

THE
NAZARENE
PREACHER

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PREACHING VS. LECTURING

Hugh C. Benner

THIS PLEA FOR RELEVANCE

The Editor

HIS STAR OVER BETHLEHEM

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—proclaiming Christian Holiness



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Preaching vs. Lecturing

By Hugh C. Benner

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

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

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

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

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

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

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

(Continued on page 36)

This Plea for Relevance

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

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

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

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

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

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

On Observing a Christian Christmas

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

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

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

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

Christmas Greeting

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

—Mary L. Hill

His Star over Bethlehem

By Joseph T. Larson*

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

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

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

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

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

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

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

The Meaning of Jesus Christ, "The Star"

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

*Evangelist, Denver, Colorado.

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

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

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

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

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

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

—(Wesley)

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

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

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

Making Christmas Live

By Allen B. Miller*

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

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

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

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

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

Spirit

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

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

Stimulants

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

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

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

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

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

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

Sermons

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

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

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

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

Gleanings

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

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

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

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

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

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

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

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

Program

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

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

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

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

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

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

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

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

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

By E. E. Wordsworth*

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

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

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

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

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

*Retired elder, Redmond, Washington.

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

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

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

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

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

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

"My Problem Is Nervousness"

By I. B. Scared*

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

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

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

*A pastor—anonymous, of course.

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

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

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

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

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

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

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

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

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

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

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

—Bulletin, Eugene, Oregon

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

Ministerial Ethics

By Earle W. Vennum*

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

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

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

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

Time—ours or the church's?

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

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

*Pastor, Evansville, Indiana.

Exploiting church troubles

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

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

Angling for a "call"

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

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

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

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

When leaving—leave!

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

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

The third kind of lying

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

When an evangelist invites “every-one who loves his mother and is not ashamed of it” to come forward and shake his hand, they shouldn’t be counted as seekers.

Gratuities and debts

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

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

Conduct toward women

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

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

A Christian in the pulpit

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

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

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

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

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

The Preacher I Should Like to Have Heard

By Ross W. Hayslip*

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

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

*Pastor, Whittier, California.

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

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

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

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

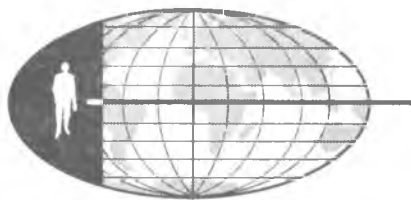
He held the office of bishop in the Methodist church and delivered the Lyman Beecher lectures on preaching

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

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

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

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



The PASTOR'S SUPPLEMENT

.....
Compiled by The General Stewardship Committee

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Season's Greetings

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WONDERFUL THINGS HAPPEN



When your laymen
become involved
in a study of
Personal Evangelism



DENOMINATION-WIDE STUDY

Unit 162.3a: "Personal Evangelism"

February-March, 1966

Register NOW



WHO WILL PASTOR THE CHURCH



IN YOUR TOWN 1966?

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

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

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

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

1966 CERTIFICATES OF STANDING

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

SOMETIME IN DECEMBER BE SURE TO REMEMBER

DECEMBER 1965

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

WED 1 DEC



*Annual
Christmas
Love Offering
for those on
Ministerial Be-
nevolence roll.
(counts on local
N.M.B.F. budget)*

THEY GAVE
GLADLY

WE WILL TOO!

MAKE DECEMBER A SPECIAL MONTH ON YOUR CHURCH CALENDAR

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

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

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

CLIP and MAIL



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

Name _____

Address _____

Church _____

District _____

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

USE THIS HANDY FORM



TO ORDER YOUR TEXT
TO REGISTER CLASS

ORDER BLANK

Date _____, 19____

Please send _____ copies of

MEET MY SAVIOUR—\$1.25

Until December 31, 1965, 6 or more, \$1.00 each,
plus postage

After December 31, 1965, 6 or more, \$1.25 less 10%,
postpaid

*Prices slightly higher outside
continental United States*

Name _____

Street _____

City _____

State _____ Zip _____

CHECK or MONEY ORDER Enclosed \$_____

CHARGE (30 days) TO: ☐ S.S. ☐ Church

NOTE: Needed on ALL accounts—location, name of church.

Church location _____

City _____ State _____

Church name _____

BILL TO: _____

Street _____

City _____

State _____ Zip _____

REGISTRATION FORM

C.S.T. Unit 162.3a, "Personal Evangelism"

Text: MEET MY SAVIOUR

Name of Church _____

Street _____

City _____

State _____ Zip _____

District _____

ENROLLMENT estimate _____

Beginning date _____

Number sessions _____

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

☐ Wed. night ☐ Other _____

Send Report Blanks and Registration Materials to:

Name _____

Street _____

City _____

State _____ Zip _____

Complete and Mail BOTH Forms TODAY.

