

THE NAZARENE PREACHER

RICHARD S. TAYLOR
Editor

Contributing Editors

Samuel Young
V. H. Lewis,
George Coulter
Edward Lawlor
Eugene L. Stowe
Orville W. Jenkins

General Superintendents
Church of the Nazarene



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When Should a Pastor Move?

General Superintendent Jenkins

HOW DOES A PASTOR KNOW when his work is completed in a church?" was his searching question as we sat together visiting in the parsonage living room. I weighed his question before I attempted to answer, for here was a man who had rendered good service in his present assignment and who loved and was loved by his people. The unity and harmony within the church was evidenced by the people in a near-unanimous vote extended their pastor to stay for another year. I knew he had no desire to leave his church too soon, nor to overstay and thereby dissipate the good work already done. I then proceeded to share my thoughts in answer to his important question.

Here is a question which many pastors, perhaps every pastor, faces at one time or another. "When should I leave a church?" Sure, there are easy, flippant answers, but let us try to find some basic guidelines which can helpfully direct us in our decisions.

First, there is the open door of opportunity to move by a call from another church. Though a man may not feel himself ready to move when a call comes from another church, within six months he may be ready for a move, but by then there is no open door. Hence, every opportunity to move must be prayerfully and carefully considered. Although the call of the church may not always be the will of God, it should be judiciously and prayerfully weighed. After all, a man can move only when he has the call of a given church. Only on his knees and in his own heart can a preacher determine the will of God for his life.

A second factor which should enter into a man's decision is the sense of accomplishment. In every God-given assignment there is the sense of mission to be accomplished. Someone has said that every preacher has at least one outstanding or chief contribution to make in every pastorate—a spiritual breakthrough, a genuine revival, a building or relocation program, the establishing of the people in the experience of heart holiness. Whatever the assignment, when he leaves that church, can he do so having the feeling of accomplishing that which God laid upon his heart? It is this sense of fulfillment which becomes a preacher's lasting satisfaction as he labors for God in any given place.

The last factor which I would mention is the sense of burden and challenge. Am I still challenged and burdened for the people and the work of God in this place? We are all challenged to do our better work when there are new goals to achieve, new fields

(Continued on page 16)

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

Why Music in the Church?

IN THIS ISSUE is a heavy concentration on church music. The articles are written by competent authorities. An editorial by a "layman" might seem therewith both superfluous and presumptuous. But perhaps a touch of theology will be in order.

If we are going to talk helpfully about church music—or anything else, for that matter—the most important things must be said first. Only then can we know whether other things which may be said later are right. The most important question is, Why music in church? What is its purpose? This must be answered before anything else can be said with confidence. Next can come the question of precise function, and after that means, methods, and forms. Obviously, to choose forms which subvert our professed aims is irrational, to say the least.

To begin with, Christianity stands squarely athwart the popular notion that music or any other form of art is an end in itself. That is, music doesn't have to do anything as a reason for its existence. It need not serve any cause, such as aiming to make people better. Therefore it cannot be judged by such yardsticks.

Actually, of course, no one quite believes this, for everyone who listens to any kind of music whatsoever, or looks at any kind of art, finds himself asking, What does this mean? What is the artist trying to say? (At least these are the questions which govern the professional critics.) And if the observer can discover no meaning or purpose he retreats to the defense: "Oh, well, some people like this sort of thing, you know." If it gives somebody pleasure, this fact is supposed to be sufficient justification. But by now we have abandoned the notion that art (including music) is an end in itself, and have shifted from *itself* to *man*. For it isn't art which feels the pleasure but man, who creates or observes the art. This of course is the real, underlying philosophy which governs the modern mind, and it is plainly pagan. Pleasure is not the reason for man's being, and certainly therefore not of anything man owns or does—including music.

Not that music should be painful. (Much of it already is, without encouragement from us.) Good music, whether in or out of church, will give pleasure to ears attuned to good music. But in church the aesthetic joy in the mere goodness of the music *as music* can be utterly meaningless. It can be worse; it can delude the listener into thinking he has worshipped when he has only been stirred. The aesthetic excellence which should be an aid to worship can become instead its competitor. When this happens, the music or art or ritual leaves the person as empty and shallow as it finds him. To be useful, the pleasure in music should be a tool for the awakening of conscience and spiritual desire, and then it may be pleasure mixed with pain. Therefore the mere fact that this or that church music pleases a congregation is not sufficient to justify it. If to be pleased is not the end of man, to give pleasure cannot be the sole end of music.

Man's real problem is that he doesn't want to accept the Christian answer. Not only in the creeds, but in the Bible that answer is perfectly clear: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). And the "whatsoever" includes music—not just church music, but any music. We must tolerate no compartmentalized religion—music to the glory of God in church, but anything will do out of church. No, this is the aim of church music because it is the end of man, and this is his end just as much on Monday as on Sunday. But this is what the sinful heart rejects. Man doesn't want to live solely for the glory of God. Perhaps in theory, yes, but not to the extent of carrying out in practice the full implications. And some measure of this evasion, some degree of this rejection, is in the heart of every unsanctified Christian—including some professional church musicians. In some cases this is seen in their fondness for music not to the glory of God. In other cases it is seen in the elasticity with which they devote their talents to the glory of God on Sunday and the pleasure of the world on Monday.

Now if the purpose of church music (or any other kind) is for the glory of God, we should have some concept of what that means. Of this we can be sure: it includes the honor of God's name and the advancement of His kingdom. Whatever cheapens God, or forgets His holiness, or turns worship into mere entertainment, or diverts attention from God to the performer, or fosters a sacreligious and irreverent familiarity with the Name, is not to His glory. Neither will it advance His kingdom. It may fill churches, but this is not the crucial test at all. The real test is, Does it extend the rule of Christ over men? Does it pull Christ and man together? Is it a true vehicle of the Spirit? Does it help to make deep and strong Christians? These are the questions which we must answer if we would have a Christian understanding of music's function, and a Christian evaluation of its various possible forms.

Stoking the Thanksgiving Offering

It is common for Nazarenes who have visited our mission fields abroad to say upon their return: "I can never be the same again." They do not exaggerate. A generalized "cause" has now become concrete. A sentimental "vision" has been filled in with names and faces and places. A Thanksgiving offering can never again be a casual act of a spiritual sleepwalker. For he has seen with his own eyes what the missionary dollars are doing out there.

Not everyone can take such a trip. In most cases it would not even be good stewardship to try. But every pastor can go via slides, books, and visiting missionaries, and in the process take his whole church with him. To a very real degree the effect will be the same. This will be proven by ever growing missionary offerings at Thanksgiving and Easter, given with more love and sacrifice, greater personal involvement, and backed by more fervent praying. The pastors most successful in promoting the big seasonal push are those with a consistent, year-round mission emphasis. And they

have learned by experience that they needn't fear overdoing it. For the most prosperous churches—spiritually, numerically, and financially—are the mission-oriented congregations. There may seem to be rare exceptions, because of special local peculiarities. But on the whole the statement can stand. A world vision is still the best way of assuring a community impact.

To neglect church music
is to slice one's public ministry in half

The Pastor and Music

By William W. Tromble*

THOUGH HE MAY NOT realize it, the pastor, by his attitude and action, or lack of action, indubitably and indelibly influences the musical ministry of his church. His knowledge of music and his understanding of its proper role in religious expression determine what the musical program of the church will be. If he understands something of the effort it takes to produce a worthy musical ministry and something of the importance of such a ministry to his own preaching ministry, he will be inclined to give it substantial active support; if not, he will likely give only passive, superficial support.

Costly, yes

Musicians pay a high price in time and money to prepare themselves adequately. Five dollars a lesson for private instruction in voice or piano is rather common, and \$20.00 a lesson is not unheard of. At such prices, which do not include accompanying fees, practice-room rental, cost of music, and cost of instruments, a graduate in music might easily have spent about \$3,000 for private instruction; but aside from that he spends a considerable amount of time, time that passes away and can never be regained, time in study and time in performance, and most of all,

time in practice in order to achieve a musical skill that will enable him to play or sing artistically and effectively. Great musicians like Horowitz or Stern practice many hours a day, and lesser musicians, an hour or two at least. But no musician can get by without spending some time in practice; so the cost in time is even greater than the cost in dollars. A graduate in music might easily have spent 5,000 hours in practice time alone, not to mention time spent in rehearsals, recitals, arranging and rearranging, composing, copying manuscript, and other necessary activities.

It is no wonder, then, that there are few great musicians, or even good musicians, in American churches. The cost of their preparation seems to preclude their participation. To their way of thinking they must find employment that will compensate them monetarily as well as spiritually for the time and money they have spent. Fortunately, there are a number of competent and dedicated musicians who will serve the church without regard for monetary compensation; but such is the exception, not the rule. The pastor must realize that good, competent musicians are far less available than secretaries, treasurers, caretakers, or Sunday school workers. The cost of an effective musical ministry is necessarily high, as high as the preaching ministry.

But worth its cost

The value of the competent musician is only one consideration. The pastor must also consider the value and potential power of music in worship, Christian growth, and evangelism. Those who deny the importance of music on the grounds that it is a luxury only a few can afford cheat themselves of the opportunity to reap enormous spiritual benefit; for music—perhaps more than any other art—is desired and needed by all human beings, particularly in acts of religious worship and evangelism.

A part of that benefit is derived from what may be the finest attribute of music, namely, its *impressive* quality. As the congregation sings, or the choir, or the soloist, the individual is impressed. He is impressed, not in the sense of being "sold" on something or in the sense of being entertained, but in the sense that he is receiving. He appreciates the music for his own spiritual upliftment. Consciously, he is impressed more by the text than by the music; but subconsciously he is impressed much more profoundly by the music. The subtle appeal of the melodic line within the framework of the harmonic progression, the intangible feeling of the rhythm, and the atmospheric presence of the total sound are inescapable.

In "The Power of Church Music,"¹ Bristol reaffirms the well-known fact that most of the great spiritual moments in life are associated with hymns, anthems, and the great organ literature of the Church. Weddings, baptisms, religious celebrations, commemorative occasions, dedications, funerals—all of these are accompanied by music. Mere recitation of the words is not satisfactory. There is something about the music itself that is highly desirable, even necessary, in these memorable experiences.

Witnesses to its power

Church leaders since the days of the Apostle Paul have testified to the power of music to move men's spirits. Paul himself felt so strongly about it that he urged the early Christians to sing

"psalms and hymns and spiritual songs." James wrote, "Is any merry? let him sing psalms." Augustine concluded that music which "excites undesirable emotions" will ruin a man's character, but "sacred music" will lift his soul toward God.

Later said, "I am strongly persuaded that after theology, there is no art that can be placed on a level with music. . . . The devil flees before the sound of music almost as much as before the Word of God. . . ." In the preface to the 1545 edition of the Genevan Psalter, Calvin wrote, "Music . . . should not become the instrument of lasciviousness . . . for there is hardly anything in the world with more power to turn or bend this way and that, the morals of men, as Plato has prudently considered. . . . We find by experience that it has a secret and almost incredible power to move our hearts in one way or another."²

Early American preachers taught that music is an aid to worship and devotion and is capable of ennobling or debasing human character. Cotton Mather wrote, "There is no exercise of piety more unexceptionable than that of making a joyful noise of singing in the praises of our God . . . with the voice, and such a modulation of the voice as will naturally express the satisfaction and elevation of the mind."³ Jonathan Edwards remarked, "It always seemed natural for me to sing, or chant my meditations; or to speak my thoughts in soliloquies with a singing voice," for music has the power to transform the mind.⁴

The singer gives too

A second attribute of music is its *expressive* quality. Music has an almost supernatural capability of expressing human feeling. As the believer sings, he expresses his feelings. As the choir sings and the organist plays, they too are expressing themselves. On the one hand, individuals and congregations receive, absorb, and appropriate, as discussed above. On the other hand, they give up of themselves and give out to

*Associate Professor of Music, Spring Arbor College, Spring Arbor, Mich.

others; they contribute to the spiritual climate of the service.

The expressive quality of music is amplified when the music is combined with good text. To speak the words, "I know that my redeemer liveth," or, "Nearer, my God, to Thee," is quite different from singing those words in the music of Handel or Mason. The same idea is expressed in the spoken word as in the sung word, but something is added when the text and the music are fused together, something that is difficult to explain. Music is certainly human, for humans enjoy it and desire it; and music is divine, for there is something supernatural about it. There seems to be a communication with God through Christian song, just as there seems to be a communication with the devil through the eerie sounds of the voodoo rite or the earthy sounds of the smoke-filled liquor lounges of any major city. How important it is then, for the pastor to insist upon good text and good music!

The elementary duties

Fortunately, there are many pastors who are seriously concerned about the music of their churches and take great pains to direct the ministry of music in their churches. They give direction in subtle and tactful ways; but they give such direction positively and intelligently. First, they learn all they can about music. No pastor can speak or act intelligently to influence the musical program in his church until he knows something of the heritage of church music; something about music literature, including hymns, choral materials, and "special music"; something of the standards of good music and good musical performance that are commonly accepted by his peers; and something of his own congregation's musical needs and desires.

Second, pastors should develop a clear system of ideas about music. No pastor can successfully influence the musical affairs of his church until he has developed a philosophy of church music, that is, until he has formulated a system

of beliefs about music, including what it is, why it is important, how it should be performed, who should perform it, when it is appropriate, and what music is best for his particular church.

Third, pastors must establish for themselves and their congregations general and specific musical goals toward which they continually strive. No pastor can accomplish the best for his church until he establishes these relevant goals. He may decide that better congregational singing is an important goal, as John Wesley did in 1761; or that more instrumental music should be included in the service, as the Free Methodists did in the 1950's. He may set goals with regard to "special music," youth programs, or choir participation in the service. Whatever his goals may be, they must grow out of his philosophy.

We must conclude therefore that

Music is one of the most potent expressions of worship, and it is one of the most effective means of evangelism. It is not a mysterious phenomenon of the talented few. It is the privilege of all men. Through its expressive qualities men rejoice and glorify God; through its impressive qualities men's hearts are moved toward God. Only man has the capacity to create and enjoy music. Music is his finest treasure, so it is no wonder that, from ancient times to now, man has desired that music should accompany his profoundest experiences. Therefore the pastor of the greatest or the smallest church acts wisely when he develops a meaningful system of ideas about music and implements those ideas by specific actions. Every pastor should actively support the musical ministry of his church. In so doing, he will reap dividends from his own preaching ministry that otherwise might never have materialized.

¹Lee Hastings Bristol, Jr., *Christian Herald*, Apr., 1969, pp. 22-31, 34. Bristol is president of Westminster Choir College.

²Quoted in Oliver Strunk's *Source Readings in Music History* (New York: W. W. Norton, 1950), p. 347.

³*The Accomplished Singer* (Boston: B. Green for S. Gerrish, 1721), p. 1.

⁴Quoted in *Selections from Early American Writers*, William B. Cairns, ed. (New York: The Macmillan Co., 1909), p. 281.

The Mechanics of the Ministry

By Raymond C. Kratzer*

X. Music in the Church

THE MINISTRY OF MUSIC in the church is one of the major ministries of the Lord's work. The Bible is replete with illustrations, injunctions, and helpful suggestions concerning this part of public worship. The singing of hymns, the use of instruments, and the special music by choral groups are a vital part of the program of the church, and each of these categories has a scriptural background.

Although the responsibility of a pastor is that of preaching the Word and of shepherding the flock, he still has the overall obligation to administer every part of the worship program. In some small churches it is necessary that he lead the singing and even sing special numbers, if he is so talented. However, it is always better to have someone else do these tasks, if at all possible.

Planning a music program so as to effectually marshal all of the talent of the church is no small item. It takes ingenuity, imagination, and some know-how. When the know-how is lacking, it is advisable to get some good books on the subject, probably through a request to the Publishing House for help along this line.**

A pastor should be eager to implement every service with as many aids as possible in order to make each service interesting, inspiring, and a means

of grace. Slovenly practices, ill-planned programs, and repetitious clichés will unconsciously contribute to a diminishing attendance and a dull routine of worship.

No doubt you have attended some churches where your soul has soared into the heavenlies because of a well-trained choir singing in the Spirit, and where every facet of the musical program seemed to add oil to the church service. The church may have been of medium size with little apparent prospect of such excellence. But somehow, through wise and efficient leadership, a plus-atmosphere pervaded the sanctuary like a fragrant perfume. On the other hand, you have attended other churches of larger vintage where you were left unmoved because of such a poor presentation of the ministry of music.

Here are a few suggestions that experience has discovered are of real value:

1. Prayerfully select the hymns before each service and give an order of service to the pianist or organist. This should be done long enough ahead of time for the instrumentalist to place markers in the pages of her hymnal so that she does not need to search frantically for the songs. Likewise, it is helpful if she has two hymnals on the piano. One should be opened to the first song and the other to the second num-

*Superintendent, Northwest District, Yakima, Wash.

**See p. 14 for a suggested list.

ber, so that the transition can be made without a break in the "sound of music." In this regard, the instrumentalist should be instructed to give a sufficient introduction to the song for the congregation to find the page (which should have been announced loud and clear).

2. *Congregational songs should not be of the long variety.* Three stanzas seem more appropriate on the average. Unless the stanzas are short, usually, it is better to refrain from having the congregation stand on the first song. They have just gotten settled in their pews, and since they will be asked to stand on the prayer chorus or the hymn before prayer, it is rather bothersome to keep the people hopping up and down.

3. *Special songs are another matter.* A wise music committee or director of music should be apprised of some important guidelines. In the first place a special song should contribute to the atmosphere of the service and not be a display of talent. Experience in any church will help in the selection of personnel who will truly minister with their music.

Without exception, the soloist or choral group should have prearrangements with the accompanist. When this is the case, upon the announcement of the special song the instrumentalist can begin to play the introduction softly while the personnel comes to the platform. Likewise, when the special song has been completed, the pianist should continue to play a postlude until the singer has returned to his seat. This eliminates an awkward silence which points unnecessary attention to the one who has brought the special song.

Wise and adroit instruction should be given to special singers. A long special number with four or five verses can be deadly to a pastor's sermon. Three verses should be the maximum for any special song, and usually two choruses are sufficient. If the song is especially inspiring on the first round with a dramatic chorus finale, the congregation will be blessed. But if each of the other two verses is followed by the chorus, the blessing will slow to a standstill by

the last time around. Verses two and three usually can be sung together without the chorus in between. And then the concluding chorus will approximate its first rendition. Two verses sung inspiringly can be the acme of special singing.

4. *The psalms are full of suggestions for the use of instruments in the church as a means of praising the Lord.* Psalm 150 says: "Praise him with the sound of a trumpet; praise him with the psaltery and harp. Praise him with the timbrel and . . . with stringed instruments and organs. Praise him upon the loud cymbals." What is wrong with having an orchestra on Sunday night? Nothing! In fact, this can be a great blessing to those who play as well as to the whole church. Why should we not use talent within the church to enhance the whole service?

5. *Special Sunday nights with a musical program can be an attendance builder that will help many other Sunday nights.* Perhaps once every month or six weeks the evening service could be devoted to sacred music with a variety of presentations. Proper advertising and adequate preparation can make these exciting services. Programs built around "Songs for the Heart," or "Sacred-Patriotic Combinations," or "Cantatas in Season," can be a real blessing. Likewise, the use of children's choirs on Sunday night is helpful. We dare not let our Sunday night service drift into mediocrity.

6. *Prelude and postlude music should be a "must" in every service—even the midweek service.* It is so refreshing to come into a church a few minutes early and be motivated to worship by inspiring prelude music. Likewise, it is a fitting climax to a wonderful service to hear the organ playing victorious music while the congregation moves towards the exits.

As ministers of the Most High God, let us lead our people toward the highest and best in every area of worship. "Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely" (Ps. 147: 1).

The Nazarene Preacher

The Attractiveness of Gospel Songs

By Joseph T. Larson*

For many hundreds of years devotional hymns have been used by the Church in many nations. Gospel songs also have a strong appeal for Christians and also the unsaved. It was largely under the ministry of D. L. Moody, assisted by Ira D. Sankey, that gospel songs came into prominence.

While I was conducting evangelistic meetings in eastern Oregon in 1947, a Christian man testified that he had been in a backslidden state. Some time before he had worked in an orchard. There he heard two young girls singing "I Won't Have to Cross Jordan Alone." This duet, rendered by the girls in an impromptu manner as they worked, touched the man's heart so that he wept over his condition and turned back to God.

The writer gave two evenings of gospel services in the little mining town of Haybro, Colo. At the close of the sermon he sang "The Haven of Rest." God's Spirit gave help and blessing, and when the invitation was given, 27 souls came for salvation.

"The next evening the people said, 'Can you sing that song again that you sang last night?'"

"Yes, I'll try, but I may not be able to sing it as I did last night." More souls came that evening and a Sunday school was organized. From this work came at least one minister of the gospel.

While in Florida at one place for three days, I asked the young man who was the pianist if he could go early to the church to practice some solos for the meetings. As I was singing quite freely, the windows of the church were open, and a young lady heard me. She came into the building and asked if she could listen. I readily agreed.

Later she attended some of the services and came forward to accept Christ. The attraction of the songs had led her to attend the meetings, thus leading her to Christ.

During the Civil War, Ira D. Sankey was a private in the Union forces. One night he was doing guard duty. As he walked around the camp he sang softly:

*"Jesus, Lover of my soul, let me to Thy bosom fly!
While the nearer waters roll, while the tempest still is high!
Hide me, O my Saviour, hide till the storm of life is past.
Safe into the haven guide. Oh, receive my soul at last!"*

Just about that time a Confederate soldier was about to take aim and shoot Sankey. But he continued singing:

*"Other refuge have I none; hangs my helpless soul on Thee.
Leave, ah, leave me not alone; still support and comfort me!
All my trust on Thee is stayed; all my help from Thee I bring;
Cover my defenseless head with the shadow of Thy wing."*

The Confederate soldier lowered his rifle and did not shoot. Sankey's life had been saved by the truth of the song as well as by God himself.

Later, following the Civil War, these two men met after the soldier heard Sankey singing in Moody's meetings. He recalled that night and told of being unable to shoot after hearing such a song.

Yes, there is comfort, joy, and blessing in gospel songs which are sung in the Spirit in churches, homes, and over radio programs. "Thou shalt compass me about with songs of deliverance" (Ps. 32:7). "The Lord is my strength and my shield; my heart trusteth in him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise him" (Ps. 28:7).

*Evangelist, Denver, Colo.

We can't sweep out the darkness
but we can let the light in

Don't Overlook the Gospel Positives!

By R. E. Baker*

DUE TO AN HONEST ZEAL to see the lost won to God and the Christian live in holiness before God and society, there seems to be in many circles a sort of negativeness in preaching and teaching. Some congregations stay intact as long as they do only through kindness and more understanding than they are given credit for by their critics. It is a shame that because of a consistently negative approach to the Christian life the very purpose of our preaching is too often defeated.

I do not suggest that there is no negative. I only say that where there is a negative there must also be a positive. Let us take, for instance, a much used and probably much abused portion of scripture concerning adornment, I Peter 3:3-4: "Whose adorning let it *not* be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Contrary to the usual treatment of these verses, the thought is not negative but positive. The writer here states that the lack of

this outward adorning is not a symbol or an indication of godliness, as some believe and preach, but that the real and true manifestation of godliness is "a meek and quiet spirit." Not that these things should be or would be done by the godly, but mere abstinence from them is not the adorning of godliness. It is possible *not* to wear gold, *not* to plait the hair, *not* to dress extravagantly, and yet show a proud and loud spirit. The true symbol of Christlikeness is "a meek and quiet spirit." A positive, evident godliness!

We proceed then to another application of the principle of positiveness. The person who comes to Christ must repent of his sins against God and his fellowman, and believe God for forgiveness. But even that he cannot do without God, for man is not capable of any good thing toward God without the grace of God. We as preachers need to catch a glimpse of the depth and awfulness of the fall of man! Yet these negative facts are taught all too often at the expense of the positive fact that God is willing, and will supply that grace to all. This is the positive God of love that loved man enough that He sent His only begotten Son that whosoever should believe on Him should not perish. It is true that man, unless

saved, must negatively pay for his sins; but in our warnings, let us not leave man there, for a merciful God is willing to give of His grace that all may find Him.

