and make it payable to John Stockton, General Treasurer.

ADDRESS CHANGE—Please keep us informed of your address changes. A change of address form is regularly included in *The Pastor's Supplement*. All official records at headquarters and the periodicals checked on the form will be changed. You get all of this with one notification.

CERTIFICATES OF STANDING—This wallet-size certificate is available to all ordained ministers in good standing in the Church of the Nazarene. It is signed by the secretary of the Board of General Superintendents and the General Secretary. If you can use one, write us.

OFFICE OF THE GENERAL SECRETARY

6401 The Paseo

Kansas City, Missouri 64131

Year-end Review for 1967

DEAR NAZARENE PASTOR:

This is to let you know that in a week or two your copy of a news story about the Nazarene Church gains and record during 1967 will reach you by mail. We are again asking your help to get it printed in your newspaper.

Please take it to your editor (weekly) or religious news man (daily) on Tuesday or Wednesday after Christmas.

We have found that the average newspaper will be more interested in your local church gains during 1967, so we suggest that you type out a summary report. This can be some facts from your assembly report.

Be sure to type it double-spaced and on one side of the paper, and then take our denominational summary along and turn both in at the same time.

If there are two or more Nazarene churches in the area served by the same newspaper(s), pastors should work up an area summary for the Nazarene churches and then select one of their number to call at the newspaper office(s).

The best time to get our summary story printed is between Christmas and New Year's Day, but not later than January 6.

This will be the ninth annual review we have prepared and mailed to Nazarene pastors. Extra copies are available by return mail, on request.

Every newspaper regards its active ministers as leaders of public opinion in their community.

O. JOE OLSON

CHANGE OF ADDRESS FORM

PASTOR—a Service for You

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

Name _____ Date of Change _____

New Address _____

City _____ State _____ Zip _____

Name of Church _____ District _____

New Position: Pastor _____ Evang. _____ Other _____

Former Address _____

Former Church _____ District _____

Check: HERALD OF HOLINESS _____ OTHER SHEEP _____

NAZARENE PREACHER _____ OTHER _____

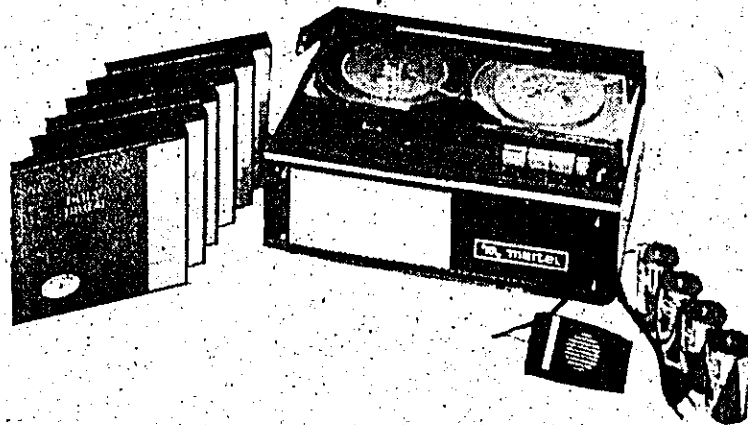
(Clip and send to the General Secretary, 6401 The Paseo, Kansas City, Mo. 64131.)

Hear the BIBLE beautifully spoken aloud . . .

BIBLE VOICE TAPES

Reverently narrated word for word in living sound, enabling you to learn and enjoy the beloved King James Version of the Bible anywhere, anytime. A beep-tone identifies each chapter. Studio-produced and duplicated exclusively on Ampex equipment to give many years of quality reproduction.

- FOR PERSONAL ENRICHMENT OF GOD'S WORD
- FOR SHARING WITH THE SICK AND SHUT IN



Play the TAPES wherever you go . . .

TELMAR TAPE RECORDER

A simple-to-operate, fully transistorized (AC-DC), all-purpose tape recorder. Rugged, lightweight, and truly portable (only 7 lbs.!) with all the professional features. Contains: recording microphone . . . earphone . . . 4 batteries . . . spare reel. Ninety-day warranty plus Special Lifetime Accident/Damage Guarantee Replacement Plan.

EX-201TR

\$99.95

(Postpaid insured transportation)

SPECIAL COMBINATION OFFER

The Complete New Testament Tape Library (six 5" reels, 17 1/2 speed, approximately 20 hours) PLUS the New Telmar Tape Recorder . . . \$139.90 value.

UX-202T Combination Offer—SAVE \$14.95 ONLY (postpaid) \$124.95

Special CASH OFFER—SAVE \$36.95—ONLY \$99.95

(plus \$3.00 insured transportation)

Prices slightly higher outside the continental United States

For information and prices on NINE ADDITIONAL TAPES and a more detailed description of the recorder, see page 96L in our 1968 "Master Buying Guide," sent to all pastors, or write for same—FREE upon request.

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141

The Nazarene Preacher

BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

The Greatest Prayer of All

(Meditations on John 17)

By H. K. Bedwell*

No. 2 The Mighty Intercessor

IT WOULD BE quite impossible to appreciate fully the heights and depths of this greatest of all prayers, without first taking careful note of the personality, character, and life of the One who utters the prayers. We shall better understand it in the light of the total prayer-life of Jesus. The character of our praying is an indication of the quality of our spiritual life, and a measure of our closeness or otherwise to God. Small men pray little prayers; mean men pray miserly prayers; shallow men pray empty prayers, whereas great men pray large prayers, confident men pray believing prayers, and passionate men pray fervent prayers. This is the greatest of all prayers because it is offered by the greatest of all PRAYERS—Jesus, the mighty Intercessor. Jesus could pray like that because He lived like that. Let us consider three outstanding features of His prayer-life.

I. Private Prayer

Jesus loved to get alone with His Father. The Gospels are full of such instances. We read in Matt. 14:23, "He went up into a mountain apart to pray; and when the evening was come, he was there alone." In Mark's Gospel we read that He "departed into a solitary place, and there prayed" (1:35). Luke

writes, "And he withdrew himself into the wilderness, and prayed" (5:16); and again, "He was alone praying" (9:18). In Gethsemane, He said, "Sit ye here, while I go and pray yonder . . . And he went a little farther" (Matt. 26:36-39).

Since basically prayer is communion with God, it is essential that there be privacy and exclusion. There is a time and there is a place for public and united prayer, but this can never be a substitute for private prayer. It is not easy in our noisy, bustling world to be quiet and alone in the presence of God, but it is always possible. To get alone Jesus had to use the night, for His days were so full; and He had to use the mountain, for in the towns they thronged Him. But however difficult, He found a time and a place to be alone with His Father. He is our Guide and Example in this. What He taught, He also lived. He said, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret" (Matt. 6:6).

II. Protracted Prayer

Jesus not only got alone to pray; He also took time. The time factor is closely linked with private praying. While it is true that the power of prayer can never be measured by the hands of a clock, it is also true that hurried, flustered, skimping prayers contain no

*Nazarene missionary, Stegl, Swaziland, South Africa.

December, 1967

(581) 33

power. We can lift up our hearts to God in the midst of our busy lives, and send an urgent appeal to Him for help in time of emergency; but unless we spend regular, unhurried time in God's presence our souls will be impoverished, and our prayer-life ineffective. Luke tells us "he went out into a mountain to pray, and continued there all night in prayer to God" (6:12). In Mark we read, "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (1:35). The unhurried seasons of prayer in the midst of the pressure of the busy life of Jesus constitute a rebuke to our own feeble excuse that we have no time to pray. Jesus was busier than we shall ever be. He carried loads that we shall never shoulder. He was constantly pressed by the crowds in a way unknown to us, yet He found time—much time—to be alone in prayer. When we think of Him and how He prayed, it stirs us to spend extended seasons in waiting on God. Unhurried prayer gives God a chance to reveal himself and to unfold His plans and to share His burdens. It also makes it possible for Him to search our hearts and correct the imbalance of our lives. If God doesn't speak to us, is it not because we do not give Him the time and the opportunity? Effective prayer demands time.

III. Passionate Prayer

"And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44). That is how the beloved physician described the Gethsemane prayer. Mark writes, "And began to be sore amazed, and to be very heavy" (14:33). *The Amplified New Testament* translates "sore amazed" as "struck with terror," and "very heavy" as "deeply troubled and de-

pressed." There are times when prayer is an agony, a piercing sorrow, a heavy load, a sweating of blood. Prayer can be as simple as breathing, but it can also be a deadly conflict, or as Paul described it, a "wrestling" and "striving." Intercessory prayer demands the full powers and energies of our minds and hearts. Cold, indifferent hearts cannot pray. This kind of praying can be done only by those whose hearts are aflame with love for God and weighted down with the burden of a perishing world. Prayer is much more than placid contemplation of heavenly glories; it is a battle with the powers of hell. Affection, emotion, desire, sorrow, anger, pain, all these combine in prayer that overthrows the enemy of souls and besieges the throne of grace with an importunity that will not be denied. This is no child's play—it is man's work.