22 (550)

IT'S TIME TO



AND MAKE PLANS

FOR THE 1966

Denomination-wide



STUDY

February—March



Meet My Saviour

\$1.25

Until December 31, 1965

**6 or more, \$1.00 each,
plus postage**

After December 31, 1965

**6 or more, \$1.25
less 10%, postpaid**

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

UNIT 162.3a, "Personal Evangelism"

TO PARTICIPATE register the class and report as you would any other Christian Service Training class. One registration per church is sufficient. See special form at left.

NAZARENE PUBLISHING HOUSE

Post Office Box 527, Kansas City, Missouri 64141

The Nazarene Preacher

UNIVERSAL BIBLE SUNDAY



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

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

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



Christmas Greetings

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

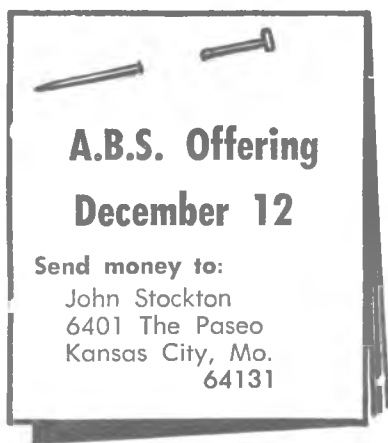
YOUTH WEEK

jan. 30—feb. 6

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

156,500 Nazarene youth spelling out
the Gospel:

- in witness
 - in evangelism
 - in devotion
-





—SPYN

—SA YS:

"January is MEMBERSHIP month"

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

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

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

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

The

Honor School Program

ANNUAL PROJECTS
1964 - 68

1

HONOR TEACHERS
Fifty per cent of teachers
be honor teachers

2

ENROLLMENT
Increase in total enrollment

3

ATTENDANCE
Increase in average attendance

4

WORKERS' MEETINGS
Hold at least one each quarter

5

VISITATION
Maintain a weekly visitation program

"Be an Honor School"

A PROGRAM FOR 1966

**Complete 4 of the 5
projects and receive this—**





PASTOR:

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

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

EVANGELISM IN 1966—YEAR OF LAY EVANGELISM

"In the Power of the Spirit"

Plan for—Pray for

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

"MEET MY SAVIOUR"

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



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

NAZARENE RADIO LEAGUE

WARM GREETINGS TO ALL



PRAY FOR AND SUPPORT YOUR

NAZARENE RADIO LEAGUE

"SHOWERS OF BLESSING"

—to North American and overseas outlets

"LA HORA NAZARENA"

—to 200,000,000 Spanish-speaking People

—Watch for Future Announcements—

NAZARENE RADIO LEAGUE

International Center

H. DALE MITCHELL, Executive Director

Kansas City, Mo. 64131



Bible Schools—Day Schools—Churches



Christian Literature—Medical Equipment

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

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

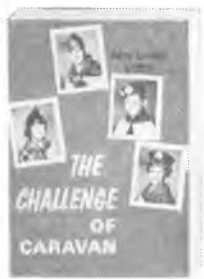
Write the Department of World Missions for suggestions of mission field specials in the amount you wish to give.

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

HERE'S GOOD NEWS!

REVISED Caravan Program

Now available to churches!



(Home study available)



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

Order Books from:

Nazarene Publishing House
Box 527
Kansas City, Missouri 64141

Report on Our Church Year

DEAR NAZARENE PASTOR:

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

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

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

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

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

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

O. JOE OLSON, *Director*
Nazarene Information Service

CHANGE OF ADDRESS FORM

PASTOR—a Service for You

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

Name Date of change

New Address

City State

Name of Church District

New position: Pastor Evang. Other

Former address

Former Church District

Check: HERALD OF HOLINESS OTHER SHEEP

NAZARENE PREACHER OTHER

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



Special ways of remembering special people*

Holiness and High Country

By A. F. Harper

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



1966 Reversible Towel Calendar

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

GI-205

\$2.00



"Grace" Napkin Holder

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

GI-407

\$1.50



Linen Art Plaques

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

Illustrations and appropriate verses are hand-screened on genuine linen in a soft brown tone and enhanced with touches of bronze. This linen is then mounted on a board, and trimmed top and bottom with a rich notched walnut. 8¾ x 12". Gift-boxed.

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

M-201 "Bless this house . . ."

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

Miniature "Praise and Worship" Hymnal

Thrill your friends with this "personal" size hymnal. Everything about it is deluxe—genuine cape morocco binding, India paper, gold-stamped cross on cover, red under gold edges, and ribbon marker. 5½ x 3¾, only ⅜" thick.

Available in BLACK, RED, or WHITE

\$4.95

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

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141

Washington at Bresee, Pasadena, California 91104

In Canada: 1592 Bloor Street, West, Toronto 9, Ontario

Price slightly higher outside the continental United States

*Including such people as Your Sunday School Superintendent . . . the Missionary President . . . the Young People's President . . . Teachers . . . Your Family . . . and other Friends.