So often we hear that man to be sanctified must bring all of self, must consecrate all, give up fame and fortune. This of course is true. But because the preacher is so intent on getting men to empty, consecrate, and give up, he often fails to tell the seeker that into the great void left in the life of man by all the giving comes God; and as He comes, He gives more than man could ever give up.

We hear it said that sin or the carnal mind must be eradicated; yet many fail to realize that this negative work is accomplished only when the positive infilling of the Holy Spirit takes place. The carnal mind cannot be removed as a separate second person, a sort of dual personality of man, for the carnal mind is man in his fallen state. Until he is lifted up, he will remain fallen. Until a light is shined, darkness will prevail. The only way to destroy the fist of sin is to straighten the hand of life.

We know that it is impossible to exhaust all the problems of living the holy life, for they are many, and it is realized that man has a great part to play. But our people must know of the positive fact of the ever present willingness of a loving God to help every man to give of himself to a holy life and that this same God is the Giver of life more abundantly; and it is He who by His grace and by His infilling gives us a positive, pure life in this present world, and will see us through to the end.

Let's preach and teach and live so positively that people may find a positive experience that will keep them rooted and grounded in Christ and holiness.

November, 1970

**Practical
Points**

that make
a difference

"Is Reverence too Much to Ask?"

Dear Son:

Well, Sunday was one of those days!

The children moved back and forth from the rest rooms; the babies screamed their protests; the teen-agers could be heard "chattering"; and the others talked before service. And then it happened! Tom took off! He screamed at the top of his voice and circled the auditorium. Our pastor did not know whether to cry, laugh, or shout.

Now one can usually tell the difference! When the blessing of God is on the service and men and women are moved to demonstration, there is a holy awe, an attractive response, a wonder that is heavenly. But when the demonstration is not of the Spirit, it is depressing, embarrassing, and out of order!

Our pastor handled the situation like a veteran. He stood in quiet dignity and called for a hymn, which the congregation sang while standing. But we lost a family. A family that was hungry for God. But what can you do?

Well, it begins with a sensitivity to the movings of the Spirit, continues with an educational program to make the sanctuary a place of reverence—and real blessing is a part of authentic reverence.

Son, I'm not afraid of shouting. When it is of God, a Pentecost is in the making; but when it is of man, it will kill a service, deaden your outreach, and embarrass the Kingdom. You will know the difference—it is your calling to know!

Love,
Dad

*Pastor, Butler, Ind.

Facts need to be faced—
but with faith and understanding

An Analysis of Revival

By Lawrence H. Bone*

IN HIS BOOK, *The Calvary Road*, Roy Hession says: "Revival simply means New Life, and that implies that there is already Life there, but that the Life has ebbed. The unconverted do not need revival, for there is not any life there to revive. They need vivat. It is the Christians who need revival. But that presupposes that there has been a declension in their lives. And the more specific the confession, the more definitely will God revive. And when that happens among us Christians, God will be able to work among the lost in new power and we shall see a new work of grace there."

Some church members are voicing the opinion that the day of revival is passé, that it is no longer needed. Perhaps we should heed the words of a veteran minister who said that we need revival to save ourselves. Not all those who suggest that we no longer need revivals are laymen. Some are ministers. Perhaps these statements arise out of a frustration of not seeing desired results in revival effort; but no matter what the motivation, we believe that the premise is wrong. In this last third of the twentieth century the Church of Jesus Christ may face one of her greatest opportunities as well as one of her greatest challenges. As she is truly a revived and Spirit-filled Church, she can be effective in this day of change and need. Further-

more, while some are crying "defeatism," others are filled with optimism.

One man said that our own churches have become just "Sunday morning churches." This is probably true of some congregations, but surely is not true of all, nor even of the majority. In many places our fine pastors and laymen are giving themselves wholeheartedly to the work of the church, including faithful attendance at regular midweek services and revival meetings. From personal observation we testify to the fact that the support given to revival efforts by our laymen in many places has been most encouraging and of the highest type.

Secondly, where problems of low attendance during the week do exist, these may be caused by factors beyond our control. For example, in industrial areas many workers in mills and factories work on the alternating shift plan. One week they will work days; the next week it is swing shift; and often this is followed by the "graveyard" shift. Other laborers may work for a long period of time on the night shift and thus are prevented by circumstances beyond their control from being in the week-night church services. How absurd it is to condemn them for this!

In our cities where people have to commute long distances from the suburbs into the central city five mornings a week and in reverse order five evenings a week (and battle

congested traffic most of the way), it is not always possible to maintain business schedules and be in services every night during special meetings. And yet it is remarkable how loyal laymen succeed even at this point.

Some of our laymen in management positions of industry or government may have extended out-of-town assignments that keep them from being even in the same city where their church is located and thus preventing them from attending their own church revival effort.

Some laymen have found it necessary to engage in "moonlighting" (working at two jobs). If this is a necessity due to rising cost of living expenses, who can condemn them? If this is done simply out of greed to possess, that is another matter entirely. Some laymen find it necessary to attend evening classes in order to remain knowledgeable in their fields of responsibility. Some may even teach evening classes. Many of our laymen are schoolteachers who face the necessity of attending certain night school activities. Most of our teenagers today are facing increasing scholastic pressures in school, and while they may make a reasonable effort to attend some of the midweek revival services, yet are compelled to give adequate attention to homework.

All of this adds up to the fact that we are living in a changing social environment, and the church may have to improvise new techniques and take some new and fresh approaches to the whole problem area of evangelism.

Thirdly, there may be cases where the evangelist himself is the real cause of the failure of the revival meeting. During my years as a pastor I was privileged to work with many fine evangelists and, though I regret to say it, yet it is

true that in most cases the evangelists with whom I worked (and they were good men) gave almost no leadership to a prayer program during the revival meeting. Some will say that this is the pastor's responsibility, and that may be true. But does this relieve the evangelist of all responsibility along this line?

It is possible for the evangelist to fail to convey to the people in the congregation the idea that they are loved and in some cases this has happened. Little wonder that people do not respond to a harsh and driving spirit. Some evangelists have given the members and friends of the congregation the impression that nobody had any religion until he—the evangelist—came to town, and then the only way to "get religion" was to come to the altar during this "specialist's" meeting. There have been other cases where the platform has been used by special speakers for self-publicity instead of Christ-publicity. Is it not possible that some faithful laymen who are tired of self-promotion and the promotion of programs would respond to a Bible-centered, Christ-centered, person-loving type of evangelism?

Fourth, some of the failure in some revival efforts may be due to the pastor himself because he did not adequately prepare his church for the meeting. The best preparation for revival is twofold: (1) Prepare adequately through prayer over a sufficient period of time; (2) Train the people to be personal evangelists.

As to prayer preparation, there is nothing better than creating and maintaining a number of prayer cells that meet regularly for prayer and Bible study.

Some churches are effectively using early morning prayer meetings one day a week at the church. I know of two churches that attribute a great

*Commissioned Evangelist, Los Angeles District.

part of their growth to the fact that every Friday morning at six o'clock there is a well-attended prayer meeting at the church. One attractive name, incidentally, for an early morning prayer meeting is "Dawn Patrol."

As to the matter of personal evangelism, this is the great untapped area of productivity in our church. Our laymen must be encouraged to become personal soul winners. The surest way for a pastor to get his people excited about personal evangelism is for him to win souls through this means. Then he can speak "ex

cathedra" to his people about their responsibilities, and his teaching and training program will be supported by his own example.

In summary let us be aware of our problems, but let us not major on them; let us major on our opportunities and "keep the faith." Perhaps there is wisdom in the words of one pastor with whom we recently worked. He said: "Growth cannot be forced if the proper environment does not exist. Growth cannot be prevented if the proper environment exists."

Some Recommended Books on Church Music

Submitted by Floyd W. Hawkins

Music editor, Nazarene Publishing House, Kansas City

PRACTICAL CHURCH MUSIC, Elizabeth R. Nelson

(CST text for First Series Unit 136a, "Music and the Church") Six chapters of down-to-earth instruction focused on the common needs of those assuming music responsibilities in the average evangelical, nonliturgical church. \$1.50.

CHURCH MUSIC FOR THE GLORY OF GOD, Gunnar Urang

"An approach to the principles underlying and guiding the total musical ministry of the church, with special emphasis on the practical working out of these principles in the small or medium-size evangelical church fellowship." \$3.00.

AN INTRODUCTION TO CHURCH MUSIC, John F. Wilson

Deals "specifically with music in the church services, in evangelism, on the foreign field, and as a tool in Christian education. Special emphasis is placed upon the music as it relates to the organist, pianist, choir director, song leader, pastor, and director of Christian education." \$2.25.

THE MINISTRY OF MUSIC, Kenneth W. Osbeck

"Prepared for the purpose of aiding those in Christian service and those preparing for Christian leadership to have a better understanding of the possibilities and benefits of a vital music program in the local evangelical church." \$4.95.

ORGANIZING AND DIRECTING CHILDREN'S CHOIRS, Madeline D. Ingram

"With so much to offer to the church and to the child, the [children's] choir program needs no apology. The real question is, 'How can a church afford not to have a choir program?'" Pastors, as well as ministers of music, will be challenged by this book. \$2.95.

Order from Nazarene Publishing House, Box 527, Kansas City, Mo. 64141



Pastors Must Relate Themselves to Their Sunday Schools

By Wallace A. Ely*

I WOULD LIKE TO EXPLAIN the work of a pastor to the children in our Primary Department of our Sunday school. Nearly all of the girls in a junior class are unsaved. I want to go into this class and give God's plan of salvation from sin. Members of a women's class do not understand certain items in our budget. I wish to explain these parts to the class assembled. They could ask me questions, and I feel that I could help them," I remarked to my fellow preacher.

"Pastors must relate themselves to their Sunday schools," came his terse reply. "Tell your Sunday school workers what you want to do."

I asked him for help. Later I talked to successful Sunday school leaders. Also I read all I could find on how a pastor can relate himself to his Sunday school. In this manner I gained much valuable information. Now, I would like to pass it on to other pastors.

I told the superintendent of my Primary Department, the teacher of the junior girls' class, and the teacher of the women's class about my desire to appear before their groups. They were delighted to have my help.

*Texarkana, Ark.

November, 1970

Some of the primaries took a renewed interest in our church program. Three junior girls accepted Christ. Much less dissatisfaction over items of our budget came from the women's class.

After my study and my relating myself to my Sunday school, I realized that I had as many assistant ministers as I had officers and teachers in my Sunday school. I let them know that I regarded them in this manner. Soon I found that my relationship to my Sunday school had greatly improved. When I frequently challenged them, I gave them all of the assistance they needed to meet my challenges.

The fact that I had fully related myself to my Sunday school gave me a happy cooperation from my Sunday school officers and teachers. They gave me valuable information that improved my pastoral efforts. I talked to them about members of our Sunday school, persons who should be members, and unsaved people who should be reached.

My startling discovery was that I had over-visited some persons and families and completely neglected some who were in severe need of my help. When I visited all of my

members and contacted all of the prospects, a definite payoff resulted. Members of my Sunday school oriented me in this fruitful improvement in my efforts.

The very organization of our Sunday school gave me what I needed to strengthen our church. Our departments and classes were set up by compatible age-groups. These had similar interests and experiences. They could make the best possible contacts with persons of their own ages.

Major good came to our Sunday school when I kept the classes alert. They frequently discovered prospects who moved into our vicinity. They were diligent to visit these prospects. Immediately they reported the new prospects to me. This multiplied the good I did.

Another benefit came to me when our Sunday school leaders remained on watch to inform me about accidents and illnesses in our community. People were astonished when I seemed to be "magic" in my discovery of persons who needed my help. My Sunday school was the "magic" connection I had for discovering needs among the people.

Our working together improved our fellowship with one another. Closer fellowship among the members strengthened the influence of the church among the unsaved people in our community. Inactive members responded to the happy fellowship among the active members by their regular attendance and support of the church. We found our own spiritual lives deepened. Our prayer life and Bible reading increased.

Greater love for the church and the pastor improved every effort of the church. Tithes and offerings came into the church treasury more regularly and more abundantly. Things that members can do for their church with their own hands posed no problems. These became the delight of most of our members.

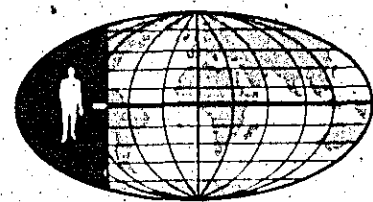
The time that I spent in my relating myself to the Sunday school of our church saved me more time than anything else that I could have done. This opened a way for the Sunday school to more nearly reach its fullest possibilities. With my total cooperation our Sunday school accomplished immediate and tangible goals. My ministry was happier and far more fruitful.

When Should a Pastor Move?

(Continued from page 1)

to conquer, new souls to be won, and growth to be realized. On the other hand, if the burden is gone, and the romance and challenge are missing, then it is time, perhaps past time, for a move. For when the dream has died and the vision faded, we are no longer gripped with the thrill of potential for God.

Our district superintendents, yours included, are always interested in knowing when a good pastor desires to make a move. They are desirous to be helpful in placing a man. Then remember that this is God's great work. You are His servant and He has the right place of service for you, able to open every right door and close every wrong one, as you keep yourself fully surrendered in His great care.



The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee Dr. B. Edgar Johnson, Editor

NAZARENE WORLD MISSIONARY SOCIETY

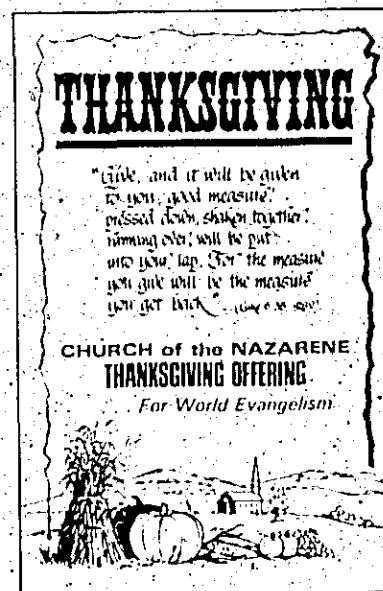
NOVEMBER*

IS

THANKSGIVING

OFFERING

MONTH



The Stewardship Kit you received in September has several wonderful, practical ideas for challenging your congregation to give liberally in the Thanksgiving Offering.

Also included is a 15-minute, 33 1/3 record with filmstrip. A unique feature this year is that one side of the record is the children's version, which is also coordinated with the filmstrip. Use this effective tool in several groups in your church.

If for any reason you did not receive your Stewardship Kit, request one from

Stewardship Committee
International Headquarters
Church of the Nazarene
6401 The Paseo
Kansas City, Mo. 64131

*October in Canada.

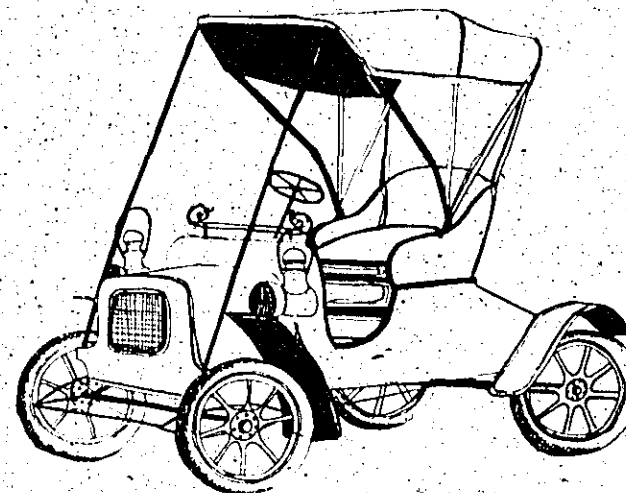
The STRAIGHT of it

Q. Is it possible for me (a minister over 65 years of age) to be listed in the district minutes as an evangelist and also receive monthly assistance through the Department of Ministerial Benevolence?

A. If you receive regular monthly assistance from the Department of Ministerial Benevolence, you must be granted retired relationship by your district assembly and appear in the district minutes as "retired."

This does not mean that you cannot preach when opportunity presents itself and hold two or three meetings a year. But you must be granted "retired" status to qualify for Benevolence benefits.

MISSIONS IN THE SEVENTIES



OUTDATED?

No! The easy, simple, cheap ways of conducting missionary work are gone. It will cost more money; it will require better trained people; it will demand greater insights in planning, strategy, and deployment of available resources.

Give your best in this year's
THANKSGIVING OFFERING
for
World Missions

Coming soon will be some new and challenging elective studies for adults. Rev. Neil Wiseman, new staff member in the Department of Church Schools, will be carrying this responsibility. Help him provide the resources you would like to see developed:

1. Write him about what you have done in the elective-study area.
2. Write him about what you would like to see developed.



Rev. Neil Wiseman
Department of Church Schools
6401 The Paseo
Kansas City, Mo. 64131

At present we have four main resources for elective studies for adults:

1. Christian Service Training Courses (second series). These courses are easily adapted for a quarter's study by an adult SS class. See your CST *Blue Book* for help in selecting courses.
2. The "Aldersgate Biblical Series" offers another resource for Bible study. See your *Master Buying Guide* for information and prices of teacher's manual and student books.
3. The "Aldersgate Doctrinal Series" is a resource for doctrinal themes. Two units are presently available:
Peace with God: Studies in Conversion
Entire Sanctification: Studies in Christian Holiness
 See your *Master Buying Guide*.
4. The *Beacon Bible Commentary* provides another resource for elective Bible study. See your *Master Buying Guide*.

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Goal—\$2,600,000

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Simply send detailed operational plans
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- ★ *Bible study groups*
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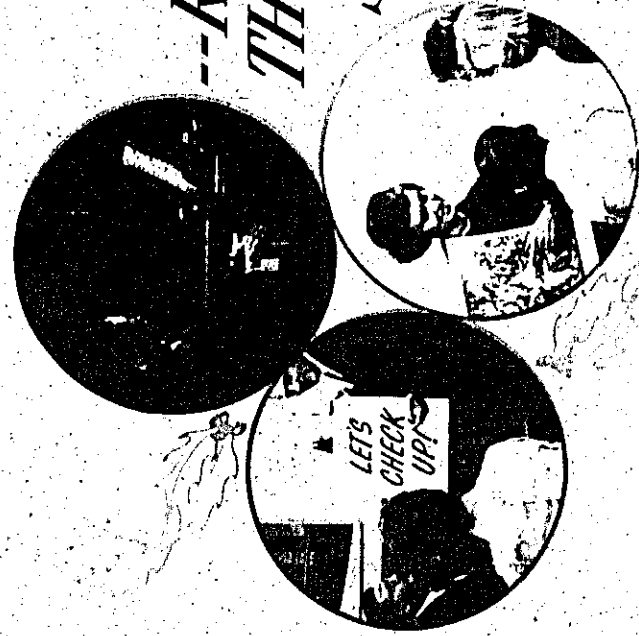
(This can be your program or that of an
acquaintance in the ministry.)

The *first 25* who respond will receive an
outstanding church-growth book. All others
who contribute will receive a church-growth
book of lesser value. Offer closes midnight,
December 1, 1970. Send to the *Department
of Home Missions*, 6401 The Paseo, Kansas
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Plan now to share a gift of appre-
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gation faithfully this year.

You can help the Church of the
Nazarene grow through conser-
vation. Notify the Department of
Evangelism, 6401 The Paseo, Kan-
sas City, Mo. 64131, when one of
your members is transferred to
another community.



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Our despositary in the Republic of South Africa has sent us this beautiful gift plaque from the country of Rhodesia in Central Africa. Embossed, hand-polished metal hands with black highlights are set against a sunburst-designed metal plate and mounted on a walnut-finish wood base. Overall size is 8 1/2" x 11 7/8". A Dennis Thomson Original. Truly a real treasure!
GI-750
Well worth the price of **\$7.95**

SOUNDS OF '70

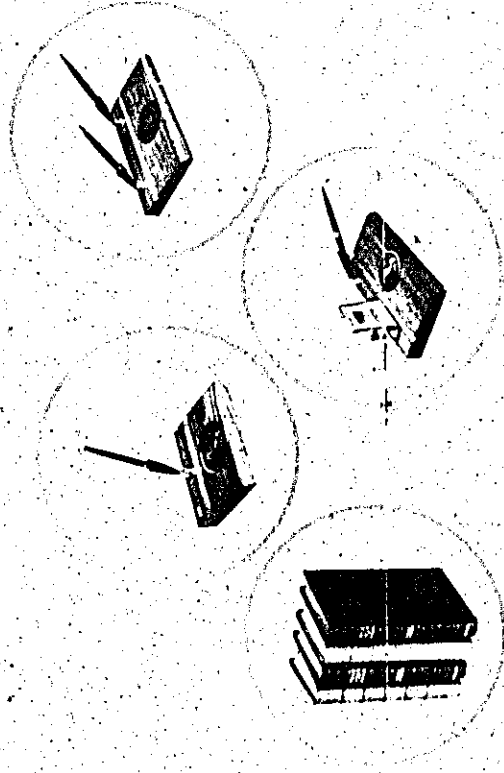
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B-777XN Black leather; B-77XRN Red leather; B-77XBN Blue leather, silver-edged
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Please pay for one year in advance.
Sermons mailed once each month,
but for every week.

COMMUNICATIONS COMMISSION H. Dale Mitchell, Executive Director

Look to 1970 News Review

CALENDAR YEAR 1970 is swiftly speeding to a close and plans are being made for the annual Nazarene denominational news review.

This announcement is to alert all pastors that the year-end summary for all news media will be distributed in a new way this year.

It will not be sent automatically to all Nazarene pastors as formerly.

To Use Direct Mailing

The news summary will be sent directly to all newspaper and broadcasting news desks in cities where the Church of the Nazarene is known.

The news review will contain statistics on gains and other highlights of church progress during 1970. A separate news story will cover the Nazarene world mission program in 1970.

The first Nazarene annual news review was mailed by N.I.S. in 1958 and the idea caught on. Now religion editors in all parts of the United States and Canada use the summary.

Pastors' Help Important

For the last four years, in addition to mailing copies of the article to all Nazarene pastors, N.I.S. has sought to augment their faithful efforts with local community newspapers by mailing the news story to religion editors and press associations in many cities.

Scores of pastors each year have used the year-end news stories to start or strengthen their local press relations. Hundreds of pastors have placed the stories with their church editor and it has appeared annually in newspapers from coast to coast.

In smaller communities Nazarene pastors have found that their newspapers are more interested in an annual

report about their local church program than in a denominational summary, but hundreds of newspapers have published both if the pastor, whom they know, took time to visit the newspaper office.

Copies for Pastors

Every pastor who wishes to have copies of the 1970 news stories should write at once to: N.I.S., 6401 The Paseo, Kansas City, Mo. Specify the number of copies you wish.

Other Nazarene pastors may make sure that we mail copies of the stories directly to their community newspaper(s) by dropping a note or a card to N.I.S.

Pastors should give the name and address of their newspaper(s) and the name of the church editor or individual who should receive the annual reports.

N.I.S. will add at the bottom of the news story the name of the church and pastor who suggested the story be sent.

This will be our thirteenth annual Nazarene Year-End Review for newspapers and broadcasters.

Formerly many pastors have duplicated the story themselves and circulated it among their local news editors.

The new arrangement on distribution makes this unnecessary. Pastors may receive as many copies as they require by sending a note or card to N.I.S.

The revised plan is an experiment and subject to change next year. It is hoped that the new arrangement will lighten the load for pastors in one of the busiest months of the church year.

O. JOE OLSON

Nazarene Preacher

European Nazarene Year-End Review

November 9-13 ★ Berchtesgaden, Germany

Urge your European-based

servicemen to attend. They

have received promotional

material. Your local

church may want

to help on your

servicemen's

expenses.

Are you

busy protecting

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from the world? Or

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community?

