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THE NAZARENE PREACHER

NOVEMBER, 1966

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CONCERNING CHURCH MEMBERSHIP

General Superintendent Benner

OCT 17 1966

THE CHURCH AND THE POOR

The Editor

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—proclaiming Christian Holiness



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RICHARD S. TAYLOR

Editor

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Concerning Church Membership

By General Superintendent Benner

This article has been requested in answer to inquiries from pastors concerning preparation for church membership and means of developing strong, effective Nazarenes. Obviously this treatment cannot be exhaustive owing to limitations of space, and thus much of it must be in abbreviated, outline form.

It should be emphasized that church membership is an all-year responsibility of the pastor. No week of the year should pass without concern and effort at this point. Second only to the salvation of souls is the necessity of bringing them into the fellowship of a spiritual, evangelistic church. The following suggestions for Nazarene pastors are made in the hope that we may be more effective in this major and rewarding responsibility.

1. Preach on the subject of the church and church membership. Make church membership an important and vital and consistent issue in the thinking of your people and constituency. How long has it been since you dealt with this matter in a major message?

2. Make immediate personal contact with each new convert. Of course, this means securing the name and address of every convert. As a pastor, I endeavored to be at the home of each convert by the first Tuesday following their conversion. Such a practice is fully possible except in our very large churches.

3. Urge early consideration of membership. Give to each prospect one of the variety of leaflets and booklets provided for this purpose by the Nazarene Publishing House. (Leaflets: "The People Called Nazarenes," by Samuel Young; and "Presenting Your Nearby Church of the Nazarene." Booklet: *Constitution and Special Rules*; and *The Nazarene Primer*, by J. B. Chapman.) Every church should have several copies of the *Manual* to loan to prospective members.

The purchase by the church of two or three copies of *Called unto Holiness*, by Dr. Timothy L. Smith, for loan to those, whether members or prospects, who are interested in studying seriously the background and development of our church, will be a good investment.

4. Take time for a personal interview with the prospect.

5. Conduct membership classes. The time devoted to this feature will vary with differing situations. It would seem that there should be a minimum of four sessions dealing with: (1) History; (2) Doctrine; (3) General and Special Rules; (4) Responsibilities, and the Nazarene spirit. In the matter of standards, never receive members

(Continued on page 46)

The Church and the Poor

LAST NIGHT a sincere brother told in prayer meeting of his answer to a fellow worker who was involved in various committees to help the poor in the inner-city, and who asked why he had not seen any Nazarene ministers serving in this area. The proud answer was, "No, you haven't, and you won't either, for our Nazarene preachers have more important things to do; they preach the gospel!"

The brother's well-meaning testimony left a number of sober questions in the minds of his hearers. The implication was that an irreconcilable disparity existed between concern for souls and concern for human welfare, and that a spiritual, fire-baptized Nazarene preacher just couldn't be bothered by anything so trifling as helping poor people find jobs or perhaps better housing. This writer had the uneasy feeling that Phineas F. Bresee, as well as the leaders of our movement in the New England states, to say nothing of John Wesley, would have been scandalized. They would never have countenanced for one moment any kind of heartless indifference to the needs of the poor in the name of superior piety. And it would be difficult to reconcile this compartmentalizing of ministerial duty with the Lord Jesus himself who went about doing good, including the feeding of the hungry and healing of the sick. The apostle Paul certainly refused to be distracted from a constant quest for souls, but nevertheless found time, he declared, to remember the poor. James reminds us that pure religion is not only keeping oneself unspotted from the world, but visiting the fatherless and widows in their affliction. And although the apostles refused to administrate the details of social welfare (when the Grecian widows complained of being neglected), they did not shrug their shoulders in indifference, saying, "We must give ourselves to the ministry of the word and prayer—we can't be bothered with such matters." On the contrary, they saw to it that the need was attended to, and doubtless not only presided over the election of the first board of deacons, but exercised more or less supervisory responsibility thereafter.

Nevertheless, as true as all this is, behind the crudity and seeming heartlessness of the layman's remark is a principle of priority which must not be forgotten in our eager rush for involvement.

This principle is reclarified by Dr. Robert T. Taylor, general secretary of the American Bible society, in his reminder that the distribution of the Scriptures is a job which no secular or governmental agency will undertake, and which therefore will not be done if the Church does not do it. He reminds us of the escalating demand for Scriptures, the literacy explosion, and the multiplication of competitive forces bidding for the minds and souls of men. In view of this, the goal of the combined Bible Societies, set in Tokyo in 1963 was to lift the annual Scripture distribution from 50 million copies to 150 million by 1966. But he says, "To date . . . only a few denominations, and practically no big foundations, have taken an active interest in easing the world's spiritual hunger by supplying the printed Word of God. While the

church of Jesus Christ must be concerned for physical hunger, it must also remember the world's spiritual hunger; no secular or governmental agency will provide relief in this area. This is the job of the church . . ."

In contrast, civil governments everywhere, United Nations and national, are busying themselves increasingly with physical needs. There are anti-poverty programs, peace corps, and all sorts of projects backed by billions of dollars, in many cases of taxpayers' money, for the purpose of alleviating the sufferings of underprivileged people throughout the world. But, as pointed out by Dr. Taylor, not one dollar of this is earmarked for the purpose of feeding the soul. Is it not rather incongruous therefore for the Church to busy itself in the same field as the government while neglecting its peculiar and more important task—that of getting the Bread of Life to the millions who are spiritually hungry? This is as irrational as for doctors in a plague-stricken community to become so active in promoting better streets and schools that they forget the patients who are dying of the plague.