The area of resistance to such praying is threefold: First, there is the recoil of our human nature against the demands of intercessory prayer. It is more than human nature can bear alone. Our wills must be subdued to His. "Not my will, but thine, be done," cried Jesus. Secondly, there is the burden of an unresponsive and indifferent world. The idea of a hungry world stretching out its hands to God may be good poetry, but it does not square with the facts. The world does not want God. Rather than stretching out its hands for the Bread of Life, it is shaking its fists in defiance of God. It is praying with "groanings that cannot be uttered" that releases the power of the Spirit and changes rebellion into repentance. The third area of resistance is Satanic and demonic. "We wrestle not against flesh and blood, but against principalities, against powers." It was thus that Jesus prayed and so must we. Read John seventeen again in the light of the prayer-life of Jesus.

A little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion.—Francis Bacon.

Gleanings from the Greek New Testament

By Ralph Earle*

Col. 3:12-15

"Bowels" or "Heart"?

Again we meet this word *splanchna*, which literally means "bowels," but is used metaphorically for the seat of the affections. Instead of "bowels of mercies" we should read "a heart of compassion" (NASB).

"Forbearing" or "Bearing with"?

In the active the verb *anecho* (v. 13) means "hold up." But in the New Testament it is always in the middle and means "bear with." Though most versions retain "forbearing," it would seem that "bearing with" (NASB) is slightly more meaningful.

"Forgiving" or "Freely Forgiving"?

The verb is *charizomai*. It comes from *charis*, which means "grace." So it means "forgive graciously." The more common word for "forgive" in the New Testament is *aphiemi*, which literally means "leave off." But the word here carries a deeper sense of wholehearted forgiveness. It should be translated "freely forgiving" (C. B. Williams). Weymouth has "readily forgiving." That is the right idea. Our forgiveness of others must be given, not grudgingly, but gladly.

"Quarrel" or "Complaint"?

The Greek word *momphe* occurs only here in the New Testament. It literally means "blame" or "complaint." The cor-

rect translation here is "complaint," which most recent versions have. Even if we have a just cause for complaint against someone, we should "forgive as freely as the Lord has forgiven you" (Phillips). We want God's forgiveness of us to be immediate, gracious, and complete. That is the kind of forgiveness we must extend to others.

"Charity" or "Love"?

This is one of the worst mistakes made by the King James translators. The Greek word is *agape*, which means the highest kind of unselfish, holy love. Yet twenty-seven times the King James Version renders it "charity," which today suggests handouts and cast-off clothes. The word should always be translated "love."

"Bond of Perfectness"

The Greek phrase is a bit difficult to translate into English. This is shown by the fact that one can hardly find two versions that agree exactly.

"Bond" is *syndesmos*. It comes from the verb *syndeo*, which means "bind together." So it signifies "that which binds together."

"Perfectness" is *teleiotes* (only here and in Heb. 6:1), which means "completeness." It comes from *telos*, "end."

What this passage states is that love is "the power, which unites and holds together all those graces and virtues, which together make up perfection."¹ Since the figure that Paul uses here is that of putting on clothing (v. 12), it would seem that love may be thought

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

of here as the belt which holds all the rest in place. This is to be put on "above all these things," to tie them together. Phillips perhaps suggests this when he says that "love is the golden chain of all the virtues." Lightfoot thinks of love rather as the outer garment, to be worn over all the rest. He paraphrases this passage: "And over all these robe yourselves in love; for this is the garment which binds together all the graces of perfection."²

"Rule" or "Arbitrate"?

The Greek word for "rule" (v. 15) is *brabeuo* (only here in NT). It comes from *brabeus*, which means "an umpire." So it properly means "act as an umpire," and thus "arbitrate, decide."³ Lightfoot paraphrases this clause: "And let the one supreme umpire in your hearts, the one referee amidst all your difficulties, be the peace of Christ."⁴ He comments on this passage: "Wherever there is a conflict of motives or impulses or reasons, the peace of Christ must step in and decide which is to prevail."⁵

It is true that some commentators object to adopting the literal meaning of *brabeuo* here. For instance, Meyer writes: "It means primarily: to arrange and conduct the contest . . . then to confer the prize of victory, to be *brabeus*, i.e. umpire; finally, to govern generally. Considering its very frequent occurrence in the latter sense, and its appropriateness in that sense to [in your hearts], and seeing that any reference to the Messianic *brabeion* (comp. ii. 18) is foreign to the context, the majority of modern expositors have rightly interpreted it: the peace of Christ must rule, govern in your hearts."⁶

Moulton and Milligan cite several examples of this more general meaning in papyri of the second century B.C. But they find also definite reference to the athletic games in other cases. They conclude: "We may endorse accordingly . . . Lightfoot's insistence on the element of award or decision in a conflict between two impulses, in the remarkable phrase of Col. 3:15: whether the figure of the games is present we need not

argue."⁷ In connection with this passage Stauffer says: "Paul uses the verb of the peace which settles all strife and preserves the unity of the Christian community."⁸ So it seems to us that the idea of "arbitrate" (CF. NEB) fits well here. C. B. Williams has: "Let the peace that Christ can give keep on acting as umpire in your hearts." He also brings out the force of the (continuous) present imperative in the last clause of this verse by rendering it: "And practice being thankful."

¹Lightfoot, *Colossians*, p. 222.

²*Ibid.*, p. 220.

³Abbott-Smith, *Lexicon*, p. 85.

⁴*Op. cit.*, p. 220.

⁵*Ibid.*, p. 223.

⁶*Philippians and Colossians*, p. 362.

⁷VGT, p. 116.

⁸Kittel (ed.), *Theological Dictionary*, I, 638.

Culture and Holiness

(Continued from page 3)

music do not strengthen character, they will weaken it. If they do not serve Christ, they will subvert the faith. If they do not come under tribute, they will siphon off and dissipate spiritual energies. This opens the whole question of a Christian philosophy of culture. Does Christianity accommodate itself to culture or change it? What is the purpose of art? Of literature? What are the criteria of their justification and evaluation—from the Christian standpoint? Strong courses in this field should be offered in every Nazarene college.

Such a philosophy of culture would help our young people know how far they can go in the fine arts, and to detect those cultural forms which sap rather than serve. The key is stewardship. And of course Rom. 12:1-2, plus I Cor. 10:31, could never be ignored in any philosophy of culture which was truly Christian.

SERMONIC STUDIES

TOWARDS BETTER PREACHING

Hail Mary!

A Protestant Look at the Mother of Jesus

By W. E. McCumber*

SCRIPTURE: Luke 1:26-38, RSV

TEXT: And he came to her and said, "Hail, O favored one, the Lord is with you!" (v. 28)

The angel's greeting has become a prayer for millions of Catholics—Ave Maria! Mary has been elevated in the tradition and practice of that church beyond anything warranted by scripture. In defiance of scripture, and in the name of papal infallibility, these false dogmas have been promulgated:

- (1) The immaculate conception of Mary
- (2) The perpetual virginity of Mary
- (3) The bodily assumption of Mary
- (4) The redemptive function of Mary

No one of these claims can be substantiated by the Word of God. True honor is given Mary when we accord her precisely the place given her in the Holy Scriptures. Let us examine the record.

There she stands forth as:

I. A woman favored by God

"Hail, O favored one, the Lord is with you" (Luke 1:28). The phrase "favored one" is better translated "endued with grace." Jerome translated it "full of grace," and began a flood of error. Mary is not a source of grace, to whom prayer can be addressed and from whom merit and salvation can be received. She was an object of grace, and owed any excellence of character and measure of holiness she possessed to the grace of God given unto her. She participated in the sin that mars all humanity and required, as do all, the salvation God sent through her Son. In

the Magnificat she witnesses this fact: "My spirit rejoices in God my Savior" (Luke 1:47, RSV).

Whom God has favored we should honor. But to pray to Mary, as do thousands who never pray to Christ; to seek favor from Mary, as thousands do who never ask mercy from Christ, is not honor given, but sins committed—the sins of idolatry and unbelief—idolatry, for glory belonging only to the Creator is given to a creature; unbelief, for scripture expressly affirms but one Mediator and Redeemer, the Lord Jesus.

II. A woman baffled by Jesus

Every glimpse we are given of Mary between the birth and death of her first-born shows her baffled by her Son. She did not, could not, fully understand Him, for she was an ordinary mortal and He the incarnate Word of God.