Order your extra copies of this February issue now. 12c each; 100 or more—only 10c each.

CHRISTIAN SERVICE TRAINING

CHURCH GROWTH IS SCRIPTURAL

Truly, truly, I say to you, he who believes in me will also do the works that I do, and **GREATER WORKS** than these will he do, because I go to the Father. Whatever you ask in my name, I will do it, that the Father may be glorified in the Son.

John 14:12-13

RSV

All this is from God, who through Christ reconciled us to himself and gave us the **MINISTRY OF RECONCILIATION**; that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.

II Corinthians 5:18-19

RSV

To sum up, you should all be **OF ONE MIND** living like brothers with true love and sympathy for one another, generous and courteous at all times.

I Peter 3:8

Phillips

For here have we no continuing city; but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and **TO COMMUNICATE FORGET NOT**: for with such sacrifices God is well pleased.

Hebrews 13:14-16

KJV

the Most High does not dwell in **HOUSES MADE WITH HANDS**. For we are the temple of the living God; as God said,

"I will live in them and move among them, and I will be their God, and they shall be my people."

Acts 7:48

II Corinthians 6:16b

RSV

They said unto him, Yea, Lord. Then touched he their eyes, saying, **ACCORDING TO YOUR FAITH** be it unto you.

Matthew 9:28c-29

KJV

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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

"My Grace, All-sufficient"

THANKSGIVING DAY has become a full-fledged, action-packed, typical American holiday. In addition to the traditional turkey-and-pumpkin-pie family dinner of past generations, one must now time the dinner so the sports appetites of the various family members attending or viewing the supermarket array of football games can be satisfied. By evening everyone is ready for cold-turkey sandwiches and more games or programs. Sometimes it seems there is less time on this "day of thanks" for exercises of devotion than on regular days!

Perhaps it was with this in mind that the pastor announced on the Sunday preceding Thanksgiving Day that the church would be open all day on Wednesday. He encouraged the members to take time to drop in for a quiet time of "feasting" with their Lord. "You enjoy feasting with your friends much more if you have taken time first to serve a 'dinner of gratitude' to the Lord Jesus," he had said.

On Wednesday many did come by the church between shopping and errands or during lunch hour.

About midafternoon Mr. B, manager of a prominent department store, stopped by, took his Testament from his pocket, and knelt to read and meditate. He had only recently moved to our city. When his former company had elected to stay

open on Sundays, he had told them kindly, but firmly, that he could no longer remain with them. God had provided a new place and his witness was positive and effective.

The silence was broken by four teenagers on their way home from school. I was conscious of their effort to hush their bubbly conversation as they entered the foyer. Leaving their school books on a back pew, they tiptoed up to the altar. After a brief silence, they began to voice short prayers—in the "conversational" type of prayer they had been practicing in some of their prayer groups. There were expressions of thanks for homes, parents, church, health, teachers, and leaders. Then June, who had been won to Christ the year before by one of her classmates, and who received no encouragement whatever from her family, brokenly thanked God for the church members who had become her spiritual family and had opened their hearts to love and encourage her.

Frank was a trucker. He had just arrived back in town from his current run. He would get to be home this Thanksgiving. As he opened the Bible that had been placed on the altar, I knew he must be turning to "his" psalm—the one hundred twenty-first. He traveled on that psalm. I knew he was thanking God especially for His protec-

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tive guidance over the many thousands of miles he had driven that past year.

One of our devout elderly couples came in, undoubtedly on their routine mile-walk they took each day. After they had prayed at the altar, they moved to their customary place in the third pew on the right side, as though reluctant to leave the holy place.

Dick was a contractor. He was also a veteran of World War II. He had been invited to many churches and service clubs to tell of the six days he had spent in a life raft after his ship had been torpedoed. Six days and six nights in the heaving raft—blistering days and chilling nights. But he had been conscious that God had known where he was, though the other men had given up hope; and before they were rescued, two had lost their sanity and their lives.

Even as Dick knelt at the left end of the altar, Mark slipped in and knelt to the right. Mark was so young. He had just finished his military training and was on his last home-leave before being sent to Viet Nam, where he would be piloting a helicopter. His testimony the previous Sunday had been radiant and assuring. The pastor had invited him to the front of the church to share his testimony. Then he had asked, "How do you feel about going to Viet Nam?" Mark had flashed his shy smile as he answered, "I'm not afraid. I know that, if I'm in God's will, He can keep me in Viet Nam just as well as anywhere." This would be his last day in our church for many months.

Suddenly music filled the sanctuary. The organist had entered by his special door and had slid unseen onto the almost hidden console bench to practice. He was playing one of my favorite hymns. "How Firm a Foundation!" using the early American melody. I could "hear" the words: *How firm a foundation, ye saints of the Lord, is laid for your faith*

in His excellent Word! . . . I'll strengthen thee, help thee, and cause thee to stand, upheld by My gracious, omnipotent hand.

At this precise moment the November sun dropped into position to slant its late afternoon rays through the stained-glass window at the front of the church. I loved that window—it was Christ with beckoning, outstretched hands. The music; the glowing, luminous window; the worshipping hearts—made up one of those rare spiritual moments one never forgets.

I noticed Dick move over to Mark and slip an arm about his shoulders as they both looked up at that radiant window. I was sure they could also "hear" unspoken words from the organ: *Fear not; I am with thee. Oh, be not dismayed; for I am thy God; I will still give thee aid . . .*

They walked silently up the aisle side by side and the music accompanied them: *When through fiery trials thy pathway shall lie; My grace, all-sufficient, shall be thy supply.*

The shifting light cast rays in a blue halo on the bowed heads of the elderly couple and the organ "sang": *E'en down to old age all My people shall prove My sov'reign, eternal, unchangeable love; and when hoary hairs shall their temples adorn, like lambs they shall still in My bosom be borne.*

Then they left the church, and I was alone. In a rising crescendo the music seemed to echo from every wall: *The soul that on Jesus hath leaned for repose, I will not, I will not desert to his foes. That soul, tho' all hell should endeavor to shake, I'll never, no, never, NO, NEVER forsake!*

The musician slipped out as unobtrusively as he had entered. The brilliant rays were fading from the window. I stood to my feet and with holy joy exclaimed, "Bless the Lord, O my soul! Bless His holy name!"

Not seeing through people, but seeing people through, should be our aim.

—Robert F. Woods

The Nazarene Preacher

IN THE STUDY



SERMON OF THE MONTH

A Poor Rich Church

By James F. Ballew*

TEXT: Rev. 2:8-11

It is plain that only by the fullest involvement of our minds, and the fullest investment of our sympathy, can we begin to understand the plight that lay in the life of the church in Smyrna. It was, the scripture says, persecuted by men so vile that they are declared to be of the synagogue of Satan. That is to say, they worshipped Satan. The Christians of Smyrna were thrown into prison that their faith might be tried. Against this backdrop of serious persecution we need to hear again the words of our Lord, who declared himself to be "the first and the last." He who "was dead, and is alive." Undergirding this message, and speaking in volumes to us, is Jesus' declaration that, when man has done his worst to us, God still has something to do and something to say.

Smyrna was one poor church that was rich. This is not a play on words, for each of us needs to understand that there are in the world two realms of reality. "Things" are real, and we flaunt our thinking when we insist that they are not. They lay claim upon our spirits; they make demands of us; and they involve us in responsibility. But to insist that "things" are the only kind of reality is again to mock ourselves; for we sense in our very being, and we express in our lives, the fact of the reality of spiritual things. God is real, and prayer is real, and it lays hold upon reality. It is not ethereal; it is not dreamed-up; it is not a mood. It is confrontation with reality. It is facing life. We act foolishly when we treat spiritual

things as if they were gossamer wings of some kind which when touched disappear, and move more in the realm of dark and mysterious magic. While there is a great area of the unknown, there is much mystery about our relationship with Jesus Christ. There are, as well, places and points where we may touch and know and, by experience, may lay hold of that which is very real.

I

Let me identify for you, if I may, some areas in which Smyrna was rich. We should evaluate ourselves, for we need to determine whether we are rich or poor in this real realm of the spirit.

A. Smyrna was rich first of all because she had Christ, and Christ is real. George Matheson, on a June evening in 1882, wrote the hymn, "O Love That Wilt Not Let Me Go." He was going blind when he wrote that. His fiancée, with whom he had set a date for their wedding, had determined that with such handicaps as his, she ought not to marry him, and she had broken the relationship. He sat down to write:

*O Love that wilt not let me go,
I rest my weary soul in Thee.
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.*

B. Smyrna was rich because her inability to depend upon material things pressed her, with more firmness, to grasp the reality that was hers in Christ. One of the ways that you may grow in grace, one of the ways that your spirit may be enriched, is to place yourself at some such level, at least at times in your life, where you are

*Deceased; one of the last sermons preached to his church at Monrovia, Calif., before his untimely death with cancer.

clearly dependent upon God if you succeed. There are some people who move with such insistence on security in their lives that they never overextend themselves until they must depend upon God.

I think we need to do it in the area of service. You've heard of Sunday school teachers like the one who came to her pastor to say, "I cannot longer teach this class. They are difficult to handle and they are unruly, and I cannot be responsible for them—I cannot handle them." The pastor, knowing that she needed this area of service as desperately as the church needed her, said to her after some counsel, "Let us pray together." They knelt by his desk and prayed earnestly that God might empower her to do something that she clearly could not do herself. She went out with shoulders somewhat squarer and head more erect, with the feeling that perhaps in Christ she could now do what was the task before her. There came, in later months, in that church a revival meeting, and every single one of those towheaded young fellows whom she had taught came to a place of prayer and sought God to save them. It is wise, in the realm of service, to extend ourselves to the point that we must clearly trust God for victory.

C. Smyrna was rich because the problems that committed her to Christ became, to her, discipline for heaven. Jesus, in His ministry here on earth, tells the story of a jewel merchant who, having found the pearl of great price, sold all of his possessions that he might buy it. There are some things in the realm of the spirit so valuable that we may permit ourselves considerable persecution in order to gain them. Jeremiah declared that the pagans waste their pain. At some level of life we learn to give to God those things we cannot understand, or work out in precise detail ourselves; and as we give them to Him He encourages, helps, teaches, and strengthens us. A man has a right to ask himself, "What are your troubles doing to you?"

D. Smyrna was rich because it was a church that, in some remarkable degree, satisfied Christ. G. Campbell Morgan, one of the great preachers of all time, said: "There is no profounder proof of grace than the character that permits itself to suffer, and yet to manifest a gracious spirit."

There are provisions of God that enable us to conquer in life, and I believe at the very depths of my spirit. There is neither in life, nor in death anything that may

conquer faith. There is an adequacy of the provisions of Christ that make us adequate, in Christ, in all things. I deeply believe it. I would not seem to make light of life's problems or difficulties. Being a Christian does not mean that we hide our heads in the sand. It does not mean that one becomes impervious or uncaring about the problems of life. It means that one applies the pressure of faith to life's problems. It is in this sense that Smyrna satisfied Christ. We must not seem to say that for the Christian who is sensitive, caring, or concerned, the problems of life do not matter—they do. It is fair to say that Christ cared more deeply and suffered more deeply than any of us know. There is considerable difference between a kind of humanism and a real commitment to Christ. The Christian is not one who does not care, but one who cares so deeply he lives through Christ.

II

But the world saw only Smyrna's poverty, not her riches. We must decide, once for all, whether we will line up with Christ or the world in our definition of riches.

We live in a world whose sympathies are not Christian. It does not care deeply for the things that we care for. We must accept one or the other standards of evaluation. We must either say about ourselves, "We are poor," or, "We are rich." We must be prepared, at some point of reality, to evaluate ourselves at the point either of the world's judgment or of Christ's judgment.

A. The world insists that anything is good which gratifies the senses. God declares that anything is good which does not dull your sense of right, or destroy your opportunity to serve, or cause you to fail to recognize the preeminence of the spiritual over the material. It is naive to a point of stupidity for me to declare that these two living, vital, dynamic standards of values do not exist—they do. Young people must come to grips with them. Mature adults must come to grips with them. We positively and affirmatively identify ourselves with either one or the other. We cannot straddle the fence. It is true in the realm of personal appearance. The world insists that anything is proper so long as it does not violate society's dulled conscience. Christ declares that anything is proper which, in your moments of closest fellowship with God, speaks of modesty and decency and propriety.

B. We run into this same problem of investment of values in the realm of giving of time. It is fair to say without undue criticism that the world's key word is "getting" and Christ's key word is "giving." It is a part of the weakness of the Church in our generation that it has sought, by some stretch of spiritual muscles, to straddle both realms—to insist that one may participate at almost any level in the world and be Christian, and then worship with a sense of dignity and faithfulness and honor on Sunday. But this is impossible. As Christians, who wait earnestly to find God's will, we must recognize this basic dichotomy, this basic difference, this unmanageable change. One must identify himself with one or the other.

C. This conflict of standards is the greatest deterrent to all-out Christian living in our time. We want to be socially acceptable, and in a sense we should be acceptable to our age and to our time. But there are points we must clearly declare inconsistent. These two points of view do not merge. They separate and find no point of compatibility. We must adopt one or the other. It is the mark of your genius as a person that you can, by some power I do not fully understand, live so that what you do is right, and soul-satisfying, and pleasing to God; and this places you in a point of great spiritual prosperity, so that in the sight of God you are rich. The word of counsel comes to us to fear not, and the promise, "I will give thee a crown of life" (Rev. 2:10).

It is the mark of the enemy of our souls that he consistently makes promises which he cannot sustain. He said to Adam and Eve, "If you obey me rather than God, you shall know." When they partook of the forbidden fruit and disobeyed God—obeying Satan, they lost their power to know, and darkness and ignorance lay like a blanket about them. We have all our years, by the exercise of our best minds, sought to regain to some degree that state where God first created them.

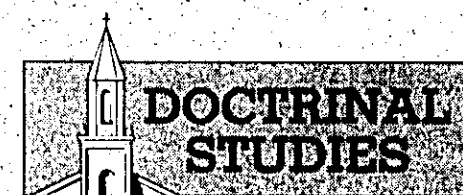
It is common knowledge that when Satan makes his most sensuous appeal to young people he does it saying to them, "If you do this you'll be free." Young people want naturally and desperately to be free. But it is the testimony of grown men and grown women, who have walked through this path all the years of their lives, that living away from God brings bondage, not freedom. It brings servitude, not happiness or joy. It restricts and inhibits and employs much energy for cheap, sensual,

passing, and transient things. We need to understand that it is always the power and mark of Satan to lie to us, and make us believe it, for we would in our deepest, carnal selves want to believe it. *The truth of the matter is that he lies.* All of his big promises to us he cannot keep. He cannot provide. He cannot give.

Conclusion

At the level of our deepest needs we turn to God. We find here, in this reference, the promise of the crown of life. The crown implies power, authority, dignity, and honor. It implies the presence of right. We shall wear "a crown of life."

That life, as it is given in Jesus Christ, who is real, becomes ours as a personal possession. The promises of God are true, and are yours. You may so live that you may please God, and be rich in spiritual realities. You may have the promise of God for the future that shall prove itself to be true, and have the guaranteed seal of God's approval upon it. I trust the Lord may speak to our hearts in these days when the world makes such insistent demands for not only our attention but our loyalty. Remember that there are two worlds and we need to give attention to that which alone is enduring.



By Ross E. Price*

So What About the Old Man?

(Article 10)

As the writer of Ecclesiastes would say: "Let us hear the conclusion of the whole matter" (Eccles. 12:13). We must clinch the nail (Eccles. 12:11) of our study by careful exegesis of the Greek of the Pauline text about the old man. But here let us answer the question, "So what?"

Our study thus far has led us to conclude with H. Orton Wiley that by his phrase "the old man" St. Paul means to designate "that bias to sin which belongs to

*District superintendent, Rocky Mountain District.

fallen human nature." It has reference to a "moral condition antecedent to the acts of sin."² It is the Pauline personification of the corrupt nature of man. Arminius thinks of it as that void of original righteousness and holiness from which comes actual sinning.³ It is "the original propensity of our nature towards that which is contrary to the divine law, which propensity we have contracted from our first parents, through carnal generation."⁴ It is, he thinks, "the absence of original righteousness . . . original sin itself . . . which alone is sufficient to commit and produce any actual sins whatsoever."⁵ It is, to quote Wiley again, "the deprivation of one's original spiritual life, and hence the depravation of its tendency."⁶ So Tulloch is convinced that for St. Paul "sin is not only in human nature—the expression of that lower side of it which he calls the 'flesh,'—but it is an hereditary characteristic of it."⁷

In the light of such thoughts we must commend the article of our creed which says: "We believe that original sin, or depravity, is that corruption of the nature of all the offspring of Adam by reason of which every one is very far gone from original righteousness or the pure state of our first parents at the time of their creation." It is averse to God, is without spiritual life, and inclined to evil, and that continually. We further believe that original sin continues to exist with the new life of the regenerate, until eradicated by the baptism with the Holy Spirit.⁸

Therefore we DO need such a thinker as Hordern to remind us of the indispensability of sanctification.⁹ He is ready to insist that "sanctification is as much the work of God's grace as is justification."¹⁰ And further, that "the end and goal of justification is sanctification."¹¹ Furthermore, we need Barth to insist that "sanctification is not optional for the Christian."¹² Augustine did not miss the point when he pled for a "will sanctified in its very roots."¹³ Arminius offers us real encouragement by reminding us that "nothing is so polluted that it cannot be sanctified in Christ Jesus."¹⁴ Bonhoeffer does well to urge that the cross be "laid on every Christian," for "every man must experience . . . that dying of the old man which is the result of his encounter with Christ . . . because only the man who is dead to his own will can follow Christ."¹⁵ Arminius is convinced that there are two distinct degrees in Christian liberty. "The first degree consists in freedom from the guilt and con-

demnation of sin . . . the second degree consists in the deliverance from the domination and tyranny of indwelling sin."¹⁶

So let us not think of our "old man" as merely our pre-conversion history. Let us be sure that it is just what T. M. Anderson calls it: "a constitutional tendency to commit sin."¹⁷ It is the idolatry of self. It is what Wesley called "sin in believers,"¹⁸ which demands for its remedy "repentance in believers"¹⁹ and the entire sanctification of the soul by faith in Christ, who cleanses in a moment. "It is not outward sin," as Wesley assures us, but the "flesh, the evil nature," which "still remains (though subdued), and wars against the Spirit."²⁰ Or, as Wiley contends, it is the state of self-contradiction in the intellectual and ethical life, and the practice of self-perversion in the personality.²¹

²H. Orton Wiley, *Christian Theology*, II, 100.

³*Ibid.*, p. 328.

⁴James Arminius, *Works*, I, 485.

⁵*Ibid.*, p. 492.

⁶*Ibid.*, II, 79.

⁷Wiley, *op. cit.*, p. 100.

⁸John Tulloch, *The Christian Doctrine of Sin* (New York: Scribner, Armstrong & Co., 1876), p. 175.

⁹Church of the Nazarene, *Manual*, Article V.

¹⁰Wm. Hordern, *New Directions in Theology Today*, I, Introduction (Philadelphia: Westminster Press, 1966), 108.

¹¹*Ibid.*, p. 101.

¹²*Ibid.*, p. 103.

¹³Quoted by Hordern, *op. cit.*, p. 103.

¹⁴Cf. Etienne Gilson, *The Christian Philosophy of St. Augustine* (N.Y.: Random House, 1960), p. 141.

¹⁵Arminius, *op. cit.*, I, 516.

¹⁶Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: Macmillan, 1963), p. 93.

¹⁷Arminius, *op. cit.*, I, 604.

¹⁸T. M. Anderson, *Our Holy Faith* (Kansas City: Beacon Hill Press, 1965), p. 156.

¹⁹Cf. Wesley's Sermon, XIII.

²⁰Wesley's Sermon, XIV.

²¹Wesley, *Works*, V, 156.

²²Wiley, *op. cit.*, I, 317.

GLEANINGS

from the Greek



By Ralph Earle*

I Tim. 6:7-12

"Food and Raiment"

Both of these terms in Greek are found only here (v. 8) in the New Testament. The first, *diatrophas*, signifies "means of subsistence," and so may have a broader connotation than simply food, though the

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

The Nazarene Preacher

primary reference is to that which nourishes or sustains. In a papyrus contract of apprenticeship from Oxyrhynchus, Egypt, and dated A.D. 66—perhaps the very year that I Timothy was written—this word occurs in the sense of board and room. Five drachmas was to be paid for the boy's "keep" (VGT, p. 156).

The second term is *skēpasma*. Literally it means a "covering." Though used mainly for clothing, it sometimes referred to a house (as in Aristotle's *Metaphysics*). In the broadest sense it means "protection." So these two terms taken together would cover the necessities of life, which we refer to today as "food, clothing, and shelter."

"Hurtful" or "Harmful"?

This is another word found only here (v. 9) in the New Testament. *Blaberos* comes from the verb *blapto*, which means hurt, harm, injure, or damage. Probably "harmful" is a more contemporary translation than "hurtful."

"All Evil" or "All Kinds of Evil"?

The Greek says "all evils" (v. 10). Most modern versions have either "all kinds of evil" (ASV) or "all sorts of evil" (NASB). As Patrick Fairbairn says, "There is no kind of evil to which the love of money may not lead men, when it once fairly takes hold of them" (*Pastoral Epistles*, p. 239).

"Sorrows" or "Pangs"?

The word *odynē* occurs scores of times in the Septuagint, translating no less than 26 different Hebrew words. But in the New Testament it is found only twice. In Rom. 9:2, Paul uses it to express his mental distress over the unbelief of his fellow Jews. Here it is used for the remorse of conscience. Moffatt has "many a pang of remorse."

The verb *peripeiro*, "pierced . . . through," occurs only here in the New Testament. "Erred from the faith" is literally "have been led astray from the faith." That is, they have forsaken the straight path of truth. Bernard comments: "Struggling out of this they get entrapped among the briars and thorns of the world, and pierce themselves" (CGT, p. 97). This is what always happens to those who go astray.

"Meekness" or "Gentleness"?

The word *praupothia* is found only here (v. 11) in the New Testament. The cognate adjective means "gentle," and "gentleness"

is the best translation for this noun. Michaelis writes: "The meaning is not so much 'meekness' in the sense of 'tractability' but 'composure' . . . which can take wrongs calmly" (Kittel, V, 939).

"Fight" or "Contest"?

The verb is *agonizomai* (v. 12). The noun is *agon*. They come from the verb *ago*, which means "lead." So the basic idea of *agon* was a gathering. But since the largest gatherings of the first century, as also of the twentieth century, were for athletic contests, the term came to be used for such events. The verb signified "to compete in an athletic contest." So Goodspeed translates this passage, "Enter the great contest of faith!" Since the leading event in the ancient contests was the long distance race (e.g., the Marathon race), *The New English Bible* has, "Run the great race of faith." White (EGT, IV, 145) thinks that "the metaphor has its full force here . . . Engage in the contest which profession of the faith entails."

Bernard (pp. 97-98) agreed with this. He writes: "The metaphor of life as a gymnastic contest was one which naturally suggested itself to those who had witnessed the Olympian or Isthmian games which played, even as late as the Apostolic age, so important a part in Greek national life. Philo uses the illustration again and again." It is reflected in Heb. 12:1. It was a favorite figure with Paul (cf. I Cor. 9:24; Phil. 3:12, 14; II Tim. 4:7).

Though the original meaning of the noun and verb was that of "contest" in an athletic sense, the words came to be used generally in the sense of "struggle" or "fight." But it should be remembered that the primary reference is athletic rather than military.



Holiness sermon outline

Private and Public Enemy No. 1

By T. Crichton Mitchell*

TEXT: Rom. 8:6-8. "For to be carnally minded is death; but to be spiritually

*Faculty, British Isles Nazarene College, Manchester, England.

minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."

INTRODUCTION: The writers of the New Testament are sure that there is one root from which all evil springs: "the carnal mind." The greed of the capitalist and the covetousness of the Communist alike; war, poverty, envy, anger—the whole vile brood!

I. DESCRIPTION

There are but three kinds of people in the whole world.

