

NAZARENE PREACHER

DECEMBER, 1966

PRINCIPLES OF LEADERSHIP

General Superintendent Young

CHRISTMAS AND THE VIRGIN BIRTH

The Editor

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-proclaiming Christian Holiness



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Principles of Leadership

By General Superintendent Young

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

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

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

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

Christmas and the Virgin Birth

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

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

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

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

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

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

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

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

Christmas Prayer

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

—Selected

David's Last Prayer

By Edward G. Wyman*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Maintaining the Witness to Inerrancy

By Stephen W. Paine*

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

Some have seen in this word, using

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Preacher as a Christian Gentleman

By Paul W. Buchanan*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Like a great bridge of beauty and

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

Some practical and helpful
insights in group dynamics

Church Leadership

By **Jard DeVille***

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

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

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

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

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

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

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

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

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

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

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

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

—Selected

Preaching from the Barrel

By R. E. Maner*

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

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

THE CONTENTS OF THE BARREL

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

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

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

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

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

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

THE CONDITION OF THE CONTENTS

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

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

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

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

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

Illustrations that are lengthy are

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

THE USE OF OUR BARREL

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

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

*Now there are some mighty
modern vessels putting out to
sea,*

*With their mighty guns a-gawk-
ing and the smoke a-rolling
free,*

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

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

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

—B. Edgar Johnson

III. On the Revival Trail

By Emma Irick*

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

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

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

Dance Put out of Business

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

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

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

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

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

Pastor Sent Home

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

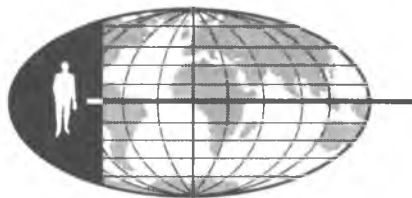
Another time we went along way to hold a revival down in a southern state. We found the preacher hadn't gotten back from a meeting he was holding. Our two little boys were along, both half sick with whooping cough. We didn't know a soul in town.

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

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

(Continued on page 44)

*Nazarene evangelist.



The
PASTOR'S
S U P P L E M E N T

.....
Compiled by The General Stewardship Committee | Dean Wessels, Secretary

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SUNDAY SCHOOL ATTENDANCE PROGRAM



12-SUNDAY DRIVE

January 1—March 19 (Palm Sunday)

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

IDEAS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



**The "Prepare to Share Library"
is a helpful tool to aid in the Home Study Plan.**

- 1** It offers opportunity to use spare moments in self-improvement for His sake.
- 2** Individuals do not need to wait until enough people are interested to organize a class, but may advance by themselves.
- 3** Courses of a distinctly specialized nature are available that would not be offered in local church classes.
- 4** Credit toward Diplomas and Certificates of Progress are equal to those earned in classes.

See page 14 and the inside back cover of the *Christian Service Training Blue Book* for details.

Use the list across the page to check your "Prepare to Share Library" to see if you have the correct books and study guides.

If you will send us the obsolete guides where new books have been approved, we will send replacement guides without charge.

You may order the new books directly from the Nazarene Publishing House to bring your library up to date.

Books Included in the "Prepare to Share Library"

