

12-1-1964

Preacher's Magazine Volume 39 Number 12

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Olivet Nazarene University

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Recommended Citation

Taylor, Richard S. (Editor), "Preacher's Magazine Volume 39 Number 12" (1964). *Preacher's Magazine*. 401.
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THE

NAZARENE PREACHER

DECEMBER 1964

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FOLLOWING THE ANNUAL CHURCH CALENDAR

J. B. Chapman

CHRISTIAN EDUCATION AT CHRISTMAS

The Editor

WHEN YOU CELEBRATE

Fred Smith

THE BAPTISM OF PURE LOVE

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CHRISTIAN COMMUNICATION IN THE LIGHT OF THE INCARNATION

David K. Kline

HOW TO WRITE FOR PUBLICATION

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PRAYER—LIKE A FOUNTAIN

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SERMONIC STUDY—PERFECT REST NOW

Contest Entry

—proclaiming Christian Holiness



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RICHARD S. TAYLOR

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Christian Education at Christmas

SOMETIME AGO a father told me that when his little boy discovered there was no Santa Claus he burst into tears. When his father protested, "Don't take it so hard! It isn't that bad, is it?" The boy replied: "I don't care about Santa Claus! But what about this Jesus story?" His little mind perceived that if one was fiction the other could be too.

Children love fantasy, but they also want reality. They enjoy pretense but intuitively distinguish between pretense and a lie. As Christians therefore we had better be cautious about mixing too much fiction with fact in our Christmas celebrations.

If we associate Santa Claus with our Sunday school Christmas programs, and weave a lot of fairy tale coloring in with the Bethlehem story, we will be saturating the emotional and associational patterns of our children with a mixture half pagan and half Christian. As they get older we expect them to outgrow their childish delight in all the imaginary trappings. But the whole thing has become part of themselves; it *all* determines the content of their memory and their nostalgic attachments; it *all* is part of the associational pattern which will trigger their emotional reactions even down to old age.

As children emerge into young adults they may tend to discard the true with the false, maintaining a tender memory of both, without discrimination. Or the attempt to disentangle the true Christmas from the pagan Christmas, and keep emotionally alive to the one while fostering sophistication to the other, may be a heart-rending, almost traumatic experience.

We can't control what the world does; but the Church, at least, had better go all out to direct the attention of the children to Christ, not Santa Claus.

A Word About Our Book Review Policy

WHAT ONE READS is what he is becoming. This is terrifyingly true of preachers. Their mental fare (even if it's largely TV and the newspaper) will inevitably structure both the content and viewpoint of their preaching. Provide a list of a preacher's current reading, and an accurate forecast of the tomorrows in that man's ministry is easy. Not only the present impoverishment of much preaching can be explained, but many tragic defections could have been predicted, even years before there were noticeable outward signs.

If laymen need to build themselves up on their most holy faith, how much more imperative it is for the preacher to do so! But if a preacher reads books which undermine his faith, he is not building himself up on it. His reading should confirm, strengthen, and enlarge his faith, not weaken it.

Following the Annual Church Calendar

By J. B. Chapman*

THERE IS AN APPEAL in seasons to practically everyone. There is no time when a sermon on the Resurrection will fit the mood of men quite so well as at Easter, and there is no time when a sermon on any phase of the life of Jesus will seem quite so fitting as on Christmas Sunday.

And yet there is a tendency to casualness that is weakening. It is as though people were expecting a sermon on the seasonal theme and were more or less prepared to resist its appeal. This is the other side of the proposition, for any preacher is dead as soon as he persists in doing only the usual and expected . . .

Christmas is a children's festival. The day commemorates the birth of a Baby, and there are many touches of childhood in every attempt to observe the occasion. Let it be so. Make it even more so. Make the children feel and know that the church recognizes them and needs them, and that Christ is concerned for them.

But I am just in the way of suggesting that there is a law by which things are seen more clearly in contrast than in any other way. And now and then—perhaps some will try it this year—it is a good thing to draw a picture with Christmas as the background, but with a theme that is in contrast. Think what a good time Christmas Sunday would be for preaching a missionary sermon! A few words about the glorious privileges Christmas represents to the followers of Christ, and then an abrupt turn to the subject of our consequent debt to the world, a picture of the indifference of the Church, of the needy and dying world, or of the general selfishness of mankind. Then an appeal and—a Christmas offering for missions. This would be a surprise to the people but it might be a welcome and useful surprise. Then Jesus himself frequently spoke of His second coming right in the same connection with references to His coming as the Saviour of men. So why not a sermon on the "Second Coming of Christ" at Christmas-time? There would be, of course, the opening references to the birth in the manger; then there would be set up the hope and prospect of His soon coming in power and glory.

But I think the theme should be either a seasonal one or else one on some opposite phase of Christian truth. A mere ignoring of Christmas is crude and dumb and offensive. Either fall in with the prevailing channels of thought or else strike out boldly to cross them. Do not drift into the casual bearing of one who is not awake. The most stupendous event in the history of our earth is the visit Jesus Christ made to it, and the principal nations of the world date their letters and their legal documents from the calculation of Christmas. The occasion is worthy of all the emphasis it is possible to give it.

*Deceased; former general superintendent, Church of the Nazarene, and first editor of the *Nazarene Preacher* (the *Preacher's Magazine*). This editorial first appeared in the December issue, 1935.

If a man is going to be a holiness preacher he must read holiness books. If he is going to be a Nazarene preacher he should read Nazarene literature. This is reasonable. A good husband should prefer his wife's cooking to that of all the other neighborhood women. If he surfeits himself on their cooking first, then because his appetite is jaded complains that his wife's cooking is uninteresting, he is not being fair and no one will blame the wife if she feels ill-used.

Really, it is just another case of the grass being greener on the other side of the fence. But while this fancy seems to be a universal human weakness, it is an immature one, which both husbands and preachers should be able to shake.

No apology therefore is needed for the policy of reviewing selected Beacon Hill publications in this magazine along with Abingdon, Baker, Zondervan, and others. The presentation of these works in district assemblies and by means of periodical advertising is not sufficient to capture the attention of all the Nazarene preachers who need them. This is not mere "sales promotion"; it is *content* promotion. Moreover it is strictly the editor's personal conviction, not an imposed policy of the Publishing House.

With all due respect to both authors and publishers, many of the books reviewed or noted in this magazine are of passing value. Some are Calvinistic in basic orientation. They have value for the preacher as resources for illustrations, and as a means of knowing what others are thinking. It is entirely proper to review them in a journal such as this, for we should have some selective acquaintance with what is happening in the field of religious publishing.

But for Nazarene preachers to line their shelves—and their minds—with these non-Nazarene and non-holiness books while bypassing the solid, main-line works bearing the Beacon Hill imprint is not good sense from any possible standpoint. Breadth in our reading is to be sought, but not at the

(Continued on page 16)

Down the Road to Bethlehem

*A Christian Christmas to you—
Go down the road to Bethlehem.*

*It's quiet there,
Except for angel-songs in lofty key
Outsoaring far the shepherds' jubilee*

*It's wondrous there,
Where wise men kneel, their endless journey through,
And rise, how changed! The heavens and earth are new!*

*It's holy there,
As Mary whispers, rapt in prayer, in fear,
"The riddle of the world lies answered there."*

*Go down the road to Bethlehem:
It's God who's there.*

—Author unknown

The pastor should capitalize
on special seasons—especially
Christmas and New Year—by means
of effective visual aids

When You Celebrate

By Fred Smith*

TO CHRISTIAN CHURCHES the opportunity comes often to celebrate worthily and educationally the main events and symbols of their faith. It is to be regretted that not all churches take full advantage of this recurring privilege. Through the past decade I have had opportunity to visit churches of various denominations at the special seasons of the church year, and I have taken special notice of the way in which they celebrated the significant events of their faith. From these observations I have gathered the following suggestions.

My first observation is for church leaders to link themselves definitely, yet not dogmatically, to the cycle of the main events which tend to increase the strength of their Christian faith. Some denominations make a ritualistic and liturgical point of observing, in full, the Christian year. Some church leaders however do this in but a perfunctory way. It is expected of them to go through the arrangement. They do their duty, and that is the end of the matter. Somnolence is induced in the congregation instead of spirituality.

But this can be avoided. First, let us look at the festive season of Christmas. If your church observes Advent, all the better for the observance of the Christ-coming sea-

son. I am thinking here not only of the apt use of hymn, scripture, and sermon, but of the visual approach of this season. This is the season wherein the coming of the Christ child can be objectively presented in an aesthetic and educational way.

I recall going into a church wherein this had been accomplished say about 50 percent. On the service sheet the suggestion was given that we visit the lower narthex to see displayed there a Nativity scene that was (I found later) very much worthwhile. Parents were specially exhorted to take their children.

Summing up my observations later I found myself asking why the Nativity scene had been made a side-show, so to speak, instead of being made central in the worship service. This particular presentation was worthy of a place either on or around the altar. Instead, there was a decorative set-up at the altar that was a worthwhile presentation of beauty, but it had no religious significance. It did not present the Nativity scene. I have observed that some churches at this season present the Nativity scene in some convenient location at the side of the church. That is at least a position where it can usually be seen. But my preference is to make this event of the coming of the Christ child central in the church as it is central in the Church's faith.

*Elder, Laguna Beach, California.

Another great festive season of the Church is Holy Week, as it culminates in the glad service on Easter. In most communities where palms are available, Palm Sunday is made educationally and aesthetically significant by the appropriate use of palms on that day. Coming to the Thursday

service of that week, the sacrament of the Lord's Supper can be made historically significant by making this observance a special one. Here is a possible way: In a suitable room of the church, tables can be arranged in the shape of a cross, around which
(Continued on page 45)

A healthy perspective—the best cure for “promotionitis”

There's No Promotion

By W. Lee Gann*

FOR DAYS letters and telephone calls had been coming in from all over the country extending congratulations as a result of having received the honor of being appointed successor to Dr. Melza Brown of the Hawaiian District. Some of these messages contained the word “promotion,” which was sincerely expressed. Thinking of the greatness of the men who make up our corps of district superintendents and the strategic work they perform for the church, I supposed there was a sense of promotion involved.