A. *The natural man* (I Cor. 2:14), man apart from God—man on the level of sense alone. Cf. Jas. 3:15; I Cor. 1:18-23. He may be worldly-wise, apparently cultured, but he is without God.

B. *The spiritual man* (I Cor. 2:15); whose springs of life are in God; whose devotion to Christ is complete; whose obedience to Christ is unquestioning; loving God with all his heart and his neighbor as himself.

C. *The carnal man* (I Cor. 3:1) who has some clear marks of godliness, but who is living on a low plane—underdeveloped, spiritually immature. His trouble is the carnal mind, which is variously described in Scripture with names indicative of its many activities: our "old man," Rom. 6:6; the "body of sin," Rom. 6:6; sin that "dwelleth in me," Rom. 7:20; the "body of death," Rom. 7:24; "enmity against God," Rom. 8:8; the "body of the sins of the flesh," Col. 2:11; "besetting sin," Heb. 12:1; "sin in the flesh," Rom. 8:3. These are each and all descriptive of private and public enemy Number 1. There is the root of all evil in our hearts, homes, and world—all moral evil is from this root.

II. DETECTION

Various dispositions and qualities reveal the presence of this inner enemy—symptoms exposed in scriptural light.

A. *Envy*. That's common enough among us, God knows. Joseph was wounded by it (Acts 7:9), and Jesus too (Matt. 27:18). And envy in us is a sure sign of the enemy. Cf. Phil. 1:15.

B. *Strife*. Paul and James both emphasize that. The disposition toward quarrelsomeness.

C. *Divisive spirit*. "One saith, I am of Paul." That has many a historical and local parallel.

D. *Desire for preeminence*. Cf. Matt. 20:22.

E. *Inordinate pride*. Cf. I John 2:16; Col. 2:18. The original sin and still having the appearance of pleasure—a pleasant way to commit spiritual suicide.

F. *Tardiness of spiritual growth*. Heb. 5:11-14. This without reference to age nor to duration of spiritual experience, but purely to spiritual development.

G. *Anger and uncontrolled speech*. Jas. 1:20; 3:6. Whether the creeping venom or the explosive epithet, the pale face or the red.

H. *Disobedience to God's known will*. Rom. 8:7.

I. *Worldiness of mind*—the worship of "things." Rom. 8:6.

All of these are symptoms of the carnal mind that is enmity against God.

III. DESTRUCTION

* Obviously drastic treatment is needed. All would agree on that; the question is, What?

A. *Control*. Some suggest this. Get grace from God to control the enemy. Surely this is a good thing; we believe in control. Cf. Gal. 5:17.

* But that is not all we believe, that the new life should always be victorious from the moment of conversion. But such an enemy cannot long be controlled. It IS the state of enmity. Some enemies might be reformed by making them into friends, but not this enemy.

B. *Destruction*

1. The New Testament teaches us to make no provision for it (Rom. 13:14).

2. The Lord expressly condemns it—by example, by precept, and by the cross of Jesus Christ (Rom. 8:3-4). The Lord condemns it to death (Rom. 6:6).

God must destroy it, and a perusal of the New Testament shows that this is precisely what He promises to do. For this He planned, Eph. 1:4; for this Jesus died, Titus 2:4; for this He sent out His preachers, Acts 26:18; for this He sent His Holy Spirit, Acts 15:8-9. This He must do in order now to complete His salvation in your life, Rom. 8:4; cf. Eph. 5:25-27.

CONCLUSION:

*Seed of sin's disease,
Spirit of health remove,
Spirit of perfect holiness,
Spirit of perfect love.*

C. WESLEY

The Nazarene Preacher

Home Department sermon—

What CAN We Oldsters Do?

TEXT: "And about the eleventh hour he went out, and found others . . . and saith . . . Go ye also . . ." (Matt. 20:6-7).

INTRODUCTION:

She was a youngish woman of 88 when an oldish woman of 70 said to her, at the close of the planning meeting for visitation evangelism: "It's all very well, but what can we old people do?" Her reply was prompt and loud enough to be heard at the end of the church: "Young or old, we can always do what Jesus says!" Of course we can. But what can we oldsters do?

I. WE MAY EXERCISE THE MINISTRY OF EVANGELISM.

That's what Mrs. C meant. And if we're not shut in, how about forming our own N.O.P.S.? And then getting it witnessing and working for Jesus in the vineyard. There are letters to be written, perhaps, to the men in Viet Nam whom others in your church have forgotten; doors to be knocked at, ground-level—even two or three a week would work wonders for some who need your witness. There are old and shut-in people to be cheered.

And even if you are shut in, perhaps those letters can still be written; a few more *Heralds* could be mailed; some phone calls could be made to get people to church; or some telephone evangelism perhaps.

II. WE MAY EXERCISE THE MINISTRY OF ENCOURAGEMENT.

Perhaps we are as fit as 85-year-old Caleb and can testify in his way, "The Lord has kept me alive, as he said . . ." Perhaps we are not as fit as he, but we can stay alive all our lives, and prove and pass on the promises of the Lord. What an encouragement Caleb was! Then "Joshua blessed him . . ." Encouraging others is a real Christian ministry. Cf. II Tim. 1:16.

III. WE MAY EXERCISE THE MINISTRY OF STEWARDSHIP.

Perhaps the Lord has blessed us greatly in material things. If so, there is much work for your money to do in the Lord's vineyard. There are young fellows eager for training as pastors and missionaries; home mission pastors to be helped; underprivileged people to be assisted; perhaps there are needy people right there in your own church. What can you do about that? But

even if resources are modest, the Lord can do some strange arithmetic, and your meager resources can be invested in some REAL estate—the only REAL estate that there is in the whole universe. Cf. Luke 16:8-10; I Pet. 1:3-5.

IV. WE MUST EXERCISE THE MINISTRY OF INTERCESSION.

There is still a lot of room for originality in this ministry. Why not make the local newspaper your prayer guide? There are new babies born most days . . . new homes formed most weeks . . . new residents every now and again. There are bereavements robbing our neighbors, and some of those neighbors are without hope; we have friends who need God; we have missionaries and leaders and pastors. Intercession is a mighty ministry and it links us directly to, and makes us partners with, the workers in the field. Cf. Rom. 15:20.

CONCLUSION: Why don't we do what Jesus says? "Go ye also into the vineyard . . ."—for there is no retirement in this service.

T. CRICHTON MITCHELL

For the Old Folks at Home

Change—and the Changeless One

TEXT: . . . thou art the same, and thy years shall not fail (Heb. 1:12).

INTRODUCTION: There's a verse in a familiar hymn that focuses our thought for us:

*Change and decay in all around I see;
O Thou who changeest not, abide with me!*

(H. F. Lyte)

I. IN "ALL" AROUND?

Perhaps. A look through the old family album might prove that; or a glance at the electric mixer hanging where the old wooden spoon once did; or a smile as you remember that your dear old dad was no good with a can opener, not having had so much practice. Yes—

A. *The big, wide world* is changing. It seems neither so big nor so wide nor so stable. Empires have fallen from their hinges; new nations galore have been born; some youth seem louder-mouthed; Australia is apparently just around the corner; and really there was a man on the moon!

B. Our smaller world is changing too.

The man who wrote the words of our text know that only too well. His city was probably in ruins; many of his old leaders had gone; everything that had once seemed so permanent had passed away. Is it a bit like that with us? Old home broken up? Children gone? Old friends passed on? Familiar landmarks removed?

C. We ourselves are changing too.

And that's a fact. A fact of face, of figure, and of force. In spirit too we are different—perhaps better, perhaps not. More gracious or more grouchy? Growing graciously through grace and gratitude, or thwarting that grace. But we are changing.

II. THE CHANGELESS ONE

"Thou art the same" . . . "Jesus Christ the same yesterday, and to day, and for ever." That is to say that what His people found Him to be in that shaking old world of Hebrews was precisely what their fore-runners had found in Him in Judea and Galilee, and that's how He is today. All that they found Him to be yesterday, that He is today. It is a thing most wonderful to know the changeless Christ in changing times, the Abiding One in a shiftless scene.

It was an old person, eyes still bright, heart still brave, who witnessed, "Underneath are the everlasting arms." And it was another old man who witnessed, "The world passeth away . . . but he that doeth the will of God abideth for ever."

CONCLUSION: "O Thou who changest not, abide with me!"

Thanksgiving Outline

What Is Better than Life?

TEXT: . . . Thy lovingkindness is better than life (Ps. 63:3)

INTRODUCTION:

There's night and day, brother, both sweet things;
Sun, moon, and stars, brother, all sweet things;
There's likewise a wind on the heath.
Life is very sweet, brother;
Who would wish to die?

(G. Borrow)

The singer of this psalm was in the wilderness, but there was no wilderness in him.

I. HIS EAGERNESS FOR THE BEST, v. 1.

His soul is up with a song like the early birds. Soul and body thrill over the living God. Cf. Ps. 184 in the Moffat translation.

II. HIS EXPERIENCE OF THE BEST, v. 1.

He is fortified in these days of hardship and exile by the memory of his former hours of worship in the sanctuary. His soul is so thrilled that he sees no reason why he should not worship in the same way in the wilderness.

III. HIS ESTIMATE OF THE BEST, v. 3.

The greatest thing in life is to rest in assurance within the love and the kindness, the steadfast love of God. The Giver is greater than the gifts. The supreme tragedy is when we hold only the gifts and forget the Giver. But rest in God himself, and "all these things shall be added unto you." Cf. Hab. 3:17-19. Better than life!

IV. HIS EXPLANATION OF THE BEST, vv. 5-8.

A. The Lord is the soul's Satisfaction, vv. 5-6.

B. The Lord is the soul's Song, v. 7.

C. The Lord is the soul's Security, v. 8.

1. I cling.

2. He holds.

T. CRICHTON-MITCHELL

For Thanksgiving or
World Communion Sunday—

Thanksgiving in Four Dimensions

TEXTS: Matt. 14:19; 11:25; John 11:41; 1 Cor. 11:24

INTRODUCTION: The complex of modern living might be analyzed in four elements:

1. *Misgiving*—of which our world is full.
2. *Giving*—there is more benevolence in our world than ever before in its history.
3. *Self-giving*—which used to be the unique quality of the Christian life, but which is now being matched—in some cases outmatched—by others.
4. *Thanksgiving*—this lies at the heart of Christian worship and devotion and service. In the gospel story we have four dimensions of thanksgiving noted in the life of Jesus.

The Nazarene Preacher.

I. THANKSGIVING IN TEMPORAL THINGS (Matt. 14:19)

Jesus gave thanks for daily bread. Let us diligently cultivate and propagate the gracious example.

A. Fellowship is enriched by gratitude.

B. Communion is deepened when gratitude is expressed.

II. THANKSGIVING IN SPIRITUAL THINGS (Matt. 11:25)

A. In Communion the ground is level. No distinctions made because of human achievement.

B. In Communion the sweep is wide. No exclusions made because of human conditions.

III. THANKSGIVING IN CRUCIAL THINGS (John 11:41)

Jesus is facing a tremendous crisis in life and ministry. Then—

A. Thanksgiving reveals confidence in God.

B. Thanksgiving reveals certainty of faith.

IV. THANKSGIVING IN ULTIMATE THINGS (1 Cor. 11:24)

The immediate prospect is death, and the bread symbolizes the breaking. Is thanksgiving possible then?

A. The test of thanksgiving—imminent death.

B. The triumph of communion with God—Jesus gave thanks: "And when he had given thanks . . ."

T. CRICHTON-MITCHELL



IDEAS THAT WORK

Two Marriage Certificates

After officiating a wedding ceremony I always give the newlyweds two marriage certificates. One is to be kept in a safe place, such as a safety deposit box in their bank. The other one is for their use in the home. On the back of the one for the home, I have typed the "Twelve Rules for a Happy Marriage."

T. LARRY DAVID

Charlston, West Virginia

*For the "Twelve Rules," see *Nazarene Preacher*, May, 1963, p. 45.

November, 1970

THANKSGIVING

"Give, and it will be given
to you, good measure,
pressed down, shaken together,
running over; will be put
into your lap. For the measure
you give will be the measure
you get back." —Luke 6:38

CHURCH of the NAZARENE
THANKSGIVING OFFERING
For World Evangelism



Increasing the Thanksgiving Offering

An excellent stimulant to greater giving in the Thanksgiving Offering missions is to challenge every world person to give at least one full day's earnings in the Thanksgiving Offering.

I prepare cards with the following wording: "For all the good days Thou hast given me, I will gladly give one day to Thee." I have a space for the person to sign his name. I speak of all the good days the Lord has given to each one—days in which to labor and earn his daily bread. I then set the prayer meeting day that precedes the Thanksgiving Offering Sunday as "The Lord's Day." All that we earn on that day—at least that much—we will gladly give in the Thanksgiving Offering.

I also place the signed cards on the bulletin board around the Thanksgiving poster, and this has a good effect.

I have used this idea for several years now in two pastorates. Last Thanksgiving, using it in a new pastorate, the offering increased from \$444 the previous year to just over \$900. The increase in future years is of course not as great, but the stability of the giving is encouraging.

The fairness of the plan is that where there is more than one wage earner in a home, each is challenged equally. The challenge raises many a \$5.00 or \$10.00 giver to a full day's wages.

The pastor can urge those who will, even as he plans to do, to give well beyond one day for the Lord.

MARK E. MOORE
Piqua, Ohio

Hymn of the month

There's a Wideness

The author, Frederick William Faber, grew up in the lake district of Ireland among the great jagged rocks, streams, and fields of purple heather. During Mr. Faber's short lifetime (1814-63), he gave us a number of much loved hymns. One of the favorites is "Faith of Our Fathers."

This hymn of the month originally contained 13 stanzas, but only four have been kept in our hymnals. The first line of the song eventually became the title.

The song is appreciated for its simple, yet powerful words which give great honor to the Saviour. One is reminded of the words in I John 4:8-10: "God is love. . . . In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

The composer, Lizzie Shrove Tourjee, author of the hymn tune, was the daughter of Dr. Eben Tourjee, director of New England Conservatory of Music. When Lizzie was a high school student, she was asked to write the music for a graduation song. She felt she could not do it, but with her father's encouragement she sat down at the piano and tried. This tune was the result. Some time later it was used again, this time for Faber's hymn. Played lightly and rapidly it is like a schoolgirl's happy music—happy music for joyful words about the love and mercy of God.

BULLETIN BARREL

Home Department Sunday

SECRET SERVICE

If the shut-ins all united
In one voice of common prayer,
What a ceaseless shower of blessing
Would be falling everywhere!

Though so weak, and oft-times helpless,
They can wield a mighty power,
Lifting up their souls' petitions
To the Saviour, hour by hour:

They can importune the Father
From the "secret place," and then
In the quiet and the stillness
They can hear Him speak to them.

Never soldier in fierce conflict
Could a higher honor bring
Than the shut-in who's performing
"Secret service" for the King.
—Gertrude Robinson Dugan
Log of Good Ship Grace

CHRISTIANS AND MUSIC

The Christian faith is a singing faith! Charles Gabriel wrote 10,000 hymns and gospel songs; Fanny Crosby, 9,000 hymn poems; and Charles Wesley, 6,500. That's over 25,000 songs from the pens of just three Christians!

THANKSGIVING

Thank You for wonderful things from above.
Thank You for life, Father; thank You for love.
Thank You for laughter; thank You for tears.
Thank You for happiness down through the years.
Thank You for peace, Father; thank You for joy.
Thank You for gifts that earth cannot destroy.
Thank You for friends, Father; thank You for foes.

The Nazarene Preacher

Thank You for secrets no earth-child knows,
Thank You for songs in the darkest night.
Thank You for turning despair into light.
Thank You for dying on Calvary's tree;
Thank You for saving a lost lamb like me.
Thank You for keeping me day after day;
Thank You for keeping me straight on the way.
Lord, when in glory, I see Your dear face,
I'll thank You again for undying grace!
—E. JEAN HYSLOP
Cincinnati-Norwood
S. E. Durbin, pastor

THANKSGIVING OFFERING

In the earner's pocket a piece of money is just another coin. On the offering plate, money becomes an eternal spiritual investment. When we fully realize that our money is ourselves and that, where our money is, there we are, then our money and its use become a glorious ministry in Christ.

—Waldo Werning

Thanksgiving Prayer

I do not thank Thee, Lord,
That I have bread to eat
While others starve;
Nor yet for work to do
While empty hands solicit heaven;
Nor for a body strong
While others flatten beds of pain.
No, not for those do I give thanks.

But I am grateful, Lord,
Because my ample loaf
I may divide;
Because my busy hands
May move to meet another's need;
Because my doubled strength
I may expand to steady one who faints.
Yes, for all those do I give thanks.

(copied—N.W. Ill. Dist. Bulletin)

November, 1970

THANKSGIVING OFFERING

Regardless of how small or large the amount, what you give to the Lord should seem big to you.

—BOB LINDLEY

The Spirit of Christ is the spirit of missions; and the nearer we get to Him, the more intensely missionary we must become.

—Henry Martin

Nothing is as useless to a man as the Gospel when it reaches him too late!

Faith is not trying to believe something regardless of the evidence. Faith is daring to do something regardless of consequences.

Preachers' Exchange



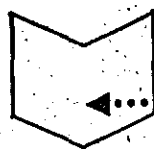
WANTED—National pastor on mission field would appreciate donation of a set of commentaries and other Bible aids in any condition. George A. Hess, 32 Hurricane St., Freetown, Capetown, South Africa.

WANTED—Complete set of Biblical Illustrator. Clell B. Elliott, 2607 Adams Ave., Ashland, Ky. 41101.

WANTED—Copy of John Wesley's Notes on the Old Testament. Robert Emsley, 432 Eden St., Buffalo, N.Y. 14220.

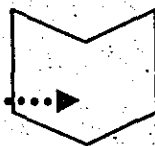
WANTED—Preacher's Magazines, 1930-43; Holiness in Book of Romans, A. M. Hills; Elijah the Tishbite, Harry Jessop; Christianity of Christ, Pearce; Reckoning with the Eternals and Other Themes, John Lakin Brasher (any other books by Brasher). Ronald Thompson, 610 N. Third Ave., Siler City, N.C. 27344.

Items for this Exchange may be either WANTED or FOR SALE, but must be confined to old periodicals and out-of-print books. All response should be directly with the advertiser and not with this office or the Nazarene Publishing House. We are glad to render this free service on these terms.



HERE AND THERE

AMONG BOOKS



Conducted by Willard H. Taylor*

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

Church Growth—God's Will

By Bennett Dudney (Nazarene Publishing House, 1970. Paper.)

At this writing this volume is not yet off the press, but has been read by the reviewer in manuscript. It is the denomination-wide CST text for February, 1971, written by an all-round expert, the director of the Christian Service Training program.

This is a study in churchmanship plus. It is churchmanship which has as its immediate goal church growth. After a chapter stating clearly the spiritual and doctrinal foundations for church growth, the work is organized around three major areas of study: evangelistic outreach, administrative procedures, program and facilities. The material is handled in such a way that it becomes easy for the laymen, taking the course to evaluate themselves in terms of their own local church, and to see what changes need to be made if there is to be renewed impetus in church growth for them.

The subject matter of this book covers a lot of what we have traditionally called pastoral theology. It could have been directed exclusively to ministerial students. Instead it is directed to the laymen. They are the ones who are expected to study it and to implement its principles. Even ways and means of improving the Sunday morning worship service are discussed. Since the prerogatives of the lay people are limited here, this section constitutes an indirect prod to the pastor.

At this point the reviewer must admit a terrible possibility. If there should be a pastor who is indifferent to church growth, and who does not want to conduct the kind of a program calculated to result in growth, he should not expose his people to this book, for by so doing he will expose himself.

*Professor of biblical theology, Nazarene Theological Seminary.

Fortunately, however, most pastors want to do the job precisely in the way outlined here, and have often wished they could so educate their people. Here is the golden opportunity of a lifetime. The ideas which the average pastor has long wished to inculcate are in this book explained directly to his laymen in simple and persuasive terms. A wise pastor, therefore, will do everything possible not to permit this CST course to be limited to the few faithfuls, but to include the entire membership. If he succeeds, his work will be easier for him from then on; but what is far more important, the lay people themselves will know better than ever before how to fit into the total church program for effective church growth.

R. S. T.

The Reconciling Gospel

By Culbert G. Rutenber (Broadman Press, 1960. 183 pp., paper, \$1.95.)

Most publishers would agree that only a small percentage of the products of their establishments are worthy of reprinting. But this book by a Baptist minister, originally produced in 1960, is worthy of this reprint (1969). By the author's stated purpose, it is "a contribution to lay education." After reading it, the reviewer's opinion is that it could make a significant and, hopefully, corrective contribution to ministerial education. In every respect—linguistically, illustratively, theologically, and biblically—this brief study merits the monetary investment.

There are five chapters and two appendices. Chapter I, entitled "The Truth We Confess," brilliantly states the nature of the Gospel we proclaim. Rutenber, after defining the Gospel as "good news," comments: "As news, it suggests something important that really happened in history. As good, it suggests the character of the God

who caused it to happen" (p. 16). This definitive statement furnishes the base for distinguishing biblical Christianity from some common distortions, such as "sheer mysticism," "mere moralism," or "general truths." Rutenber leads us on to see that the heart of the Gospel is Christ's atoning death and resurrection. Not for one moment, however, would he overlook the life and teaching of our Lord, which preceded His death and resurrection. The whole Gospel includes also the Christ-story. There is still another aspect of the Gospel, namely, His future coming, in which He will complete the work which He began on the earth. Thus, writes Rutenber, "the object of our faith is not only the Christ who *was* but is also the Christ who *is* (having ascended to the right hand of God, He continues to be the Saviour of men and the Lord of history) and the Christ who *will be*" (p. 25).

This tremendous good news of the saving presence and activity of God in Christ Jesus which we proclaim to the world is both "revelatory and redemptive; it both makes clear and makes whole." "It shows us what God is like at the same time that it makes us like God, in saving alteration" (p. 25).

From this threefold base, the author proceeds to deal in three successive chapters with "The Christ Who Was," "The Christ Who Is," and "The Christ Who Will Be." These segments of the study are pertinent and pregnant with ideas worth exploring. For example, sin, for Rutenber, is "self-sufficiency," and because it is, it spoils the essential relationships of life, namely, God, fellowman, and self. The results of this spoilage are respectively guilt, lovelessness, and bondage. The redemption of Christ, which indeed rectifies this sin-situation, brings forgiveness from God, wholeness in human relations, and freedom for the individual. Thus, the reconciling Gospel!

The reader will find here a reasonable discussion of the instructive Christian's responsibility in social issues and an instructive analysis of the nature of the church as "a mothering community," "a ministering community," and "a witnessing community."

Chapter 5 is entitled "The Divine Gospel and the Human Response." Here the author comes to grips with the nature of conversion but he reserves his definition of it until he clears away some misconceptions, what he called "fake conversions." He concludes, "A Christian conversion is conversion to Jesus Christ. It is the establishment of right relations with a living Lord and Savior" (p. 165). But this conversion is

not the product of "believism." It comes by repentance, which is a renunciation of the past and a turning of the back on what you were, what you did, and on how you viewed things. Faith for Rutenber is identification with Jesus Christ, which includes my realization of my own nothingness and helplessness, but also my commitment to Christ as bearing the true image of God. Christ is the true humanity, and faith thus means wanting to follow His way of life.

Rutenber's book is laden with quotes and illustrations from contemporary authors. It also possesses fine literary style. In my copy I have underscored a number of pithy and memorable statements. For example, "The kingdom of God is the Kingdom of Right Relations. The church is the historical expression of this Kingdom of Right Relations." "A Christian is one who is himself part of the evidence of that to which he testifies." "If it is the love of Christ to which we would witness, we must become the love of Christ in incarnation and effectual deed in order to speak meaningfully of it." Speaking of Christ's second advent, the author writes, "In the preaching of the gospel there is always a note of expectancy: 'Stay tuned to this station for future developments.'" "The grain of the universe ran in Christ's direction, not Herod's nor Caiaphas'." "Eternity is not monotonous timelessness. Rather, it is time fulfilled." Speaking of suffering in the Christian life, "The greatest sufferer of all was the best-living man of all."