- Unit 221a, Teaching Nursery Children**
 TEXT: *Teaching Nursery Children*, Jessie B. Carlson
- Unit 231a, Teaching Kindergarten Children**
 TEXT: *Better Kindergarten Teaching*, Mildred Speakes Edwards
- Unit 241a, Teaching Primary Children**
 TEXT: *Better Primary Teaching*, Kathryn B. Peck
- Unit 251a, Teaching Juniors**
 TEXT: *Better Junior Teaching*, Lavaun T. Shelton
- Unit 311a, Teaching Youth**
 TEXT: *Teaching Youth in the Church*, G. McRae
- Unit 321a, Teaching Junior High**
 TEXT: *Better Junior High Teaching*, Edith N. Lantz
- Unit 331a, Teaching Seniors**
 TEXT: *Better Senior High Teaching*, Robert Troutman
- Unit 411a, Teaching Adults**
 TEXT: *Better Adult Teaching*, Earl C. Wolf
- Unit 413a, Improving the Adult Class**
 TEXT: *Making the Adult Class Vital*, Richard E. Lentz
- Unit 122a, A Brief Survey of the New Testament**
 TEXT: *The Story of the New Testament*, Ralph Earle
- Unit 121a, A Brief Survey of the Old Testament**
 TEXT: *The Story of the Old Testament*, Olive M. Winchester
- Unit 134a, The Mission of the Church of the Nazarene**
 TEXT: *Let's Look at Our Church*, Howard H. Hamlin
- Unit 133a, History of the Church of the Nazarene**
 TEXT: *Rise of the Church of the Nazarene*, M. E. Redford
- Unit 612a, The Work of the Department Supervisor**
 TEXT: *The Department Supervisor*, Kenneth S. Rice
- Unit 162a, Winning Others to Christ**
 TEXT: *We Are Witnesses*, J. W. Ellis
- Unit 113a, Christian Stewardship**
 TEXT: *Treasures in Heaven*, M. Lunn
- Unit 420b, Guidance in Christian Homemaking**
 TEXT: *This Holy Estate*, John E. Riley
- Unit 115a, Sanctification and Everyday Living**
 TEXT: *Holiness in Practical Living*, L. T. Corlett
- Unit 129a, The Christian's Use of His Bible**
 TEXT: *The Living Word*, Earl Wolf
- Unit 610b, The Work of the Nazarene Sunday School**
 TEXT: *The Nazarene Sunday School Today*, A. F. Harper
- Unit 132a, The Meaning of Church Membership**
 TEXT: *You and Your Church*, Harold W. Reed
- Unit 114a, My Christian Beliefs**
 TEXT: *Beliefs That Matter Most*, W. T. Purkiser
- Unit 211a, Teaching Children in the Church**
 TEXT: *Teaching Children in Your Church*, Arlene S. Hall
- Unit 141.2a, Teaching in the Nazarene Sunday School**
 TEXT: *The Sunday School Teacher*, A. F. Harper
- Unit 140b, Understanding Our Pupils (Ourselves and Others)**
 TEXT: *The Story of Ourselves*, Albert F. Harper

DECEMBER 11

Bible Society Sunday

GOAL—\$50,000

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MEMBERSHIP

January Is Membership Month

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

Your General Budget at Work

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

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

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

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

PASTORS PLEASE NOTE

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

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

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

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HOW-TO SERIES No. 2 (of 5)

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\$ _____	to the men responsible for laying a strong spiritual foundation among the laymen in my church.
\$ _____	to the church leaders who studied and established a sound holiness doctrine for our present times.
\$ _____	to religious leaders of past years who taught today's ministers to effectively preach the truths of the Bible.
\$ _____	to the man who planted seeds of holiness teaching in our local community.
\$ _____	to the men who through age and wisdom passed to me valuable insights and challenges of holiness teaching.
\$ _____	TOTAL DEBT

Our pioneer pastors and their wives paid preciously to spread the word of holiness and build the Church of the Nazarene around the world. And Christian love and dedication demand a tremendous price, don't they?

How can our debt to these be paid? The same way they paid it years ago. In love. Years ago it was more blessed to give than to receive. It still is.

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—Taken anytime in December—applies on the local N.M.B.F. budget—

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

"MINISTERS AND SOCIAL SECURITY COVERAGE"Written for the *Pastor's Supplement*By **John Blanchat**

Field Representative, Social Security Administration

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

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

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

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

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

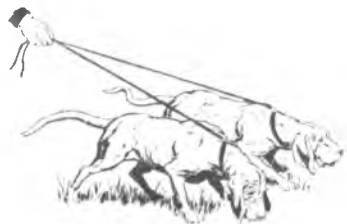
In order for a minister, or his survivors, to be eligible for monthly benefits, the minister must have a certain amount of work under social security, in addition to having filed a waiver certificate. The amount of social security benefits payable depends on the minister's average earnings over a given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

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

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

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

CHURCH WORK



IS TEAM WORK!

YOU'RE LOOKING FOR SOMETHING? MAY WE SERVE YOU?

Our Office Provides Information Concerning:

1. Church Organization
2. Reports and Records
3. Statistics
4. Credentials

A N D

We Offer You:

1967 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.

HOTEL-MOTEL DISCOUNTS FOR MINISTERS

A special identification card is available for \$2.00. We include a directory of hotels-motels granting special rates for the clergy.

We're Looking, Too!

1. For the Archives—Historical Library. Let this depository have those old records and artifacts you thought of throwing out.
2. Use the form in this magazine for reporting change of address promptly. You can help us keep official records up-to-date.