When as a child of twelve He was lost from her and found in the Temple with the doctors of the law, He said to her, "How is it that you sought me? Did you not know that I must be in my Father's house?" And they did not understand the saying which he spoke to them" (Luke 2:49-50, RSV).

On the occasion of His first miracle, He gently rebuked Mary for supposing that she could influence or determine His activities (John 2:3-4).

In manhood when He clashed with Pharisees, His mother and brothers tried to take Him away, thinking He was "beside himself" (Mark 3:20-21, 31-35).

Clearly Mary failed to understand Him, a significant witness to her common humanity and the gap between them in the very face of their close relationship.

*Pastor, First Church, Atlanta, Georgia.

III. A woman redeemed by Calvary

When Jesus died, "standing by the cross" in love and loyalty was His heartbroken mother (John 15:25-27). There He tenderly provided for her earthly future, committing her to the care of John. And there He lovingly provided for her eternal future, bearing her sins and procuring her pardon. There is nothing in the sacred record to distinguish her, in her spiritual need and her spiritual relationship to His cross, from any of the others who stood by with her.

Mary was in the company of believers at Pentecost when the Holy Spirit came as the supreme Gift of our Lord's Calvary love. And there is nothing to distinguish her from the common need of that group to be cleansed and empowered by the Spirit's coming (Acts 15:8-9).

We do not dishonor Mary when we affirm her need to be saved from sin by the grace of Jesus Christ. She is rather dishonored by those who would make her a redeemer rather than one of the redeemed. As she, through her obedience to the will of God, became the vehicle of His physical birth and life, so He, by His obedience to the Father, became the Source of her spiritual rebirth and life. We honor Mary best when we obey the Bible and rely upon her Son alone for our salvation.

In our day, when a resurgence of biblical scholarship marks the Roman Catholic world, and a renewal of interest in possible reunion with Rome marks the Protestant world, the scriptural information about Mary is of deepening significance. We may hope and pray that their attention to the Bible will correct the Roman errors. But until papal infallibility is rejected, and Mariolatry is denounced, there is no basis for union where true sons of the Protestant heritage are concerned.

This is a day to kindly and firmly reaffirm the truth that Jesus Christ alone is Head of the Church; Jesus Christ alone, therefore, is to be honored and worshipped as Redeemer and Lord. In this let us join Mary, and thus pay her the greatest possible measure of true respect.

The Name of Jesus

Scripture: Luke 2:8-32, RSV

Text: *He was called Jesus* (v. 21).

What's in a name? So glibly asked; so hardly answered! In every case a man's

name identifies him as an individual, marks him off from all other men, affirms his personal worth. Our Lord's name, given to Him first by the angel, and then by His parents, is more than an expression of His unique individuality. It does not distinguish Him from all men so much as it associates Him with all men!

I. "Jesus" was a human name—it had been borne by other men in Israel.

By Joshua, the military leader who succeeded Moses and led Israel's armed assaults upon Canaan.

By Joshua, the high priest in the days of Zechariah's prophecy.

And so the name indicates the full and true humanity of our Lord. He did not come as Superman, impervious to the weaknesses and sufferings that beset us all. In amazing condescension God stoops to a real human life. He comes to know by experience weariness (Mark 4:37-38), hunger (Matt. 4:2), thirst (John 4:7), pain (Mark 15:15), and that most human of all experiences—loneliness (Matt. 27:46).

II. "Jesus" was a historical name—it had been borne by other men in Israel.

The name was rooted in the scriptural traditions of His nation. It figured in that history which was more than human events, which was rather a record of God's saving actions. In this Jesus those actions would find their climax, history would have its center.

The name linked Him to Joshua, the military leader, who led Israel into the Promised Land. The author of Hebrews identifies Jesus as the Joshua who leads His trusting people into a Canaan of spiritual rest, of rest from the bondage of sin (Heb. 4:8-11).

The name linked Him to Joshua, the high priest, whose filthy garments were exchanged for rich apparel in Zechariah's vision (Zech. 3:1-10). At Calvary, accused by Satan, Jesus wore the filthy garments of our sin and guilt (1 Pet. 2:24). But in the Resurrection, He exchanged them for the rich apparel of cosmic lordship (Phil. 2:8-11), and entered the Father's throne room to intercede for us! In this way He makes possible our acceptance with God, our entrance into rest!

Blessed name! Blessed because it does not separate Him from us, but associates Him with us as the One who saves us from sin and unites us to God! At what cost He bore this name and ful-

filled God's purpose in history! With what joy we should bear His name, identifying ourselves with Him in the face of demonic and human opposition!

W. E. McCUMBER

A Watch-Night Message—

The Christian Use of Time

Scripture: Psalms 78:1-8, RSV

Text: *They should set their hope in God, and not forget the works of God, but keep his commandments* (v. 7).

Some people live in the past and for the past. They are afraid of the future and incompetent for the present. So they retreat into the past and think and talk constantly about the "good old days." Like the legendary dodo, they fly backward, not caring about where they are going, but only about where they have been.

Other people live in the future and for the future. Condemned by the past and inadequate for the present, they flee into the future. Everything will be taken care of tomorrow. They dream of "good times coming," but do nothing to assure the change.

Still others live in the present and for the present. Cynical of the past and uncertain of the future, they place all value on the present moment. They live by the selfish and fatalistic maxim, "Eat, drink, and be merry, for tomorrow we die."

People who live one-dimensional lives are failures—empty, frustrated, disillusioned, and pathetic failures. For life is three-dimensional: past, present, and future. And the way to really live is to make the right use of each dimension, all at the same time.

Our chosen text brings together past, present, and future, and indicates how the people of God are to use each of time's dimensions. "They should set their hope in God"—that is for the future; "and not forget the works of God"—that is for the past; "but keep his commandments"—that is for the present. From this text let us think about the Christian use of time.

I. How should Christians use the past? The answer: "They should . . . not forget the works of God." For the believer the past should be a memory of miracles.

If we recall what we have done, we shall be either paralyzed with shame or swollen with pride. But if we remember what God hath wrought, we shall be at once both humbled and encouraged.

Think of what great works God performed on behalf of Israel! "He wrought marvels in the land of Egypt" (v. 12). "He divided the sea and let them pass through it" (v. 13). "He led them with a cloud" (v. 14). "He cleft rocks in the wilderness, and gave them drink abundantly" (v. 15). "He rained down upon them manna to eat" (v. 24). "He rained flesh upon them like dust" (v. 27). "He led forth his people like sheep" (v. 52). "He brought them to his holy land" (v. 54). "He drove out nations before them" (v. 55). Miracle piled upon miracle! Mighty deed after mighty deed! What a glorious heritage and history was theirs!

But God's greatest miracle is recorded elsewhere in the psalm—the miracle of divine forgiveness and new life. Israel "forgot what he had done" (v. 11). They "sinned still more against him" (v. 17). "They were not true to his covenant" (v. 37). And God chastened them, but He did not destroy them as they deserved. Instead we read, "Yet he, being compassionate, forgave their iniquity" (v. 38).

This is how God has dealt with us. He has been a forgiving God, a guiding God, a keeping God. He has pardoned our sins; He has lightened our paths; He has supplied our needs. And if we remember His works we shall not be idle in the present or intimidated by the future. We shall rather be strengthened and comforted and edified as we think of Calvary and the empty grave, those mighty acts of God by which we were delivered from our bondage to sin and guilt. Life can never be hopeless or senseless if the past is truly a memory of miracles.

II. How should Christians use the future? The answer: "They should set their hope in God." For the believer the future should be a hope of help.

Hope is the antonym of dread. Hope is the expectation of future good. Dread is the expectation of future evil. Hope is the posture of optimism taken by the Christian who remembers that God has taken care of him in the past, and believes that the unchanging God will take care of him in the future. Dread is the posture of pessimism taken by the unbeliever, who thinks life dealt unfairly with him yesterday, and

that fate will abuse him cruelly tomorrow.

Dread says, "The world is full of evil powers that threaten the race with destruction." Hope says, "Greater is he that is in the Church than he that is in the world." Dread says, "Death is coming, and everything that I have prized and wanted will be lost." Hope says, "The dead will be raised imperishable!" Dread says, "Civilization is going up in smoke of nuclear warfare." Hope says, "The Lord . . . shall descend from heaven with a shout . . . we . . . shall be caught up . . . to meet the Lord in the air." Dread says, "The world is coming to an end." Hope says, "We . . . look for new heavens and a new earth, wherein dwelleth righteousness."

Men without memory of God's works may not fear the future, but the Christian who remembers the past mercies of God is confident that the future is also in His power and will be determined by His love.