If federal and civic organizations are undertaking to care for the physical needs from the cradle to the grave, the church might well say, "Hallelujah"; and, while not being indifferent, consider itself released to pursue its own special job of feeding the millions of the world with the Word of God. For the Church to do otherwise is a denial of its premises. These premises are that the soul is more important than the body (Matt. 10:28), salvation from sin is more important than salvation from poverty, the knowledge of God and His Word is more important than the knowledge of nuclear physics, eternity is more important than time, and heaven more important than the earth. If these premises are true, let the Church concentrate its primary resources to the primary task of disseminating the Word of God. Neglect the poor? Never! But there is more than one kind of poverty. If the Church forgets that spiritual poverty is more devastating than material, who will minister to man's hidden and deeper hunger?

Does Our "Treatment" Spread the Disease?

EVIL IS NOT checked by advertising it; it is merely spread. "Jerks" are not shamed by publicity, but are glamorized instead. Sin is not made to seem exceeding sinful by overmuch description; it is merely made common. Weaknesses in the church are not corrected by playing them up; they are simply reinforced. Criticism often serves only to create the situation which the critic claims exists, whether it existed in fact before or not.

Some preachers are too long on diagnosis. They dissect the failings of their people until they are weary and depressed. The wise parent doesn't waste time fretting over his child's skinniness; he feeds him!

It is time to feed our people. It is time to get some good beef into the menu. It is time to glamorize virtue, not vice. It is time to tell our people what is right with them, as well as what is wrong. Most of all, it is time to tell our people how to *do* what they are not doing, how to *be* what they now are not. And it takes far more toil to develop an instructive sermon than to think up a flailing sermon. Maybe that explains why in some pulpits there is so much more of the one than the other.

Preaching with a Passion

By Joseph Gray*

V. Preach on Hell with a Breaking Heart

MY PRESENT DUTIES as research editor for a Bible company bring many interesting pieces of mail to my desk. One of my principal duties is to answer the mail that comes in through our question-and-answer service. Because of this, I receive a wide variety of mail from various places and various people on a wide variety of subjects.

A few weeks ago I received a letter that ran somewhat as follows. I have disguised the letter just enough to preserve its anonymity.

DEAR SIR:

I am a Christian and a member of the Blank Church in the town of Nameless. As a layman I am going to preach my first sermon in the absence of our pastor next month.

I would like you to furnish the sermon of thirty minutes duration, written out complete with Bible references, plus an outline of the sermon to take to the pulpit with me.

I would like to use the topic, "After Death, What?" done up as only a man of the Blank Church could do it. I want more hellfire and brimstone in this sermon than any sermon ever preached.

Yours in God,
JOHN DOE

Since the young man seemed to be in dead earnest, I wanted to do my best to help him, even though his letter did seem rather bumptious in spots, and even though our service does not contemplate writing ser-

mons for preachers, I felt that the complimentary close of the letter was quite revealing. It was "Yours in God," not "Yours in Christ," or any simple variation of that form. It seemed to me that this revealed something of the nature of the brother and suggested that he aspired to be an Old Testament prophet of judgment rather than a New Testament herald of the good news of the Gospel of Jesus Christ.

Needless to say, I did not write him out any sermon in full. If a man cannot construct his own sermon after he has acquired a "starter," he has no business trying to preach. In thinking of a "starter" I am thinking of the old-fashioned sourdough bread, biscuits, or pancakes. We made a "starter" from potatoes or yeast, let it ferment awhile in a warm place, then put some of it in the batch of flour to "work" the dough. So I tried to give him a starter or two from my own barrel, in the hopes they would start his own brain to fermenting.

But having done that for him, I ventured to give him a little advice. Dr. R. T. Williams, Sr., used to say that there was only one way to give a man advice and to make sure that he followed it. That was to find out what he wanted to do first, and then advise him to do just that. Of course, Dr. Williams was saying that most people would reject unwanted and

*Nazarene elder, Wichita, Kansas

unwelcome advice. Well, I am afraid my advice did not follow the pattern that Dr. Williams suggested, for after trying to give him some seed material and a suggestion or two for a sermon where love and judgment were blended together as gospel appeal, I said this:

"There is one sentence in your letter which disturbs me: 'I want more hellfire and brimstone in this sermon than any sermon ever preached.'

"Why? Are you trying to show up your pastor? Are you trying to show up some other minister in the community? Or do you just want to show that you can do it?

"Let me say first of all, that you just can't do it. Nobody is going to outpreach some of the great sermons on hell that have been preached in the past. Here are three that I have in my library:

Falling out of the Hands of God, by Dean Donne

Sinners in the Hands of an Angry God, by Jonathan Edwards

What Hell Will Be like, by Ed Fergerson

"No one is going to top these great sermons either in subject matter or in the results obtained.

"When Donne preached his great sermon from an outdoor pulpit in London, men fainted and fell off their horses, so great was the emotional tide.

"When Edwards preached his tremendous sermon, men and women clutched at the pillars of the church to keep from sliding into hell, so intense and dramatic was his portrayal of the pit.

"When Fergerson preached his sermon in some of the great camp meetings of his day, men and women cried out for him to stop preaching so that they could seek God.

"But back of every one of these sermons was a man who soaked down his sermons in prayers and tears. Edwards fasted and prayed for several days before the Sunday morning

on which he preached his famous sermon. We know from his other writings that Donne was a man of keen sympathy. Fergerson preached with the tears streaming down his cheeks. That is the only way to preach on hell and the judgment.

"Then I would also note that if you are trying to prove that you can preach a greater sermon and a stronger sermon on hell than somebody else, God will not honor your efforts and your sermon will be a miserable failure.

"Last of all, let me pass on to you the advice of the old rugged preacher who sent me out into the gospel ministry. He said in substance: 'Preach on hell and the judgment often, but preach on it with tears in your eyes and a sob in your throat. No man ought to preach on hell without a breaking heart.' That was well over forty years ago, and I have tried to follow his advice ever since. I preach on hell and the judgment often in my ministry, especially when I am doing evangelistic work. But I never enter the pulpit to preach on such a theme without first saturating myself with prayer. I want to see, and must see, a lost world steeped in sin. But I also need to see the Saviour dying on the cross for the sins of a lost world. When I am melted to tears by the sight of Calvary, then I am ready to preach on the doom of the wicked. I shall be praying for you that such may be your own case when you try to preach your first sermon.