The reviewer has wished that Rutenber would have spent more time with certain areas, such as the relation of sin to sins and the ministry of the Holy Spirit, especially with regard to Christian experience. Nevertheless, I found this a most satisfying and inspiring volume. It reminds me of James S. Stewart and P. F. Forsyth.

WILLARD H. TAYLOR

The Soul Under Siege

By James Earl Massey (Warner Press, 1970. 110 pp., paper, \$2.00.)

Massey, a prominent educator and minister, in this series of lectures given on various campuses of the United States and abroad, seeks to deal with stress in the Christian life and how to handle it. In so doing he talks about the nature of the Christian experience and growth. Massey has a firm conviction that Christians are made for victory and not defeat. Thus he shows how the use of the Bible, prayer, and witnessing contribute to the development

of a strong Christian character which assures one's victory in times when the soul is under siege.

Each talk is carefully outlined and sprinkled with choice references to and quotations of many leading thinkers of both past and present.

WILLARD H. TAYLOR

An Introduction to the Old Testament Prophets

By Hobart E. Freeman (Moody Press, 1968. 384 pp., cloth, \$6.95.)

This pastor and itinerant Bible teacher has written an up-to-date, conservative treatment of Old Testament prophecy. The first section of the book is a study of prophetism, that is, a survey of the nature of Old Testament prophecy and the prophetic institution in Israel. The author deals with the origin and development of prophecy, the function of the prophet, the prophetic consciousness, revelation and inspiration, true and false prophets, the language of prophecy, Messianic prophecy, and the cessation of Old Testament prophecy and prophecy in the New Testament.

Section two provides an introduction to the 16 canonical prophets in the chronological order in which the author believes them to have lived. Each prophet receives careful attention with a discussion of the nature of the book, the date of the prophecy, personal information concerning the prophet, and any historical, theological, or literary problems. Each study concludes with a fairly detailed outline of the book.

Appended to the book are an extensive bibliography and subject, author, and Scripture indices.

Freeman is well-acquainted with current literature on the prophets and he refers to it frequently throughout the volume. He also knows the problem areas in prophetic studies and he does not avoid them. Apart from the issues of the origin of prophecy in Israel and the nature of prophetic inspiration, the crucial area has to do with the Messianic teachings in the prophets. Freeman sees two streams of Messianic prophecy in the Old Testament grounded in the twofold promise God made to Abraham, one aspect of which has to do with the future nation or kingdom and the other with salvation and blessing (Gen. 12:1-3). The former stream emphasizes the glorious future of the nation or kingdom of Israel, ruled over by a Davidic monarch, the Messianic King. The latter emphasizes "the work of the Messiah, portraying Him, not

as a reigning king, but as a suffering servant who would be slain on behalf of His people."

In her earlier decades Israel focused upon the hope of an earthly, glorious kingdom ruled over by a Davidic monarch, but she was disappointed, and especially so after the return from the Babylonian exile. As a consequence, the thought of an eschatological Kingdom developed during the intertestamental period. Concurrently, some revisions were introduced with regard to the nature of the Messiah's role, since in one stream of biblical thought the Messiah was presented as a Man of Sorrows while in another He was depicted as the Son of Man coming in the clouds of heaven with great power and glory, sitting upon the throne of David. The rabbis formulated the doctrine of two Messiahs: a Messiah ben Joseph, who would suffer and die for Israel; the other, the Messiah ben David, who would conquer and rule. Freeman concludes that what the rabbis saw as two Messiahs really refer to advents—the first and second comings of Christ. The prophecies concerning a suffering Messiah have to do with Christ's first coming, whereas those prophecies which highlight His reign in glory and power speak of His second coming.

Preachers who are anticipating a series of messages on the prophets would do well to add this lucid and complete volume to their study list. It provides some valuable, preachable information, and a viewpoint which ought not to be overlooked among us who hold the Bible in such high regard.

WILLARD H. TAYLOR

CALENDAR DIGEST

NOVEMBER—

- 1 Home Department Sunday
- 8 Servicemen's Sunday
- 22 Thanksgiving Offering

DECEMBER—

- NWMS Memorial Certificates
- NMBF Christmas Love Offering
- 13 Bible Society Offering

JANUARY—

- 3 Family Altar Sunday
- 31 Youth Week Begins

AMONG OURSELVES

"We'll help you with your kids." A D.S. told me one of our pastors used that in his newspaper display ad. I don't know about the eye appeal, but it has heart appeal . . . Recently heard: A prejudiced man is not up on what he is down on" . . . It really doesn't hurt for the preacher's brotherly love to include preachers. If a fraternal bond of sympathy and cordiality and helpfulness is not cultivated, we so easily drift into the opposite—a kind of dog-eat-dog, every-man-for-himself competition. We sometimes add, "and the devil take the hindmost," but it is the foremost he gets in this case—the preacher. For we pay a terrible price when we care not who fails as long as we succeed . . . Well, it has taken me a long time to get to the point. In the Supplement this month are eight requests for you to write to Headquarters, either about something or for something. In at least three cases you are being asked to write a letter, a letter of sharing. Here are three chances to help your brethren. No prizes. No pay. No fame. No ballyhoo. No certificates to frame. Just the good feeling of playing on the team. And the deep-down knowledge that Christ, looking over your shoulder at that letter, is pleased.

Until next month,

BT

P.S. By the way, the "wooden liberalism" on p. 3 of September NP should have been "wooden literalism."

P.S. No. 2. "Can anyone love without giving?" (p. 21)

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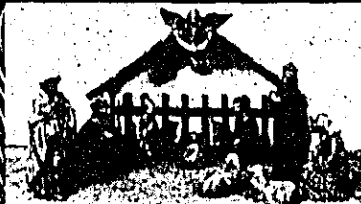
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RICHARD S. TAYLOR
Editor

Contributing Editors

Samuel Young
V. H. Lewis
George Coulter
Edward Lawlor
Eugene L. Stowe
Orville W. Jenkins
General Superintendents
Church of the Nazarene



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Don't Be a Quitter

By D. I. Vanderpool

CAST NOT AWAY therefore your confidence, which hath great recompence of reward. For ye have need of patience; that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:35-37).

The events of life may have poured for you a bitter portion to drink—heartbreaks, losses, unreached goals, lonely hours, undeserved criticism, and apparent failures. Don't bow your head and groan with self-pity. Millions have drunk from the same cup, and today with head up and steady step they march toward the country with a cloudless sky and the city where the sun never sets. Don't be a Demas. Don't be a quitter!

Unwavering confidence in Christ and His promises will give courage and enable you to smile through your tears. The real test in our lives comes not in doing the will of God, but rather in the delay following our doing the will of God. Satan has a field day while we wait for the unfulfilled promise. Why the delay? Who is to blame? Did I make the wrong decision? What shall I try next? The simple answer to the problem is, We have need of patience, that, after we have done the will of God, we might receive the promise.

Daniel's prayer was answered after 21 days of earnest seeking. He ate no pleasant bread during that time. He did not quit or look for another field of service. He dared to trust God and wait. In due time the answer came. Daniel arose from his knees and stood on his feet when the angel of God touched him. (A new touch from God can put a man on his feet.) Daniel was assured that God heard his prayer the first day he prayed. Evil forces try to thwart the plan of God. Stand up; be a fighter! Don't be a quitter!

Yes, I know the revival did not turn out too well. Everybody seemed so busy. Some of the members do not have a proper respect for the Lord's Day. The Sunday school attendance is down. Some of our fellows are out of work. The church finances are not too good.

Wait a minute! God is interested in this whole business of building His Church. As a minister, you and God have a mutual task, just as God and Joshua had in bringing the children of Israel into Canaan. A discouraged people, a swollen river, and a walled city! Joshua had a call to answer—God had a promise to keep.

As a minister you have a call to answer and God has a promise to keep. You furnish the daring as Joshua did, and God will furnish

(Continued on page 4)

*General superintendent emeritus, Cupertino, Calif.

Commercialism, Communism, and Crèches

IF PAUL RESOLUTELY CHOSE to exult in the preaching of Christ even when he knew it was sometimes done to deepen his peril, we can with equal reason rejoice that even commercialism becomes the preacher of Bethlehem's story. Millions of dollars are spent just in making people Christmas-conscious. (What if the Church had to do it single-handedly!) And this is so all over the world, in Tokyo as well as in San Francisco. True, there is a shameful amount of paganism, lakes of alcohol consumed, the Santa Claus ballyhoo, and many of the advertising motifs and popular Christmas ditties breathe of fairies and fables instead of Christ. Yet always also there are the shepherds and the wise men, plus the constant singing of the old carols, many of them pure gospel in every verse. There is plenty to make little children ask questions, and keep the grown-up world from quite forgetting—even if they would.

The motive may not be Christian, but the effects may be. As an aid in teaching English, one high school teacher in Japan taught all the standard Christmas hymns and carols, and the students were delighted to sing them to visitors. It was profoundly moving to hear Buddhist youth sing "O Little Town of Bethlehem." Maybe it was to learn English, but they were getting gospel.

Then there are the crèche displays, not only in Western nations, but in unlikely recesses and corners. None was more remarkable than the display in Communist Prague last Christmas which drew 100,000 visitors, not only to see, but to pay to see. Perhaps the amazing mechanical intricacy of the 487 moving figures in the one-and-one-half-ton display was partially the appeal. But these Communists saw the Christ-story enacted before their eyes—from the Bethlehem birth to death on the Cross. One of thousands doubtless was the little girl who, as Christmas carols were played from a tape, looked up and asked the inevitable question, "Daddy, who is Jesus?"

No, the world can't keep Christmas out. And where Christmas is, Christ is too, bidding quietly but powerfully for the souls of men. It is the wistful season. Let not the preacher ignore it—or worse, belittle it—but use it to draw himself and his people into the real presence of Christ.

Bethlehem's Promise of Peace

Every Christmas is a fresh call for Christians to return to, first principles. At no point is this more true than on the thorny subject of peace. Why has not the promised "peace on earth" become a reality?

Because peace cannot exist piecemeal. We cannot have war in one dimension of life and peace in another, and we cannot have peace among unless it exists within. When the inner man is at war, the outer man will be also. Mental health is elusive as long as the conscience is bound and gagged. Tranquilizers may induce sound sleep, but this is not peace.

Man simply must learn that inner peace relates first, last, and always to God. Discord both within and without is the direct consequence of rupture with God. Until the vertical schism is healed, the horizontal strife cannot cease.

We have forgotten that the Bethlehem Babe was the Harbinger of "peace on earth" only because He was a "Saviour, which is Christ the Lord." Unless He is allowed to become both Savior and Lord, He cannot be to us the Prince of Peace.

Significant is the phrasing of Zacharias, who ascribed to Jesus the role of directing our feet into "the way of peace" (Luke 1:79). It is the path of repentance, of serving, the path always to and from the Cross. And there is no other way. When will we learn this and give up once for all the alluring illusion that somehow peace can be negotiated by the forums and treaties of men, or won by their armies?

Peace cannot be coerced. It cannot be bought. It cannot be gift-wrapped as a Christmas present. It cannot be transmitted from one to the other, except the one be the One who said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27). And this He said to disciples who were willing to take "the way."

The kind of peace heralded that first Christmas was not peace at any cost. It was peace at great cost, but not any cost. Later this Holy Child Jesus, now become the Man of Galilee, pronounced a blessing on the peacemakers, but He did not mean peacemakers with evil. Capitulating to the devil is not the way of peace. Jesus never compromised with sin, and announced frankly: "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matt. 10:34). Jesus did not come to achieve peace by dissolving moral distinctions, or by signing a truce between the powers of evil and the forces of righteousness.

Paul pinpointed the relationship between peace and righteousness: The kingdom of God consists of "righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:11). Peace follows righteousness,

never precedes it, and never exists apart from it. And it is "in the Holy Ghost." It can be found only in the spiritual dimension of reality, and known only by those who know Christ in the Spirit.

This means two things which are relevant to our times. One is that the birth of Christ marked the advent of a Kingdom not of this world, *composed solely*, in its earthly beachhead, of transformed men who would understand that their Kingdom could not be extended by earthly weapons. Their weapons would be heavenly—but "mighty through God to the pulling down of strongholds" (II Cor. 10:4). They are love, justice, prayer, faith, and the Word, yielded in the Spirit. When Christians scorn these weapons as being feeble and impractical, and rely on carnal weapons, they fail Christ and prove themselves unbelievers at heart.

Unregenerate society must rely on education, the ballot box, the law, and in some cases even the sword. These are the best society has as devices for harmonizing human relations. And the Christian is involved on this level too, inescapably so. But he must guard against pinning his hopes on this level, or becoming so involved that he fails to use his own weapons.

And let it not seem too strange to talk about weapons and peace together, for one of the elementary principles which belong to peace is that Christ gives peace because He has won a war. But in the mopping-up operations we share in the conquest. Every won soul is a won battle—and the circle of peace is enlarged.

The second application to our times is that the kingdom of God will not be extended by the Christian becoming unnecessarily embroiled in the senseless strife of men. He must side with right against wrong. But he should avoid being sucked into the maelstrom of emotional hysteria which confuses right with wrong, and is swept along by fears, hates, and prejudices under the guise of standing for principle. It is diabolical for a professed Christian to be a fomenter of strife, whether between nations, neighbors, or races. No matter how stormy the seas of society, the Christian should be an island of loving calm—not compromise, but calm. Let him in deed and in truth be a peacemaker rather than an inflamer. Let him bear this character in his school, in his office, in his factory, in his block. Then there will be some recognizable kinship between the Christ of Bethlehem and those who profess His name.

Don't Be a Quitter (Continued from page 1)

the miracles as He did in that day. Together God and Joshua performed the apparent impossibility. The discouraged people were inspired. The swollen river was crossed. The high walls of the city went down at the first blast of the rams' horns and the shout of God's people.

God is the same yesterday, today, and forever. Don't cast away your confidence. *Don't be a quitter!*

Preaching with power
is more than a technique

Preaching as Spiritual Reality

By Wilbur W. Brannon*

THE GREATEST TASK of the preacher is to maintain a high level of sensitivity to the presence of divine reality within the church. The decay of spiritual life is the result of insensitivity to spiritual reality. The spiritually real may be present without the Church being alert enough to apprehend it.

Man is brought into personal encounter with God in the event and the occasion of the sermon. It is not simply proclaiming the incredible good news of forgiveness. It is an occasion where something happens. God becomes real and His forgiving love is communicated. We must not only define love and forgiveness in our preaching. We must forgive and love! The discovery of spiritual reality will not be possible for our people unless we have a right relationship with God, ourselves, and others. The sermon must be more than a human production, a religious lesson, or an ethical speech. As William B. Oglesby, Jr., says, it must be the "incarnation of love."

P. T. Forsyth affirms, "The great, the fundamental, sacrament is the sacrament of the Word." If this be true—and I am inclined to agree—as Nazarene preachers, we have no more important task in the world than at

the moment when we stand in the pulpit and allow the creative energy of the Spirit to act upon the total personality of each hearer. This spiritual contact that God makes through the preaching of His Word has a way of drawing man into the realm of the holy and at the same time creating a desire for the holy. The positive gospel is the revelation of God's love issuing from His holiness. God's attitude toward sin and the sinner becomes clear. He reacts against sin's corruption, but He responds to the sinner's need of redemption.

If the sermon is to be a dynamic event in which God's forgiveness becomes personally real, the preacher must immerse himself in the Bible. For in the sermon the Word of God must be communicated. The Word is not merely a statement; it is a deed. The story of God's great acts of creation, redemption, and preservation is the story of the Bible. It is the story of events. God is acting. The preacher is to witness to these acts as he confirms God's faithfulness in his personal experiences of living. Don Miller states in his book *Fire in Thy Mouth*, "Preaching is the act through which these saving events are re-enacted in the experience of the church pew. A sermon, therefore, is not primarily something said, but

*Pastor, Central Church, Orlando, Fla.

something done." Only the man himself is the sermon. That is the reason no man can convincingly write or preach someone else's sermon.

Salvation is man's response to what God has done. Man is not saved by some analytical knowledge of God and His processes or of man and his processes. He is saved by grace, a divine act. If we use the pulpit to vent our passions which resemble the eruption of volcanic anger, what chance have we to reveal God's love? Dr. Oglesby asks, How many times has the pulpit been used to explode our hostilities on our people? It may be that we have not been treated so well. But does that excuse us from telling them off on Sunday, and cloaking our message in some acid-cutting scripture that will take the hide off our members, and claiming that if they answer back they are defying God and are on the road to hell? There is no redemption in that!

Love is sharp at times, but it is always directed toward life, never toward death. "Love knows no end to its endurance." And if our people are to know this about God, they must know this about their pastor.

If the event of the preacher's sermon is to be a spiritual reality in the lives of his people, he must know well who they are and where they are. H. H. Farmer, in *The Servant of the Lord*, says, "The preacher whose sermon wrestles with the fundamental struggles of life will find his people will sense in him a man who can understand their struggle, who will not make light of their failures, but be patient in walking with them through the valley of the shadow of death." In this way, the sermon can be the occasion of spiritual renewal in the church.

The idea of revival in the church cannot be separated from its primary

source in the life of God. The holiness of God has often been visualized as only blazing-white purity. But it is also absolute moral and personal energy. Our God of fire is like the sun in the heavens, providing the source of all vital force for the Christian and the church. This is the good news that rescues and redeems us from a progression toward decay.

For the Bible to become the living Word, more than a scholarly understanding of the Scriptures is necessary. The preacher must base his message on the results of personal experiments in applying the Word to his life. The Bible is not to be merely a Quarry for sermon material. It is the interior Sanctuary from which we may come and speak with authority. We are not to preach our experience, but the Christ who comes into our experience.

We must not allow the Bible to fall into disuse among our laity. This has been the mistake of Catholic practice. If we follow their procedure, it is only a step farther to the Catholic idea of the Church in which the sacrament displaces the Word, rather than the Word remaining a sacrament. The prophet is killed that the priest may be enthroned.

Our preaching of the Bible must not ignore men's ignorance of the Word. Yet we should so speak that a new interest in it will be kindled. The Church lives by the Word, not by the preachers. Therefore its preachers are duty-bound to communicate the Word with the authority of the Divine Person. That is the authority of the pulpit.

Everything in the sermon should point toward an inter-penetration of the Holy Spirit with the human spirit. For out of this union is the birth of the "new creation." Every sermon should have this much of an evangelistic purpose and sacramental

value for the benefit of the individual who listens. However, unless the preacher engages in searching, pastoral, theological, priestly prayer, his sermons will be devoid of any redemptive benefit. His prayer life must be more than a devotional catharsis in the morning and a conscience "NITOL" at night. It must be an ingredient of his day's work. This alone will save us from becoming familiar with holy things, which has been the cause of so many articulate and successful ministers forsaking their calling.

D. Elton Trueblood, in agreement with the New Testament, has used a military metaphor to describe the ministry. He says that the real opposition to the Church is encountered by the Christian on the front lines. "The front lines of the Christian cause are in factories, schools, legislatures and homes." Here is where the fiercest struggle takes place, for this is the place where the witness for Christ takes place—not "in church."

It is obvious that the Christian is in the minority. For that reason, he needs courage to meet ridicule, and wisdom to give the right witness. If the Christian is to keep his strength on the front lines, it is necessary for him to withdraw periodically behind the lines for times of renewal. Otherwise, the danger of being overtaken by the advantage of an aggressive enemy or breaking down as the result of battle fatigue is always imminent. "His greatest support, intellectually and morally," states Trueblood, "must come from those operating chiefly in rear areas, who exist in order to strengthen the ones on the front lines."

These are the pastors and teachers, whose primary purpose is to assist others in their ministry of witnessing. The good pastor, then, is really an

"assistant in the ministry." That is the import of Eph. 4:12, which says that our gifts are "for the equipment of the saints, for the work of ministry, for building up the body of Christ" (RSV).

The success of a pastor is not to be measured by his talent for attracting large audiences or handling large budgets. We would never discount these, but a pastor is truly successful when the people of his congregation become effective witnesses in their daily lives in the world.

Thus, church renewal—or revival, if you will—is dependent on how well we fulfill our calling and respond to His Word: "Preach the word . . . make full proof of thy ministry." The proof of our ministry will be in the life of our churches.