Then it hit me! Last Sunday night after a long and trying altar service, one in which the devil seemed to refuse to give way, and didn't until after more than an hour of intensive prayer, a young lady who had prayed through asked for a few moments' conference in my study before going home. She was quite “broken up,” and as I waited for her to compose herself enough to talk with me I subconsciously turned a name plate around until it faced me. There it was . . . my name and under it one word, “PASTOR.” For the first time since receiving word of my appointment it dawned upon me that within a few weeks I would no longer be a pastor. The thought of all of the connotations involved so completely overwhelmed me until I fell forward on my desk and wept. I think the young lady wondered then who needed help most.

In a brief moment of retrospect I recalled twenty-three years and eight months without a single Sunday that I was not someone's pastor. From that first little home mission church with eight members, no church, no parsonage, and no salary, right on through to congregations of somewhat larger proportion, I recalled serving people as their pastor in a way I could not have done in any other capacity of service. I remembered weddings, dedications, baptisms, funerals, all-night vigils with the sick, opening our home to the homeless, showing concern to some who felt no one cared, and on and on the list went.

Even at that moment, here was a young lady with whom I had patiently worked, counselled, and prayed for a year and had seen her come from a person of deep moods, even suicidal tendencies, to a person emotionally relaxed, having found peace for her troubled soul through Christ.

Though I consider my new assignment to be an honor, and a task to which I will give my best, I still contend that there is no promotion from the pastorate. So, though it will not be appropriate for a while, I'll keep that name plate that contains my name and the word “PASTOR,” for someday possibly, in the providence of the Almighty, I might get “promoted” again and once again have the privilege of being a pastor.

*District Superintendent, Hawaii District.

A profound experience
simply described

The Baptism of Pure Love

Grant Swank*

Peter said:

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently (I Pet. 1:22).

IN THIS SHORT EPISTLE, Peter very pointedly encouraged his readers to "love . . . with a pure heart . . ." This brief admonition stated quite simply the doctrine of sanctification in capsule form, especially when one considers the two primary words, "pure love."

Unfortunately it seems to be that, in the opinions of some, the doctrine of sanctification is regarded as being so complex that one can hardly begin to explain it. Now it is true that our language is never adequate to explain fully any religious experience. Our words fall too short. They are mere midgets when placed up against the realities themselves. Nevertheless we do use words to explain other areas of life, whether it may be the most complex theorem in geometry, or a formula in chemistry, or theory of psychology. Therefore we cannot afford to hesitate to use language in clarifying the realms of the Spirit. To merely dismiss the sanctified life as being "better felt than telt" is to

do injustice to the power of language and to the minds which the Lord gave us.

Actually, as in the case of most of the New Testament message, the doctrine of sanctification can be stated quite simply. In the words of Peter, sanctification is pure love.

To take either word without the other may be somewhat disastrous. For instance, if we were to speak of sanctification only in terms of purity, we could slip unconsciously into the groove of legalistic thinking. That is, in order to be certain that we were always pure, we would be going around constantly with some type of measuring stick to see if we measured up to the level of purity. Now there is nothing wrong with "taking stock" of our spiritual conditions. In fact most of us have our negligence at this point. But there are those few unhappy individuals who are *always* measuring themselves and, unfortunately, others as well.

Sanctification is not legalism! To be sanctified does not mean being tied to a measuring rod so that one does not enjoy the liberty of the Spirit. For one to make sanctification synonymous with a set of rules is to miss the very life force of sanctification.

Sanctification involves keeping to a set of rules. Yet it means much more than this. Sanctification involves being introspective, and yet much more. For rules, "stop" signs, yardsticks, and plumb lines all by

*This essay was awarded second place in the 1963-64 Nazarene Theological Seminary essay contest.

themselves may keep one from doing wrong; but left by themselves they produce very little light, life, and love.

That is why we must consider the second word in the brief phrase "pure love." Love is the dynamic, the life force of sanctification. One does not keep himself unspotted from the world by sitting in a corner whipping his back with five lashes morning, noon, and night. But one *does* keep himself pure because of love toward a loving Father. Love puts the loyalty in purity. Love puts the life in purity. Love gives purity its radiance, glow, and courage to remain pure.

However, consider the expression without the word "pure." This would let "love" remain alone. This love, unguarded by the force of purity, can degenerate into mere sentimentality. It then becomes a counterfeit, pseudo-love, a love gone astray, "unstable in all its ways." Persons with such diluted love give merely lip service to God. Their actions are governed by the weather or feelings. They pray when they feel like it or if in a tight squeeze. They go to church when in the whim or when there is nothing else to do. They read *only* the twenty-third psalm or some other familiar passage, but rarely go out of their way to revel in other jewels of the Scripture. They rarely witness; and if so, usually for some personal gain. They run to God when the bombs are about to fall; but when peace reigns throughout the earth, their allegiance is pitifully slight.

"Pure love"—the words can hardly be divorced. They are like magnets attracting each other. Purity needs the life flow, the impetus, the force and glow of love. Love needs the discipline, the "brass tacks," the courage and genuineness of purity.

"Love one another with a pure heart fervently."

How does one ~~experience~~ this pure love set free by the Holy Spirit? Here again we realize the simplicity of the gospel. Commitment is necessary. If one makes a complete surrender, God will respond, in accordance with His own exact timing, with His Spirit of pure love.

Complexity, however, may appear here at two instances which are both under the control of the seeker. First, complexity may arise because of unwillingness to commit everything. However, this point is considered briefly; for if one wants to hold on to some earthly idol, whether popularity with the crowd, an evil habit, pride in one's looks, wardrobe, new car, house, or occupation, then that is exactly what he will do. Consequently he is not in the truest sense a seeker, but merely a dabbler with the idea of commitment.

The second complexity may arise by the seeker's sincere attempt to "work up" within himself the baptism with the Holy Spirit. He may frustrate himself by yielding to all kinds of needless tension because he is trying so very hard to control *God's* timing. God asks the seeker only to commit his all. God does not tell the seeker to tell Him when to make the Spirit's baptism experienced.

For some individuals the Spirit baptizes with pure love while they are making their way to an altar of prayer. Perhaps they whisper a prayer of commitment to God during the sermon. When the invitation is given, they find themselves experiencing the baptism with the Spirit as they step out from where they have been sitting to pray at the altar.

Others may experience the baptism while at the altar, after praying for possibly one, ten, or perhaps fifteen

minutes. The Spirit breaks into their awareness with the fullness of His pure love. These persons leave the altar testifying to the fact that they committed everything to God. God in turn responded with His presence in sanctifying fullness.

Yet there are others who come to an altar in all honesty. They come to commit themselves. In their own minds they are certain there is nothing between their souls and God. Yet there is no difference in their emotions. They do feel a sense of relief in that they know for certain that a commitment has been made. Other than that assurance, however, there is no difference experientially.

At this crucial point it must be made plain that *God* is in control of the timing of the Spirit's baptism. There must be no allowance for defeat or despair. Instead, after praying his prayer of commitment, that individual must rise to his feet, leave that altar, and go home. He must promise God that in the days ahead he will meet regularly in prayer each day. He will pray in a spirit of confidence, realizing that if he is faithful in seeking, God will make himself known in a definite way so that there will be absolutely no doubt as to the experience of the Spirit's baptism.

Satan must not be given a wedge with which to cause the seeker to retreat, surrendering to the devil rather than to God. If the individual is faithful in prayer, in the course of

God's own exact timing, the Holy Spirit of pure love will be experienced. This is the promise of God. He will baptize. Only He knows when the seeker is in the most appropriate position to receive the precious gift of pure love. A period of a few hours or days may be needed before the individual understands the actual implications of complete surrender. God's timing is never wrong.

The essence of sanctification may be stated simply. It is pure love given by the Holy Spirit to the believer. To emphasize purity without love is to stress legalism. To emphasize love without purity is to stress sentimentality. Pure love in the heart of the believer is God's presence in sanctifying fullness.

The baptism with the Holy Spirit is the experience of receiving God's pure love. The occurrence of the baptism is in keeping with God's exact timing. Only God knows when the believer is ready to receive the baptism. However God's promises are sure; therefore the believer must continue in regular times of prayer until God sees that the believer's heart is ready to receive this baptism. God's pure love is so precious that it can be given only to those spiritually responsible persons who realize the actual involvement in total surrender. Shallow, irregular seeking will never result in the baptism. Only earnest, confident prayers will result in the baptism of pure love.

**You can't trust your emotions any more than you can your intellect
as the way to God. The way to God is solely through the Word of God.**

—Samuel Young

Christian Communication

in the Light of the Incarnation

By David K. Kline*

Part One

REVELATION is the result of the divine desire to make known, to communicate. The incarnation of God in Christ is the supreme act of revelation and communication.

The purpose of this article is to consider these two propositions and to focus attention on their close inter-relationship.

Basically, the word "communication" comes from the same word as "fellowship," and it implies the idea of having "community" with another. It is always used to refer to active participation of two parties. The results of this fellowship between two or more active partners always depend *both* on the cooperation of the receiver *and* on the action of the giver, *sharing* being necessary to the fulfillment of a purpose or to its denial. Therefore communication, whether between God and man (Incarnation) or man and God (existential relationships), is mutually active participation.

Paul urges his fellow Christians not to forget to communicate "to the necessity of the saints" (Rom. 12:13). He also exhorts his student friends in Galatia to communicate with their teachers "in all good things" (Galatians 6:6). The writer to the Hebrews likewise reveals to his readers that they can please God himself if they will remember to do good and to communicate with others (Heb. 13:16). In each of these three examples the idea in the original is association with others, in terms of aid and relief, in things which are of mutual concern.

This same word, "communicate" or "fellowship," is used to describe our mutual relationship to God.

Peter urges believers to be "partakers of Christ's sufferings" (I Pet. 4:13); that is, we are to be in communication with, to have fellowship with, Christ in His sufferings. Heb. 2:14 points out that this is *right and just*; for as we are sharers in (have communication with) death, so Christ for our sakes partook of the same death!

Negatively, in I Tim. 5:22, Paul exhorts us never to partake of (be in communication with or become implicated in, or be a party to) others' sins, or others' evils. (See also II John.)

Mutual concern is always in evidence where believers are in vital communication with Christ the Lord. Good deeds, acts of giving, sharing, concern for the best interests of others are evidence of a vitally Christian situation.

Christianity is not really vital unless it is communicating this atmosphere of love and good works. "Behold how they love one another" is the Early Church picture of Christianity in action. The Christian society of that day was giving forth a living witness to Christ—was communicating His message of love, goodness, and living hope to the world.