John Knox, the fiery Scottish reformer, knew struggle and suffering all his life. He had been a hunted exile. He had been a galley slave. Against pope and parliament he had opposed the Word of God, and it cost him dearly. When he was dying and unable to speak, friends at the bedside would ask, "Do you hope?" And for a reply he would raise his hand and point toward heaven. This is how the Christian uses the future—setting his hope on God!

III. How should Christians use the present? The answer: "They should . . . keep his commandments." For the believer the present is a *life of loyalty*.

The present is enclosed by the parenthesis of memory and hope, of mercies received and mercies expected. Therefore the Christian, out of profound gratitude to a faithful God, should make each present moment an offering of loyalty and devotion to the revealed will of God.

This is what Paul tells us in the familiar exhortation of Rom. 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." For eleven chapters he has discussed the mercies of God. There were mercies in the past—"being justified freely by his grace through the redemption that is in Christ Jesus." There were mercies for the future—"heirs of God, and joint-heirs with Christ." Now He says, "Since today is enclosed by the mercies of God shown to you yesterday and promised

for tomorrow, give yourselves to His will in grateful obedience.

Two men were caught stealing sheep. Angry neighbors branded their foreheads with the accusing letters "S T," sheep thief. One moved away, lived in bitterness, and died in despair. The other sought forgiveness from God and said, "I am going to stay right here, live a good life, and regain the respect and confidence of my neighbors. He became a transformed person. Years later someone saw the old man with the letters "S T" still visible on his scarred forehead. "What do those letters mean?" he asked another. "It has to do with something that happened a long time ago," the man answered. "It must be an abbreviation for saint."

Since God has shown mercy in the past, and assures us of mercy in the future, let us spend each present moment for His glory—living so that others will say, "He must belong to Christ. He bears the brand of genuine sainthood."

W. E. McCUMBER.

A Christmas Meditation—

"Doth God Take Care for Oxen?"

There are no more wonderful and encouraging things in Scripture than the comforting realization that God cares for us. Basically we are all children. It is said that soldiers in battle when badly wounded usually call for their mothers. God likened himself to mothers in this respect when He wrote: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee" (Isa. 49:15). Peter adds, "Casting all your care upon him; for he careth for you" (1 Pet. 5:7).

God never forgets His own. He never calls us to bear suffering or shame for Him without somewhere and somehow assuring and comforting our hearts that we are in His order. No other woman in history was ever called upon to sacrifice her name and character for God as was Mary, the mother of our Lord. No other man was called upon to support a woman under the conditions that Joseph did. Here were two: one innocent, the other shielding that innocence with his life; both poor in circumstances, yet bearing the reproach

of their people for God's sake. Only as we put ourselves mentally in their time and place can we catch a little of what it meant.

For nine months they had lived with only the Lord's Word to give them strength. Now the Child had arrived, this God-child, and in a manger, wrapped in swaddling clothes. God's child? Is God so poor He cannot provide a better arrangement for His Child? God's Child and we alone hold the secret? What kind of Child is this? The Messiah? Has God let us down?

Then the shepherds came. What a story they had to tell! For the world? Yes, but tonight for Mary and Joseph! Someone else had heard God's message—this is His Child, Joseph! This is the Messiah, Mary! But shepherds, poor men, and so few? Why did the angels not come to them and to all those in the nearby inn? This was not the day of His annunciation to all men. It was the beginning. Now it was the time of comfort for Mary and Joseph. But only from poor shepherds? Then came the wise men with gold, frankincense, and myrrh. The wise and wealthy had also heard from heaven. Far beyond Bethlehem's confines God had made it known. Not only on earth, but in the heavens—His star was in the skies. The earth was asleep, but not the heavens, and heaven had come down to comfort and care.

A king of the Jews? I'm that king; none shall unseat me! So thought Herod, and God ordered Joseph to Egypt to outlive hateful Herod. But how could Joseph do it? Travel and board were expensive! God had said to the wise men, "Gold, frankincense, and myrrh," and Joseph's expenses were provided beforehand.

Was this all? No, there were Simeon and Anna. There was more to this Child than either Mary or Joseph realized and they must be prepared for it. True, they might not understand now, but they would as each step unfolded in God's plan. Who could, who did comprehend Calvary before Pentecost?

"Doth God take care for oxen?" (1 Cor. 9:9) Perhaps you too have heard God's call and responded, left all and followed Him. The road has been rugged and you have wondered. If the trial is over, you can attest that God did care. But if you are still in the shadows, remember He does care and time will reveal it.

God does take care for oxen—and you.
N. E. GUSTAFSON
Cleveland, Ohio

The Virgin . . .

(Continued from page 16)

1:20), and of "Immanuel" in this instance. It was the privilege of a Hebrew mother to choose her child's name thus (as noted above, and in the cases of Gen. 4:25; 29:32-35; 30:6-13, 18-21, 24; and 35:18). Sometimes the child was named appropriately to declare a great event in the life of the people (as in 1 Sam. 4:19-22); and other times to memorialize only such within the immediate family.

That God would visit His people with a deliverance from the war threatened by the Syro-Ephraimite coalition, and bring the designs of Rezin and Pekah to naught, was the meaning of Isaiah's prophecy and Jehovah's sign.

Here again, in Matthew, a variation occurs. The KJV reads: "And they shall call," which translation follows the old *Textus Receptus*. But in the light of more ancient and trustworthy manuscripts we should read, "And his name shall be called," etc. (Note that Aquila, Symmachus, and Theodoret read here, "And thou shalt call his name," etc.) Thus Matthew indicates its fuller accomplishment in Jesus beyond what was the partial fulfillment in the case of the son of the young woman in Isaiah's and Ahaz' time. Matthew also adds the translation of the Hebrew term *immanu El*, "God with us."

Since Matthew quotes the LXX Greek version (the Christian's Bible of his day), he finds there the Greek term *parthenos*, and this being the term to indicate one who has not yet had sex experience, he is not troubled with any possibility to the contrary in the case of Mary. For the fate of non-virgins at the time of their marriage, cf. Deut. 22:20-21.)

Few prophecies have been the subject of more controversy than this one. Hence our extended discussion of it here. Many dissertations have been written upon it by learned biblical authorities. Yet when all the pros and cons have been carefully sifted, the most valid conclusion seems to be that within the time that a young woman could conceive and bring forth a child, and that child become old enough to distinguish good from poor food (cf. v. 15), the enemies of Judah would be defeated. If, therefore, there was such a Jewish mother who named her child thus, what Matthew sees is what we must designate a grander fulfillment than that which occurred in Isaiah's time. As this

first Jewish mother believed that God was with His people in times of peril, so Mary saw its real fulfillment in the miracle of the Incarnation. The true spiritual Israel today is delivered from its spiritual enemies (sin and Satan) through the real miracle of a true virgin birth in the case of Mary (the mother) and Jesus (the Messiah), for only Jesus of Nazareth has died for our sins and risen again for our justification.

Finally, as we have stated in our commentary,¹ Isaiah saw that any calling in of the Assyrian colossus, to aid little Judah in her crisis with Rezin and Pekah, would mean an indefinite postponement of any hopes for the realization of a Messianic deliverer. (The expectation was widespread in the ancient world that a woman would give birth to a redeemer babe who would supplant the reigning king. Cf. Matt. 2:1-12 and Mic. 5:2-3. Moreover, Moses himself had prophesied the

¹Beacon Hill Bible Commentary, Vol. 4, page 33.

MY PROBLEM

PROBLEM: Believing that everyone is entitled to a "decent" burial, a local undertaker has been calling on me to conduct funeral services in his chapel for persons having died in the nearby state hospital without known relatives. I am glad to cooperate, but the trouble is there is no one in the chapel but the corpse and the preacher! I am beginning to feel silly. Should I continue this sort of "ministry"—if ministry it is?

AN OREGON PASTOR SAYS:

The funeral service, in evangelical thinking, has a twofold purpose—to pay tribute to the deceased, but more important, to challenge, comfort, bless, and encourage the living with the hope

advent of such a one.) Ahaz was really selling all such hopes in his day down the river of time and into the Eternal's retributive judgments. Refusing a "God with us" program for Judah, he was shutting himself and his nation up to a "God against us" alternative. These were the inescapable alternatives with which the prophet confronted the king. He could put his faith in the meaning of the word *Isaiah* ("God is salvation"), or he could trust only in man and military might and know the meaning of the name that Isaiah had given to his son, *Shear-jashub* ("only a remnant shall escape"). If the Assyrian is to be your deliverer, then you forego the possibility of any divine deliverance.