BIBLE SOCIETY OFFERING

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

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

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

OTHERS AT CHRISTMAS

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

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



SEVEN SUNDAY MORNINGS OF EVANGELISM

APRIL 2—MAY 14, 1967

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

WATCH FOR DETAILS

SURVEY STATISTICS

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

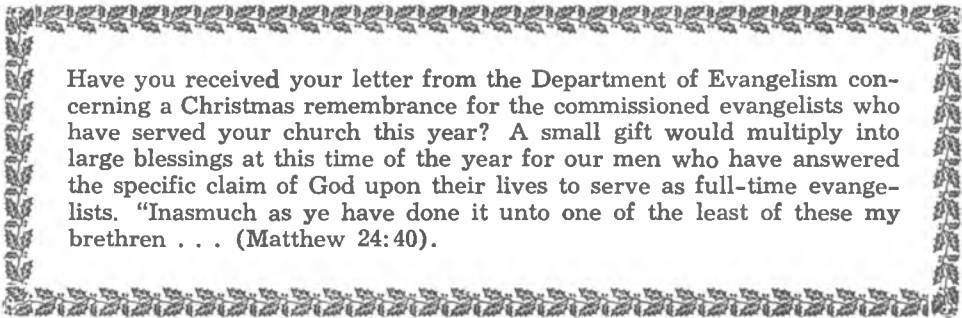
- 1. Should your church try a summer revival?
Yes—88% No—11%
- 2. Will your people support a week revival?
Yes—95% No—4%
- 3. Would you like to see longer revivals?
Yes—40% No—56%
- 4. Do you have day services in a revival?
Yes—22% No—70%
- 5. Would you like day services in a revival?
Yes—55% No—26%

PASTOR: WHAT IS YOUR COMMENT?

**1st Day
of
Each Month**

50 Holy Watchnights
1964-68

6:00 p.m.
to
midnight
LOCAL TIME



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

Year-End Review for 1966

DEAR NAZARENE PASTOR:

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

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

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

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

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

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

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

O. JOE OLSON, *Director*

CHANGE OF ADDRESS FORM

PASTOR—a Service for You

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

Name _____ Date of change _____

New Address _____

City _____ State _____ Zip _____

Name of Church _____ District _____

New position: Pastor _____ Evang. _____ Other _____

Former address _____

Former Church _____ District _____

Check: HERALD OF HOLINESS _____ OTHER SHEEP _____

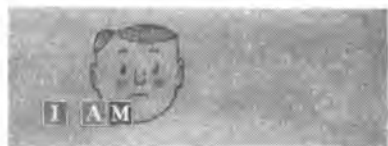
NAZARENE PREACHER _____ OTHER _____

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

I Am Resolved



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



"I AM" Mystery Poster

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

SI-267

3 for 50c



"I Am Resolved" Poster

Designed to renew interest and to replace the "I Am" posters on sign-up Sunday, December 18. 8½ x 22".

SI-268

3 for 50c

"I Am Resolved" Resolution Card

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

R-167

25 for 40c; 50 for 65c; 100 for \$1.00



"I Am Resolved" Attendance Chart

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

SI-269

30c; 6 for \$1.50



"I Am" Promotional Tag

Give impact to sign-up Sunday! Pressure-sensitive style tags cling firmly to dress or coat. You'll want one for every member. 1½" diameter.

PI-67

24 for 60c; 48 for \$1.00;

96 for \$1.50



For further information on this unique attendance campaign, see the November issue of the "Church School Builder."

All attractively designed and colorfully printed.

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

PLACE YOUR ORDER AT ONCE!

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



Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

Ladies, do you suppose your pastor-husband might develop this into an effective illustrated Christmas sermon—if you would offer to wrap the packages?—EDITOR.

Have You Opened Your Christmas Box?

THE CHRISTMAS PACKAGE from Grandma and Grandpa came today," I called to the girls as they came in from school. They ran to the Christmas tree to survey that huge box wrapped with brown paper and tied with heavy cord. But we didn't leave that brown wrapping on long, for we knew that inside was the treasure. We lifted out those gaily wrapped gifts, selected so lovingly, labeled individually, and packed so carefully so as not to crush the beautiful bows, and arranged them under the tree to be opened on Christmas morning.

Grandma would never have been satisfied if we had merely written, "The box came; thanks so much; we surely appreciated it." No, she would have had some questions—Did the slippers fit? Was the sweater the right color? Did you like the perfume? Have you tasted the home made cookies?