Christian communication with our Lord is thus obviously seen to be the source of Christian works and in itself has validity and necessity. Since God-man communication demands action, however, it is not static or complete in itself but must be shared with others to fulfill its inner nature. This Christward communication must be expressed in person-to-person relationships of goodness, long-suffering, mercy, and a general attitude of trust and love-in-action

*Pastor, Central Park Church of the Nazarene, Houston, Texas.

with others, "especially . . . the household of faith" (Gal. 6:10).

It is the same in the Old Testament, where we see Ezekiel, who "sat where they sat," identifying himself with the people and their concerns in order to communicate God's message to them. Also Jethro advised Moses to relate himself *both* to the people *and* to God—"Be thou for the people to Godward" (Exod. 18:19).

Thus in both Old Testament and New Testament there is a similar picture of the Christian sense of communication. It is based on a sense of mutual concern and of sharing others' problems, with the power and thrust supplied by identifying oneself with the message and purpose of the eternal God.

Consider some of the acts of God which define His purpose to communicate.

Actually, the above definition of the word "communicate" is a revelation of the Old Testament God in action—God communicating himself to needy mankind. It was "in the cool of the day" that the Lord God was wont to reveal himself to Adam and Eve. The Creator-God was walking in a garden He himself had made. His purpose was to establish contact, to converse, with the human beings which He had also made. Herein is revealed a significant part of the divine desire to communicate, to make His purpose known to man.

In Genesis 12 the Lord said unto Abraham:

"I will shew thee"—a land;

"I will make . . . thee"—a name;

(and)

"I will bless thee, and . . . thy name."

Abraham understood the message—the call of God—and obeyed. He "departed . . . and . . . went forth" unto a land and life he had not previously known. Why? Because he understood and obeyed God's inner communication.

At a later time Moses said to God, "What is . . . [thy] name [and] what shall I say?" (Exod. 3:13) God's answer means, "I am the Eternal, the past, present, and future, always with you" (see v. 14).

On the strength of this communication Moses and Aaron were able to say to Pharaoh: "Thus saith the Lord God of Israel, Let my people go." And as the people went, the eternal God was in communication with them in various ways: The "glory of the Lord" appeared in the cloud by day "and by night in a pillar of fire" (Exod. 13:21); there were "thunders and lightnings," a "voice spoke to them"; also, "Moses spake to God," and "God answered him by a voice" (see Exodus 19). Then Moses "wrote all the words of the Lord," and the laws and judgments of God were for the first time put into literary form.

Throughout the Old Testament we often read, "The Lord spake . . ." Listening men of God discerned His message and communicated it to others. Time after time we read that to a prophet came "the word of the Lord." Jeremiah prophesies: "The days come, saith the Lord, that I will make a new covenant . . . and I will put my law in their inward parts, and write it in their hearts" (Jer. 31:31-33). These words were written down and passed on from generation to generation. Thus a divine literature began, and the Revelation was objectively conveyed to others in written words.

Then "in the fulness of time" the manifestation of God's will and self was fully revealed in Jesus Christ. "The Word was made flesh, and dwelt among us, (and we beheld his glory) . . ." (John 1:14). The Word became flesh and was a new Manifestation of eternal existence. The Word—Logos—that was absolute in existence "with God" in eternity, "pitched a tent," as it were, in human history and "dwelt among" men.

The "Word" was God's direct self-revelation to man. This was His self-communication: to be heard, "the Word"; to be shared, "the life"; to be seen, "the light"; to be worshipped, "the Son"; to be obeyed and loved, "the only Begotten"; to be accepted in full understanding and faith, "the Lamb."

In this historical act we see the "Divine Encounter" of God with man,

God's evaluation of the need to communicate, and how He accomplished it.

In general, the purposes inherent within divine communication are as sure as revelation itself. God-in-action in His Son has so evaluated His plan to

reestablish fellowship with man that there can be no question of God's purpose or method if we will but receive the same as communicated.

(To be concluded next month)

Great hearts make
great pastors

Guideposts to a More Effective Ministry

By Raymond C. Kratzer*

No. 11. Shepherd Hearts

PERHAPS THE MOST biblical description of the minister is that of a shepherd or a pastor. Both the Old and New Testaments emphasize this aspect of God's servant, which reaches its apex in the exemplary life of our Lord and Saviour, Jesus Christ, who is the Chief Shepherd of souls. We are His undershepherds.

Peter in the mellowing years of his life writes to the elders these warm words of wisdom: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Pet. 5:2-4).

The Oriental shepherd possessed a love for his flock that has no counterpart in our methods of sheep raising

today. Ours has become a mass program with little emphasis upon the individual sheep and its needs. I am wondering if the same change is taking place in the relationship of pastor to people in this souped-up age. The emphasis upon administration, promotion, quotas, etc. has a tendency to blur the main issues. There is danger of becoming solely an administrator, rather than a pastor or shepherd.

Although the work of the Church is the biggest business in the world, we dare not correlate its basic purposes with that of the secular business world. We are in the "work of the Lord" and our values are not always parallel with the measuring devices of the world. How can you measure love, sacrifice, devotion, or altruism? These are qualities and emphases that might not pay off in terms of dollars and cents; but in God's accounting records they will find themselves on the credit side of the ledger in the eternal payoff, and here and now the

*Superintendent, Northwest District.

investor will sense the dividends of inward peace and satisfaction.

The pastor with a shepherd heart will love his flock and will manifest great care for them. Jesus told Saul of Tarsus that He appeared unto him for the purpose of making him "a minister." Perhaps our greatest clue to what this involves is found in the words of Jesus when He said, "I come not to be ministered unto, but to minister . . ." and, "He who would be great among you, let him be the servant of all." "Minister" and "servant" are somewhat synonymous.

At times this aspect of the ministry is overworked. Some church members think the preacher is a chore boy because he has time to do a lot of things that others who work out cannot do. In our first pastorate someone asked our son, Ron, what his daddy did. In his four-year-old language and insight, he said, "He peaches (preaches) and cleans the church." I remember one elderly lady of the town who thought nothing of asking me to take her to a distant city 80 miles away. When we got home after driving 160 miles and wrecking the day as well as my purse, she would hand me \$2.00 and say, "Here's the pay for your trip. Don't mention it. I just wanted to do that for you." Evidently she thought my car ran on its reputation.

However, the matter of being of service is a part of the ministry. And I have never felt that I was giving too much to do some menial task, to run some errand, to wear out my car bringing people to Sunday School, etc., because I learned years ago that you can't get ahead of the Lord. If one serves with a thrill, he discovers that things come back to him that more than compensate for what he has done.

I can think of two or three fellows who had the idea that when they

entered the ministry with their credentials in hand, with a call and the approval of the district superintendent, they would not let people run over them. They made up their minds to demand a certain wage and would permit no over-demands on their energies. People must respect their position! Well, all I know is that they are out of the ministry today.

I recall a story of a young man who was a doctor and, upon completion of his training, came to a small community to begin his practice. An older doctor had been there many years and had a monopoly on the business. Consequently he did about as he pleased and did not strain himself to be of service to his patients. He ridiculed the idea of another doctor coming into the community. But when the first call came to the young physician, he hitched his horses in a mad rush and hastened at top speed to the sick person. People said, "You'll wear out your horses; take it easy!" He replied, "Life is at stake, and I can buy another pair of horses." Soon his practice was so large that he could hardly care for it, while the other doctor was practically out of the picture.

Pastor, don't be afraid to expend yourself beyond the line of duty. Serve eagerly, even if others fail to appreciate it. God's a-writin' all the time. Anyway, if you have a shepherd heart, you will share because you care.

Concern and diligence in your present assignment will pave the way to greater usefulness in the outreach of your ministry. It is a sad commentary on a minister who considers his present pastorate a steppingstone to some other church. Much ineffective work is the result of "eyeing" some dream church with fond hopes that your present drudgery will be

solved someday by a move to this utopia. The sure way to solve this problem is to make your present church the ideal that beckons you.

Dr. Charles E. Jefferson in summing up the various aspects of the pastor as a shepherd says this includes being a watchman, a guard, a guide, a physician of the sheep, a saviour who leads in rescue, a feeder of the sheep, and a lover of the sheep. Three of these aspects stand out in my thinking: viz., that of guard, physician, and feeder.

The matter of being a guard in the shepherd relationship of the pastor includes the guardianship of one's own life and spirit. The fact that "consistency is a jewel" is nowhere more sparkling than in a pastor's home. There is nothing sadder than a pastor's family who must bow its head in shame at the double standard held by the head of their church and home. He should strive to make his relationship to his home and the home itself "Exhibit A" of God's original institution.

The protector spirit of the shepherd should exert itself when danger comes to the flock. There are times when the entire church becomes involved in great issues and is threatened by some wolf who would divide and destroy the group. These are times when the pastor must seek God's help in a greater measure and use extreme caution in saving the whole. Then there are the times when individuals are threatened by a lion or a bear. Many of these issues can be solved through prayer and directed preaching anointed by the Holy Spirit. If personal counsel is needed, loving care should be the order without making a church issue out of it, if this can possibly be avoided. And it usually can be.

The second aspect of the shepherd-pastor that is so important is that of

being a physician of the sheep. The minister operates in the area of hurt hearts and troubled minds. In this regard he is not to consider himself an authority on psychiatry or mental illness. On the other hand he should not throw up his hands too readily and suggest that some who come to him should see a psychiatrist; for there are many times that the psychiatrist throws up his hands and sends his patients to the minister. Remember we have God.

Again it should be said that great care needs to be used in administering cures. II Tim. 2:24-26 instructs: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

In the third place the pastor with a shepherd-heart will be a feeder of the sheep. I think one of the finest compliments that I ever received, unworthy though I was, came from one of the spiritual ladies of the church, a licensed minister and a wonderful Bible student. She said in my presence to someone else: "My pastor is a wonderful Joseph. He shovels out plenty of grain to his people to feed their hungry souls." I went home that day determined to keep the storehouse of my mind and heart full, so that when I preached to my people, they would receive grain, rather than straw or chaff. With such a supply within reach of heart and mind, we are without excuse if people come to us for bread and they find the cupboard bare. Let us learn to lead our people to green pastures, beside the still waters. Let us keep our own souls nourished on God's

Word. When we stand before the great Shepherd of the Skies, He will say, "Well done!"