Likewise let our liberal friends agree that if Jesus of Nazareth was not born of a virgin then there never has been a virgin birth in all history. Moreover, those who reported to Matthew and Luke His virgin birth in such case were liars and misinformers and not sincere Christians. Hence liberalism faces unpalatable alternatives.

of Christ. Graveside services are most sensible for deceased persons without family or friends attending. Full services have meaning when there is someone to hear. You can't convert or help the corpse, and the funeral director has heard so many sermons, he is probably not listening. Save your voice for the "hearers" and you may help them to become "doers." In some communions the soul is moved along to heaven by the effort of the minister after death, but not in our understanding of the Gospel.

A GEORGIA PASTOR SUGGESTS:

It would be my suggestion that a "decent burial" need not include a service in the chapel, but that a few chosen remarks and appropriate scripture and prayer at the graveside would constitute a decent burial. I would think that if this were suggested to the local funeral director he might feel the same way. It might even be appreciated, as the funeral director may be as uncertain

about the present practice as the minister is.

AN INDIANA PASTOR REPLIES:

The human body of deceased persons is cherished and respected, not because of what it is, but of what it at one time contained—an immortal soul. It has been said, "Show me the manner in which a country buries its dead, and I will show you in mathematical accuracy the manner in which the living are treated."

Having worked both sides as a funeral home employee and minister, I can understand the feelings of both. If it bothers you to conduct a service without a congregation, you might choose a select number from your local church to attend. By all means continue this service, because sometime the unknown relatives might show up. Failure to cooperate with the local funeral director in this phase of service could hinder your opportunities for a greater service to others in the future. Too, this gives you good, practical experience in a ministry where many ministers often fail.

A sideline comment on your relationship with the local funeral director; do not refer to him as "undertaker"—it is "funeral director." Most morticians find the former repulsive, and truly the business of mortuary science has advanced greatly in the past quarter of a century.

A PASTOR FROM ALASKA BELIEVES:

I have served in a similar capacity and have considered that this person must have had many relationships which were severed by death. As I stood before the casket alone, I have felt the challenge to represent the One who is both omnipotent and omnipresent. I have tried to visualize the relatives, friends, and hospital associates who may have known the deceased and been affected by his passing. As I prayed I asked God to minister to these other lives and impress upon them spiritual values. I tried to secure from the mor-

tician names and addresses of some relative, to whom I wrote a brief word of condolence. I would return to the hospital ward from which the deceased had been taken and many times find other patients who had been moved by this death. The opportunity to witness and to pray has been opened to me and blessed with a visible response. In one area the undertaker said to me: "I like to have you handle these services because you go about it like the deceased had been an important person with many friends and associates." It is true that this sort of ministry is different, but under no circumstance should we feel "silly" as we perform the function of a minister of Jesus Christ.

PROBLEM: Is there any legitimate way I can escape the incessant ringing of the telephone during my morning study hours?

Pastor, 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**

Sermons by "Reddy Kilowatt"

We are not living in the days of the tallow candle or the kerosene lamp and lantern. This is an electrical age. Thomas A. Edison, with his great invention of the incandescent lamp, illuminated the world. He literally changed darkness, or semidarkness, to light. Everywhere we now see brilliant lights. Banks, stores, shops, factories, dance halls, picture shows, homes, pleasure resorts, hotels, motels, business houses press into service all kinds of attractive lights. And at the Christmas holiday season the great city stores are all ablaze with variegated, colorful, and appealing lights for the shopper. Owners believe it pays to so advertise, and it does.

Yet it remains true that many churches are poorly lighted. Ancient fixtures scream of bygone days. A visit to Gothic cathedrals reveals an impoverishment of brightness that is depressing.

All of our Nazarene churches should have an adequate lighting system. In many cases the electric bulbs are way too small. Somebody wants to save on the light bill, and by so doing actually sacrifices on attendance and growth. Some lights are way up in the high ceiling when chandeliers would serve a much better illuminating purpose, or the use of a good inverted lighting arrangement, installed lower down.

Lights should be turned on, at the very least, fifteen minutes before the time of the service. Half an hour is better. Floodlights are very helpful on the outside of the building to point the way to the house of God. But we have gone to churches again and again at the scheduled time of service—or even past—and not a single light on. It pays to advertise your church, and good illumination within and without pays big dividends. Many progressive churches find it very profitable to have floodlights, a lighted cross, mercury lights, and well-illuminated sanctuaries. But some church boards are "penny wise and dollar foolish" and skimp to their downfall and deadness. Some churches find it worthwhile to have outside church lights on every night of the year, from twilight to 11:00 p.m. This is a good advertising scheme. It is not a waste of money, as some suppose. It is money well spent for the glory of God and the kingdom of God. "Let there be light."

May we suggest that our pastors and church boards give due consideration at once to this vital matter. If the city "bigwigs" say, "Let us decorate the city with lights for this holiday season," and this issues in a joyous occasion, then let it not be said of us concerning this matter, "The children of this world are in their generation wiser than the children of light."

E. E. WORDSWORTH
Kirkland, Washington

BULLETIN EXCHANGE

THE CHRISTMAS STORY IN "COMMERCIAL VERSION"

And there were in the same country husbands and fathers keeping watch over their homes by night, but going to work every morning to make lots of money.

And, lo, the smooth-voiced TV announcer came upon them, and the glories of many fine possessions shone out at them; and they were sore afraid they would never be able to buy all the things their families wanted.

And the TV announcer said unto them, "Fear not; for I bring you tidings of great joy, which shall be to all parents, children, and relatives.

"For unto you there is this day in the city, where our store is, the answer to your problems—our credit manager.

"And this shall be a sign unto you; You shall find this one wrapped in red clothing, with a big stomach, and sporting white whiskers, and called Santa Claus. He will be in our credit department, where you can charge everything, with no payments until February."

And suddenly there was with the TV announcer a multitude of TV actors, praising the store, saying, "Here's to Santa, and lots of presents for all! And we're open until 9:00 p.m. every night until Christmas."

And it came to pass, as the TV actors faded away into the blood and gore of a high-rating children's program, the fathers and mothers said to one another, "Let us now go even unto this store which the TV announcer has made known unto us."

And they came in haste, and found glittering wristwatches, fur coats, transistor radios, electric can openers, new dresses, and also the wondrous one

dressed in red with fake whiskers as he sat by the cash register crying, "Ho, ho, ho!"

And when they had made their purchases, they made known among their neighbors that they were going to have one of the best Christmases ever.

But Santa Claus (the credit manager, that is) kept all the time contracts in his safe, and pondered on all the interest he was going to collect.

Compare this version with Luke 2: 8-19.

Snohomish, Washington
J. K. FRENCH

THE ROAD TO BETHLEHEM

Men travel bravely by a thousand roads,
Some broad and lined with palaces, some steep.

And hard and lonely, some that blindly twist

Through tangled jungles where there is no light;

And mostly they are traveled thoughtlessly:
But once a year an ancient question comes
To every traveler passing on his way,
A question that can stab or burn or bless:

"Is this the road that leads to Bethlehem?"

—Author unknown

Los Angeles First Church
WENDELL WELLMAN

CHRISTMAS ETERNAL

Almost before Christmas comes, it is over. The presents are put up, the tree is torn down, the toys are tossed about, the stores have sales, and the bills begin. Yet the best part of Christmas can remain—the Christ child. He is not seasonal, but eternal. He does not come for one day or one decade, but He comes and remains as long as a heart is opened to Him.

When Christmas is over, what will you have left?

Rochester, Minn.
JIM CHRISTY

CHRISTMAS REPRESENTS—

The Great Condescension
The Great Reconciliation
The Great Restoration

YOUR CHRISTMAS PLANS

YOUR CARDS—Make them Christian cards.

YOUR GIFTS—Make them gifts of love.

YOUR WORSHIP—Make it of God, not things.

YOUR FAMILY—Make them happy, not haggard.

YOUR CHURCH—Make it your center of light.

YOUR PRAYERS—Pray for peace on earth.

YOUR DINNER—A feast of thankfulness.

YOUR OFFERING—For God and others.

YOUR CHRIST—Make Him Master of your life.

YOUR LIFE—Lived for God's glory.

Greensboro, N. Carolina
IRA E. FOWLER

December turns our thoughts to those
For whom we love and care;
Our relatives and lovely friends,
Though they are scattered everywhere.

We sit by our open fireplace,
Since Christmas is here once more,
And wish we could hear your voices
As we did in days of yore.

But what we hear is the winter wind,
The sleigh bells jingling near,
The many Christmas carols,
And chimes so loud and clear.

The snow has covered the countryside,
Over hill and dale;
The postman in his high-top boots
Delivers the Christmas mail.

Yes, this reminds us of those we love,
Though some are far away;
God bless our friends and loved ones all,
On this joyous Christmas Day.