Yours in Christian fellowship,

JOSEPH GRAY."

I have not heard from that young man. Of course he is under no obligation to write, but perhaps the dose of medicine I gave him was too strong and too bitter. But I pass it along to you for what it is worth. We need much more preaching on hell and judgment than we are hearing these days. It needs to be forthright and rugged, yet with a tender heart of

love. Such preaching will woo and win men to Christ.

I never preach along this line but what my mind goes back to the grand old preacher who gave me the advice I referred to in my letter. The time was Thanksgiving Day of the year I was twenty years of age. The place was a fruit orchard in Oakdale, California, owned by D. S. Reed, then the district superintendent of the San Francisco District, later to become the great Northern California District. The occasion was a stopover on my way to my first full-time preaching task. It could hardly be called a pastorate, for it was only an opportunity to preach in schoolhouses and in abandoned churches in the lower Sierras. Before I was through there I would find myself walking forty miles a week; preaching as much as five times each week in three different places; conducting two Sunday schools and overseeing a third.

But I was now at the district superintendent's home, on my way to that first preaching challenge. I had quit my job a couple of days before and was here to receive my last minute instructions and counsel. Then I would journey by train to rail's end at Valley Springs, and then round out the trip with a stage journey. The horse stage would take me to Mokolumne Hill where we would spend the night. Then another stage would take me to my destination at Westpoint the next day.

Brother Reed had taken me out in the orchard before the Thanksgiving dinner to pour out his heart and tell me some of the things he felt I ought to know. Much of his advice was solid and substantial, coming as it did from a rugged, yet tender man of God.

There was that one piece of advice I shall never forget. It has been of

inestimable and practical value to me all across the years. He said something like this: "Son, if you are going to be a real preacher of the gospel, you will need to preach quite frequently on hell and the judgment, as well as on the love of God. Do not hesitate to preach on judgment themes whenever God leads you along that line. But let me give you a word of advice: Never preach on hell and the judgment without tears in your eyes, a sob in your throat, and a breaking heart. If you will remember this, you will be able to turn men and women to God. Never preach about the judgments of God as though you yourself were the arbiter of men's destinies. But tell them of the certainty of hell, while at the same time you plead with a broken heart for them to come to Christ."

I have never forgotten that advice, and I have tried to profit by it in the many years of ministry God has vouchsafed to me. I believe my preaching along this line has been especially effective.

I think one of my most effective sermons of this type has been a sermon on *Blockades to Hell*, or *God's Blockades*, if you prefer the later title. It is the outgrowth of many years of preaching on this theme. My sermon records show over a hundred people won to Christ as a direct result of the preaching of this message. And I think such a sermon often reaps its best results in subsequent services. The first half of the sermon deals with the nature and the certainty of hell, and the second half deals with God's efforts to keep us out of hell. This is a sample of the type of preaching I believe we need.

EDITOR: *Dr. Gray's sermon outline is printed on p. 42*

The Essentials of Success

By H. McGonigle*

SUCCESS IN THE MINISTRY? What do we mean by "success"? An old maxim says: "Nothing succeeds like success," yet not all that succeeds is necessarily good. Sometimes evil is in the ascendant and shines with brilliant, if temporary, success. For long, right seems conquered by might, even if such predominance is transient, as Caesars and Hitlers testify.

What is success in the ministry? While it may sometimes vary with background and prevailing conditions, there are at least three indications of success. First, the continuous presentation of the whole counsel of God. Second, the serving of men as Christ would, in all ways. In Wesley's words, "The doing all the good we can, to all the people we can, at all times." Third, the preserving of an equable temper and a loving heart, however we are received. We have not mentioned tangible results as indicating success. Certainly, when we preach Christ, serve as He served, and "maintain the spiritual glow," there will be results. The wanderer will be sought, the faithful will be edified, and Christian graces will sweeten society. But *observable* results are not always the measure of

success, else Jeremiah was a failure for Jerusalem *did* fall, and the people were taken captive in spite of his breaking heart and faithful entreaties.

We know that apart from divine help, all our efforts are in vain. We also recognize that the most sure guarantee of success is the baptism of fire and power. But God seems to work according to certain methods and the Spirit is given in harmony with certain laws. What, then, would be the essential qualifications in any one of us, called to be preachers, that would assure us of success?

As one of the younger ministers of our church, I am not presuming to speak from experience, but having observed some who are successful I have noted certain characteristics—certain "essentials of success."

FAITH

1. *Faith in God.* "Have faith in God"—as a God of justice who will punish the evildoer; as a Lord of mercy who delights to pardon; as a God of love who reaches out to those for whom we labour. Such a faith is the only adequate counterpoise to both the depressing inertia of professing Christendom and the apparent growth of an emasculating

*Pastor, Uddingston, Glasgow

infidelity. Seeing God upon His throne will quicken our hearts and strengthen our hands.

2. *Faith in our work.* Our ways are not the ways of the world. We are to lead, not drive, to promote holiness by example as well as precept. When we begin to doubt that the simplicity of our means will ever accomplish the end proposed, we lose heart. We must believe in the job we're doing. We're preparing men to live with God, preparing them for that ever-expanding new life in Christ. It's the greatest work a man can do, for it is God's work. "The evil that men do lives after them, the good is oft interred with their bones." No! No! Shakespeare was wrong. Our work will live when we are gone and men will bless the day we crossed their path, though now our approach may be resented.