The pastor with a shepherd heart will know his sheep. He will study their strengths and weaknesses. It goes without saying that individuality is a God-given endowment. Some persons by nature have great qualities of leadership. They are fearless and outgoing in their approach to life. Others are timid, shy, and prefer working in the shadows. Each of these extremes and all of those in between should be considered in the light of their greatest strengths when tasks are assigned. Sometimes those who work in the shadows do a greater work than the extrovert. The shepherd will seek to elicit the co-operation of all, so that their service will be relaxed, joyous, and blessed of God.

A warm heart that yearns over the members of his church, always eager

to see each person grow in grace and in the knowledge of the Lord, will encircle with cords of love the loyalty and devotion of those over whom he ministers. I spent a few days visiting with a pastor in the homes of his congregation. He didn't stay long, but there was a warm glow in the whole contact. Before we left, he called all of the members of the family to stand in a circle, and as we clasped hands, prayer was offered. Melted hearts evidenced the strong ties of love between pastor and people which revealed to me a part of the secret of his great success in building a growing church.

May God help our pastors to consider themselves as undershepherds of the great Shepherd of souls. May they be touched by the needs of others and love so deeply that, when in the providence of God they must leave, they shall ever be remembered as pastors with a shepherd heart.

How to Write for Publication

By George C. Desmond*

NEARLY TWENTY YEARS AGO I was employed as a precision inspection foreman at the big Dodge-Chrysler plant on the south side of Chicago. We made motors for the B-29 airplane. One day our departmental bulletin board carried a huge poster which set us all to laughing:

*A chair is such a benefit,
A downright handy place to sit
For those of contemplative minds—
Especially with tired behinds.*

Now believe me, those folks were not wanting us to spend more time

sitting around on our backsides. But today I find that the chair is one article of furniture which proves itself a great asset to the would-be writer. For the only way a man can learn to write is by writing; he must write, and write, and write some more. The man who gives up easily will never become a writer.

How does one write? How does one find the secret to unlock the rusty, barred doorway of an editor's stony heart? What are the secrets whereby the professionals find checks instead of rejection slips in their morning mail? Believe me, the way

*Pastor, Methodist church, Hillside, Illinois.

is not as easy as some may think, but it is not as hard as many of us fear. There are essentials to be mastered—three, I believe. One must have ideas, one needs certain skills, and one must possess tenacity. Herein lies the entire secret.

I. The Writer Needs Ideas

Without ideas, writing has no more point than does a hen trying to set on a brass doorknob. Some of us try to substitute emotion for ideas; we get all excited, splashing word after word across the page, never saying a thing. Then there are those of us who have nothing to offer except big words, dug slowly from a dictionary; the musty murk of our offerings leaves the poor editor gasping for air. But ideas, freshly new ideas—here is the greatest secret of successful writing.

Every acceptable article requires an idea, an organizing core to give it significance and coherence. But some of us who would write make a different mistake; recognizing the importance of a good idea, we try to crowd all of our ideas into one article, to tell everything we know in the first thousand words. I will grant you that some of us have so very little knowledge that we could easily do this; still, good writing must be something more than complete hodgepodge.

We find ideas all around us; we have only to keep our minds and ears open. But the idea then must become our own! We often get new ideas from our reading or from hearing others speak. But only when that idea manages to seep its way into our being, only when it has taken on significance in our own lives, does it become the root and core of a useful article. The writer does not simply retell a story he has heard, or recount a scene which he has witnessed. He

takes over that idea or that scene, and makes it his own. He breathes into it his living self; the writer finds a skeleton, and clothes it with sinew and muscle.

II. The Writer Needs Skills

I have found that writing is a good deal akin to preaching, my own calling. The successful writer, like the successful minister, builds for himself a good vocabulary. I do not mean at all that he must become a collector of words for the mere words' sake. I can remember only too well one lad in a practice preaching class, lo, these many years ago, whose sermon was so filled with ripened verbiage that even our professor began nodding. If a congregation does not understand, the minister's sermon has no meaning; and if the reading public cannot understand, the writer's story will never get past the editor's desk.

A newspaper reporter gave me a tip along this line last fall. He had noticed that some of my articles sounded rather "preachy," and suggested that I go through every piece, when it was completed, underlining every word of four or more syllables. Then I was to rewrite the article, trying to replace those longer words with shorter ones, or with phrases made up of smaller words. As he put it, "George, most people who buy magazines and newspapers have barely finished high school; they won't know what you are talking about. After all, you wouldn't use a big-game rifle for rabbits, would you?"

We have almost no need at all for those grand-sounding words and phrases, but we do need to work constantly at building our vocabularies with the common language used every day by folk around us. When I start to write of a tree, I can

say only once that it is big. Then I need some other word to express its size. The tree becomes immense, a giant, tall and stately, spreading its beauty across the evening sky. Its branches become green, with arms reaching toward the blue heavens; its gaudy crown scrapes the rainbow from the sky; it spreads protecting arms over a weary earth. When I write like this, my reader's eyes begin to see the majesty of my tree. He no longer hears words; he sees pictures.

It is at this point that writing becomes a great adventure. The beginner must build his vocabulary, but he must also master the art of expression. An idea is a cold, dead sort of thing until a writer picks it up. The author molds words about it, as a sculptor molds clay about a wire frame, giving the idea body and beauty.

During my freshman year at the University of Illinois a speech instructor told a group of us that there were three basic rules for public speaking. He called them the "Three C's"—"Be Calm, Be Clear, and Be Seated." Good expression means clarity, simplicity. Get to the point, say what must be said, and then stop.

III. The Writer Needs Tenacity

That simply means patience, the willingness to keep on working. I write only a little, regularly. My

working average is something just over a thousand words a week. I am a minister, and writing is a hobby, not a profession. But still I manage to keep about 60,000 words in the mails. (At the moment, my records show that I have 67 articles out, with a total of 63,400 words.) If I intended making a career of my writing, I would want to triple both my regular output and my total mail load. Writing is an armchair job, but it offers no career to the lazy man.

The man who would write needs tenacity; he must keep constantly at work, constantly cheerful, constantly believing in himself. But there is one more little note to add to this matter of tenacity—the successful writer is one who simply hounds the editor to death. When an article returns to my desk, I am not satisfied until I have it in the mails again. I read it over, sometimes decide that it isn't worth wasting postage on, and then must rewrite it. But always, within twenty-four hours it is back in the mails, on the way to another editor. I have never yet sold an article from my desk drawer, so I do not let articles rest there.

Ideas, skills, tenacity—these are the secrets of the successful writer. But to put it very bluntly, so plainly that it cannot be mistaken, this simply means—(1) get an idea; (2) write it down; and (3) get it in the mails. There is no other way.

(Continued from page 3)

expense of depth; only depth can save breadth from becoming mere shallowness.

Let the preacher begin with reliable holiness literature. Then let him branch out as his time permits. But he should not begin abroad, then give the leftovers of his time and interest to the home base. If he does, he will first affect boredom with the home base, then by and by discover that his own personal home base has moved to the spiritual and doctrinal ground that he once thought of as foreign soil. Which gets us back to where we started: What a man reads is what he is becoming.

THE Pastor's

SUPPLEMENT

Compiled by The General Stewardship Committee, Dean Wessels, Secretary
Pearl Cole, Office Editor

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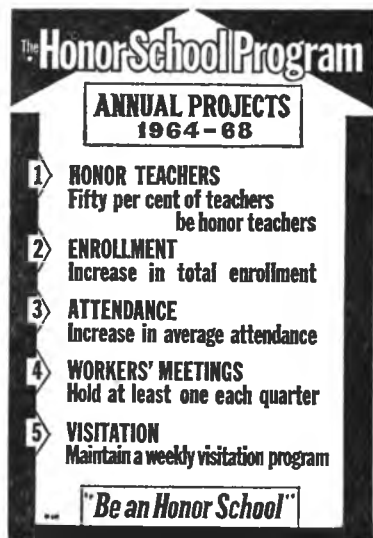
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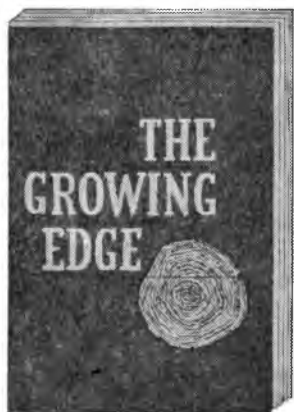
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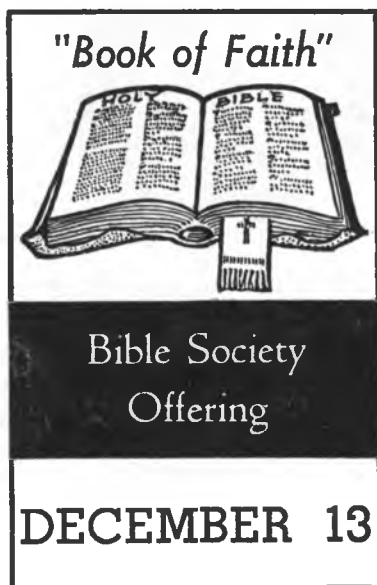
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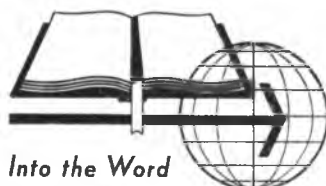
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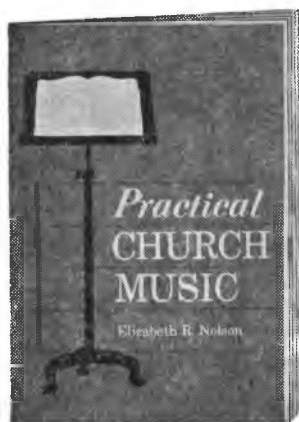
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Tuesday, Dec. 1

JOIN HANDS FOR 1965



Another year is almost over and the Department of Evangelism wants to thank you for your cooperation and fellowship in the task of evangelism throughout 1964. It has been a blessed year of opportunity:

- ★ Did you take part in the September 20 day of revival and mail your return postage-paid card to the Department???
- ★ Did you observe November as "Moving Nazarenes" month???
- ★ Did you send to the Department of Evangelism the name and address of EVERY nonresident member, and every nonresident Sunday school scholar???
- ★ Did you participate in the great commitment made by all at the Department of Evangelism Rally on the Tuesday evening of General Assembly???
- ★ Have you observed the Holy WATCH NIGHT (six hours of prayer) on the FIRST day of each month in your church since July 1???