—John Stockton

INDEX

EDITOR'S NOTE:

The references in the index are to the month of issue and page. E.g., J-30 is January issue, page 30. The code for months is J—Jan., F—Feb., M—March, A—April, My—May, Ju—June, JI—July, Au—Aug., S—Sept., O—Oct., N—Nov., D—Dec.

Authors

A
Adams, Homer J., Truth Endangered, A-14
Anderson, Edwin Raymond, Losing the Cross in Word-Woods, Au-7
Andree, Paul H., Telephone Ministry (Ideas), J-43

B
Barnard, Tom, Why I Am Not a Liberal, A-4
Barr, James S., The Pastor and Church Finances, J-B
Bedwell, H. K., The Greatest Prayer of All, N-35, D-33
Benner, Hugh C., Putting "Education" in Your Preaching Program, Ju-1; The Joy of the Incarnation, D-1
Bonar, Clayton, The Fourteenth Hour, D-4
Bouck, Louis A., Shoes of Grace, Au-4
Brillhart, James, "Our Gospel," S-42

C
Chalfant, Morris, "Feed My Lambs, Not My Giraffes," Ju-14
Chapman, J. B., The Menace of the Mercenary, JI-1
Childers, Gordon, Memory or File? JI-7
Clay, Russell V., Scriptural Preaching by the Pastor, N-4
Coulter, George, Causes That Count, M-1; "Desiring to Unite with the Church," S-1
Cowles, C. S., The Mundane Glory of the Ministry, Ju-7

D
DeLong, Russell V., Where Is Your Treasure? F-37
Dunkin, Lora Lee, A Godly Father—A Finished Course, Ju-16

E
Earle, Ralph (See Biblical Studies)
Eplin, George, The Ministry of Optimism, O-14

G
Garvin, H. B., What Makes the Difference? Au-45
Gish, Delbert, The Prepared Mind, S-13
Goslaw, Robert L., How to Pay Your Budgets, F-4; Instructions to a District Superintendent, O-4; The First "General Assembly," S-34
Grider, J. Kenneth, A Call for Unconventionality, F-8

H
Hann, Raymond, W., Ten Percent to Missions Does Pay! F-7
Hayslip, Ross W., A Preacher and the Racial Issue, J-12
Hepburn, Samuel, Does Holiness Doctrine Make "Nervous Wrecks"? S-5
Hicks, Lawrence B., God's Organizational Plan for a Church, J-37; Six-Week Revival Crash Program, S-44
Hilde, Dwayne W., Pastor and the Youth Camp, Ju-8
Hudson, J. Harrison, Preaching in the New Testament, M-11
Hudson, R. Lofton, It Takes Two to Make a Marriage! Au-33

I
Irlick, Emma, Home-going of My Husband, J-11

J
James, Maynard, Charles Wesley the Theologian, D-13; The Coming Day of the Lord, Au-13
Jesso, Harry E., The Work and Way of Entire Sanctification, JI-4
Johnson, B. Edgar, What Is "Nonessential"? Ju-12
Jones, T. G., "You're Burying Yourself," O-10

L
Langford, J. V., Four Good Sermons in One Poor One, D-11
Lefel, Richard H., Those Tattletale Titles, F-10, M-8, A-12
Lewis, V. H., Sanctification and Your Ministry, A-1; The Minister—a Man! O-1
Lown, Albert J., Hide-and-seek, M-41

M
MacMillan, Jeanette, Where Your Treasure Is, S-33
May, John W., Contemporary Worship, Au-6
McCumber, W. E. (See Sermonic Studies)
McElrath, Stanley, Dedication of a Guest Register (Ideas), Au-40
McGonigle, Herbert, Studies in the Methodist Revival, My-14, A-8, My-5
Merritt, Herbert, First-Pastorate, Second-Year Problems, N-11
Mitchell, J. Clifford, Why I Believe in Life After Death, M-4
Moore, Ray A., A Letter from Your Pastor's Automobile (Ideas), F-44
Moran, John L., When God Turned the Tide, My-11
Morgan, S. L., Sr., Sorrow, God's Master Teacher, J-34
Mucci, Dallas D., Teen-agers Want to "Believe!" J-13; Where the Tobacco Case Stands, My-14
Munro, Bertha, Preaching in the Early Days of the Holiness Movement, A-6

N
Nash, Jack, Telephone Approach for Revival (Ideas), M-42
Nichols, Wm. J., Helping with the District Program, My-13; "You Just Can't Get There from Here," Ju-48

O
Oke, Norman R., Let's Join the O.T.C. Club, JI-10

P
Passer, Harold C., An Economist's Opinion of the Clergy, O-48
Pike, Chester, He Could Have Been Great, S-46
Poole, Milton E., The Preacher and Fasting, N-9
Powers, Hardy C., Interest Compounded, J-1
Price, Ross E., The Virgin—in Prophecy and Fulfillment, D-15
Purkiser, W. T., "The Doctrine of the Word of God," J-15, F-12

R
Rich, Harry A., A Plea for Day Schools, O-42
Roland, Mrs. Frankie, "All We Ever Do Is Go to Church," A-33; To Camp Meeting on Hen's Teeth, O-33

S
Santer, A. Elwood, Biblical Evangelism in the Ministry of Paul, A-35, My-35, Ju-4
Shellenberger, Elmer B., The Pastor as Administrator, N-13
Sparks, Carlos H., Pardon My Recommendation, Please, JI-15
Sparks, David E., The Counselor's Criterion of Truth, N-9; The Pastor and Hospital Visitation, O-11
Spindle, Richard Lee, When the Holy Spirit Comes, My-4
Swank, Grant, Getting the Most out of That Coming Revival, S-7

T
Taylor, Richard S. (See Editorials and Among Ourselves)
Tolbert, Wm. A., Outlines for Sermon Starters (see Sermonic Studies), Au-38

V
Von Brenk, Mona Lea, One Year in the Parsonage, J-33

W
Wachtel, David K., That "Double Standard," M-6
Watson, W. R., Personalized Preaching, D-6
Wellman, Wendell, Let's Be Ourselves, JI-11; On Testing Our Sermons, S-11
Wilbanks, J. V., Is the Christian Monk or Mixer? Au-8
Wilcox, Vernon L., The Holy Spirit in the Book of Romans, M-35
Williams, Doyle, Special Blessings of the Sanctified, S-41
Williamson, G. B., A Workman Unashamed, F-1; Rightly Dividing the Word of Truth, Au-1

Wolf, George L., The Minister Guided and Directed by the Holy Spirit, JI-13, Au-11, S-15
Worcester, Dale B., Sulting Sermons to Special Seasons, J-4
Wordsworth, E. E., Sermons by "Reddy Kilowatt" (Ideas), D-43

Y
Young, Samuel, The Glowing Heart, N-1; The Minister and Temptation, My-1
Young, W. J., Children's Message (Ideas), Au-40

Titles

(Items in capitals refer to departments)

A
A Godly Father—A Finished Course, Lora Lee Dunkin, Ju-16
"All We Ever Do Is Go to Church," Mrs. Frankie Roland, A-33
AMONG OURSELVES, Inside back cover, all issues
An Economist's Opinion of the Clergy, Harold C. Passer, O-48
An Impossible Union and a Fatal Disjunction (editorial), S-2
An Old-fashioned Mother, E. E. Wordsworth, My-42
Are We Promoting Genuine or Counterfeit Stewardship? (editorial), F-2

B
Biblical Evangelism in the Ministry of Paul, A. Elwood Santer, A-35, My-35, Ju-4
BIBLICAL STUDIES
Bedwell, H. K., The Greatest Prayer of All, N-35, D-33
Earle, Ralph, Gleanings from the Greek New Testament, Phil. 4:8-23, J-35; Col. 1:1-14, F-35; 1:15-17, M-36; 2:18-25, A-37; 2:26-29, Ju-35; 2:1-5, JI-35; 2:6-13, Au-15; 2:14-15, S-35; 2:16-23, O-35; 3:1-11, N-37; 3:12-15, D-35
Goslaw, Robert L., The First "General Assembly," S-34
Hicks, Lawrence B., God's Organizational Plan for a Church, J-37
James, Maynard, The Coming Day of the Lord, Au-13
Price, Ross E., Major Ethical Passages of the Bible, JI-37
Santer, A. Elwood, Biblical Evangelism in the Ministry of Paul, A-35, My-35
Wilcox, Vernon L., The Holy Spirit in the Book of Romans, M-35