*To live in hearts we leave behind,
Is not to die.*

3. *Faith in ourselves as called and chosen by Him.* We are ambassadors for Christ; we have a divine commission, and its recognition is power. A fearful, vacillating spirit will not do; we need boldness, intrepidity, and holy daring. We must "rise up, as men of God." Jericho fell when Joshua led, and the kingdom of men, as well as heaven, is taken by vigor and enterprise. The Bible is replete with biographies of men who knew their calling. Witness Moses smashing the idolatrous calves and silencing the mob with blazing indignation. See Elijah rebuking Ahab with withering invective, and on Carmel's height exposing the follies of Baal worship. Paul too, knew the power that comes from this sense of commission as he pronounces sentence on wicked Elymas, shakes the confidence of reckless Felix, swings the

heart of Agrippa to a momentous choice. We hear its ringing notes in words that have braced many to fight on: "I can do all things through Christ."

4. *Faith in humanity—as redeemed by Christ.* Those to whom we are sent are scattered and straying, but Christ is the Great Shepherd. With increasing pace, humanity hurtles like a broken ship to the cataract, but lo, Christ walks upon the waters to snatch from jaws of death.

5. *Faith in the ultimate purposes of God.* All history is seen to be eschatologically orientated, and ours it is to see, in vision, the Lord's house established on the tops of the mountains. Christ Jesus, now crowned in believing hearts, will one day be crowned as Potentate of all the worlds.

ADAPTATION

The message we preach is ever the same: to tamper is to destroy. A sandpapered Cross cannot save, however pleasing to the eye. A Christ who is easygoing, everybody's friend, tolerant toward sin may be the ideal of cheap affection. He can never be the object of living, saving faith. The alleged creed of Britain's one-time *Saturday Review* kills endeavor and stifles faith: "There is nothing new, there is nothing true and it doesn't signify." Foundation truths cannot be adapted, modes of operation can. The most successful preachers are those who *know* their fellowmen and adapt their approach to different needs. As Henry Ward Beecher bluntly put it, "A man may know the Bible from Genesis to Revelation, he may know every theological treatise from the day of Augustine to the day of Dr. Taylor, but if he does not

understand human nature, he is not fit to preach." Before we would win our fellowman, we must know him, his sympathies, his fears, his sins.

A PRAYING HEART

To prevail with men, we must prevail with God. Moses pleaded for Israel until God's wrath was turned away, for He had said, "Let me alone that I may destroy them." Elijah, by his prayer, closed heaven and opened it again. Baxter wrestled with God in his study until the river of grace burst its banks and overflowed Kidderminster. Luther and his helpers went on their knees, broke the chains of medieval darkness and laid nations at the foot of the Cross. Knox wept and prayed and enfolded Scotland in his strong embrace. Tyrants trembled when he prayed. John Oxtoby wept and groaned and fasted, then entered the pulpit as a flame of fire. Brethren, let us plead to God in bold and holy faith—plead the power of God, the love of God, the mercy of God. Plead the promise of strength, the sufficient grace, the "yea" and "amen" promises. Plead death and judgment; plead heaven with its everlasting glory; plead hell with its fire, darkness, and adamant chains. Plead the shortness of time, the length of eternity. Brethren, let us pray.

ENTHUSIASM

If we are not enthusiastic, we will make little headway. Christ stood in the midst of the upturned tables and empty cages in the temple court and His disciples remembered that it was written: "The zeal of thine house hath eaten me up." Paul was troubled on every side, perplexed, persecuted, delivered unto death, yet his enthusiastic soul was reaching out to the heart of the Empire: ". . . as

much as in me is, I am ready to preach the gospel to you that are at Rome also." Old Dr. Duff, broken in body and weary with years of India's sun, faced the assembly of the Church of Scotland. "Is there no one," he cried, "to take my place in that far distant land? Must we confess that thousands flock to the standard of Queen Victoria but no one answers the call of Christ? Then I will go back myself, though old and worn-out, for it cannot be that India's cry goes unanswered." Enthusiasm. Some shun it like the plague. True, it may run mad, but so may too much of anything. Genuine enthusiasm is controlled by wisdom and sustained by love.

*So shall the fervour of my soul
Be the pure flame of love.*

It is an honor worth striving for to be a successful preacher of redeeming grace and an enthusiastic winner of souls. During the Crusades, a company of Scottish soldiers journeyed to Palestine. They intended to place in the Holy Sepulchre the heart of Bruce which the captain carried with him in a casket. Near Jerusalem, the company was attacked by Moslems and things looked dark. Then the captain galloped forward, flung the casket containing the heart of the great Scottish hero into the midst of the enemy and cried: "Where the heart of Bruce goes, there let the Scots follow." His soldiers rallied, charged, and routed the enemy. The heart of Jesus has gone forth into the world, swung forward by the hands of Omnipotent Love. Brother preacher, where the heart of Jesus has gone, let us follow. Let us preach His love and mercy, the atoning Blood, and the sanctifying Spirit. Let us preach bravely, skillfully, enthusiastically. Let our hearts burn that others may catch the flame.

Are we submitting too easily
to Sunday night doldrums?

Making Sunday Nights Important

By W. E. Varian*

IT HAS BEEN MY OBSERVATION through sixteen years of pastoral ministry that too often we have forced our people to go to church on Sunday night because of their Christian duty and have emphasized that if they are fully sanctified they will never miss. This may be theologically supportable, but it has been practically unworkable. Should not our approach to Sunday night be on the basis of purpose, value, results, and opportunity? In order to demonstrate my observations concerning our weakness, I would like to do it by contrasts.

Is Sunday night in our church

AN OPPORTUNITY OR AN OBLIGATION?

The attractiveness of our announcements, approach, and advertisements should be aimed at the mental outlook that Sunday night is an opportunity to serve God. The pressure of making it an obligation will destroy the continuous outflow of response. The "I must go" can turn to "I want to go." The opportunity to bring unsaved friends and relations can be potential spiritual dynamite. Our services must have visitors, and our people are the agents of activity that must bring these visitors. If Sunday night becomes an opportunity to serve God and win souls, our motivation will increase rather than

decrease. Is Sunday night an opportunity or an obligation?