We do thank God for all that He has done. We are challenged by the many new possibilities for evangelism during 1965. Let us boldly JOIN HANDS to seize every opportunity to "*Evangelize in the Power of the Spirit.*"

At this Christmas season as we share together in the great good news of evangelism, "Unto you is born . . . a Saviour," may we join hands to do more in the glad new year ahead.

It was the day before Christmas 1963; an evangelist opened an envelope and found an unexpected check enclosed. It was from the thoughtful pastor of a church where he had held a revival in October of 1963. The check was for ten dollars . . . BUT the real thrill was a small note attached to the check which read, "Knowing you do not have a congregation to remember you at Christmastime, our board is delighted with the suggestion of the Department of Evangelism to remember each evangelist that served us during this year. Happy Christmas!" It was signed by a pastor. Read again YOUR letter from the Department of Evangelism and remember a simple Christmas gift from a thoughtful local church may bless an evangelist and his family.



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BIBLE SOCIETY OFFERING

December 13 has been designated as the Sunday for the annual offering for the Bible Societies. As a church we have benefited greatly by the work of these societies in translating, printing, and distributing the Word of God. Without a denominational tag, the societies quietly go about this indispensable work. In these tumultuous days, there are people in every land who have read the message and believed on Christ because of this ministry. Let us do our part in the Bible Society Offering.

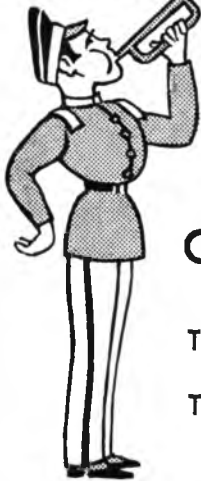
In the United States our churches have benefited directly by the American Bible Society, through the gift pulpit Bibles it has supplied to all newly organized churches since 1951. There are over 1,250 of these pulpit Bibles now in use. We say a hearty "Thank you" to the American Bible Society for this generous act. Let's show our thanks in the Bible Society Offering.



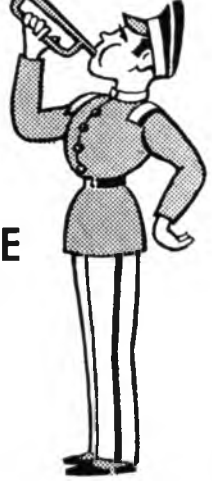
Do you want your church to do something extra for Christmas and know the joy and blessing of giving to others? Give something to a home mission pastor on your district. Or write to the Department of Home Missions for the name of a pastor on the Gulf Central District to whom your church may give a Christmas gift. Or help on an approved overseas Home Mission special.

Department of MINISTERIAL BENEVOLENCE

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Pastor: Your church's Christmas Love Offering will apply on your local N.M.B.F. budget. Many churches raise their entire budget in this offering. Help your district be 90%.

**Warmest wishes for a Merry Christmas and a
Happy New Year
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**your Department of Ministerial Benevolence staff
and from the**

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Church Summary for 1964

DEAR NAZARENE PASTOR:

In a week or two, your copy of a news story about the denomination's gains and record during 1964 will reach you by mail. This article will be printed in your newspaper if you will help.

Please take it to your editor (weekly) or church news man (daily) on Monday or Tuesday, December 28-29.

Your newspaper probably will be more interested in gains in the local Nazarene church during 1964, so we suggest that you type out, double-spaced, using one side of the paper, a summary of what your church has accomplished during the last year (highlights of your assembly report), and take this along also.

BE CAREFUL 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 church and then select one of their number to call on the editor.

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

For any pastor who does not have a calling acquaintance, at least, at his newspaper office, the 1964 year-end release is a natural beginning.

Also now available free at the N.I.S. office in Kansas City are copies of the revised "Notes on Press Relations for Nazarene Pastors."

O. JOE OLSON, *Director*

CHANGE OF ADDRESS FORM

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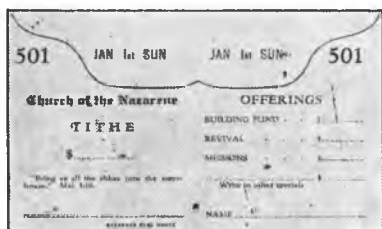
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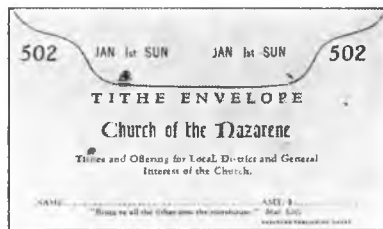
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AUDREY J. WILLIAMSON

Prayer-like a Fountain

*More things are wrought by prayer
Than this world dreams of.
Wherefore let thy voice
Rise like a fountain night and day.*

THESE WORDS, on the cover of a dedication program, caught my eye. Then they recurred so persistently to my mind that I began to realize they had a special message for me. They are a quotation from Tennyson's *Morte d'Arthur*. They speak to Nazarene women, to Nazarene preachers' wives.

"Like a fountain"! What imagery! What a telling simile!

Water is mentioned more frequently in Scripture than any other natural resource. It was recognized as essential to the life of man, of his flocks, of vegetation. Canaan was described as "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills."

Water was a favorite symbol. Jesus spoke to the woman at Sychar of "a well of living water," within, "springing up into everlasting life." The "cup of cold water" given in Christ's name describes Christian charity. Paul spoke of watering the seed of the Church: "I planted, Apollos watered." The voice like unto the Son of Man is described in Revelation "as the sound of many waters," and here also appears the figure of "the river of the water of life."

Now a fountain is a jet of water which springs upward as the result of pressure. This pressure may be created by a pump. Many beautiful fountains in our cities are operated by powerful electric motors which play and replay the same water into the air in a dazzling display.

But a natural fountain gushes up because of the weight of a great amount of water collected at a given source—it may be some distance away. The waters of the fountain, lifted forcefully by the pressure of this reservoir, will rise then toward the sky as far as the hidden source is above the ground. The spontaneity and irresistible power of a natural fountain constitute one of nature's wonders. At Van Cluse, in Southern France, several hundred thousand gallons of water shoot into the air every minute from a circular pool, surrounded by lofty cliffs. Then the water flows off through a ravine to form twenty brooks.

One of the distinct memories of my childhood, spent in north central Iowa, was of a fountain out in the woods, down near "Hog's Back." We called it locally an "artesian well." None of us knew its hidden source. But we did know that a sizable jet of water spouted into the air, fifteen or twenty feet. We knew that it never ceased flowing day or night. We knew, too, that our long, hot summer days did not dwindle the flow nor were the freezing temperatures of winter able to stop it. I have walked out on a cold day to see that the living water, pressured from the strong hidden reservoir, had burst through the icy sheath that encased it, and still flowed free.

Let thy voice rise like a fountain day and night.

There are two things that supply the pressure for our fountain of prayer—*faith and praise.*

We must believe if we are to see the glory of God. We must believe that more things are wrought by prayer than this world dreams of, that prayer does

change things. We must believe that we personally have the power to pray that kind of prayer. We must by cultivation of the deep inner pools of our natures collect the spiritual pressure for such active faith.

But the resource for this faith lies not in ourselves, in our goodness or our accumulated spirituality. It rests in the Word of God, in our unshakable conviction that His promises are true and that they are for us. We must be so abandoned to the Spirit of God that His will becomes our will; His desires, our desire. His purposes for the Kingdom's advance can then be worked out through our prayers, because of our achieving faith.

Such a concept of prayer elevates it far above the realm of mere asking for personal gratification or advantage. The source of spiritual pressure lies deep in the purposes of God, and hence the fountain of our prayer rises high and reaches far.

There is a strong and significant relationship between praise and prayer. The Psalmist says, "We will rejoice in thy salvation, and in the name of our God we will set up our banners: [then] *the Lord fulfil all thy petitions.*" (20:5). Paul in the Philippian letter urges, "In every thing by *prayer and supplication with thanksgiving* let your requests be made known unto God" (4:6).

It seems a paradox that, with the heart heavy with burden and often bowed down with grief and concern, there should also be mingled the expressions of praise, adoration, worship, and rejoicing. But the flow of thanksgiving seems to move the heart of God. David said, "I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. *I sought the Lord, and he heard me, and delivered me from all my fears. They looked unto him, and were lightened: and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles.*"

And at last, when faith and praise have achieved, victory is assured. Then glory wells up out of the soul, even before the evidence of answered prayer has been seen. It was even so in Israel's taking of the city of Jericho. The command of the Lord was to compass the city, going round about it once a day for six days. This the people did. Joshua said, "Ye shall not shout . . . until the day I bid you shout; then shall ye shout" (Josh. 6:10).

And on the seventh day when, according to the word of the Lord, they had compassed the city seven times, then Joshua said unto the people, "Shout; for the Lord hath given you the city" (Josh. 6:16).

"So the people shouted when the priests blew with the trumpets: and it came to pass, when . . . the people shouted with a great shout, *that the wall fell down flat . . . and they took the city*" (Josh. 6:20).

*More things are wrought by prayer
Than this world dreams of.
Wherefore let thy voice
Rise like a fountain night and day.*

I AM RESPONSIBLE

Life is a gift, yet it brings inescapable involvements and responsibilities. I am indebted to God, who gave life to all people who share life. I am involved with the generations gone before and those who follow and am enmeshed with all society.

It is true that I could deny my responsibility without stopping the universe and could leave my tasks for others without doing great violence to eternal schemes. It is entirely possible that, if I left my work undone, another might come who would do it better than I could have done it, but he cannot bear my responsibility. Others may do my work, but only I can fulfill my own obligations to God and others. There may be excuses for limited ability, but there is no excuse for irresponsibility.