Let us make the sermon an event wherein the grace of divine forgiveness becomes personally real and as a consequence surging spiritual life will seek outlets of sanctified expression. May God help us, in spite of our failures, to generate a quality of spirit and an adequacy of power in our people which will demonstrate to the world that God still lives and gives life—eternal life—to all who will believe.

~~~~~  
Christmas is more  
Than earth's glitter and gold,  
Its meaning more glorious  
Than carols have told.

Christmas is more  
Than fond greeting and fun.  
It's God's way of saying,  
"I love you, each one!"  
From Fullerton Fellowship

An art within reach  
of all who care

## Make Your Bible Reading Live

By Gordon Chilvers\*

**H**E READ REVELATION, chapter five, and made each sentence become pregnant with new meaning. The Bible became alive." These words described Dr. Mander's public reading of the Bible when he first preached at Heath-Street Baptist Church, Hamstead.

Can this glowing testimony be given to our public reading from the Bible? Seldom. That is not because we do not reckon the reading of the Bible to be important. As Protestants, we give a central place in our public worship to the Bible. In the coronation service in England the sovereign is presented with a Bible. He is told it is "the most valuable thing that this world affords. Here is wisdom; this is the royal Law. These are the lively oracles of God."

We have an incentive to good reading as we recall that the Bible is a real power that can vitally affect us and all who hear our reading from it.

Although we know the value of scripture, much of our public reading from it is ineffective. Why should this be? Reckoning the Bible to be important in our services does not re-

move the special difficulties we face as we read the Bible publicly today.

As a result of lack of training, the principles of interpretative reading are unknown to most preachers. Failure to read effectively is the result.

Because of their lack of training, preachers often neglect this part of their ministry. Quite rightly, much thought is given to the preparation of sermons. Public prayers even in nonliturgical churches are often thoroughly prepared. Yet how seldom does the reading of the Bible receive much forethought! Indeed occasionally a person reads publicly a passage that he has obviously not read privately in the previous month.

Again, sometimes preachers have thought that they should change their tone of voice when they read the Bible. They have therefore adopted a clerical voice, believing this exchange would convey piety and devoutness to their reading. But monotonous reading of drone or drawl will fail to make any impact on the hearers' minds.

Admittedly, the public reading of the Bible has specific problems that increase the difficulty in reading it effectively. The language of the Bible is different from that of other

books currently read. There are technical theological words that are seldom if ever used outside the pulpit or theological discussion. Reading King James Version has the added problem that scores of words are used there in a different sense from what they are today—over 300 years later. Also, there are obsolete words such as "goodman" (Matt. 20:11), the husband or male head of the household; "governor" (Jas. 3:4) refers to the pilot or steersman of a ship. Again, there are sentences where we get a wrong idea until we know the force of the word. "Harnessed" (Exod. 13:18) means "equipped for battle." The children of Israel did not do the work of horses! In Josh. 22:22 the word "he" is redundant. Retained, it gives a false idea of what is meant.

Public reading of the Bible thus bristles with difficulties. Yet we want to read it effectively. What steps can we take to improve our reading?

Care is needed in any public reading to make sure that we give sense to what we are saying. The reading of the Bible, and especially when the reading is from King James Version, calls for particular care or our hearers will not get the right meaning of the passage.

At Christmastime, younger listeners especially have often been given the impression that Joseph was told to take a small insect with him to Egypt (Matt. 2:13) instead of being given an injunction to leave the country speedily. A slight pause before "and" will help avoid this misconception.

Most serious of all is a verse where we make Jesus a notorious sinner if we do not observe the comma. Unless we make the short break indicated by the comma after the word "other," we shall read: "Therefore

were also two other malefactors, led with him to be put to death" (Luke 23:32). Then our hearers will receive the suggestion that Jesus was in the same class as the other two and so was a malefactor. We should be careful to accent "other" and give a perceptible pause before we say "malefactors."

Also, we must be certain we know how to pronounce the words in the selected passage. This suggestion seems unnecessary until we recall that we can meet strange names. Bible books include Habakkuk, Haggai, and Philemon. Also proper names include Melchizedek, Mero-dach-baladan, Pochereth-hazzebaim, and Chedorlaomer. A further complication arises because pronouncing dictionaries and Bibles do not always agree on pronunciation. "Sarai" can be pronounced with two or three syllables. Here, consistency is the main rule.

Again, only what we understand can we read intelligently. So we must be sure of the meaning of the passage before we read it. It is good to study the proposed passage in depth. Reading other versions will help to give us the general sense of the passage. The use of a commentary will help to clear away any mists. The meaning of any unfamiliar words can be gained from a Bible dictionary or commentary. Reading the passage slowly several times during the week before reading it publicly will give needed familiarity with it. This repeated reading gives the passage an opportunity to speak to us before we try to help others hear it speak to them.

Next, as reading scripture aloud is interpretative reading, we must seek to feel the emotion or feeling appropriate to the passage we read. As Leslie E. White has put it: "When the text is noble, dynamic, exalting or

\*Norwich, England.

didactic, the readers should strive to convey these characteristics to the congregation. When the passage is grave, reverential or less moving in emotional fervor, the intonation of voice should still be in keeping with the intrinsic meaning of the words although less demonstrative."

The tone of our voices should reflect the emotion in which the words were first spoken or written. To show the fitting emotion of a passage we should read it as if we had written it ourselves. Then our read-

ing will arrest the attention of our hearers. True, a theatrical approach which suggests pretense and vulgarity is to be avoided at all costs. Yet stilted, feeble reading is little better. A dramatic approach which makes it living and real is vital.

Reading the Bible effectively requires both study and regular practice. Yet good reading will give satisfaction that will reward both reader and listener. It is worth all our efforts to succeed in reading the Bible well.

## Practical Points

that make a difference

### "I Worshipped This Morning—and I Needed To"

Dear Son:

Our pastor led us in an act of worship this morning—and, oh, how I needed that hour!

We had just completed an evangelistic crusade and, though we were happy with the results, we were weary of the intense drive of a full week of services. We needed, with our new converts, to worship!

Our pastor started with an appropriate invocation—bringing his people before a loving Heavenly Father. The hymns were magnificently moving. We were led in "Come, Thou Fount of Every Blessing," "How Firm a Foundation," and "Satisfied."

The pastoral prayer spoke to all our hearts and moved us to greater devotion and work for our Lord. The choir and "special" lifted our spirits and prepared the mood for the oracle of the hour.

Then our pastor preached. He quickened our spirits and touched our emotions. His preparation was so thorough that he spoke from the "overflow" and moved among us with his rhetoric. It was as though God was speaking—and I believe that He was!

When he was through, we sat for a moment examining our hearts to see what difference it might make—and, for me it was a new week.

His benediction was from Jude 24-25, and the choral response was scriptural. The whole service was for me! He had prepared thoroughly. He was warm of heart—and God used him!

Son, your people will come to the sanctuary looking for bread—don't settle for a stone!

Love,  
Dad

The Nazarene Preacher

## Do You Have a Samuel in Your Church?

By Robert H. Green\*

IT WASN'T TOO MANY years ago that I attended the seminary of another denomination and heard them lament the fact that they had only three ministers for every five churches. Since we in the Church of the Nazarene were quoting at that time about five ministers for every three churches, I thought I knew what their problem was—they were not spiritual enough. Now that we are having similar difficulties, I am not so sure (it's different when it affects us).

There are many reasons for the lack of ministerial candidates, but I would suggest two that I think contribute to the lack:

First, the concept that, "if you can do anything else but preach and still make it to heaven, do it." This is neither logical nor scriptural. The implication is that there is something about the ministry that is to be avoided at all cost except the damnation of your soul. It would be like Isaiah saying, "If I can't get out of it, Lord, I'll have to go." Rather Isaiah said, in effect: "Look me over, Lord, and see if I will do." I believe this positive concept taught by our ministers to the children in the

church will produce more youth that will be listening and praying for God to call them into the ministry.

How many times have you heard a devout Christian say, "If I can do anything else in the world than be a doctor [or a lawyer or merchant] and still go to heaven, I surely will do it." We ought to teach that God's will in selecting a life profession is essential regardless to which area it should be directed.

The other reason why not many finally enter the ministry is the tendency for some who are called to go into sociology or psychology as a substitute fulfillment.

With the great surge of activism among our youth today, the great awareness of social needs of their fellowman, and the feeling that the Church ought to be more "relevant" to the needs of the "less fortunate" people, many become infected with the notion that the Church is irrelevant and want to be "where the action is." So they become social workers, peace corps volunteers, etc.

The question of the relevancy of the Church is too great for this article, but somehow we have to show our young people that a call to full-time Christian service is primarily a call to minister to people who are lost because they need a Savior, and

\*Pastor, Mountain View Church, Longmont, Colo.

sociology or psychology cannot supply that Savior.

I believe that we ministers will have to shoulder most of the blame for not having more of our youth enter the ministry. God is calling sufficient laborers for the harvest, and more of those who are called would respond if they had a good example of a pastor who loved his work, felt God had been good to him to let him be a minister, and loved his people.

There needs to be something more than being a good example. We must learn to train our responding children and youth by some sort of apprenticeship program.

Instead of saying to a young boy when he tells you at summer camp he feels God is calling him to enter the ministry when he grows up, "That's fine, Son, but make sure you really are called," take that as an opportunity to begin developing him for the ministry that will pay dividends years later.

Let's call it an "Eli and Samuel Program." Just as Eli took young Samuel under his leadership and gave him special jobs that trained him for the great task God had for him years later, every minister should have one or more children from his home or congregation who have heard the call of God and are being shepherded in a special way toward the day they will accept their own place in the ministry.

This type of program will help those called to be steadier in their Christian experience, especially in their teen years. And it will give them a greater insight into the ministry.

Give the "ministerial candidate" special small jobs; take time frequently to talk with him; show him some of the "behind-the-scene" workings of the ministry; share with him some of

the victories of a minister; talk to him about his problems; help him plan his education for the ministry.

Dr. James Kennedy said, "It is better to train a soul winner than to be one yourself." Similarly it is better to train successful ministers than to be one. But no man can effectively train others and be a failure himself. And perhaps the most tragic failure is to *seem to be a success*, yet have no one follow in our path.

God calls. Let's help our youth respond to the call.

### Preach the Word

O evangel, called of God,  
Preach His Word to me  
And fool me not by fancy tales  
And pretty falsities;  
Nor water down the Word  
With men's opinions and half-truths  
That please my ears  
But deceive my hungry heart.

The rugged truth  
Is what I want  
In fullness preached, and power;  
And let it hurt and prick and cut  
If this will bring me  
To my knees,  
Where through His blood  
I sweet redemption find.

Love God enough  
To proclaim all His truth  
And hold not back  
For fear of offending me.  
For honest souls will heed the truth  
And fall headlong  
With contrite heart,  
Upon the Rock, the Christ.

And if I broken be  
And sorrow and repent—  
And lose my life in His—  
And if in my loss  
I gain the cross, and crown,  
And find my Lord at last,  
Shall not we both be glad  
That you were true,  
O evangel, called, and sent of God?

—Eleanor L. Cunningham

The Nazarene Preacher

Grace is available for  
both service and purity

## The Father Image in the Pastor

By Milton Harrington\*

THE LETTER from the serviceman in Viet Nam asked his pastor to visit the home where his wife and small boys were living. Apparently something in the letters from his wife had suggested a need for some type of masculine influence in the home. Not knowing where else to turn, he chose to place his trust in his pastor and opened the door with this request for a pastoral visit. The pastor understood the serviceman's concern, but he was also troubled with a fear. The wife and mother in this home was a very attractive person and there was the possibility of imaginative gossip circulating in the community.

In a very timely and pertinent way, James writes to the very heart of such a situation and to the responsibility of the pastor to project a father image under identified circumstances. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (1:27).

Most commentators relate this verse to the profound difference between a religion of profession and one of action. Men have a tendency

to try to make ritual and liturgy a substitute for sacrifice and service. Some would also faintly leave the implication that such religious action, an active concern for the ghetto situations and circumstances, will bring with it this condition of holiness that is pleasing to God—that somehow one purifies himself in the process of scrubbing up the human pigpens of our society. True it is that the Pharisees in the time of James were obsessed with their ceremonial and liturgical holiness until physical human need was shunned as an act of righteousness. They protected their holiness image with the complexity of laws which sought to clothe their naked neglect of those needs demanding compassionate concern. They tried to legislate themselves out of touch with human need.

What then is James seeking to say? There wasn't a war going on in Viet Nam when he wrote, but he understood the need created by such separating forces. He recognized the need in homes where the father has been removed temporarily or permanently. He also recognized that the most adequate projection of the father image comes through the sanctified life, and where is a better essence of this than in the person of the spiritual

\*Pastor, Kennewick, Wash.

December, 1970



pastor? In the pastor are the representative presence and influence of God. David wrote, "Let God arise . . . A father of the fatherless, and a judge of the widows" (Ps. 68:1, 5). "Let God arise" through His human instrument, the pastor.

We disagree thoroughly with the practice of calling a pastor "father," as it is the formal title among some, but we must also honestly confess that it does have a certain psychological value that immediately projects a desirable relationship. The Apostle Paul enlarged this relationship by setting a goal for himself to become all things to all men. James has clearly stated the responsibility for the masculine influence to those homes now deprived of a father's reality.

Then we must face what the pastor recognized in our opening paragraph—fear. James is emphatic that the projection of this father image must not lead the pastor into moral difficulties. He chooses the word "unspotted," which is translated from "being free from vice, unsullied." Both of these words speak of a moral weakness. Even more than that, a moral fault already in existence, not in a sense of actual immorality, but

in the sense of that human susceptibility to strange emotional rumblings when subjected to strong pressures. This explains why James carefully speaks of *pure* religion. The danger is real and the fear proper, but it must not be permitted to destroy our usefulness. The father image is correctly needed in many circumstances, and it is within the moral power of the sanctified pastor adequately and with holy purpose to fulfill that need. Paul exemplifies the discipline needed when he writes, "I . . . bring my body into subjection" (I Cor. 9:27). No man of God even dares to play with immoral emotions. His responsibility—solemn, holy responsibility—is to "keep himself unspotted," free of moral weakness, in all of his ministries. Paul also discovered that "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Tim. 1:7). Bring this trichotomy into the framework of strong moral discipline and there will be little difficulty.

The rich rewards in fulfilling this responsibility are inestimable. Let us go forth to meet the need with a great strength of moral character and the keen consciousness that Jesus Christ is right by our side.

### Lessons I Have Learned

1. You can be more thoroughly Christian when you don't feel like it than when you do.
2. Learn to trust your high hours. Never doubt in the darkness what God has revealed to you in the light.
3. Be challenged by Christian ideals, but not frustrated by them.

—Jim Bond



## The Mechanics of the Ministry

By Raymond C. Kratzer\*

### XI. Attendance Insights

MUCH HAS BEEN SAID about the significance or the insignificance of numbers. But all of life is involved with numbers in one way or another! We are constantly made aware of the number of years of our age, or the time of day, or the amount of dollars we have left after all of the bills have been paid. Sales propaganda thunders the shortness of time in order to take advantage of a sale, or the diminishing number of days until Christmas. Periodically Uncle Sam knocks at our door to correct his statistics concerning our growing population. And on and on we could go.

In the church we have one well-used measuring stick for our success—"How many do you have in your Sunday school?" Unfortunately, this is not the best rule of thumb by which to measure the success of a church, but it is important. It holds such a place of prominence in our Zion that each church posts this number in a conspicuous place for all to see. This is not beside the point. In fact, we discover as we read the Bible that God puts such a premium on "numbers" that He has one whole

book in Sacred Writ captioned by that term. Sacred writers often mention specific numbers in recounting certain events. For example, the 5,000 who were fed by the small lunch of a boy, the number of disciples in the Upper Room on the Day of Pentecost, and the number of converts as a result of Peter's great sermon on that same occasion.

We are certain that we should not worship at the shrine of numbers. Neither should we discount them. They do have some special significance. And the pastor who disdains their importance will discover that his program lacks dynamic and motivation. Likewise, his enterprise may be moving toward diminishing returns on his investment.

I am confident that a steady growth in Sunday school usually develops a like growth in every area of the church. It is still true that the church school is the "arm of the church" to reach out and bring in new people. Its techniques and methods have been greatly improved through the years, and they will bring results, if they are faithfully worked. New buildings, nicer facilities, and more adequate tools are invaluable to the growth of

\*Superintendent, Northwest District.



this arm of the church. But these will not take the place of hard work in terms of visitation, prayer, and concern. Likewise, dedicated and well-trained teachers are essential to a growing organization.

As important as the Sunday school attendance is, the number of people present in the morning worship service, the evening evangelistic service, the midweek service, and the revival service, is equally important. In fact, every area of church attendance should be scrutinized by the pastor to see that the work is growing in a well-proportioned way. Some churches may boast a great Sunday school, but the rest of their services are anemic. Others may pride themselves on a great Sunday morning attendance while their church school languishes and the midweek service is almost dead.

An alert pastor can work out an attendance record for all of his services which can be kept from week to week. Usually some good layman will be glad to assume this responsibility. Attendance at the Sunday school, in the morning and evening services, the midweek service, and the revival meetings can be carefully recorded. A year's record at this point can begin a service-by-service check to see if progress is being made.

Weaknesses which may be revealed by annual comparisons can motivate a pastor to bolster a sagging program and strengthen the weak spots. In my last pastorate, I recall a year's records of all of our major services revealed that, although our Sunday school had grown adequately, the midweek service was staying about the same. This revelation was enough to motivate me to improve the midweek service until it was more interesting. We involved more people in its performance, varied its program, and were rewarded with a

joyous increase in attendance.

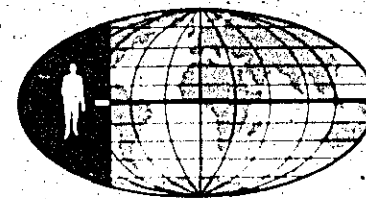
We should be as wise as the business world in appraising our strengths and weaknesses. We dare not be too unrealistic in our assessments of success. I recall talking to a pastor one time and of asking how his church was coming along. He responded somewhat on this fashion: "Oh, we are coming along great! God is blessing us, and I have never felt closer to Him. Oh, we just lost one family of six members and another family of four members. I don't know exactly why, but they just quit my church. But we are getting along just fine."

Of course I appreciated his optimism. But I felt he was looking through "rose-colored spectacles" at the facts of life. The truth of the matter was that he was losing the battle and didn't know it.

There are times in the life of any church when attendance ebbs rather than flows. These occasions try the soul of any pastor. And when they come, the true shepherd will do his best to correct the trends and will find a way in due season to be in the plus column. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6).

In the parable of the talents, Jesus implies His expectancy of getting an increase from His investment in us. To be sure, we cannot adequately evaluate all of the efforts put forth by the minister in terms of statistics. Only God can determine the results of loving service, of burdened prayer, and of selfless devotion. His records will no doubt be quite different from our appraisals. On the other hand, let us not be so ethereal that we presumptuously assume our investment is paying good dividends when the figures shout otherwise.

The Nazarene Preacher



The

# PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee Dr. B. Edgar Johnson, Editor

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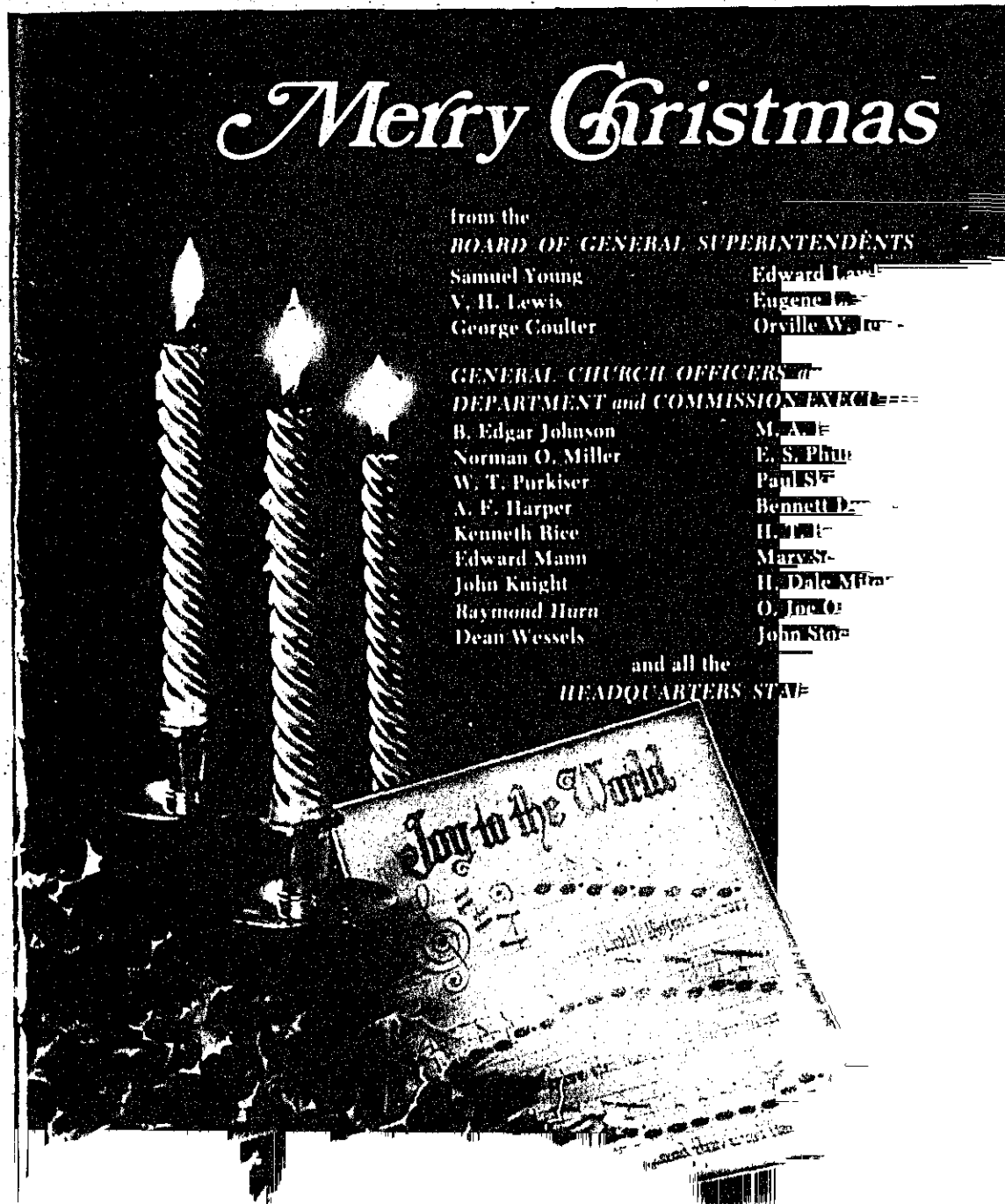
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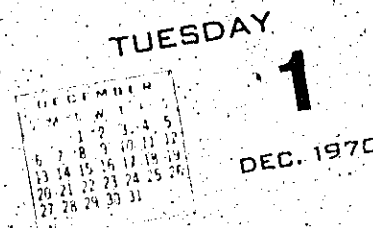
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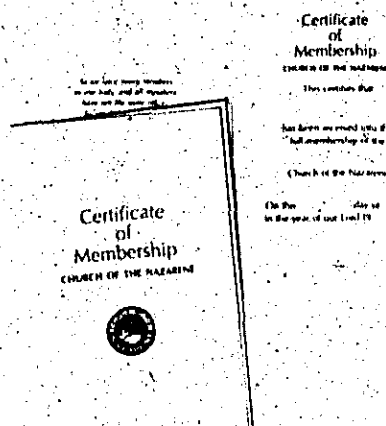
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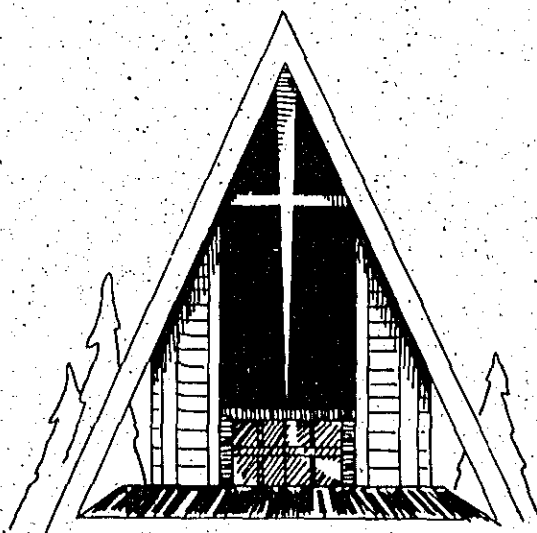
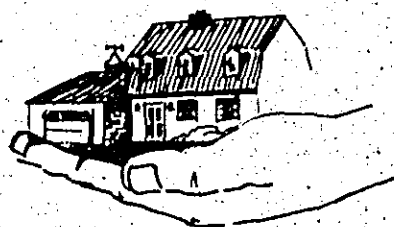
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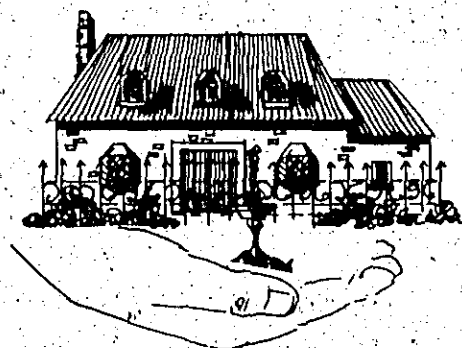
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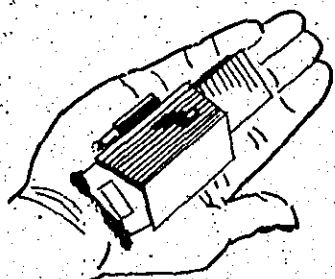
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December, 1970

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**Praying**

**Together**

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**Church Families Bring Unchurched**

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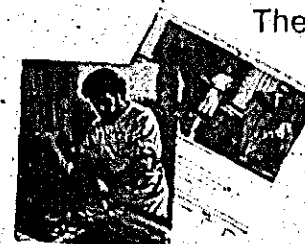


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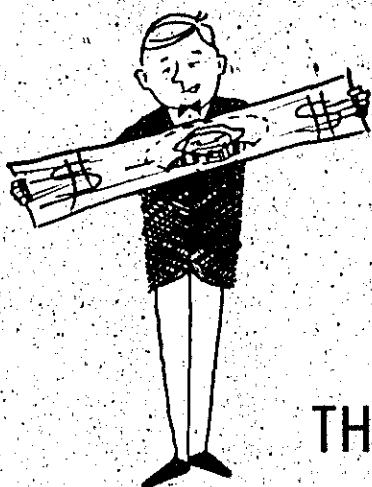
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Other \_\_\_\_\_

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## NAZARENE INFORMATION SERVICE

### Note on 1970 News Review

**N**AZARENE PASTORS should send now for copies of the 1970 denominational  
year-end review story if they plan to distribute it to their local newspapers  
and broadcasting offices.

A separate story covering some highlights of the Nazarene gospel work  
through the Department of World Missions during the last year also is available on  
request.

Pastors are urged to request as many copies of each story as they can use.  
Mail requests to: N.I.S., 6401 the Paseo, Kansas City, Mo. 64131.

The annual Nazarene news review will not be sent automatically to all pastors,  
but this year will be mailed instead directly to newspapers and broadcasting news  
editors in cities where the Church of the Nazarene is known.

Nazarene pastors may make certain that copies are mailed to their local  
community newspapers by sending a card or note to the Nazarene Information Ser-  
vice at the address above.

Pastors should give the name and address of their newspaper(s) and the  
name(s) of their church editor or individual(s) who should receive the articles.  
N.I.S. will take care of the rest.

This will be the thirteenth annual Nazarene year-end review for newspapers  
and broadcasters.

The revised plan of distribution has been adopted in order to lighten the  
load for some pastors at a time when they are most heavily involved in Christmas  
and watch-night programs.

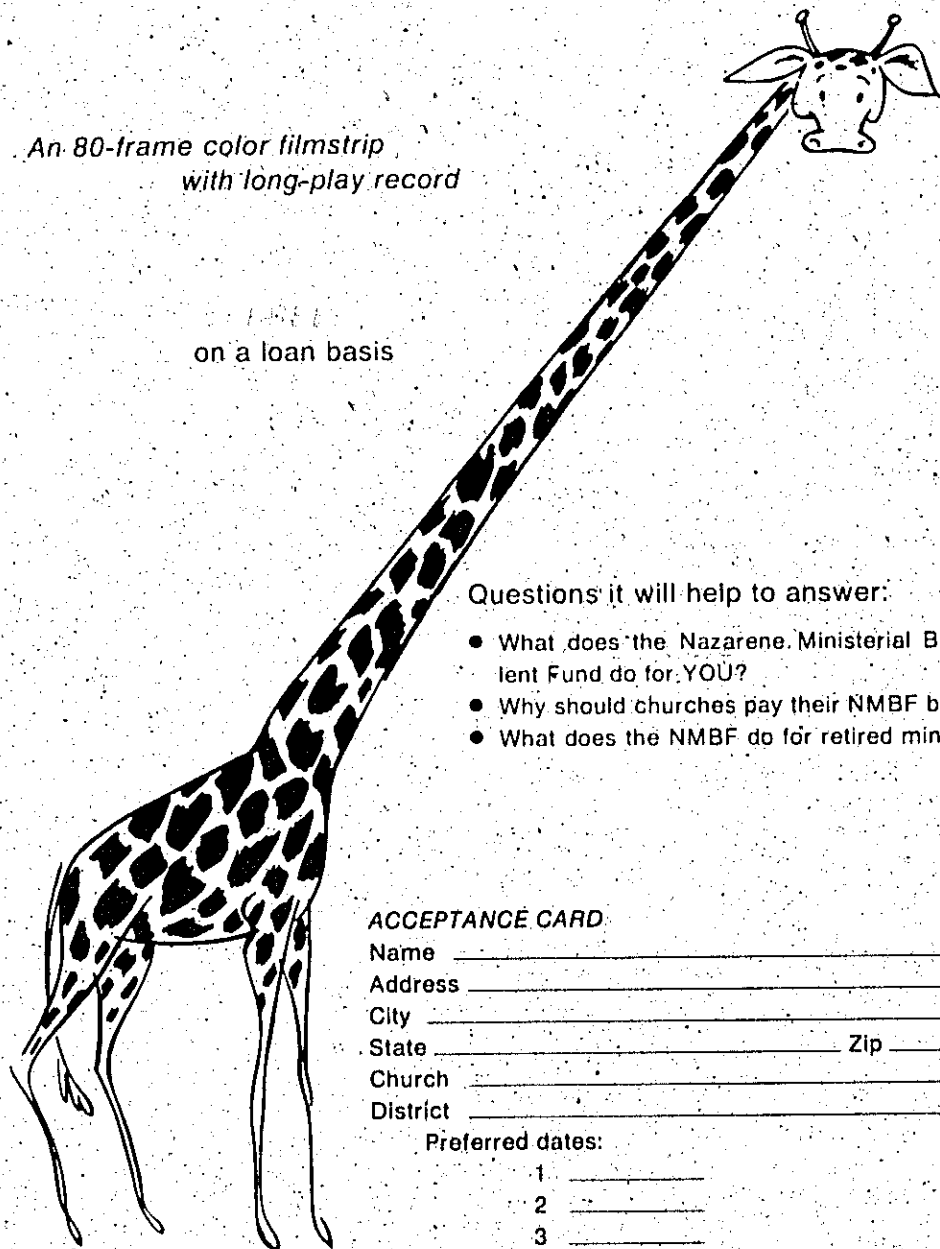
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 3 \_\_\_\_\_

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- EVANGELISTS  
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- NWMS president
- NYPS president
- church secretary
- church treasurer



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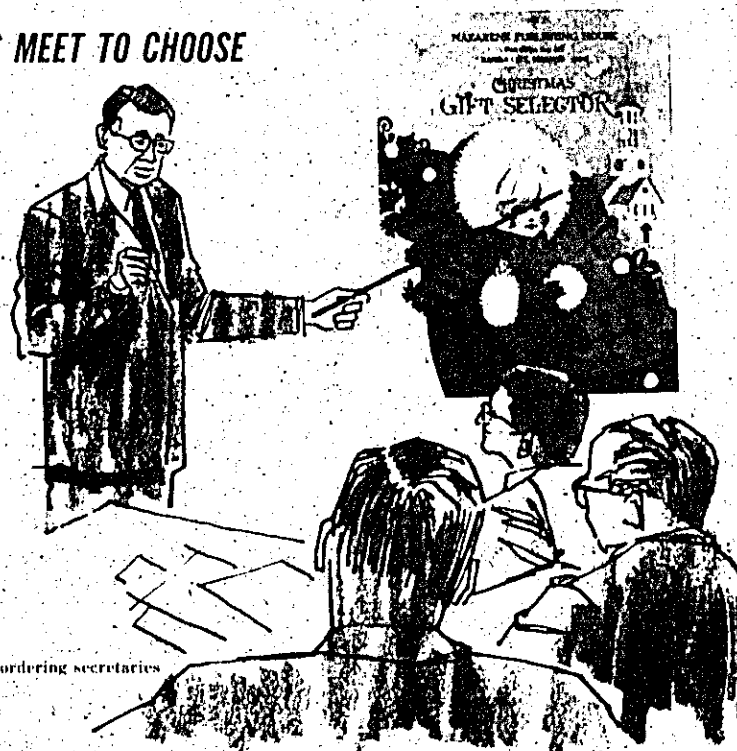
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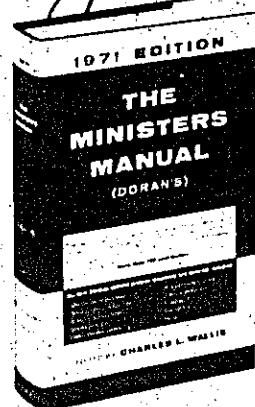
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# THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

## Room in My Heart

A HOUSE JUST ISN'T A HOME until you've spent a Christmas in it! Our 10-year-old daughter exclaimed as she joyfully unpacked the tree trimmings the first year in one of our new pastorates.

Yes, it seems we almost measure years by Christmas seasons. The Christmas story—read, sung, pictured, programmed, pantomimed—lives anew for us year after year.

A new inspiration came to me as I read the sacred story from the Phillips translation recently. After the angel had told Mary she would be the mother of a son, Mary had questioned, "How can this be? I am not married!" The angel replied, "The Holy Spirit will come upon you, the power of the most high will overshadow you . . ." Mary's response moved me deeply: "I belong to the Lord, body and soul, let it happen as you say" (Luke 1:38).

Such a beautiful declaration of complete dedication—"I belong to the Lord, body and soul." Just a few verses further down are the words of Elisabeth to Mary, "Oh, how happy is the woman who believes in God, for he does make his promises to her come true!"

Because Mary so fully belonged to the Lord—body, soul, reputation—she became His instrument to bear and give birth to the Savior of the world—the incarnate God.

As I thought of her consecrated life and her holy privilege, I recalled Paul's

words from Gal. 4:19: "My little children, of whom I travail in birth again, until Christ be formed in you." Many other verses came to mind that speak of "Christ in you." What an exciting assurance! If we can make this same commitment that Mary made, Christ can "be formed" in us.

The Apostle Paul tells us that there is a secret—a great mystery—which was hidden from ages and from generations (Col. 1:26), which the world was seeking in vain, which wise men from the East hoped they might find, "but now is made manifest to his saints." Paul went through the world just to tell those who would receive it what that simple mystery was: "Christ in you, the hope of glory."

Christ in me! Christ—the One who contains in himself all that man ought to be, all that man needs to have, in whom all the fullness of the Godhead dwells! Christ in me—to direct my mind, my will, my attitudes, my conversation, my actions, my decisions, my relationships!

In my teens I knew a man whom I felt so embodied the indwelling Christ that I thought his eyes looked like Jesus' eyes. I was always aware of this when I looked at him. And why not? The look of divine love, of concern, compassion, purity—could they not be reflections of the Christ within? John the Baptist said, "He must increase, but I must decrease." A. B. Simpson put it

December, 1970

this way, "I learned to breathe Him in as I breathed, and breathe myself out."

When Mary's time was completed she gave Christ to the world. Shepherds came to find Him; wise men journeyed from afar; the sinful, the distressed, the diseased sought Him out. The world is searching for Him today. When they ask, as certain Greeks did, "Sir, we would see Jesus," can someone point to you and say, "He dwells there"?

Everyone has his sphere of influence. If Christ "be formed in you," you will bring Him forth. Somewhere in your sphere of influence there are "shepherds abiding" . . . somewhere in your sphere of influence "wise men" are enquiring, "Where is he . . . ?"

Oh, blessed Christmas thought: Not only was Christ formed in Mary, but He is being formed in me—increasingly so as I continue to yield Him my body and soul.

"How can this be?" we ask. "The Holy Spirit will come upon you, the power of the most high will overshadow you."

And we hear Elisabeth's words echo across the ages to us: "Oh, how happy is the woman who believes in God, for he does make his promises to her come true!"

Were Christ ten times in Bethlehem born,  
And not in me—  
My case were still forlorn.

# IN THE STUDY

ADVENT SUNDAY

## The Kingdom That Is Here and Coming

By T. Crichton Mitchell\*

Text: "Thy kingdom come" (Matt. 6:10a).

Whole libraries of books have been devoted to this theme; on no other theme has the Church been so united and divided. The Kingdom was the constant theme of Jesus, and He urged the Church to make it a constant prayer. "Thy kingdom come." And for 2,000 years the Church has prayed that prayer. Where is the Kingdom? Has it come?

*Oh, what long, sad years have gone  
Since the Church was taught this  
prayer!*

*Oh, what eyes have watched and wept  
For thy dawning everywhere!*

\*Faculty, British Isles Nazarene College, Manchester, England.

In the New Testament there is a kind of ambiguity, a sort of double-talk about it. "Thy Kingdom come . . . on earth . . ."—so goes this portion; "Not of this world"—so goes another. The Kingdom is a gift: "It is the Father's good pleasure to give you the kingdom"; and yet it is a conquest: "The violent take it by force." We have to be born again to enter it, and yet at some future time the Father will bid us inherit it! Yet again Jesus speaks as though it were already here: "Repent: for the kingdom of heaven is at hand"; and, "If it is by the finger of God that I cast out devils, then the Kingdom of God has come . . ." (RSV). And yet again when the disciple asked, "Wilt thou at this time restore again the kingdom?" He said, "It is not for you to know."

The Nazarene Preacher

I. When we pray this prayer we are confessing that the Kingdom has come in our hearts.

We come into the Kingdom, and the Kingdom comes into us the moment the King takes over the control of our lives. The Kingdom begins in this personal way. Now it is like a man digging up treasure in his field, and now it is like a successful search for pearls, resulting in the discovery and purchase of the best. Now it is like a banquet in which the lame, the blind, the outcast sit as the guests of God; and yet again it is like a Shepherd rescuing one lost sheep. The Kingdom has come in every heart that has crowned Jesus Christ as King—the kingdom of God is the rule of God in the soul of man.

*The heart that believes His kingdom  
Receives His power and His peace,  
His life and His joy's everlasting increase.*

II. When we pray this prayer we are confessing that the Kingdom has come in the fellowship of hearts in which Jesus Christ is King.

The Church is not the whole of the Kingdom, but the faith that is wholly individualistic and personal is not the Kingdom kind. The Kingdom is a fellowship of hearts. When Paul wrote to the Philipians he said, "We are a colony of heaven," a part of that Kingdom set up in the earth—colonists bound together by grace, by the bonds of love, by experiences shared and ventures, and dangers, and hopes. The Kingdom is where lives are fused together in love and loyalty to one common Lord, where men and women and young people are committed to Christ and to each other—there is the Kingdom.

*Wherever in this world I am, in what-  
soever estate,  
I have a fellowship with hearts to keep  
and cultivate.*

III. And the Kingdom comes in the outreach of such a fellowship.

God's kingdom is not a refugee camp into which we come with sighs of relief from a doomed world; it is not an isolation hospital. It is rather like the headquarters of Operation Rescue. The citizens are not a group of isolationists trying to keep their skirts out of the world's dirt; they do not seek to avoid contact for fear of defilement, but to make contact without contamination. They are salt to be applied, candles to be burned. When we work for

men in the name of Christ, our King; when we witness to small and great; when we are His body—His hands to lift the fallen, His hearts to love through, and His minds to think through—there is the Kingdom. The Kingdom is the outreach and uplift of such a fellowship. Its motto is, "You do it to Me when you do it to these,"

IV. But we are equally sure that the Kingdom will come at the end of time and history.

The Kingdom that came in power at Pentecost will one day shatter into history, and the King will come, and "at the name of Jesus every knee should bow, of things in heaven, and things in earth." In God's own time He will come, whose right it is to reign, and "the kingdoms of this world" shall "become the kingdoms of our Lord, and of his Christ."

CONCLUSION: The Kingdom is here and yet it is coming. Some people now taste "the powers of the world to come." Lift up your hearts, therefore, for the coming of the Lord draws near.

BIBLE SUNDAY

## "A Lantern to Our Footsteps"

Texts: *Thy word is a lamp to my feet, and a light to my path. Keep steady my steps according to thy promise, and let no iniquity get dominion over me* (Ps. 119: 105, 133; RSV).

INTRODUCTION: The title is from the hymn "O Word of God Incarnate." It's about 1,600 years now since the great Chrysostom lashed his fashionable congregation at Constantinople for their neglect of Bible reading. His words are for us also: "I always do and always will exhort you that at home you accustom yourselves to a daily reading of the Scriptures . . . The Bible makes the light of God shine upon the soul of the reader, and after it makes a man of him by means of the Old Testament, it makes an angel of him by means of the New!" Angel or no, daily personal Bible reading gives God one line at least on our number.

How shall we do it? I am not pleading for this system or that, for participation in that "grand Prix" that fairly knocks the

breath out of the soul. "How to read the Bible through six times in a year." I plead just for a plain and direct reading of the Bible, not simply for the sake of reading, and not simply for the sake of the Bible, but for the soul's sake.

#### I. OBTAIN A SUITABLE COPY.

Give your eyes a blessing and get a Bible with bold, big type that can be read easily, and one you can handle easily. Personally, for devotional reading I prefer one without a margin and without notes.

#### II. READ IT SLOWLY, LETTING IT SOAK INTO THE SOUL.

Read it, not merely as great literature—for those who read the Bible just as great literature really don't read it at all. Read it, to paraphrase Bunyan, "as the one and only guidebook whom the Lord of the place whither thou art going hath authorized to be your help."

#### III. WHICH VERSION?

Perhaps you will want a King James Version—this seems still to hold a place in the affections of mature Christians, a place all its own; but why not an RSV, or perhaps a *New American Standard*, or even *The New English Bible*? These will help you understand more readily since they will speak to you in the kind of language you use.

Perhaps if you have more than one version you will want to take time to read the portion of your choice in both translations, for as the great Erasmus said, "More light cometh through the diligent comparison of the various renderings than in any other way."

#### IV. READ SYSTEMATICALLY.

This goes for both time and method. Why not a regular time to feed the soul on the Word of God? Good habits mold good characters. There is not much to be gained from scraping around here and there in the fields of the Lord just like a hen in a barnyard. The Nazarene Publishing House will help you select a simple, clear system of Bible reading, but steer clear of the speed-feed system. It takes time to meditate, as the Bible itself declares.

#### V. REMEMBER THE PRIORITY OF OBEDIENCE.

We simply cannot overstate the importance of obedience in the quest for truth and in the reception of light. We must

humble ourselves to receive inspiration. "If any man will do his will, he shall know of the doctrine." The Father does indeed hide things from the proud and reveal them to the humbly sincere.

Preacher! Tell your people how Uncle Bud Robinson learned to read his Bible.

T. CRICHTON MITCHELL

### BIBLE SUNDAY

## The Best of Books

TEXT: "Because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God" (II Pet. 1:21, RSV).

INTRODUCTION: The title is borrowed from John Bunyan—from his description of the picture he saw in the House of Interpreter. It was entitled a "True Servant of God," and he described the person thus: "I saw a very grave person, eyes lifted to heaven, the Word of truth on his lips, THE BEST OF BOOKS in his hand, the world behind his back, and he stood as if he pleaded with men." THE BEST OF BOOKS—the Book supreme!

#### I. IT IS THE WORK OF A MASTER ARCHITECT.

A. This is made abundantly clear by its adherence to plan. Here are 66 separate and distinct books; capable of being separated and published individually, yet belonging together like the notes of the clef. Here are perhaps 40 different authors—different in birth, circumstance, training, station in life, eras of history, speaking and writing in three different languages—some of them a millennium and a half apart from each other and in utterly different cultures and civilizations. There is a MASTER MIND at work here.

B. The plan is discernible. It is the plan of redemption for mankind. In the opening books there is wanted a priest who will offer a sufficient and permanent sacrifice for sin. In the historical books there is wanted a king after God's heart—regal and royal of heart and soul. In the prophetic books there is wanted a prophet with a perfect vision and understanding (cf. I Pet. 1:11-12). And in the progress of time and revelation we have "this man" who "continueth ever," having "an unchangeable

priesthood"; "Jesus Christ . . . the blessed and only Potentate, the King of kings, and Lord of lords"; we have "the prophet and high priest of our profession"; and we move from "Paradise Lost" to "Paradise Regained." God revealed truth in the beginning, fuller truth as the ages rolled past, and complete and final truth in Christ.

#### II. IT IS THE WORK OF AN OMNISCIENT SPIRIT.

A. And this is made abundantly clear by the way in which its prophecies are delivered and fulfilled. God's men often predict events far ahead of time, against human reason, in opposition to the current trends, and in the teeth of contradiction—and centuries after record their fulfillment, or with a sublime nonbalance leave the reporting to the secular press! Archaeology is bursting at the seams with examples of that.

B. The particular subject matter of Bible prophecy is the birth, life, death, and resurrection of Jesus Christ, and the coming of the Holy Spirit. One apostle was so impressed with this work of an Omniscent Spirit that he cried in ecstasy, "To him [Jesus Christ] give all the prophets witness." And Jesus himself could expound every section of the Old Testament in this light (cf. Luke 24:25 ff.) Which raises another point along the same line: i.e., the acceptance of the Old Testament by Jesus Christ, which is rather a strange thing, to be sure, for those who want to hold to Christ but are not particular about the Scriptures! (Cf. Mark 7:13; John 10:35; Matt. 22:29.)

#### III. IT IS THE WORK OF A HOLY AND ETERNAL GOD.

This is seen in its attitude toward sin—the Bible is dead set against sin. It is very truly the HOLY BOOK. Cheap fiction parades sin; the classics palliate sin; the Bible proscribes sin—ALL sin, and sin EVERYWHERE, and sin in EVERY FORM, and sin in ALL MEN. Now Marx, Engels, Shaw, or who-have-you, do not do that. One can be a very close student and admirer of any one of them and not be bothered at all by his sin. But the sincere man reading his Bible will either soon quit reading it or seek a cure for his sin.

#### IV. IT IS THE WORK OF A REDEEMING GOD.

And this is seen by its power in the lives of those who obey its message—in the lives of men and nations the Holy Spirit has delivered and blessed through the message and meaning of this BEST OF BOOKS. It

is a Love Letter from God with my personal address on it. Its theme is the Christ, who delivers from sin and sinning and makes ready for heaven, and empowers to work on the earth for righteousness and true holiness. THE BIBLE WORKS! Read John Wesley's *Preface to the Standard Sermons*; consider Bible activity in the history of your nation; consider how the Christ of the Bible transforms lives known to you; and, as Mark Antony concluded his speech: NOW LET IT WORK!

*Study it carefully; ponder it prayerfully;  
Deep in your heart let its precepts dwell.  
Slight not its history; ponder its mystery.  
None can e'er prize it too fondly or well.*

T. CRICHTON MITCHELL

### CHRISTMAS—

## The Kernel of Christmas

TEXT: For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich (II Cor. 8:9, RSV).

INTRODUCTION: I had a lovely card last year—it carried two meaningful verses written by the sender. The second verse read:

*Grant us, good Lord, the power to see  
What is the kernel; what the polished shell;  
Give us the grace to grasp eternity  
And let Thy Spirit richly in us dwell.*  
(J. Ford)

The shell and the kernel, the husk and the heart, the chaff and the wheat—and the power to know the difference! That's what is in this text. Knowledge through heart experience, not mental reasoning; the grace—that is, the unmerited and spontaneous love of Jesus—but also the graciousness of grace; a linking together of the name of His lordship and that of His humanity. He WAS; He BECAME; that you might BECOME.

#### I. HE WAS RICH

Again and again in His earthly life Jesus turned to recapture something of His native



air. Again and again the words of memory are heard: He speaks of the world He knew: "In my Father's house"; of the relationships He knew: "The angels do always behold the face of my Father"; of the glory He knew: "The glory which I had with thee before the world was"; of the resources He knew: "Where neither moth nor rust doth corrupt, and where thieves do not break through." He spoke of that world to His enemies: "Before Abraham was, I am"; to Nicodemus: "... the Son of man which is in heaven"; to His disciples: "I came forth from the Father, and am come into the world." And to the eternal Father: "Thou lovedst me before the foundation of the world." He was rich.

## II. HE BECAME POOR

"He wished to become poor for a time for you in order that you might become partakers of His everlasting riches. Moreover, it is not said that He became poor when He had been rich—but He assumed poverty, yet did not lose His riches. Inwardly He was rich; outwardly He was poor. His deity was hidden in His riches, His manhood was apparent in His poverty" (Hervetus). He was "pleased as man with men to dwell." Richer than the richest, He became poorer than the poorest. Only the Cross was His own. He borrowed the tomb. The purpose of His birth was His death; there was a cross before there was a manger. He redeemed humanity from within. He was rich—He became poor.

## III. THAT YE MIGHT BECOME RICH

Without Him the richest is poor indeed. That "you might become rich." And how rich? Before His birth His mother sang, "He hath filled the hungry with good things." And after His death His disciple said, "Of his fulness have all we received."

That "you might BECOME." Paul could have stopped right there, for there are many of us who live stunted, shrivelled lives because we will not receive the riches of His grace. The kernel of Christmas is that "you might become rich," as He was in the days of His poverty. Rich in grace, rich in faith, rich in peace, rich in resources for life's mastery. That we might be numbered among those who, although poor, yet make many rich.

**CONCLUSION:** Jesus looks on our tinsel trappings and cello-tapings and says, "I counsel you to buy of Me gold that will not tarnish, peace that will not wilt, love

that cannot fail, hope that never disappoints." All things are yours, whether the world, life, death, things present, past, or future, because you "are Christ's, and Christ is God's."

T. CRICHTON MITCHELL

## CHRISTMAS—

### "They Offered Him Gifts"

**TEXT:** *Then, opening their treasures, they offered him gifts* (Matt. 2:11, RSV).

**INTRODUCTION:** Among those lovely greetings one reads on some Christmas cards I read the following some years ago:

"They CAME" . . . wise men!  
 "They SAW" . . . wise men!  
 "They WORSHIPPED" . . . wise men!

And we add this other statement which might perhaps relate the Christmas story to the kind of offerings we make to Jesus Christ Sunday by Sunday.

I. "They offered him gifts" that had been well **PREPARED**.

They left nothing to chance. Perhaps they were Babylonians, and if so were used to giving one-tenth of their income to their god and of making gifts that spoke of real devotion. Remember, there is not a word in the story to suggest wealth, except their gifts.

Our gifts should be prayerfully prepared. At no time should we offer less than the best to Jesus Christ.

II. "They offered him gifts" that had been well **PROTECTED**.

The Christmas hymn probably puts it best: "Bearing gifts, we travel afar." And it was no easy journey in the days of the robbers. Such a convoy would attract attention, but they arrived with their gifts intact.

Let us guard our gifts from (1) personal need; (2) personal greed; (3) carelessness (cf. Gen. 15:7-14). Let us beat off the vultures as did Abraham and protect our gifts.

III. "They offered him gifts that were beautifully **PRESENTED**.

Some people are all for stark utility in presentation as in preparation. But we can also make beautiful the presentation of our gifts. I am all for the nice wrappings! How beautifully God gave His unspeakable Gift! Perhaps that's what gives Alabaster giving its power.

IV. "They offered him gifts" that made a much needed **PROVISION**.