AN ADVENTURE OR AN ASSIGNMENT?

The thrill of a service where expectation has been aroused and fulfilled cannot be matched. The service so planned that no one in the congregation is completely sure what God is going to do will create spiritual adventure. Prayer and spiritual preparation can make the service to be filled with spiritual excitement. I am sure that we who have known the experience of awaiting a service with anxiety simply because we are expecting God to do something for us and can hardly wait to see Him move, know what I mean. We must not lose the dynamic of spiritual surprise in our service. If people can be absent and look at their watch and tell exactly what we will be doing, our service is an assignment that must be fulfilled rather than an adventure which brings a thrill.

SALVATION OR INSPIRATION?

The Church of the Nazarene will only live as we inspire faith that salvation occurs at our church regularly. The close of our service last Sunday night was punctuated by a layman who said, "I am thrilled and my faith is encouraged to see souls being saved now." The fact that too many churches are failing to have tears of repentance on the altar and too little

*Pastor, Central Church, Flint, Michigan

transformations into the sanctified heart could be because we are expecting nothing and receiving it all. The Sunday night service must have elements of inspiration, but we must be inspired in a single direction. We are having services in order to get people saved and sanctified. It becomes increasingly easy to forget the altar call and wait on an evangelist to do our work. If our people are going to attend on Sunday night, then our service must be filled with inspiration directed toward salvation.

CRUSADE OR CONFINEMENT?

Is Our Sunday night service merely another hour and a half in church or are we gearing it toward a crusade—a crusade for souls? There should be as much music as possible. Where possible the choir should be used, the orchestra should be involved even if this means only one or two instruments. The teen-agers should have a

part. We can, in small detail, copy the planning of the great crusades. These are planning, prayer, preparation, music, and evangelistic preaching. We can have in every church, regardless of size, a crusade on Sunday night. Too many churches are using Sunday night and the after-church activities as a social calendar after the confinement of the service. Can we not crusade for souls every Sunday night?

I am sure that there are many other contrasts to be made, but as a Nazarene preacher I feel that we are failing if we do not do something about making Sunday night important. The strain of a regular Sunday night invitation may not seem worthwhile to all of us, but I am reminded of the importance of never preaching without making people come to a decision. The importance of Sunday night and the attendance on Sunday night will be determined by how important it is to us.

How to avoid becoming
a "dropout"

Pastor: Pace Yourself

By C. S. Cowles*

WHAT FACTORS cause such a high defection rate in the career pastoral ministry?" This question came up around our dinner table as we entertained a Nazarene medical doctor. Apart from pastors whom God and the church calls into specialized ministries in the work of the Kingdom, it seems that a distressing percentage of men get derailed from their first calling.

Our doctor friend, whose experience in the church covers nearly forty years, made this searching observation: "Even when the apparent reason for leaving the pastoral ministry seemed obvious enough, I have felt in many cases that behind it was a man who had literally burned himself out—exhausted his vision, lost his challenge—and was unable to recover his drive."

Then the doctor emphatically concluded: "Many pastors and mission-

*Pastor, Santa Maria, California

aries I have known have never learned to pace themselves. They have not recognized properly their physical, emotional, and spiritual limitations."

His words struck a flash of conviction in my soul. It brought into focus some thoughts that I had been turning over in my mind.

The pastor is caught in the vortex of external pressures of continually immediate duties, and the internal pressures of needs unmet. Added to this is the fact that most pastors enjoy doing their work more than doing anything else. It is not difficult for the pastor, thoroughly in love with his church, to spend nearly every waking moment in the interests of the Kingdom. And this very dedication becomes his undoing. Sooner or later, even the hardest of pastors crash into the wall of their own limitations, and must reexamine their "pastoral pace."

When we discover how Jesus did something, we are supremely fortunate. Jesus had only thirty-three years to accomplish his task. Except for the Temple incident, we know nothing of those first thirty years. Only three years to accomplish his mission. "I must do the work of my Father who sent me."

And look! He spends huge chunks of time in wandering about over the hillsides alone, or in the company of His disciples. He has time for the wedding feast, the Pharisees' banquet, dinner at Zachaeus' house, and many a quiet evening with his friends at Bethany. He is found asleep in the hull of a boat, while his friends fished. He seems not to have felt it inconsistent with his calling to escape from the throngs. And he encouraged his disciples to do likewise.

Look at our Master! Measured pace! Steady stride! Never too

rushed to spend time with a tarnished woman, or all evening with a questioning intellectual. Never cutting short a conversation to make this appointment or that meeting. Never hesitant to strike out for the "lonely place" where he might replenish his exhausted energies in conversation with His Heavenly Father.

Our Lord's example cuts straight through our desperate illusions of "busyness." Could it be that in attending to many good things we are leaving untouched the finest things? Could it be that our furious activity confesses our reluctance to pay the price of "recreative aloneness"? Could it be that in ministering to many, we are escaping ourselves, our families?

Dr. Paul Tournier in his book *The Meaning of Persons* relates:

In order to find the calm necessary for a more personal medicine, in order to find the time that is indispensable for meditation and for family life, I have had to put off many of my patients, say no to many requests for articles or speeches. I have found it hard to do, for I never like to disappoint people. But is it not just self-conceit, this desire to be appreciated? If I were to say yes to everybody I should not be a free agent, a person, but the slave of the "race against time" which is one of the curses of the modern world.¹

The pastor's essential product is "spirit and life." No amount of bulletins or personal appearances can compensate for blandness and flatness of soul. If in the realm of the cultivation of the mind, institutions of learning allow generous portions of time for their teachers to replenish and refresh their mental faculties, how much more is much time needed

¹Tournier, Paul, *The Meaning of Persons* (New York: Harper & Rowe, 1957), pp. 228-229.

for those who would cultivate the souls of men!