C
Call for Unconventionality, A. J. Kenneth Grider, F-8
Causes That Count, George Coulter, M-1
Charles Wesley the Theologian, Maynard James, D-13
Children Learn What They Live, Dorothy Nolte, Au-40
Children's Message (Ideas), W. J. Young, Au-40
Christian Use of Profit, A. Richard S. Taylor, F-42
Coming Day of the Lord, The Maynard James, Au-13
Contemporary Worship, John W. May, Au-6
Counselor's Criterion of Truth, David E. Sparks, N-9
Cross and the Headlines, The (editorial), M-2
Culture and Holiness (editorial), N-2, D-2

D
Dedication of a Guest Register, Stanley McElrath, Au-40
"Desiring to Unite with the Church," George Coulter, S-1
"Doctrine of the Word of God," W. T. Purkiser, J-15, F-12
Does Holiness Doctrine Make "Nervous Wrecks"? Samuel Hepburn, S-5
Dr. Wiley and Brother X (editorial), O-2

E
EDITORIALS—Richard S. Taylor
An Impossible Union and a Fatal Disjunction, S-2; Are We Promoting Genuine or Counterfeit Stewardship? F-2; Culture and Holiness, M-2, D-2; Dr. Wiley and Brother X, D-2; Five-Talent Men with a Ten-Talent Program, O-3; Our "Image" Consciousness, Au-2; Should Pastors or Their Wives Work? A-2; Success—To Be Scorned or Sought? JI-2; That Odious "Statistical Treadmill" Ju-2; The Cross and the Headlines, M-2; The Lonely Path of the Prophet, J-2; Who Should Enter the Evangelistic Field? My-2; Your Ministry Is as Virile as Your Vision, JI-3

EDITORIALS, GUEST
Benner, Hugh C., Putting "Education" in Your Preaching Program, Ju-1; The Joy of the Incarnation, D-1

Chapman, J. B., The Menace of the Mercenary, JI-1
Coulter, George, Causes That Count, M-1; "Desiring to Unite with the Church," S-1
Lewis, V. H., Sanctification and Your Ministry, A-1; The Minister—a Man! O-1
Powers, Hardy C., Interest Compounded, J-1
Williamson, G. B., A Workman Unashamed, F-1; Rightly Dividing the Word of Truth, Au-1
Young, Samuel, The Minister and Temptation, My-1, The Glowing Heart, N-1

F
"Feed My Lambs, Not My Giraffes," Morris Chalfant, Ju-14
Feet on Your Prayers, Clifford F. Church, A-42
First "General Assembly," The, Robert L. Goslaw, S-34
First-Pastorate, Second-Year Problems, Herbert Merritt, N-11
Five-Talent Men with a Ten-Talent Program (editorial), O-3
Four Good Sermons in One Poor One, J. V. Langford, D-11
Four Ways to Handle the Parable of the Talents, Richard S. Taylor, F-41
Fourteenth Hour, The, Clayton Bonar, D-4

G
Getting the Most Out of That Coming Revival, Grant Swank, S-7
Gleanings from the Greek New Testament, Ralph Earle (See Biblical Studies)
Glowing Heart, The, Samuel Young, N-1
God Obligated to Man, Clifford F. Church, JI-41
God's Organizational Plan for a Church, Lawrence B. Hicks, J-37
Greatest Prayer of All, The, H. K. Bedwell, N-35, D-33

H
He Could Have Been Great, Chester Pike, S-46
Helping with the District Program, William J. Nichols, My-13
Hide-and-seek, Albert J. Lown, M-41
Holy Spirit in the Book of Romans, The, Vernon L. Wilcox, M-35
Home-going of My Husband, Emma Irlick, J-11
How a Visitor Saw the Preliminaries, Anonymous, N-15
How to Pay Your Budgets, Robert L. Goslaw, F-4

I
IDEAS THAT WORK
Andree, Paul H., Telephone Ministry, J-43
Bloom, Norman W., Progress Profile, M-44
Cummins, Jim, Remembering the High School Graduates, Ju-42
Dace, Allen H., Use the Stewardship Quotes, A-44
Hicks, Lawrence B., Six-Week Revival Crash Program, S-44
Johnson, B. Edgar, Using Sanctuary Flowers, Ju-42
Jones, Loy D., More About Juniors in Church, My-44
McElrath, Stanley, Dedication of a Guest Register, Au-40
Moore, Ray A., A Letter from Your Pastor's Automobile, F-44
Nash, Jack, Telephone Approach for Revival, M-42
Rich, Harry A., A Plea for Day Schools, O-42
Wenger, Fred G., Twelve Growing Laymen, JI-43
Wordsworth, E. E., Sermons by "Reddy Kilowatt," D-43
Young, W. J., Children's Message, Au-40
Instructions to a District Superintendent, Robert L. Goslaw, O-4
Interest Compounded, Hardy C. Powers, J-1
Is the Christian Monk or Mixer? J. V. Wilbanks, Au-8
Is There Such a Thing as Soul Infection? Mrs. B. Edgar Johnson, Ju-33
It Takes Two to Make a Marriage! R. Lofton Hudson, Au-33

J
Joy of the Incarnation, The, Hugh C. Benner, D-2

L
Let's Be Ourselves, Wendell Wellman, JI-11
Let's Join the O.T.C. Club, Norman R. Oke, JI-10
Lonely Path of the Prophet, The (editorial), J-2
Losing the Cross in Word-Woods, Edwin R. Anderson, Au-7

M
Man's Debt to God, Clifford F. Church, JI-42
Memory or File? Gordon Childers, J-7
Menace of the Mercenary, The, J. B. Chapman, JI-1

Minister—a Man, The, V. H. Lewis, O-1
 Minister and Temptation, The, Samuel Young, My-1
 Minister Guided and Directed by the Holy Spirit, The, George L. Wolf, JI-13, Au-11, S-15
 Ministry of Optimism, The, George Eplin, O-14
 Mundane Glory of the Ministry, The, C. S. Cowles, Ju-7

O

On Testing Our Sermons, Wendell Wellman, S-11
 On Which Side of Easter Are You Living? Mrs. B. Edgar Johnson, M-33
 One Year in the Parsonage, Mona Lea Van Breck, J-33

P

Pardon Me but Your Confession Is Showing, Mrs. B. Edgar Johnson, F-33
 Pardon My Recommendation, Please, Carlos H. Sparks, JI-15
 Pastor and Church Finances, The, James S. Barr, J-8
 Pastor and Hospital Visitation, David E. Sparks, O-11
 Pastor and the Youth Camp, Dwayne W. Hildie, Ju-8
 Pastor as Administrator, Elmer B. Shellenberger, N-13
 Personalized Preaching, W. R. Watson, O-6
 Plea for Day Schools, Harry A. Rich, O-42

POEMS

An Optimist's Prayer, Ben F. Spies, S-46
 Feeble Asking, Anonymous, O-45
 For Friends at Sea, Marie Fretus, O-34
 I Forgot, Unknown, JI-46
 It Isn't the Church, It's You! Unknown, Au-42
 Mounders of Destiny, Unknown, Au-34
 No Responsibility, Unknown, S-45
 To the Graduate, Nat Olson, Ju-44
 Prayers for Your Feet, Clifford F. Church, A-41
 Preacher and Fasting, The, Milton E. Poole, N-9
 Preacher and the Racial Issue, A. Ross W. Hayslip, J-12
 Preaching in the Early Days of the Holiness Movement, Bertha Munro, A-6
 Preaching in the New Testament, J. Harrison Hudson, M-11
 Prepared Mind, The, Delbert Gish, S-13
 Pressing on to Perfection, Allen W. Miller, My-41
 Priceless Heritage of a Christian Home, Mrs. B. Edgar Johnson, My-33
 Progress Profile, Norman W. Bloom (Ideas), N-44
 Putting "Education" in Your Preaching Program, Hugh C. Benner, Ju-1

Q

QUEEN OF THE PARSONAGE

Hudson, R. Lofton, It Takes Two to Make a Marriage! Au-33
 Johnson, Mrs. B. Edgar, On Which Side of Easter Are You Living? M-33; Pardon Me, but Your Confession Is Showing, F-33; Priceless Heritage of a Christian Home, My-33; Soul Infection, Ju-33; Starvation in the Midst of Plenty, JI-33; Start Early on That Christmas Program, N-33
 MacMillan, Jeanette, Where Your Treasure Is, S-33
 Morgan, S. L., Sr., Sorrow, God's Master Teacher, J-34
 Roland, Mrs. Frankie, "All We Ever Do Is Go to Church," A-33; To Camp Meeting on Hen's Teeth, O-33
 Van Breck, Mona Lea, One Year in the Parsonage, J-33

R

Rightly Dividing the Word of Truth, G. B. Williamson, Au-1

S

Sanctification and Your Ministry, V. H. Lewis, A-1
 Scriptural Preaching by the Pastor, Russell V. Clay, N-4
 Self-study Guides, J-48, F-16, My-16, Au-48