Of course they were not to know about the long journey of the Holy Family, nor the need involved. But God is always beforehand in these matters. And Jesus is still traveling to the ends of the earth in persons of His servants. He is not fleeing this time, but marching. There's a war on! He needs our offerings and our gifts. We are not giving to a church, nor to a cause, but to Jesus Christ.

*Take my silver and my gold,  
 Not a mite would I withhold.*

T. CRICHTON MITCHELL

## CHRISTMAS—

### "Just What I Wanted"

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

The little boy thanked his maiden aunt for the Christmas gift of a pincushion: "Just what I wanted—but not very much!" God's gift is just what we needed—a Savior and Friend.

I. THIS GIFT FULLY EXPRESSES THE GIVER.

Jesus said, "He that hath seen me hath seen the Father," in every way that affects our need and salvation. God is like Jesus Christ.

II. THIS GIFT PERFECTLY SUITS THE RECEIVER.

Charles Spurgeon had an acrostic that said, "Jesus Exactly Suits Us Sinners." He is all I need—ALL, ALL I need.

III. THIS GIFT CLOSELY RELATES RECEIVER TO GIVER.

"God was in Christ, reconciling the world unto himself." The unspeakable Gift brings God into the human situation and lifts believing men into the divine life.

IV. THIS GIFT SHOULD BE ACCEPTED GRATEFULLY.

The Africans, I am told, when most grateful for a gift, will take it with both hands. And certainly both of our hands are empty enough to take this gift. "Nothing in my hands I bring; simply to Thy cross I cling."

V. THIS GIFT MUST BE LOVINGLY USED.

We must not thwart the grace of God by sealing up His mercy. "Let him that heareth say, Come"—For:

VI. THIS GIFT CAN BE ENDLESSLY SHARED.

God's gift creates in the heart of the receiver a compulsion to share. It imparts the prerogative of love—to give and give and give, which is really what Paul has just been writing about (vv. 10-14).

T. CRICHTON MITCHELL

## CHRISTMAS/HOLINESS MESSAGE

### The Incarnation and the Life of Holiness

**TEXT:** Rom. 8:1-4, RSV

**INTRODUCTION:** Here is a breathtakingly thrilling scripture. It is also a "kernel" scripture. It contains a full statement about Christ as God's mighty Answer to our desperate depravity. At the center it is the presentation of (1) a mighty **ACT**—indeed an almighty act: God has done what the law could not do; (2) a mighty **FACT**: He condemned sin in the flesh in order that . . . ; (3) a mighty **PACT**: Walk in the Spirit; set your minds on the things of the Spirit.

The section is perhaps even more obviously full as a statement of the purpose of the Incarnation than even John 3:16.

I. **LIFE IN PREDICAMENT:** "The law of sin and death" . . . "weakened by the flesh" (cf. 7:25).

II. **LIFE IN PERFECTION:** "His own Son in the likeness of sinful flesh."

Paul does not mean to imply that Christ was either unreal or sinful (He was neither, as reference to the Cross shows), but that here was the **HOLY LIFE** at its most per-



fect and its highest. This life makes holiness positive, beautiful, and desirable.

**III. LIFE AS PURCHASED:** "And for sin," God SENT the Son, and God SACRIFICED the Son (cf. 3:25).

The Cross was in the cradle, and the Cross was to redeem us from the curse of the law.

**IV. LIFE AS POSSIBLE:** "In order that . . . fulfilled in us" . . . life in the Spirit.

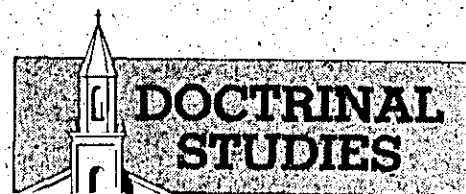
The life as revealed in Christ's walk is the life to which He has redeemed us by His blood. This is the possible life, "He who says he abides in him ought to walk in the same way in which he walked" (1 John 2:6, RSV; cf. 3:3). He hath left us an ensample, that we, "should follow his steps; who did no sin" (ASV).

**V. LIFE AS PROMISED:** "According to the Spirit" (cf. vv. 11-17).

The holy life made so desirable and beautiful by "His own Son" is likewise made possible by His death and resurrection. It is available to living faith, and is the work of the Holy Spirit.

It is a very great marvel that we are so moderate in availing ourselves of the promises of God, all of which are in Jesus.

T. CRICHTON MITCHELL



By Ross E. Price\*

## What Does St. Paul's Greek Teach Us About "the Old Man"?

(Article 11 in a series)

At last, we have now backed up to the real starting place for any foundation of doctrine—a faithful exegesis of the original language in which the revelation came to us. This, our highest hurdle, we have purposefully delayed until this point in our dis-

\*District Superintendent, Rocky Mountain District.

cussion, recognizing that not all ministers have a working knowledge of the Greek. Yet it is the Greek that clinches the nail in a sure place. It will be a bit distressing to any who know Greek if we transliterate, but for the sake of those who are not Greek scholars (and the typesetters), we shall do so. Let us begin with Rom. 6:6. It reads:

*touto ginōskōntes, hoti ho palaios hēmōn anthrōpos sunestaurōthē, hina katargēthē to sōma tēs hamartias, tou mēketi douleuein hēmas tē hamartia.*

Knowing this, that our old man has been crucified with (him), in order that the body of the sin principle may be destroyed, so that we should no longer be the slaves of the sin principle.—R. E. P.

Let us now analyze the Greek. *Touto ginōskōntes* is the present active participle, nominative masculine plural, of the verb *ginōskō*, "I know," preceded by the accusative neuter singular of the demonstrative pronoun, *houtos*, "this thing." Hence the apostle affirms that we know, perceive and understand this truth, which he then proceeds to state.

*Hoti*, "that." This conjunction acts also as quotation marks (in the Greek idiom) to introduce and specify the truth which the apostle now immediately states.

*Ho palaios hēmōn anthrōpos sunestaurōthē*, "the old man of us has been crucified together with [him]." Here the phrase for "the old man," *ho palaios anthrōpos*, appears with the possessive genitive plural pronoun, *hēmōn*, "our," standing in the midst of it in what we call the attributive position.

*Sunestaurōthē*, "has been crucified with."

This verb stands in the aorist indicative passive third person singular form. Its aorist tense is the Greek way of indicating punctiliar (at a point, or momentary) action, since the Greek is more interested in "kind of action" than it is "time of action." This is what may be called the "snapshot tense." The verb is a compound of the Greek preposition *sun*, "together with;" and the verb *staurōō*, which means, in its original sense, "to fix or drive stakes." In the passive voice it means "to be cut off by a violent death." Hence the derivative meaning, "to crucify, to mortify," in the active sense, and "to become dead," in the passive sense. Now, as Burton reminds us, this aorist tense is to be translated by the perfect tense in English, since the act specified is simple and definite.<sup>1</sup> And, although crucifixion may be a lingering death, Paul avoids the use of a linear tense here for extended action expressly to let us know that he looks upon this crucifixion of "our old man" as a sim-

ple, definite act done once for all, not as a process, but rather as a spiritual crisis. A. T. Robertson's comment on Gal. 5:24, where again the word for "crucify" is in this aorist tense, is: "Emphasizing the completeness of the extermination of this evil force and the guarantee of victory over one's passions and dispositions toward evil."<sup>2</sup> In his notations on Rom. 6:6, this same writer says: "Our old man . . . was crucified with him. This took place not at baptism, but only pictured there. It took place when we died to sin."<sup>3</sup> We must treat this more fully later.

*Hina katargēthē*, "in order that it might be destroyed." Here we have the Greek conjunction *hina*, "that," or "in order that," plus the aorist passive subjunctive third person singular of the verb *katargēō*, "to render powerless, to destroy, annihilate, to bring to an end, to abrogate," used (grammarians call this the telic use of *hina*) in a purpose clause. It thus expresses the reason for which the old man is crucified. "In order that it might be destroyed"—what be destroyed? *To sōma tēs hamartias*, "the body of the sin principle." Note the repetition of the definite article with each word here (*tō* and *tēs*). This places the term for sin (*hamartia*) in the attributive position. Note also Paul's use of the definite article (*tēs*) with the word for sin (*hamartia*) in the singular, thus indicating not acts of sin (for which Paul would have used the plural of the word for sin), but the principle of sin (for which he specifically uses the singular). We should not overlook the very striking fact that Paul uses the Greek noun for sin (*hamartia*) 36 times between Rom. 5:12 and Rom. 8:10. In 29 of these instances it has the definite article (*the*) before it, and appears in the singular number. Now 16 of the world's most brilliant commentators agree that when he so uses it the apostle would indicate thereby, not the plural acts of sin (sins), but the singular principle of sin (SIN). And, as Lange observes, "If this power is to be broken, the body of sin must be crucified."<sup>4</sup> For the activity of the sin principle ceases only when it is crucified to death. But he who wears the body of the sin principle is our old man.

The next clause opens with the Greek article (*tou*) in the genitive case and acting as a pointer toward the clause that follows it, specifying exegetically the consequence and result of the aforementioned destruction of the body of the sin principle. In other words, it covers the whole of the clause that follows, making it spell out the result of the destruction of the body of the sin principle.<sup>5</sup>

This is "no longer" (*mēketi*) "to enslave" (cf. *douleuein*, articular infinitive, used exegetically).<sup>6</sup> "us" (*hēmas*, plural first person pronoun in the accusative case of general reference, hence the direct object of the infinitive) to (*tē hamartia*) "the sin principle" (article and noun in the case called "the dative of advantage," and singular in number). Hence when the body of the sin principle is destroyed, that same sin principle no longer holds the advantage over us by reason of its enslaving powers. We do no longer "go on being" the slaves of SIN (the present tense indicates linear or ongoing action usually).

Full well, then, does Lange observe that "the Christian dies to sin by being crucified with Christ."<sup>7</sup> Hence the apostle adds: "For he who has died off has been acquitted from the sin principle" (Rom. 6:7, R. E. P.).

We shall substantiate this article with quotations from several of the leading exegeses in the next article. Thereafter we can give our attention to the other Pauline references to the old man in Col. 3:9 and Eph. 4:22.

<sup>1</sup>Ernest DeWitt Burton, *Galatians* (International Critical Commentary), pp. 319-20.

<sup>2</sup>A. T. Robertson, *Word Pictures in the New Testament*, IV, 313.

<sup>3</sup>*Ibid.*, p. 362.

<sup>4</sup>Liddell and Scott tell us that *katargeō* in the passive voice means "to be abolished."

<sup>5</sup>John Peter Lange, *Ephesians* (Commentary on Holy Scriptures), p. 204.

<sup>6</sup>Cf. Dana & Mantey, *Manual Grammar of the Greek NT*, paragraphs 146 ff.

<sup>7</sup>Cf. H. V. P. Nunn, *A Short Syntax of New Testament Greek*, paragraph 178.

<sup>8</sup>Lange, *op. cit.*, p. 204.

## GLEANINGS from the Greek



By Ralph Earle\*

I Tim. 6:12-21

"Profession" or "Confession"?

"Profession" (v. 12) and "confession" (v. 13) are exactly the same in Greek. Consistency would seem to suggest that we use the same translation in both cases, but which is better?

The word is *homologia*. In the KJV it is translated "profession" everywhere else in the New Testament (Heb. 3:1; 4:14; 10:23;

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

cf. II Cor. 9:13). The cognate verb *homologeō* ("professed," v. 12) occurs 23 times in the New Testament. In the KJV it is rendered "confess" 17 times, "profess" three times, and once each "promise" (Matt. 14:7), "give thanks" (Heb. 13:15), and "confession is made" (Rom. 10:10).

The literal meaning of the verb is "say the same thing" (*lego-homos*), and so "agree with, assent." In John 1:20 it clearly means not to deny, but "to declare." In Matt. 14:7 it suggests "not to refuse," and so "to promise."

Thayer points out the basic difference between "confess" and "profess" by calling attention to their roots in Latin. *Profiteor* means "to declare openly and voluntarily," *confiteor* "to declare fully"—"implying the yielding or change of one's conviction" (p. 446). So one professes his faith but confesses his sin. Arndt and Gingrich think that the meaning here is "bear testimony to a conviction." They would translate the combination of verb and noun in verse 12, "make the good profession of faith." They go on to say, "Jesus, the first Christian martyr . . . bore witness to the same good profession of faith vs. 13."

In Kittel's *Theological Dictionary of the New Testament*, Michel notes that the Greek sense of the verb is "to state solemnly," "to affirm," "to attest" (V, 207). He says that it signifies "a solemn declaration of faith in the Christian sense of proclamation."

Michel also has some helpful observations about the noun. He writes: "*Homologia* implies consent to some thing felt to be valid, and in such a way that it is followed by definite resolve and action, by ready attachment to a cause. The aim in *homologia* is not a theoretical agreement which does not commit us, but acceptance of a common cause" (p. 200). With regard to our passage he comments: "Just because Timothy has made this binding confession he is committed to passing on the proclamation, keeping the commandment and walking without blame until Christ is manifested" (p. 211). He also holds that the reference here is to Timothy's ordination, when the young preacher made a good confession before the congregation (p. 216). Others think it refers to the time of his baptism.

Which shall it be, "confession" or "profession"? The choice is difficult. Weymouth and Moffatt have "confession," but Goodspeed has "profession." However most of the recent versions agree on "confession" (ASV, RSV, NASB, NEB). The ma-

jority of the best commentators support this.

#### "Spot" or "Stain"?

"Without spot" (v. 14) is a single word in Greek, the negative adjective *aspilos*. *Spilos* is defined as "spot" or "stain." But since "spot" is used in many ways connoting both good and bad, it is better to adopt "stain" here. Timothy is to keep his life unstained by evil.

#### "Potentate" or "Sovereign"?

The Greek word is *dynastes* (v. 15), from which we get "dynasty." Literally it means "the one who can do something" (from *dynamai*, "I am able"). Grundmann (Kittel, II, 286) writes: "It was used from an early period for 'ruler,' 'the one who is powerful,' 'the one who exercises authority and rule.'"

The word occurs only three times in the New Testament, with three different connotations. In Luke 1:52 it is used for "rulers." In Acts 8:27 it describes a court official. But here it clearly refers to God, who is the "Sovereign" of the universe.

#### "Immortality"

Two Greek words are translated "immortality" in the New Testament. In this passage (v. 16) it is *athanasia*, which literally means "deathlessness." It occurs only here and in I Cor. 15:53-54.

The other word is *aphtharsia*, "incorruptibility." Only twice is it translated "immortality" (Rom. 2:7; II Tim. 1:10). Four times it is rendered "incorruption" and twice "sincerity." The English adjective "immortal" is found only once (I Tim. 1:17), though the Greek original, *aphthartos*, is given its more literal translation in half a dozen other passages. The two nouns seem to be used interchangeably by Paul in his great treatise on the Resurrection (I Corinthians 15). There *athanasia* is found in verses 53 and 54, *aphtharsia* in verse 42, 50, 53, and 54.

#### "Unapproachable"

"Which no man can approach unto" is all one word in Greek, *aprositos*. It simply means "unapproachable." Paul probably had in mind the experience of Moses (Exod. 33:20).

#### "Highminded"

The compound verb *hypsēlophroneō* (v. 17) is found only here in the New Testa-

ment. E. K. Simpson (*Pastoral Epistles*, p. 90) calls it "a compound probably of *Pauline mintage*." The more common Greek term of that day was *megalphroneō*. Both mean "haughty, arrogant, proud." Bernard comments: "The pride of purse is not only vulgar, it is sinful" (CGT, *Pastoral Epistles*, p. 101).

#### "Trust in Uncertain Riches"

The Greek says, "Set their hope on the uncertainty of riches." The word for "uncertainty," *adelotes*, occurs only here in the New Testament. There is nothing in this life more uncertain than riches, as many men have found to their sorrow.

#### "Distribute . . . Communicate"

Both the Greek words (v. 18) are found only here in the New Testament. They are adjectives, introduced by *einai*, "to be." The first, *eumetadotos*, "is best rendered 'ready to impart'" (Moulton and Milligan, VGT, p. 263). Thayer adds to this "liberal," whereas Arndt and Gingrich simply give "generous." The second, *koinonikos*, comes from *koinos*, "common." It is related to *koinonia*, "fellowship." In classical Greek it first meant "sociable, ready and apt to form and maintain communion and fellowship," and then "inclined to make others sharers in one's possessions, inclined to impart, free in giving, liberal" (Thayer).

Bernard suggests that the second adjective "seems to express a wider idea" than the first, and adds: "As is often the case, the larger word is placed second, by way of explanation; a kind heart as well as a generous hand is demanded of the rich" (p. 102). Lock spells it out a little more fully. He says that the distinction between the adjectives is either "quick to give away to others in charity . . . and ready to share with one's friends that which is one's own," or "*eumetadotos*, of action, 'open-handed' . . . *koinonikos*, of demeanour and temper, 'gracious,' with true sense of human fellowship, the antithesis of *hypsēlophroneō*" (*Pastoral Epistles*, ICC, pp. 74-75). Since God is so rich toward us (v. 17), we should be rich toward others.

Probably the best translation of the latter half of verse 18 is "to be generous and ready to share" (NASB).

#### "Laying Up in Store"

This is all one word in Greek, the participle *apothēsaurizontas* (v. 19). It comes from *thesauros*, which first meant "a trea-

sure" and then "a treasure." The idea here is evidently that by giving generously people will be "storing up for themselves the treasure of a good foundation for the future" (NASB).

#### "Eternal" or "Indeed"?

The best Greek text has "that which is life indeed" rather than "eternal life." The correct wording obviously has great homiletical possibilities.

#### "Guard the Deposit"

That is the simple Greek for "Keep that which is committed to thy trust" (v. 20). The expression is found again in II Tim. 1:12, 14 (the only other places where *paratheke*, "deposit," occurs in NT). This deposit was the truth of the gospel, to be guarded against heresies.

#### "Oppositions"

The Greek word is *antithesis* (only here in NT), which literally means "placed over against." The best translation is "contradictions" (RSV) or "opposing arguments" (NASB).

#### "Science Falsely So Called"

The use of the word "science" here is obviously incorrect. The Greek has *gnosis*, "knowledge." Science is only a part of human knowledge. Paul was not anti-scientific!

"Falsely so called" is one word in Greek, *pseudonymos* (cf. *pseudonym*), found only here in the New Testament. It literally means "falsely named." The reference is probably to the false claims of the Gnostics that they had the true *gnosis*. With them "knowledge" was the key word. They found contradictions between the Old Testament and the New, as elaborated in Marcion's famous second-century work, *Antitheses*. But this does not mean, as some older critics claimed, that the *Pastoral Epistles* were written later than Marcion's time. Now we know that Gnosticism had already penetrated Judaism before the time of Christ.

Hort, however, feels that the primary reference here is to "the endless contrast of decisions, founded on endless distinctions, which played so large a part in the casuistry of the scribes, as interpreters of the law" (*Judaistic Christianity*, p. 140, quoted approvingly by both Bernard and Lock).

## CHRISTMAS COMMANDMENTS

1. Thou shalt do honour to Christ, the Lord, on Christmas.

2. Thou shalt not spend and be spent before Christmas until thy money is all gone and thy strength is all gone, and thou comest to the day bowed in weariness, debts, and regrets.

3. Thou shalt not take the Christ out of Christmas.

4. Remember Christmas Day to make it holy.

5. Thou shalt make Christmas Day a home day, when thy family gatherest together and family fellowship takes precedence over all; when father and mother, and brother and sister are more closely bound in Christian love.

6. Thou shalt not fuss and stew.

7. Thou shalt not give to anyone more than thou art able.

8. Thou shalt not forget the needy.

9. Thou shalt declare, "Merry Christmas," to thy neighbor and mean it.

10. Thou shalt so conduct thy life during Christmas that there will be no hang-over—either mental or physical, moral or spiritual, or financial, for the Lord will not hold him guiltless who lives this day in vain.

From Southern Californian

## WHO ARE THE WISE MEN?

Who were the wise men in the long ago?

Not Herod, fearful lest he lost his throne;

Not Pharisees too proud to claim their own;

Not priests and scribes whose province was to know;

Not money-changers running to and fro—

But three who traveled, weary and alone,

With dauntless faith, because before them shone

The star that led them to a manger low.

Who are the wise men now, when all is told?

Not men of science; not the great and strong;

Not those who wear a kingly diadem;

Not those whose eager hands pile high the gold—

But those amid the tumult and the throng

Who follow still the star of Bethlehem.

—B. Y. WILLIAMS

Wollaston, Mass., Newsletter  
Gordon Wetmore, pastor

## 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.

A harried mother says that at Christmastime the kids hang up their stockings. After that it's a full year before any one of them hangs up anything again.

The Nazarene Preacher

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## Preachers' Exchange



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## CALENDAR DIGEST

### DECEMBER—

NWMS Memorial Certificates  
NMBF Christmas Love Offering

6 Bible Society Offering  
25 Christmas

### JANUARY—

3 Family Altar Sunday  
Nazarene Family Week  
31 Youth Week Begins

### FEBRUARY—

STEWARDSHIP MONTH  
NWMS Alabaster and Prayer Chart

14 Seminary Library Offering  
21 Brotherhood Week Begins  
24 Ash Wednesday

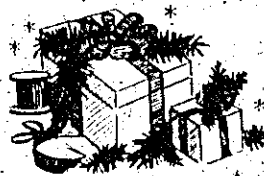
## AMONG OURSELVES

In September, Evangelist C. T. Corbett, of Bradley, Ill., wrote: "Ten more meetings and I'll reach my first 1,000 revival campaigns." Congratulations! and Heaven's blessing on his second thousand. . . . They probably wouldn't want their teenagers to see them, but a lot of pastors could be helped in personal witnessing by studying "W.O.W." . . . In *Monday Morning* recently, Forrest V. Fitzburg (Presbyterian) had an article with the astounding title (not tongue in cheek): "Close the Front Door—Open the Back Door." He says: "I am convinced that one of the reasons many . . . individuals couldn't care less about formal church membership is because we are seen by these good people to be an organization willing to sell our souls—our very identity for quantity . . ." He deplores the fact that the only difference between joining the church and other community organizations, such as lodges and service clubs, is that getting into the church is easier. He insists that while pastoral care should be open to all, "discipleship and commitment," on which church membership should be based, "is not universal and never has been open to all comers on any terms whatsoever." In his own church he has adopted a form of agreement with prospective new members. They must promise to (1) worship regularly, (2) give seriously, (3) serve liberally, (4) submit to pastoral care willingly, (5) study conscientiously, (6) pray regularly, and (7) fight openly and fairly. He concludes: "Discipline is love, and . . . a lack of discipline indicates a lack of loving concern" . . . We welcome ETC. to the Nazarene periodical fold. It is well-edited and promising (p. 21) . . . Pastors, O. Joe Olson has a Christmas gift for you (p. 29) . . . And now, after you have read p. 17, allow Mrs. Johnson and me to say: "From us too."

Until next month,

BT





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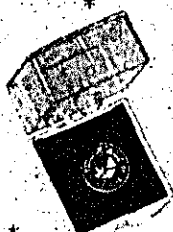
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