—MILO L. ARNOLD

Studies in the Sermon on the Mount

By H. K. Bedwell*

No. 7 Matt. 5:33-37

Speech and the Christian

THE IMPORTANCE OF SPEECH cannot be overestimated. James in his Epistle tells us that the hallmark of perfection is a controlled tongue (Jas. 3:2). In Prov. 18:21 we read, "Death and life are in the power of the tongue." In the passage we are now considering Jesus indicates the kind of speech that is expected of a Christian. There are many points where the difference between an unbeliever and a believer ought to be apparent, but nowhere ought it to stand out more clearly than in speech. Jesus insists on five characteristics here, which must mark the speech of His followers. They are:

1. Restraint in Speech

"Whatsoever is more than these is of the evil one" (5:37, ASV). Moffatt translates, "Whatever goes beyond that springs from evil." It has been truly said that we rarely repent of speaking too little, but often of speaking too much. Perhaps more spiritual power is lost by God's people by too much talking than by any other way. A steam engine is driven by the pressure of steam created in the boiler. That pressure can be maintained only by the control and

direction of the steam. Open all the valves and, though there will be plenty of noise, the power will soon be gone and the engine come to a standstill. Wesley constantly affirmed that it is impossible to continue long in conversation without falling into the sin of gossip and criticism. "In the multitude of words there wanteth not sin" (Prov. 10:19). Self-discipline is necessary in every department of the Christian life, and especially in the matter of speech. Socrates declared that there are two sciences, the art of speaking and the art of holding the tongue.

2. Simplicity of Speech

"Let what you say be simply 'Yes' or 'No'" (5:37, Moffatt). It is the custom of the Oriental to embellish and enforce his words by many forms of oaths. The Jews constantly swore "By heaven" or "By the earth" or "By Jerusalem" or "By my head." It was held by them that an oath containing the name of God made their words binding, whereas they did not consider themselves so bound to carry out their words when lesser oaths were used. Jesus exposed the sophistry of this position. In using the word "heaven" they really included God, for it is His throne. In using the words "the earth" they included Him too, for

*Nazarene missionary, Stegi, Swaziland, South Africa.

it is "his footstool." It is part of His kingdom. In using the name of the Holy City, Jerusalem, they again included Him—for it is His city. The same applies to the head—He is the Creator of it. The owner of the head cannot change even a single hair. The use of these extravagancies of speech are unnecessary to one who always tells the truth. The very fact of an oath being necessary strongly implies that the user is not always so particular about the facts. We folks of the Western world do not use oaths to emphasize our speech in the same way, but their place is taken by profanity. There are some folks who cannot speak more than two or three words together without dragging in some unclean word, or the name of God or of Jesus. Many so-called "slang" terms have very doubtful origins. The command of Jesus is to refrain from this form of speech. Shakespeare said truly, "The truth needs no colour."

3. Sincerity of Speech

"Let your yea be yea; and your nay, nay." This means when you say, "Yes," mean yes; when you say, "No," mean no. Sincerity is often sacrificed in the cause of politeness. When we say to our visitors, "I'm delighted to see you," do we really mean it? Again, how easy it is to make promises that either we do not intend to fulfill or we have not the power to make good! Children especially are affected by this lack of sincerity. They are not slow to remind us of our promises! If they do not remind us of a promised punishment, it is not because they have forgotten! You will soon be reminded that they have taken note of your failure to implement your promise, by the ignoring of your future threats!

How rare it is to find sincerity of speech in business! "It is bad, 'tis bad; says the buyer; but when he goes away, then he boasts" (Prov. 20:14, RSV). The businessman who falsifies his statements concerning what he sells or buys is sacrificing his soul for material gain and will pay the inevitable price. Then

again, we need to practice sincerity in our profession of religion. How easy it is to claim with the lips more than we possess in our hearts! Sincerity is the face of the soul, whereas dissimulation is the mask.

4. Accuracy of Speech

God is the "God of truth" (Isa. 65:16). Jesus declared himself to be "the truth" (John 14:6). One of the titles of the Holy Spirit, given to Him by Jesus, is "the Spirit of truth." It is not surprising then that God requires truth in the speech of His children. The devil is called "the father of lies," so it is to be expected that his children would be familiar with the use of them! The Word of God clearly declares that the liar has no part in the kingdom of God (Rev. 21:8). Jesus insists that we should be accurate in our speech, and we should realize that there are more ways of evading the truth than by telling downright lies. Exaggeration has been called the blood relation of falsehood. It is the pitfall into which anyone can easily fall. This is especially so when the faults of others are under discussion. The opposite of exaggeration is minimizing or hiding the truth. Strange to say, the practice of minimizing comes into play when the good qualities of others are being discussed. Sometimes failure to reveal all the truth will give an entirely wrong impression of a situation. A half-truth may be even worse than a lie. The Psalmist speaks about speaking "the truth in the heart" (Ps. 15:2). When the Spirit of Truth fully possesses the soul, the speech will be true, for it is out of the abundance of the heart that the mouth speaketh.

5. Decisiveness of Speech

There are two words that we must all learn to say with decision—YES and NO. No one is more disappointing than an undecided person. The Christian has some affirmations to make. He is called to confess his Saviour in a scoffing and antagonistic world. He is called upon to say, "Yes," to the right in the face of all

opposition. Moreover he must know how to say, "No," to the devil, and those whom the devil will use to drag him into the ways of sin. Bunyan tells us about a character called "Mr. Facing Both-ways." There is no place for such a man in the kingdom of God.

These then are the characteristics which should mark our speech—restraint, simplicity, sincerity, accuracy, and decisiveness. To a very large extent, on our adherence to the principles here set out by Jesus will depend our usefulness and dependability. This is doubly so in those who are called to speak for the Master, whether in private or in public. If our hearts are filled

with God, we shall never speak because we have to say something but always because we have something to say. The exhortation of the Apostle Paul is always up-to-date. "Let your speech be always with GRACE seasoned with salt, that ye may know how to answer every man" (Col. 4:6).

*Think all you speak, but speak not
all you think;
Thoughts are your own; your
words are so no more;
Where Wisdom steers, wind cannot
make you sink;
Lips never err, when she does keep
the door.*

Gleanings from the Greek New Testament

By Ralph Earle

Eph. 5:21-25

Submission or Subjection?

"Submitting yourselves" is the present middle participle of *hypotasso*, which is thus defined by Abbott-Smith: "1. as a military term, to place or rank under (Polybius). 2. to subject, put in subjection. . . . Middle, 'to subject oneself, obey.'"¹ Most of the recent versions (e.g., RSV, NEB, NASB) use "subject" rather than "submit." The King James Version does this in verse 24, where the verb is the same as here.

Love in Marriage

After telling the wives to be in subjection to their own husbands, Paul confronts the men with a much more difficult demand than this. To them he says: "Husbands, love your wives, even as Christ also loved the church."

Aside from Mark 12:38, where a word meaning "wish" is rendered by "love," there are two verbs that are translated "love" in the New Testament—*agapao*

and *phileo*. *Agapao* is found 142 times (in the received text). It is rendered "love" 135 times and "beloved" 7 times. On the other hand, *phileo* occurs only 25 times. It is translated "love" 22 times and "kiss" 3 times.

In classical Greek there is a third verb for love, *erao*. Concerning this term Cremer writes: "*Eran* denotes the love of passion, of vehement, sensual desire; but so unsuitable was this word, by usage so saturated with lustful ideas, to express the moral and holy character of that love with which Scripture in particular has to do, that it does not occur in a good sense even in the O.T., save in Prov. iv. 6 . . . ; and . . . not at all in the N.T."²

Trench is in essential agreement with this. Regarding the nonuse of *eros* and *erao* in the Greek Old Testament (Septuagint) he says: "It is in part no doubt to be explained from the fact that, by the corrupt use of the word, they had become so steeped in sensual

passion, carried such an atmosphere of unholiness about them . . . , that the truth of God abstained from defiling contact with them; yea, devised a new word rather than betake itself to one of these."³

The "new word" is the noun *agape*, of which Trench says: "There is no trace of it in any heathen writer whatever."⁴ Similar is the statement of Cremer: "not found in profane writers."⁵ But Trench wrote one hundred years ago (1855, 1863), and Cremer nearly as far back (Eng. trans. of 2nd ed., 1878). Today these statements may need revising. Arndt and Gingrich say: "Now we have an inscription that is surely pagan"—from the third century A.D.⁶ But *agape* can still be spoken of as practically unknown in pagan sources. It is used some sixteen times in the Septuagint, all but five of these in the Song of Solomon. The verb *agapao* is used nearly three-hundred times in the Septuagint.

What is the difference between *agapao* and *phileo*, the two verbs for love in the New Testament? It is noted above that *phileo* is three times translated "kiss"—all in connection with Judas Iscariot's betrayal of Jesus (Matt. 26:48; Mark 14:44; Luke 22:47). This gives a clue as to the distinctive meaning of the term. It describes the love of the affections. On the other hand, *agapao* expresses the love of the will. Cremer sums it up well in these words: "*Philein* denotes the love of natural inclination, affection,—love, so to say, originally spontaneous, involuntary (*amare*); *agapan*, on the other hand, love as a direction of the will (*diligere*)."⁷

The most thorough recent treatment of *agapao* is to be found in the first volume (1964) of the new English translation of a monumental work—Kittel's *Theologisches Woerterbuch zum Neuen Testament* (English: *Theological Dictionary of the New Testament*). Here one finds thirty-four pages of closely written material on this term.

The greater part of the article on *agapao* is written by the famous Ger-

man scholar, Ethelbert Stauffer. He says: "*Eran* is passionate love which desires the other for itself."⁸ He also writes: "*Eros* seeks in others the fulfillment of its own life's hunger. *Agapan* must often be translated 'to show love'; it is a giving, active love on the other's behalf."⁹ Christ "loved the church, and gave himself for it."

The verb which is used twice in Eph. 5:25 is *agapao*. From the above discussion it will be seen that this means something more than affectionate love, though this is included. The emphasis is rather on an intelligent, voluntary love. This is the kind of love that will last. Feelings fluctuate. Emotions ebb and flow. Affections are often affected by changing circumstances. But the love of the will can remain firm and loyal through every vicissitude of life. This is the kind of love that a husband is commanded to have for his wife. It is an unselfish love that seeks the best good of its object. This kind of love will hold a marriage together "as long as ye both shall live."

After discussing the proposed difference between *agapao* and *phileo*, Abbott-Smith writes: "If this distinction hold, *agapao* is fitly used in NT of Christian love to God and man, the spiritual affection which follows the direction of the will, and which, therefore, unlike that feeling which is instinctive and unreasoned, can be commanded as a duty."¹⁰

One further thought might be suggested here. While we cannot directly control our feelings, we can control our thoughts. The man who thinks loving thoughts about his wife will experience loving feelings toward her.

¹Lexicon, p. 463.

²Lexicon, p. 10.

³Synonyms, p. 43.

⁴Ibid.

⁵Op. cit., p. 13.

⁶Lexicon, p. 5. However, Moulton and Milligan (VGT, p. 2) are not so sure.

⁷Op. cit., p. 11.