Queen of the parsonage.....

AUDREY J. WILLIAMSON

My Happy Christmas Hobby: Love-Notes on Postals

By S. L. Morgan, Sr.*

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

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

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

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

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

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

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

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

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

(Continued on page 43)

*Retired minister.

Evangelism in the Ministry of Jesus

By Vernon L. Wilcox*

Conclusion

VI. Note the Motivation In Jesus' Evangelism

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

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

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

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

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

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

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

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

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

*Pastor, Eureka, California.

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

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

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

Gleanings from the Greek New Testament

By Ralph Earle

Phil. 1:27-30

"Conversation"

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

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

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

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

"Striving" or "Contending"?

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

synathleo, found only in this Epistle (cf. 4:3). It is a compound of *syn* ("with" or "together") and *athleo* ("to be an athlete, contend in games."⁶) The simple verb is found only in II Tim. 2:5.

Thayer defines the compound as meaning "to strive at the same time with another."⁷ The whole phrase may be translated, "joined in conflict for the faith of the Gospel" (Berkeley). A good paraphrase is, "contending as one man for the gospel faith" (NEB).

"Terrified" or "Intimidated"?

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

The verb is *ptyromai* (only here in NT). It means "to be startled, frightened."⁸ Arndt and Gingrich translate the phrase here, "in no way intimidated by your opponents."⁹ *The Berkeley Version* adopted this meaning—"not for a moment intimidated by the antagonists." Typical paraphrases are, "not caring two straws for your enemies" (Phillips) and "meeting your opponents without so much as a tremor" (NEB).

"Perdition" or "Destruction"?

The Greek word is *apoleia*. It means "destruction, waste, loss, perishing."¹⁰ In the New Testament it has the particular sense of "the destruction which consists in the loss of eternal life."¹¹ Of its use in Rev. 17:8, Oepke says: "What is meant here is not a simple extinction of existence, but an everlasting state of torment and death."¹² The best translation here is "destruction" (Goodspeed, Weymouth, C. B. Williams, RSV, NASB).

"Conflict" or "Contest"?

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

brate solemn games (as the Pythian, the Olympian); hence 2. a contest, of athletes, runners, charioteers. In a figurative sense . . . any struggle with dangers, annoyances, obstacles, standing in the way of faith, holiness, and a desire to spread the gospel."¹³ The rendering "contest" (NEB) points best to the athletic background of the term.

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

Preaching vs. Lecturing

(Continued from page 1)

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

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

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

—*The Covenant Companion*

The God of Advent

By W. E. McCumber*

SCRIPTURE LESSON: Exod. 3:1-12

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

God's Saving Actions

SCRIPTURE LESSON: John 3:1-21

TEXT: Verse 16

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

I. God Loves the Loveless

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

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

II. God Gives the Priceless

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

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

III. God Saves the Helpless

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

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

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

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

W. E. McCUMBER

The Bible—God's Unique Word

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

W. E. McCUMBER

MY PRBLEM

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

A PASTOR FROM CALIFORNIA ADVISES:

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

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

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

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

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

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

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

AN ELDER FROM ENGLAND WRITES:

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

2. Teach the choir to do the same.

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

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

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

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

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

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

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

A MINISTER OF MUSIC SAYS:

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

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

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

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



IDEAS THAT WORK

Pastoral Calling-Helper

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

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

ASSIST THE PASTOR

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

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

Thank you,
Your pastor

MONDAY

____ Morning
____ Afternoon
____ Evening

TUESDAY

____ Morning
____ Afternoon
____ Evening

WEDNESDAY

____ Morning
____ Afternoon

THURSDAY

____ Morning
____ Afternoon
____ Evening

FRIDAY

____ Morning
____ Afternoon
____ Evening

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

NAME _____

ROGER M. WILLIAMS
Peoria, Arizona

♪ Hymn of the month ♪

"Angels, from the Realms of Glory"

(No. 442, Praise and Worship Hymnal)

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

The Nazarene Preacher

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

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

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

QUOTES AND NOTES

Twenty-first Anniversary— Worldwide Bible Reading

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

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

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

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

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

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

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

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

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

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

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

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

BULLETIN EXCHANGE

It Never Pays—

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

—Selected
Virginia Nazarene

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

The smile is a universal language.

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

Christmas Letter

DEAR FRIEND:

And what shall we worship this Christmas?

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

Or will the object of our adoration be more personal?

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

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

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

We will worship Christ.

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

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

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

Light or Darkness in Your Place

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

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

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

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

—Nazarene News
Gainesville, Texas
FRANK ELLIOTT, Pastor

Too Many Tools or Not Enough Hands?

By Dean Wessels*

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

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

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

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

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

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

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

*Secretary, General Stewardship Committee.

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AMONG OURSELVES

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

Until next month

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

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