God's method of building His Church is to first build His men. And that takes time! Perhaps more pastors would treasure more deeply the inestimably high and wonderful calling to care for God's Church, if they would periodically escape from that very Church.

The hour that tells the tale most keenly as to what has been going on in the pastor's soul is that half-hour where he declares God's word. The people will soon discover whether or not their pastor has taken the time to listen to what God is trying to say. Wouldn't it be safe to assume that the spiritually minded among our congregation would well put up with vast deficiencies in administration and calling if they could really sense the fire of God from the pulpit?

And, to get back to our original question, couldn't we safely conclude that the pastor who is deeply conscious of a God who speaks through him, will not quickly or easily abandon the office of the pastoral ministry?

When my first Nazarene pastor retired recently after thirty-five glorious years of pastoral ministry—an admirable accomplishment—he gave me his entire library! What a break for a young minister. One of the lit-

erary gems I uncovered was a little book long out of print by a pulpit-great of yesteryears, Charles Edward Jefferson. In his book he states:

It is a popular notion that the preacher's hardest work is the writing of his sermons. His most arduous labor is preparing, not his sermons, but himself. Anyone can write down a sermon after he has the sermon in him; but to get one's soul into that mood in which sermons blossom, to lift one's self to those high altitudes at which the word of God is audible, ah, there's the rub! What study! What meditation! What prayer! A sermon is not a thing that can be dashed off at any moment and without heart-strain. A sermon grows. Growth requires time. A sermon eats up the life-blood of a man. To keep the foundations of his life from running dry is the minister's most critical problem.²

There are fountains in the providence of God, where pastors can replenish and vitalize their thirsty spirits. Happy is that man who can find those fountains, and will frequently detour from the rush of his ministry to bask in their refreshment. Oh for a measured pace! Oh for a creative balance between ministry and being ministered unto!

²Jefferson, Charles Edward, *Quiet Talks with Earnest People* (New York: Thomas Y. Crowell & Co., 1898), p. 60.

There are one-story intellects, two-story intellects, and three-story intellects with skylights. All fact collectors who have no aim beyond their facts are one-story men. Two-story men compare, reason, generalize, using the labors of fact collectors as well as their own. Three-story men idealize, imagine, predict; their best illumination comes from above, through the skylight.—*Oliver Wendel Holmes.*

II. The Leaky Church Roof

By Emma Irick

As told to Joe Olson, Director Nazarene Information Service

PREACHING HOLINESS will solve mighty near all the problems in the church—anyway, all the big ones. For when folks get holiness, it will burn out the stinginess from a person who had been a tightwad. It will take out the fuss from the folks who are cross-grained. And it will help folks who have been born in the wrong phase of the moon, to get over on the sunny side of life.

And being a woman preacher, I don't hold with the truck about woman being the weaker vessel. Didn't you ever read where God made man out of dust—and woman out of bone! That's why women can stand so much.

Someone introducing me once said I had been twenty-five years at this job, twenty-five years at that job, and twenty-five years at a couple of others. The way it figured out, I was past the century mark. Admitting that antiques have a little higher value than just old things, I'd better set the record straight and tell you that I was an evangelist about 25 years, then pastor about that long, and now I am an evangelist again.

When my husband and I started pastoring in Lufkin, Texas, the church was small. We found that the roof on the parsonage and the roof on the church both leaked. In fact, one Sunday morning when we had a cloud burst, we nearly all got baptized in church.

It happened that Papa was out of town and the board didn't think we could do anything about it right off. But I got a few bundles of shingles from the lumberyard and went to the

attic. Everywhere I could see daylight, I stuck a stick or a nail through. Then I put on a pair of my husband's overalls, got out a ladder and climbed on top of the parsonage. They said we couldn't afford a new roof, but I put in new shingles every place there was a leak. Did the same thing on the church.

While I was up on the roof, the banker went by and stopped to stare. The traffic jam on that street became something. It seemed nearly everyone wanted to watch a woman holiness preacher on top of the roof patching holes.

Well, we lived and worshiped under those roofs two years and they never leaked a drop. Then we had an expansion program and we all went to work to raise the necessary money.

I stopped in to see the banker. I was a little timid and maybe my faith was a little low, because I would have appreciated a donation of \$25.00 or even \$10.00. He surprised me when he said, "Mrs. Irick, you go to the cashier and tell him I said to write you a check for \$100.00"! I began to cry and felt like having a shouting spell. The banker continued: "You know, I saw you up on the roof that day patching in shingles. Maybe it wasn't exactly a lady's job, but it was something that needed to be done and you were doing it."

That was back in the so-called "good old days." Well, you can have 'em—carrying water for everything, cooking on a wood fire stove, washing in the creek on a board.

Now we're in an age when folks are seeking ease and luxury and, I'm afraid, are not too keen on responsibility.

But Christ and His true Church are ever the same.

Someone came to me not long ago and asked, "Do you think the church is what it ought to be? Is the church going to fail?"

I answered, "No, the church is going on, but how are you doing?"

Usually when folks criticize the church they are actually telling on themselves. When they say the church has cooled off, I expect their part has!

But for my part, I am finding something in the church today even better than we had back yonder!

Some penetrating questions for the ardent ecumenist to answer

Ecumenism Judged by These Criteria

By J. Ray Shadowens*

IF THE CURRENT QUEST for Christian unity, under the banner of ecumenism, is only to provide an increased lobbying force in legislative halls for social reform projects, so dear to the hearts of inclusivists, then many evangelicals I know have little concern for it. If the best that can be realized from the ecumenical movement is a super-church with a collective aimlessness that sometimes characterizes certain segments of Christendom, then any anticipated gains are open to serious question. If the advocates of this kind of monolithic ecclesiastical structure continue to demonstrate only marginal interest in genuine spiritual renewal, non-ecumenists are likely to insist that the various Christian traditions—Anglican, Methodist, Lutheran, and Reformed—can make more distinctive contributions working separately than in some "denomination-transcending" conglomerate where all identity is lost.