⁸Gerhard Kittel (ed.), *Theological Dictionary of the New Testament*, trans. Geoffrey W. Bromiley, I (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), 35.

⁹Ibid., p. 37.

¹⁰Op. cit., p. 3.

The following sermonic study is a contest entry and is therefore published anonymously. Remember the deadline is December 31.

Perfect Rest Now

TEXT: *There remaineth therefore a rest to the people of God* (Heb. 4:9).

Critical Questions

1. What is the rest here mentioned?
2. Who are the people of God for whom it remains?

Exegesis

The Greek word *sabbatismos* translated *rest* in Heb. 4:9 means a Sabbath rest.

It is not, however, the Sabbath day. Neither is it the rest found by Israel in the promised land. For long after both the Sabbath day and the land of Canaan were well known, God spoke of a rest not yet enjoyed.

It is not rest in heaven, for it is urged on men still facing the battles of this earthly life.

It cannot be the rest brought by regeneration. The persons addressed were regenerated; yet they needed something more.

To quote a saintly scholar, the late H. Orton Wiley, as he touches the mountaintops of the experience described in our text:

- (1) It is a *Rest for the People of God*. It is not for sinners, but the rich heritage of every true child of God. . . . (2) It is a *Rest of Faith* . . . a perfect rest in a finished atonement. (3) It is a *Rest from Sin*. That inbred sin or depravity remains in the heart of the regenerate is a generally admitted fact, and from this inward pollution the heart is purified by the baptism with the Holy Spirit. . . . (4) It is a *Continuous Rest in God* through the atoning work of Christ.¹

This rest is evidently an essential part of normal Christian experience, for the Hebrews were faltering and fainting without it.

This Sabbath of the soul was in some sense presented to the Jews of old. But it is most clearly taught and strongly emphasized in this gospel age. It is outstandingly for us.

The people of God are evidently not merely those who profess religion, but persons clearly converted.

Homiletical Approach

The inspired writer's argument is a made-to-order outline for a holiness sermon. Simply clarify the translation (e.g., *Jesus* in verse 8 means the Old Testament character Joshua), and you have a strong scriptural message which could be entitled "Signposts to Soul Rest."

(I) The Sabbath day is a signpost pointing to soul rest in that it is a day of rest, reverence, and rejoicing (see Isa. 58:13). (II) The land of Canaan is a type of this soul rest because Canaan was promised, pure, permanent, and provided by God. (III) The experience of conversion points forward to the second rest because it imparts (a) deliverance from corruption and drawing toward cleansing; (b) a duality of character and desire for cessation of conflict between flesh and Spirit; and (c) a delight in Christ to be satisfied fully only in the deeper communion of heart holiness.

It may be emphasized that neither the Sabbath day, the promised land of Canaan, nor the experience of pardon for sin is an end in itself, but is satisfactory only as it leads on to the second blessing.

Again, a beautiful picture of soul rest is that of the Old Testament love slave.

After seven years' labor the servant faced a choice. He could go free—back to running his own life, to the mismanagement, the poverty, perhaps the vices, which had brought him to bankruptcy and bondage; or he could give himself as a servant forever to his master, whose goodness and wisdom he had found far better than his own.

The converted soul with light on holiness faces a similar choice. He may either walk in the light, and give himself without reserve to his Master, or go back to being his own boss, with all that that involves.

Rest is reached by decision; true soul rest, in this case, by the right decision.

The converted person, like the love slave, (1) passes from turmoil to tranquillity as he abandons himself to be wholly and forever the Lord's; (2) moves from anxiety to assurance as he receives the seal of acceptance, the awl-mark in the ear (connect this with the circumcision of the heart); (3) finds duty turned to delight as he enters a new, close relationship to his Lord; and (4) passes from care to commitment as he looks entirely to his Master for direction and the supply of every need.

Illustration

Along with the preacher's own definite testimony, the experiences of other clearly sanctified persons will add interest, bring conviction, and translate into life the doctrine of the second rest. The bibliography contains a few suggestions of source material for such experiences.

Some of the great songs on soul rest may be a help. "There's a Rest" (*Sacred Duets*—Lillenas) makes a good special song; and for congregational use it is hard to improve on "Oh, Sweet Rest!" and "Sweetly Resting" (*Praise and Worship*—Lillenas). George D. Watson's testimony in verse is excellent, and deserves wider use:

A Love Slave to Jesus

*O sweet will of God! Thou hast
girded me round*

*Like the deep moving currents
that girdle the sea;*

*With omnipotent love is my poor
nature bound,
And this bondage to love sets me
perfectly free.*

*And now I have flung myself reck-
lessly out*

*Like a chip on the stream of the
Infinite Will;*

*I pass the rough rocks with a smile
and a shout,
And I just let my God His dear
purpose fulfill.*

*Forever I choose the goodwill of my
God,*

*Its holy, deep riches to love and
to know,*

*The serfdom of love to so sweeten
the rod*

*That its touch maketh rivers of
honey to flow.*

*Roll on, checkered seasons, bring
smiles or bring tears,*

*My soul sweetly sails on an infi-
nite tide;*

*I shall soon touch the shores of
eternity's years,
And near the white throne of my
Saviour abide.*

*A love slave to Jesus I gladly will be,
A love slave to Jesus, rejoicing and
free;*

*I'll love Him, I'll serve Him, through
all my glad days,*

*And in mansions of glory sing
forever His praise.²*

This is to be found as a song in *Bennard's Melodies*, and in a different arrangement in *Worship in Song*.

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²Copyright in *Bennard's Melodies* by Chicago Evangelistic Institute (now Vennard College). Used by permission.

Jesus the Nazarene

READING: Matt. 2:19-23.

TEXT: *He shall be called a Nazarene* (Matt. 2:23).

Introduction: Many believe that the name Nazareth came from the Hebrew word *nezer*, meaning "branch."

In harmony with this we find several prophecies of Jesus as the Branch.

I. JESUS THE PROPHESIED BRANCH

1. Isa. 11:1—Branch out of the stem of Jesse
2. Jer. 23:5—Righteous Branch out of David
 - a. To reign and prosper
 - b. To execute judgment and justice
3. Zech. 3:8-10—Iniquity to be removed
4. Zech. 6:12-13—Build temple, rule, and be priest

II. JESUS THE PERPETUAL VINE

1. John recognized Jesus as being eternal, John 1:1-4.
2. The prophesied Branch is recognized as the True Vine, John 15:1-5.
3. Spiritual life in all ages was and is through Him.

III. JESUS PRODUCES BRANCHES ("NEZERS") (NAZARENES)

1. We are the Branches, *Nezers*, Nazarenes.
2. We are to let life flow through us.
3. We are the branches reaching to the world.

Conclusion: We of our day are called to be branches.

We are called to be Nazarenes.

Let us be faithful to that wonderful, meaning-filled name.

GLEN G. DAYTON

Pierre, South Dakota

No Room for Christ

There was no room for them in the inn (Luke 2:7).

No room in the inn, 2:1-7. No room in the world (Matt. 2:16; John 1:12; Matt. 8:30). He lived as a stranger not quite thirty-three years among men, when He was ignominiously and murderously driven out of this world, and from that time to this there has been little room for Jesus among men.

I. MEN HAVE NO ROOM FOR CHRIST.

1. There is no room for Christ in men's thoughts (Isa. 1:3). The mind of man is always more or less active; but multitudes give no place to Christ in their thoughts.

2. No room for Christ in conversation. Room for politics, business, neighborhood gossip, but not for Christ (Ps. 66:16).

3. Very often no room for Christ in business. Few are willing to admit Christ as a Partner into their business. He would object to some of the ways of doing business. He would not allow the firm to misrepresent its own standing. He would not take advantage of the ignorance of a customer.

4. No room for Christ in the amusements of the day. People want amusement; therefore horse races, balls, theatres, etc. But no room for Christ at these places. He would convince them of their folly, and convict them of sin.

5. No room for Christ in literature. Today perhaps ten unreligious books

leave the press to one that is religious. Persons who say they have no taste for reading can sit and read a new novel till after midnight without getting sleepy.

6. Very many have no room for Christ in their homes and families. Husband and wife sit and plan about worldly matters, but no room for Christ. They teach their children how to work, do business, make money, how to dress, how to conduct themselves in society, but not how to worship the Lord Jesus Christ. No religious conversation, no family altar, no secret closet, no Bible reading!

7. No room for Christ in many of our churches. Worldliness, formality, bigotry, pride, contentions, divisions, etc., have crowded Him out.

8. No room for Christ in the heart (Matt. 15:7-9; Rev. 3:20). The heart that is full of wrath, envy, jealousy, evil lusts, etc., has no room for Christ.

II. REMEMBER, THAT IF YOU HAVE NO ROOM FOR CHRIST, CHRIST HAS NO ROOM FOR YOU.

1. Not in His Church. He receives only those who are willing to receive Him.

2. Not at His table (I Cor. 11:27-28).

3. Not in heaven (Rev. 21:27).

—W. K. WIEAND

Christ the Resurrection and the Life

TEXT: *Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live (John 11:25).*

Mary, Martha, and Lazarus were among the few intimate friends of Jesus. And when Lazarus died He restored him to life again.

I. JESUS IS THE RESURRECTION.

He proved his resurrection power.

1. By raising the dead. The widow's son of Nain (Luke 7:11-15), Jairus' daughter (Matt. 9:19-25), and Lazarus.

2. By His own resurrection (Mark 16:1-6).

3. He is the pledge of a general resurrection (I Cor. 15:16).

II. JESUS IS THE LIFE (John 14:6).

1. He is the Source of all life (John 1:3-4).

2. He is the Supporter of all life (Acts 17:28).

We are sustained, daily, by His grace.

3. He is the Joy of life.

III. THE BENEFITS OF A TRUE FAITH IN HIM.

"Though he were dead, yet shall he live."

1. The spiritually dead shall live. "By faith are ye saved, through grace." Those dead in trespasses and sins are born into the family of God.

2. Their bodies shall be raised again and they shall live forever in heaven (Rev. 21:1-7).

Have you realized Christ's resurrection power in your heart?

Is He your Life and your Joy now?

—W. K. WIEAND



IDEAS THAT WORK

Lay Assistant Program

No pastor can singly minister to 200 families who lay some claim to a church and reach 300 unchurched families in a community without real help.

But how to do this in a speedy suburb is our problem—we hope it *was* our problem.