God sent us a wonderful Christmas gift (John 3:16) and the day that you accepted Christ as your own Saviour, your box was delivered to you—your gift of redemption and all that it includes. Sometimes it seems as though we just let His gift sit under the tree—happy for the memorable day it was delivered, thankful for forgiveness and hope of eternal life. But have you opened the box? What treasure it contains—beautifully wrapped, carefully labeled, and selected just for your needs.

Let's take a look and lift out a few: Open that beautiful red package decor-

ated with holly. It is His joy! See inside—"That my joy might remain in you, and that your joy might be full" (John 15:11). Can't you hear him asking, "Have you tasted my joy?" It's in the box!

Are you heavy-hearted, bereaved, lonely? Look again. Such a beautiful gift wrapped in gold, labeled "Comfort." He included it for you. Put it on, wrap it around you.

A friend testified after the tragic death of his son that his grief became so overwhelming that he reminded the Lord that he *had* to have help—he could bear it no longer. He reminded God that this child had been dedicated to Him even before his birth, that his other children, his wife, and he himself were completely the Lord's. He claimed his right by faith, and said that comfort spread over him like molten gold, and he was amazed that he felt no more crushing grief. Have you tried on His comfort for size?

Open that package wrapped in blue and silver, labeled "Peace." Read the card attached—"Peace I leave with you, my peace I give unto you" (John 14:27). Have you been troubled in spirit, fearful, worried, pressured, plagued by tensions? Has His peace lain in the box unopened all this time? Open it! Inhale the fragrance of His peace.

My husband told me that he was feeling the pressures of unanswered problems, of new experiences facing him,

as he drove alone across the prairies of Idaho on his way to face his first General Assembly in Portland. Like a flash of revelation he remembered a large tent he had seen a few months previously, but it had no poles, no ropes. What held it up? In his curiosity he had discovered that it contained an air-wall which was inflated with enough pressure to adequately resist the outward pressure, and there it stood. And with this came God's word, "Greater is he that is in you, than he that is in the world" (I John 4:4). And in that moment his inner being was inflated with the peace of God. The package was opened—it was beautiful. Reassuring. Strengthening.

See that package wrapped in green decorated with tiny pine cones. It is labeled "Wisdom," and declares "He was made unto us wisdom" (I Cor. 1:30). Look inside! "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (Jas. 1:5). But don't fail to unwrap the rest of it—verses 6-8.

On the platform of the Civic Auditorium where our district missionary convention was being held was a magnificent backdrop portraying a vast wheat field, ripe unto harvest. I commented on the natural beauty of it to the artist, Betty Reber, a dear friend of mine, "How could you make it look so real!" She hastened to answer, "I must tell you how the Lord helped me with it." She proceeded to tell me how she had worked and struggled on this mammoth backdrop, failing utterly to achieve the effect, and had finally dropped exhausted and discouraged on the platform steps in tears saying, "Lord, I just can't do this—not unless you help me!" As she waited upon Him, a friend dropped by and said, "Just

picture an ocean—of wheat." She knew that God had answered and she said she began to wield that brush with sweeping strokes and "in a little while it looked just like that!" She had opened her package!

I remember Catherine Marshall relating how she fell across a bed and asked God to help her with some "impossible" drapes she was making. And He did—miraculously. Do you need wisdom in dealing with your children, your church, ad infinitum? Look in your package!

I opened a small treasure one day which assured me that along with all His other benefits, He was my strength. I had awakened that morning feeling miserable with a fresh cold and sore throat, and I had a big project ahead of me that day which I felt I had undertaken for the Lord and my people. How could I go through with it? I went to my Source. "I won't be able to make it today in my strength," I told Him. "I just don't have it. But Your strength never fails, so I am going to walk right out of myself and into Yourself and Your strength, and do Your work today." And by faith I did just that, and carried through perfectly. The Psalmist tried this too and declared, "I will go in the strength of the Lord God" (Ps. 71:16).

What more can I say—for the box is full. There are gifts of Grace, of Love; Hope, Courage, Healing. We always came to the bottom of Grandma's box. But I have scarcely scratched the surface of God's great gift.

Your Christmas box has come and your Father knows what things you have need of. Open it! Open it in faith! Taste, see, feel, receive! If it's in His will, it's in the box.

A joyous Christmas and a blessed New Year.

The Christmas spirit that goes out with the dried-up Christmas tree is just as worthless.—Fred Beck.

Gleanings from the Greek New Testament

By Ralph Earle*

Phil. 4:1-7

Yokefellow or "Synzygus"?