What criteria is offered by which men of good will inside and outside these contemporary "merger schemes" can judge the validity of these movements

affecting so much of American Church life? The following questions may provide small openings through which it is hoped a little light will penetrate an otherwise obscure situation:

1. *Could ecumenism's fulfilled aspirations guarantee greater effectiveness in carrying out Christ's redemptive mission?*

The world's population is increasing faster than it is being Christianized. The overriding consideration in the current clamor for unity should be the demonstrable fact that ecumenically united our evangelization of the earth's horde of uncommitted would be accelerated immensely. Evangelicals would have no justifiable reason for standing aloof from a movement so dedicated and whose objectives were so defined.

Yet it occurs to this writer that in all the discussions heard and all the essays read on the subject of ecumenicity that greater effectiveness in confronting lost men and women, groping through lives of meaninglessness, with the redeeming claims of the gospel was *never* in the minds of convinced ecumenists. It never seemed to be offered with the same

*Pastor, Norman, Oklahoma.

persuasiveness and enthusiasm as other secondary considerations were.

Would not ecumenists meet with greater degrees of success in breaking down the resistance of those indifferent to their cherished cause if their "sales pitch" sought to convince wary evangelicals of these higher spiritual goals? Evangelicals I know would be more open to such a statement of sublime intent. They would be among the first to welcome any assistance in the gargantuan task confronting the Church of Jesus Christ in these sagging sixties.

2. *Would the realization of the ecumenical dream assure a more powerful, collective witness in a society that is succumbing increasingly to secularization?*

If ecumenism affords the best, though yet imperfect, answer to the alarming drift toward complete reliance upon the gods of scientism and materialism, we do well to climb on the bandwagon and dissolve the image of indifference and inertia which evangelicals might at times seem to project. The problems posed in a society where practical atheism is mounting steadily must be challenged by a relevant, dynamic Christianity. A bold faith that unapologetically sets out to win the loyalty and allegiance of every race and nationality, offers the only hope for our increasingly irreligious age.

The generation that is ours has witnessed the bowing out of the supernatural in ethics, philosophy, and religion to an astounding degree. We have been conditioned to believe that everything affecting man's existence must be accounted for by a naturalistic explanation. God, of the Judeo-Christian tradition, seems no longer to be essential to the formulation of a satisfactory philosophy of history, nor to the working out of man's future destiny.

The lurking skepticism sometimes manifested by evangelicals to the grandiose schemes designed to meet the menacing threat by secularism through greater ecumenical understanding is that liberalism, which has been in the vanguard of ecumenicity, has, itself,

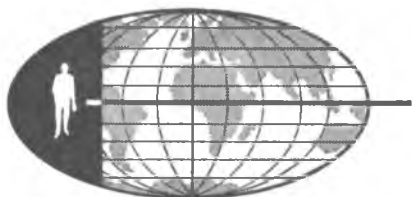
provided the intellectual atmosphere in which materialism and scientism have been spawned and nurtured. For this reason, the non-ecumenist sees little promise of wresting society from the clutches of secularism by merging with the arch enemy of vital Christianity. He needs no one to convince him of the obvious surge of anti-Godism but seriously doubts that ecumenism is the answer to this growing threat.

3. *Will the ushering in of the ecumenical millennium carry in its wake the long-prayed-for Christian renewal?*

At this juncture of church and world history, that the voices raised in behalf of spiritual renewal and revitalization can be heard from staid, established churches to those who are barely in transition from sect to respectable denominational status, is in itself no mean omen. Concerned church leaders are asking if it can be possible that in the midst of current religious perplexities perhaps God is trying to say something to ears spiritually attuned to His voice. Candor requires the honest admission that something less than unanimity prevails as to how this desired renewal will emerge and what form it will take upon arrival.

To the evangelical, the mere pooling of the already painful spiritual sag is not likely to produce a twentieth-century Great Awakening. If he could be persuaded that renewal for renewal's sake was sought consciously by those beating the drums for ecumenicity, he could be enlisted for the cause of Christian unity with more zeal and enthusiasm. Some mainstream ministers, skeptical of ecumenicity's ability to bring about such desired renewal, are one with their evangelical brethren in a sincere commitment to a quest for these sublime spiritual objectives.

As unacceptable as the alternative—total isolation—might be, until we see more encouraging signs emanating from the ecumenical camp, the Church of the Nazarene will pursue, I believe, its divinely ordained mission of holiness evangelism always with the door of Christian cooperation ajar.



The **PASTOR'S** SUPPLEMENT

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

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CHRISTIAN SERVICE TRAINING



STEP—

Storehouse Tithing Enlistment Program

(Unit 515.1a)

October and November, 1966

Specifically designed for only your church board,
finance committee and/or the board of stewards.
Giving guidance in developing a tithing church.

Chapter titles:

Foundations for a Tithing Challenge
Tithing: Pattern and Potential
The February Campaign
The Other Eleven Months

Special Attention to Special People
Leadership Responsibility for a
Tithing Church



THUS GIVING YOU A PERFECT FOUNDATION FOR THE DENOMINATION-WIDE study of

You Can Be a Joyful Tither

in February and March of 1967

(to include the entire church)

Chapter titles for this text:

Taking Tithing Seriously
Eighteen Reasons for Tithing
Thirteen Tithing Questions

Thirteen More Tithing Questions
Count Your Tithing Blessings
It's Time to Tithe

Bible Society Sunday

December 11

"God's Word for a New Age"

**TAKE
AN
OFFERING**



Send it to:
John Stockton
6401 The Paseo
Kansas City
Missouri 64131

—or—

as your
district
recommends

At the present rate of Scripture distribution, and computing no increase in population, it will require the following years to reach each person with some portion of God's Word:

North America	13 years
Latin America	16 years
Australia	30 years
Africa	75 years
Europe	90 years
East Asia	97 years
West Asia	370 years

Yet today we have this seemingly impossible situation alongside the twin explosions of this new age—population and literacy. These problems demand of Christians a daring faith and deeper commitment if the Scriptures are to be placed in the hands of men everywhere.