SERMONIC STUDIES

Brillhart, James, "Our Gospel," S-42; The Saint in the Storm, O-40
 Church, Clifford F., Feet on Your Prayers, A-42; Prayers for Your Feet, A-41; God Obligated to Man, JI-41; Debt to God, JI-42
 Gustafson, N. E., Doth God Take Care for Oxen? D-40
 Heasley, Reginald, Buliding the Walls, Ju-40; Great Salvation, Ju-39; When Christ Said, "Come," Ju-39
 Lown, Albert J., Hide-and-seek, M-41
 McCumber, W. E., Bible's Topic Sentence, Au-36; Christ Opens Closed Rooms, M-39; Christ Prayed for You, F-39; Christian Giving, F-40; Christian Use of Time, D-40; Christ's Choice of You, O-39; Christ's Giving—Our Receiving, S-39; Devil's Use of Scripture, O-38; From Nobody to Everybody, N-40; God and the Christian's

Heart, O-37; God's Kingdom Grows, Ju-37; Hail Mary! A Protestant Look at the Mother of Jesus, D-37; He Is Risen, M-38; Jesus Shows Himself, My-38; Keeping Pure, JI-40; Kingdom of Heaven Here and Now, JI-38; Love So Amazing, A-40; Moses Is Dead, but God Lives! J-39; Name of Jesus, D-38; No Distinction, Au-36; Participation in Christ, My-39; Purpose of the Cross, N-39; Pursuit of Holiness, J-41; Strength Through Waiting on God, S-38; The Sin of Being Poor When You Can Be Rich, JI-39; The Trailbreaker, J-40; The Voice That Raised the Dead, Au-35; The Whole Truth, S-40; They Went Out, F-40; Things Hard to Understand, N-41; Your Heart Condition, A-39; Youth Is No Excuse, J-38
 Miller, Allen W., Possessing the Promised Land, O-41; Pressing on to Perfection, My-41; Undimmed Vision, Ju-38

Shaw, Dean, What Was Pentecost? My-40
 Stanton, Donald K., What Time Is It? O-40
 Summers, Wm. C., Stewardship of Brotherhood, O-42
 Taylor, Richard S., A Christian Use of Profit, F-42; Four Ways to Handle the Parable of the Talents, F-41
 Tolbert, Wm. A., Sermon Starters (A Vessel unto Honor, Temptation, Reasons for Sanctification, The Vine and the Branches, Joy and Soul Winning, The Happiness of Holiness, When Healing Was Nearly Missed, The Secret of Growth), Au-38-40
 Truesdale, Albert, Outlines, N-42 (Book of Joel, Nehemiah—God's Stonemason, Sonship in the Family of God, The Holy Spirit and His Gifts)
 Williams, Doyle, Blessings of the Sanctified, S-41
 Wordsworth, E. E., Gladder Day of the Year, M-42; An Old-fashioned Mother, My-42; Women in History, My-43

Shoes of Grace, Louis A. Bouck, Au-4
 Should Pastors or Their Wives Work? (editorial), A-2
 Since I Came, Anonymous, D-9
 Sorrow, God's Master Teacher, S. L. Morgan, Sr., J-34
 Six-Week Revival Crash Program, Lawrence B. Hicks, S-44
 Special Blessings of the Sanctified, Doyle Williams, S-41
 Start Early on That Christmas Program, Mrs. B. Edgar Johnson, N-33
 Starvation in the Midst of Plenty, Mrs. B. Edgar Johnson, JI-33
 Success—To Be Scorned or Sought? (editorial), JI-2
 Suing Sermons to Special Seasons, Dale B. Worcester, J-4
 Studies in the Methodist Revival, Herbert McGonigle, M-14, A-8, My-5

T

Teenagers Want to "Believe"! Dallas D. Mucci, JI-13
 Telephone Approach for Revival (Ideas), Jack Nash, M-42
 Telephone Ministry (Ideas), Paul H. Andree, J-43
 Ten Percent to Missions Does Pay, Raymond W. Hann, F-7
 That "Double Standard," David K. Wachtel, M-6
 That Odious "Statistical Treadmill" (editorial), Ju-2
 Those Tattletale Tittles, Richard H. Leffel, F-10, M-8, A-12
 To Camp Meeting on Hen's Teeth, Mrs. Frankie Roland, O-33
 Twelve Growing Laymen, Fred G. Wenger, JI-43
 Truth Endangered, Homer J. Adams, A-14

U

Undimmed Vision, Allan Miller, Ju-38
 Use the Stewardship Quotes, Allen Dace (Ideas), A-44

V

Virgin—in Prophecy and Fulfillment, The, Ross E. Price, D-15

W

What Is "Nonessential"? B. Edgar Johnson, Ju-12
 What Makes the Difference? H. B. Garvin, Au-45
 What Was Pentecost? Dean Shaw, My-40
 When God Turned the Tide, John L. Moran, My-11
 When the Holy Spirit Comes, Richard Lee Spindle, My-4
 Where Is Your Treasure? Russell V. DeLong, F-37
 Where the Tobacco Case Stands, Dallas D. Mucci, My-14
 Where Your Treasure Is, Jeanette MacMillan, S-33
 Who Should Enter the Evangelistic Field? (editorial), My-2
 Why I Am Not a Liberal, Tom Barnard, A-4
 Why I Believe in Life After Death, J. Clifford Mitchell, M-4
 Women in History, E. E. Wordsworth, My-43
 Work and Way of Entire Sanctification, Harry E. Jessop, JI-4
 Workman Unashamed, A. G. B. Williamson, F-1

Y

Your Ministry Is as Virile as Your Vision (editorial), JI-3
 "You're Burying Yourself," T. G. Jones, O-10

AMONG OURSELVES

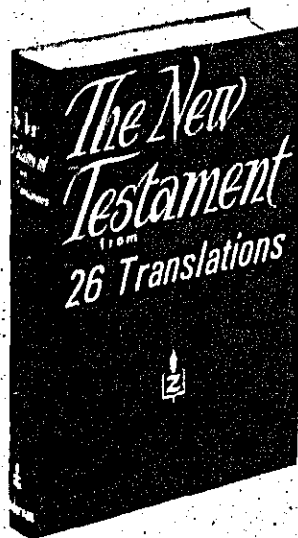
On page 3 of the *Church School Builder* for October is an eloquent and touching cartoon, that any pastor will understand . . . But, pastor, is that as far as you got? . . . Don't let such painful memories keep you from reading Mucci's article, for instance, or Jeanes's . . . In the supplement this month there are seven pleas for giving . . . Can you find them? . . . But why not? . . . Such giving is not only Christmasy, but Christian . . . God's people will take care of each other, as well as give and give and give for the extension of Christ's kingdom among men . . . "Every newspaper regards its active ministers as leaders of public opinion in their community," says Joe Olson . . . Then in that case let every pastor make sure he is a leader of public opinion, rather than just an echo . . . Today I saw the evidence of power—without noise, movement, fanfare, dynamite, or dynamo . . . I picked my way gingerly over huge concrete slabs of upheaved and displaced sidewalk, jumbled, not by a sudden explosion, but by the quiet, determined pushing of a tree . . . We like mighty Pentecosts, when great things are done in a hurry . . . And may God give us more of them! . . . But let us not despise the patient, imperceptible labors of the tree—or the slow miracles of grace which the Spirit chooses to spread quietly out over the years.

Until next month.

BT

A significant
NEW work by
foremost authorities

PROVIDES INSTANT ACCESS TO THE
COMPLETE KING JAMES VERSION
PLUS THE MOST MEANINGFUL REN-
DERINGS FROM TWENTY-FIVE OTHER
TRANSLATIONS



THE NEW TESTAMENT FROM 26 TRANSLATIONS

After each boldface line or phrase from the complete King James Version, alternate translations appear. Meticulously edited by a staff of eminent scholars of the Bible, of which our own Dr. Ralph Earle was a member. Each translation was selected for its clarity and understanding.

THE NEW TESTAMENT from 26 TRANSLATIONS presents a new and exciting dimension in Bible study of which every minister will want to avail himself.

SPECIAL INTRODUCTORY OFFER

No. TR-9036

ONLY \$9.95

After December 31, 1967—\$12.50

A \$2.55 SAVINGS

CLEAR, READABLE PRINT—CONVENIENT 5½ x 8¼" SIZE
1,248 PAGES—ATTRACTIVE, DURABLE LIBRARY BINDING

ACT NOW AND SAVE!

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527
KANSAS CITY, MISSOURI 64141

Washington or Breese
Pasadena, California 91104

IN CANADA: 1592 Bloor St., W.
Toronto 9, Ontario