The Greek word for "yokefellow" (v. 3) is *synzygos*, found only here in the New Testament. It is an adjective (used here as a substantive) meaning "yoked together." Concerning this word Thayer says: "used by Greek writers of those united by the bond of marriage, relationship, office, labor, study, business, or the like; hence, a *yokefellow*, *consort*, *comrade*, *colleague*, *partner*. Accordingly, in Phil. iv. 3 most interpreters hold that by the words *gnesie syzyge* Paul addresses some particular associate in labor for the gospel. But as the word is found in the midst of [three] proper names, other expositors more correctly take it as a proper name . . . and Paul, alluding (as in Philem. 11) to the meaning of the word as an appellative, speaks of him as 'a genuine Synzygus', i.e., a colleague in fact as well as in name."¹ The fact that the Epistle is addressed "to all the saints . . . at Philippi" makes it impossible to identify this "loyal comrade" (NEB) unless it is taken as a proper name.

Fellow Labourers or Fellow Workers?

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

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

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

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

Moderation or Gentleness?

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

Actually it is an adjective, *epieikes*. In Homer it meant "seemly, suitable" and later "equitable, fair, mild, gentle."² Arndt and Gingrich give "yielding, gentle, kind," and for this passage "your forbearing spirit"³ (cf. NASB).

Lightfoot adopted "your forbearance" (cf. RSV). He says: "Thus we may paraphrase St. Paul's language here: 'To what purpose is this rivalry, this self-assertion? The end is nigh, when you will have to resign all. Bear with others now, that God may bear with you then.'⁴"

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

He says: "It expresses exactly that moderation which recognizes the impossibility cleaving to all formal law, of anticipating and providing for all cases that will emerge, and present themselves to it for decision; which, with this, recognizes the danger that ever waits upon the assertion of *legal* rights, lest they should be pushed into *moral* wrongs . . . which, therefore, urges not its own rights to the uttermost."⁵ That is, one should not insist on his lawful rights, contrary to the law of love.

On the difficulty of translation he makes this interesting comment:

It is instructive to note how little of one mind our various Translators from Wiclif downward have been as to the words which should best reproduce *epieikeia* and *epieikes* for the English reader. The occasions on which *epieikeia* occur are two, or reckoning to *epieikes* as an equivalent substantive, are three (Acts xxiv. 4; 2 Cor. x. 1; Phil. iv. 5). It has been rendered in all these ways: 'meekness,' 'courtesy,' 'clemency,' 'softness,' 'modesty,' 'gentleness,' 'patience,' 'patient mind,' 'moderation.' *Epieikes*, not counting the one occasion already named, occurs four times (I Tim. iii. 3; Tit. iii. 2; Jam. iii. 17; I Pet. ii. 18), and appears in the several versions of our Hexapla as 'temperate,' 'soft,' 'gentle,' 'modest,' 'patient,' 'mild,' 'courteous,' 'Gentle' and 'gentleness,' on the whole commend themselves as the best; but the fact remains . . . that we have no words in English which are full equivalents of the Greek. The sense of equity and fairness which is in them so strong is more or less wanting in all which we offer in exchange.⁶

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

Careful or Anxious?

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

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

Passes or Surpasses?

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

Keep or Guard?

The word is *phroureo*. It comes from *phrouros*, "a guard." So it means "to guard, keep under guard, protect or keep by guarding."⁸ Thayer gives as the literal meaning: "to guard, protect by a military guard." The English word "keep" may mean "hold on to."

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

Through or In?

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

⁵Lexicon, p. 594.

⁶Ibid., p. 238.

⁷Lexicon, p. 292.

⁸Philippians, p. 160.

⁹Synonyms, p. 154.

¹⁰Ibid., pp. 156-57.

¹¹Arndt and Gingrich, Lexicon, p. 848.

¹²Abbott-Smith, op. cit., p. 474.