There are several alternatives to this problem: assistant pastor, two or three part-time paid assistants to the pastor. We could not afford either, so our approach had to meet the need and cost \$.00.

Our alternative, brought into being through board action, is a weekly program of lay assistance on a formal basis. It has challenged and enriched our entire church. Laymen do want to serve God in all circumstances.

Simply, we have:

A male member serves from Monday through Sunday. His family will assist him, if needed.

This man meets with the pastor on Monday for assignments.

Assignments: Visiting—four families on church fringe, two unchurched, and two member families. What they hope to accomplish by these visits is decided upon. These families will be visited between Monday and Sunday. The lay assistant will have charge of the prayer meeting and make hospital calls at pastoral request. On Sunday the lay assistant is platform manager. In morning worship he makes announcements, leads responsive reading, and takes the offering. In the evening service he has complete charge. The song leader always leads the music in both services.

Our program goes in fits and starts, and certainly depends on talent and dedication of the lay assistant, but I believe it works reasonably well.

DALLAS D. MUCCI
Tinley Park, Illinois
(Now in South Hills Church,
Bethel Park, Pennsylvania)

MY PROBLEM

PROBLEM: How can an incoming pastor change the Sunday school literature from one of the non-denominational publishing houses to Nazarene literature without causing a division in the church?

AN IDAHO PASTOR ADVISES:

Education! Educate your people, starting with the superintendent; then move on to the supervisors and let them help you "sell" our own materials to the teachers and workers. This won't be done overnight, but it is far superior to giving "orders" to use our literature. Make people think it is their idea, or better still let it become their idea, through education and promotion, to use our "own" literature. *First*, let them know we are a denomination. This is not a bad thing, as some would have us believe, but it's the very thing that gives us our great outreach and potential. It joins us with thousands of others for strength greater than our own. Sell the

denomination *first*. When the people become increasingly proud of their heritage and conscious of the promises of an expanding future, then it's time to sell the Publishing House as the *second* phase of your educational program. Post pictures of the new General Board building, paid for through "our" purchases. Advertise to your teachers and members and friends that "we helped build this" (and other efforts) because "we purchased supplies from our own publishing house." Tell of the great contributions to reading, through book publishing, the aid to foreign and home missions, the development of literature that helps our own people understand the teachings, beliefs, and doctrines of our faith that have made us stronger as the years have passed. *Third*, give your superintendent and supervisors the packets of materials for each department (available from the publishing house in file folder containers). Ask them to give serious study and prayer to these. See if they are not better than, or at least comparable to, anything now being used. Tell your teachers frankly you want to use the best possible materials. Tell them at this point also of our obligation to do whatever we can to advance our own church. Convince them, by comparison, that our materials are tops. They will want the best too. As a last resort, change supervisors gradually over a period of several years until you get genuine churchmen filling these posts of such great importance. I do not believe in a captive market for our people, but I am convinced that our materials are the finest, and our own work deserving of our support. Don't tell them! Show them!

PROBLEM: How can I educate my people to sing and appreciate the standard hymns of the Church?

EDITOR'S NOTE: "*My Problem*" has become OUR problem. Some very fine discussions have been received, but not enough to do justice to this column. Also we are beset by tardiness. Some of the best discussions have been received too late to be used. If contributions are to be used they should be received within

thirty days after the problem is published. Pastors, do you believe this feature is helpful? Your response during the next few months will be interpreted as your answer—and if the answer is negative we will introduce something else. Remember, not over 200 words, please. A \$3.00 book credit will be mailed to each contributor whose answer we publish.



Christmas Instructions

Take time this Christmas to go a little way apart,
And with the hands of prayer prepare the house which is your heart,

Brush out the dusty fears, brush out the cobwebs of your care,
Till in the house that is your heart it's Christmas everywhere.

Light every window up with love, and let your love shine through,
So those who walk outside may share that blessed light with you.

Then will the rooms with joy be bright, with peace the heart be blessed,
And Christ himself will enter in to be your Christmas Guest.—ANONYMOUS

—From the *Missionary Worker*

Just before Christmas a college professor received the following on an examination paper: "Only God knows the answer to this question. Merry Christmas." Across the paper the professor wrote, "God gets an A and you get an F. Happy New Year."

The Saviour's Birth

Oh, that birth forever blessed!
When the Virgin, full of grace,
By the Holy Ghost conceiving,
Bore the Saviour of our race,
And the Babe, the world's Redeemer,
First revealed His sacred face
Evermore and evermore!

From *Prudentius*: "Of the Father's Son Begotten"

Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may seem in itself.

—*Susanna Wesley*
(Mother of John and Charles Wesley)

The Nazarene Preacher

Hymn of the month

DECEMBER

"O Come, All Ye Faithful"

(Praise and Worship Hymnal, page 452)

Authorship

The earliest text of "Adeste Fideles," written in 1751 by John Wade, is in a manuscript deposited at Stonyhurst College, entitled "Cantus Diversi pro Dominicis et Festis per Annum." Wade, who lived at the Catholic center at Douay, France, was a teacher of Latin and a transcriber of manuscripts including music.

No less than a hundred translations of this classical gem have been made from the Latin; however the text that is best known to English-speaking Christians is the translation of Rev. Frederick Oakeley of Shrewsbury.

THE HYMN TUNE: "Adeste Fideles"
(Portuguese Hymn)

COMPOSER: John Francis Wade, 1711-86.

Although there have been conflicting credits expressed concerning the composition of this music, there seems to be strong evidence that this is an original work of Wade, whose vocation involved the transcribing of musical manuscripts for others. He included this hymn in a manuscript that he copied for the English Roman Catholic College at Lisbon, Portugal, and in 1785 a copy was sent to the Portuguese Chapel in London. This introduced it to England and to the world and perhaps gained for it the name "Portuguese Hymn." It is ideal for Christmas caroling, programs, and public services.

Either we will see a way to do the job or we will alibi for not doing the job.—ROY SMEE.

When you are commanding limitless resources you have a right to expect improbable results.—HARDY C. POWERS.

Loving a happy life, I feared it in its abode, and sought it by fleeing from it.—AUGUSTINE, in *Confessions*.

The Last of the Year

The Christmas tree is taken down;
The needles had begun to fall.
Back in the boxes on the shelves
Go candle, star, and crystal ball.

Tonight upon the stroke of twelve
The bells and whistles will begin
To ring and blow the Old Year out
And ring a lovely New Year in.

In this Old Year, I wonder if
I have done always as I should.
In this New Year that is to come
O Lord, may I be kind and good.

CARMEN MALONE
—*Union Story Paper*

When You Celebrate

(Continued from page 5)

the congregation gathers to commemorate and celebrate the sacrament. This service can be made the more impressive by the use of lighted candles arranged in the shape of a cross upon the tables.

Thus far the Christian year. The cycle of the natural year, it should be remembered, is also God's year. This can be made significant in various ways in the church. I will mention but one, that of harvest.

I come from a country in which "the harvest festival" is well observed. In many parts of the United States this is not done. When the observance is introduced, provided it can be done artistically, it is received with joy which is more than pleasure. Try it by arranging at the appropriate time a well-designed cornu-

copia on the altar. Other evidences of God's creative power and goodness can be added to the sanctuary by those who have the know-how of these things.

Thus one could enlarge upon this worthwhile and educational aspect of church life. Special events in the church's local and denominational history could be visually presented. In the United States there are many opportunities for special patriotic visual presentations. For the vital ongoing of your church, I say, use all these occasions, making sure, however, that the final result is also the finest result, which is spiritual nurture and evangelism.

By S. D. GORDON: "Let us never forget that the greatest thing we can do for God or for man is to pray. For we can accomplish far more by our prayers than by our work. Prayer is omnipotent; it can do anything that God can do. When we pray God works."



Don't Forget Your NAZARENE PREACHER—
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Zip Code, Your Old Address, and a Label from a Back Issue.

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AMONG OURSELVES

One of the richest experiences of the pastor at Christmas is the perennially fresh discovery of the love in the hearts of his people for him and his . . . The gifts, bought so lavishly and presented with such shining eyes, are exciting, just in themselves . . . But that warm, rosy glow of happiness and that strange tightness in the throat cannot be traced merely to the gifts . . . Behind them is a divine cord of affection that is not of this world . . . It is this tender tie, manifest in so many delightful ways, that dissolves in the tears of holy joy every pain and disappointment . . . There is no sweeter sound than the words "Our Pastor" . . . It is doubtful if life can offer any nobler honor to men than this relationship . . . But out there somewhere is another man of God, also a preacher, who does not hear these words, nor receive these magnificent gifts . . . His self-sacrifice in preaching his heart out while living out of a suitcase helped the church reach this level of unselfish love . . . He must buy gifts—maybe contribute to the gift for his pastor—yet during this season when he needs money the most his income has stopped . . . I don't need to tell anybody that I am talking about the evangelist, of course . . . I have a notion that the pastor will enjoy his gifts just a little more, and bask in the warm glow of his people's love with a little clearer conscience, and sleep on Christmas Eve with a little lighter heart, if he has given forethought to his brother-preacher, and followed the suggestion on p. 27 . . . Ten dollars—so little missed by the remembering church but such a boon to the remembered evangelist! . . . Let's see—twenty churches served valiantly in a year—twenty grateful churches saying, "Merry Christmas," with a check—that's \$200 . . . Not much, yet enough to help make Christmas cozy and bountiful, rather than strained and meager . . . Enough for a car payment, a new winter coat for the wife, maybe Susan's teeth fixed, (at least one, at today's prices), or those much-needed storm windows . . . Certainly the evangelist and his family already cherish in their hearts a jewel of gratitude for the Saviour—we are sure of that . . . But why not provide a material setting for that lovely jewel? . . . If the jewel is appropriate, the setting is too . . . Let's bring the evangelist into the glow of our church Christmas fires, and let him too know the heart-clutching experience of being remembered and loved by the people whom he has served.

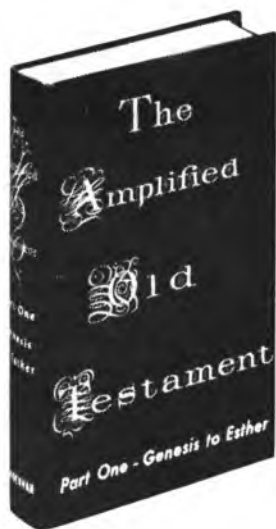
Until next month,

B.T.



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