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

The Task of Any God-called Pastor

By Lawrence B. Hicks*

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

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

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

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

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

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

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

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

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

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

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

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

You Shall Call His Name

By W. E. McCumber*

SCRIPTURE: Matt. 1:18-25, RSV

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

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

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

I. Some named Him *a blasphemer*.

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

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

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

II. Some named Him *a prophet*.

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

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

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

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

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

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

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

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

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

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

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

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

God's Inexpressible Gift

SCRIPTURE: Matt. 2:10-12

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

W. E. McCUMBER

God's Witness to Scripture

SCRIPTURE: Isaiah 55, RSV

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

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

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

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

The text informs us that

I. The Bible is *divine in origin*.

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

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

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

The text informs us also that

II. The Bible is *instrumental in character*.

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

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

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

III. The Bible is *redemptive in effect*.

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

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

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

W. E. McCUMBER

The Grace Christ Gives His Followers

SCRIPTURE: Acts 16:25-40

TEXT: Verses 25, 28, 32

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

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

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

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

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

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

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

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

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

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

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

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

W. E. McCUMBER

Hymn of the month

While Shepherds Watched Their Flocks

(Praise and Worship hymnal, No. 444)

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

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

MY PR BLEM

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

A WASHINGTON PASTOR TESTIFIES:

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

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

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

A KANSAS PASTOR BELIEVES:

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

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

AN ILLINOIS PASTOR SAYS:

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

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

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

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

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



IDEAS THAT WORK

More About Small-Church Doldrums

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

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

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

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

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

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

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

FRED G. WENGER
Harrisburg, Pa.

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

—J. Kenneth Grider



Season's Greetings

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

Soon the snow will fly from the northern
sky
And will cover hill and dale,
We will be making our plans for Yule-
tide
And be getting the Christmas mail.

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

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

When we think of His many blessings
We remember our friendship with
you,
May God bless you this Christmas
Season
And all through the New Year too.

—JOHN STOCKTON

Christmas for a Day?

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

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

—*Log of the Good Ship Grace*

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

—ROY L. SMITH

IF EVERYBODY WOULD ONLY

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

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

Santa Paula Nazarene
BERNARD P. HERTEL

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

A smile is something that adds to
your face value.

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

Casper, Wyoming, Newsletter
VOLNEY A. JOHNSON

III. On Revival Trail

(Continued from page 16)

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

Boys Behind the Piano

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

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

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

Christmas Morning

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

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

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

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

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

—W. E. JOHNSON



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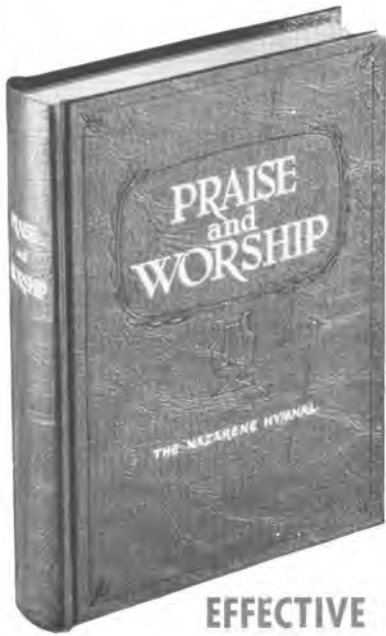
AMONG OURSELVES

I like the word “joyful” in the title of the new textbook for denomination-wide study, *You Can Be a Joyful Tither* . . . To match the way some *might* tithe, it could have been, *You Can Be a Glum Tither*—or Grudging, or Dishonest, or Selfish, or even *High-pressured* . . . *Dutiful* wouldn’t be too bad (see General Superintendent Coulter’s article in September issue, “It’s Still a Good Old Word”) . . . But kindly disregard the flub on p. 3, where the general’s subject matter seems to be changed . . . In truth, however, if everybody lived by the good old *word* it really would be a good old *world* . . . But the title of the book goes one better—duty sparkling with joy . . . Not only a good world but a happy one . . . All this and heaven too . . . There’s New Life in Christ . . . is the appealing caption on a very beautiful revival handbill, Eastside Church, Phoenix . . . Maybe this is the secret of joy in tithing . . . but it must be “life more abundantly” (John 10:10) . . . A Jew in a western city, newly converted, of course tithed . . . But every month he sat and stared pensively at that tithe check, as he thought of what it could buy . . . Then came heart cleansing, followed by the next tithing time, and he found himself joyfully humming . . . To celebrate he wrote out another check as an offering . . . The ascending scale of feeling in our tithing is a good thermometer of our spirituality . . . Joyful tithing must be the boiling point . . . But real love works that way; it puts joy in giving to the object of our love . . . And why shouldn’t we be joyful, when we know that Christ came, our Emmanuel? . . . The angel of the Lord announced the birth of this Holy Babe as “good tidings of great joy” . . . And from that day forward joyfulness has been the hallmark of God’s redeemed people.

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