Tripling its 1962 Scripture distribution, the American Bible Society has pledged a minimum annual distribution of 75 million copies beginning with the 150th anniversary year in 1966. This record will be matched by other national Bible Societies—all members with the A.B.S. of the United Bible Societies.

THROUGH THE THANKSGIVING OFFERING

Your Church Has a Vital Part in Home Missions

These overseas fields share in your faithful support:

- | | |
|---|----------------|
| —Alaska | —New Zealand |
| —Australia | —Samoa |
| —Bermuda | —South African |
| —Hawaii | |
| —Middle European (including Denmark and Sweden) | |

These overseas Bible Colleges share in your faithfulness:

- South African Bible College, Johannesburg, Rep. of So. Africa
- European Bible College, Busingen, Germany (Schaffhausen, Switzerland)
- Australian Bible College, Brisbane, Australia

Many districts and people in the homeland share in your faithful support. "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me" (Matthew 25:40). Let us give this Thanksgiving as unto the Lord!



Here's an idea for a different way to publicize the Thanksgiving Offering:

Show full-color filmstrip or slides of an overseas home mission field. These are now available with narrative on magnetic tape. (Other sets in preparation.)

Bermuda
Middle European
New Zealand
Samoa

Rental—\$3.50 with tape recorded script
\$3.00 with written script only

Order from the Department of Home Missions
6401 The Paseo
Kansas City, Mo. 64131

WHY BE ON RADIO?

1. AS A TESTIMONY

In this time of revolutionary change when standards and faith in God are ridiculed and abandoned, the Church of the Nazarene must keep sounding forth a clear testimony of faith in God, the Bible, and the supernatural.

2. AS A GOSPEL INVITATION

Whoever hears our radio voice will hear an invitation to our Saviour.

3. TO SOUND OUT OUR NAME

Every means must be used to inform the multitudes that we are carrying on for God and salvation.

**KEEP THE CHURCH OF THE NAZARENE
ON RADIO IN YOUR AREA**

NAZARENE RADIO LEAGUE

H. Dale Mitchell, Executive Director

International Center • Kansas City, Mo. 64131

LOVED ONES EVANGELISM



PASTOR

—have you now completed your “Circle of Concern” for all loved ones who should be contacted during our October emphasis? Names will still be accepted from you to be sent as a request to contact an unsaved or unchurched loved one. If you received names from the Department of Evangelism to be called upon, please do not fail the needy loved one’s spiritual needs. Send the results of the call made by a layman or yourself to the Department of Evangelism, 6401 The Paseo, Kansas City, Missouri 64131, **IMMEDIATELY!**


We will be reporting statistics on the calls to every district superintendent. The report for your district can be accurate only if your call is made and reported **PROMPTLY** and in **PRAYERFUL CONCERN** for our needy loved ones.

* * * * *

PLAN TO BE ON THE EVANGELISTIC HONOR ROLL IN 1967

The Department of Evangelism offers an Evangelistic Honor Roll Certificate to each church qualifying. This certificate is presented on the basis of New Nazarenes received into church membership. The Department lists five groups of churches according to their membership. Each church qualifies for a certificate by receiving at least the designated number of new Nazarenes by letter of commendation or by profession of faith shown as the goal for its particular group. Group status is determined by the number of members reported at the last district assembly. The five groups with their requirements are as follows:

GROUP	Members reported at last District Assembly	Gain of New NAZARENES
I	1-24	3
II	25-74	6
III	75-149	12
IV	150-299	18
V	300 and above	25



1964-68

50 Holy Watchnights

**FIRST DAY OF
EACH MONTH**

**6 PM to
MIDNIGHT**

LOCAL TIME

Tuesday, November 1



PASTOR and SUNDAY SCHOOL SUPERINTENDENT

WORK TOGETHER

IN PLANNING

Meet for Weekly Conferences

1. TO MAKE PLANS

- Set goals
- Organize the work
- Make a time schedule
- Assign the jobs
- Follow through

2. TO SOLVE PROBLEMS

- Identify and define the problem
- Look for possible solutions
- Select a course of action
- Make and carry out the plans

3. TO REVIEW PROGRESS

- Of the "March to a Million" program
- Of the "Honor School" program
- Of the "Teacher Training Program"
- Of the "Sunday School Superintendents Training Program"
- Of the use of the "Sunday School Guide"
- Of the use of the "Teacher's Self-rating Scale"

4. TO PRAY

- For the conversion of the unsaved
- For the sanctification of converts
- For Christian growth of the believers
- For the improvement of the teachers
- For the growth of the Sunday school

IN ASSIGNMENT

Agree on Specific Responsibilities for Each

1. Directing the Sunday school hour
2. Conducting regular workers' meetings
3. Reporting monthly to the church school board and church board
4. Selecting and presenting nominees for officers and teachers (each name discussed together)
5. Planning for special days and programs
6. Guiding visitation to absentees and visitors
7. Securing adequate records
8. Providing regular training opportunities
9. Ordering pupil and teacher materials
10. Reporting attendance and enrollment to the district
11. Paying the district church schools budget
12. Encouraging attendance at zone and district events
13. Supervising receipts and expenditures, and preparation of annual budget
14. Evaluating adequacy and use of buildings and equipment
15. Maintaining Cradle Roll and Home Departments
16. Recommending departmentalization needs and procedures
17. Organizing community surveys and attendance campaigns

SPRING ATTENDANCE PROGRAM

GOAL

To get every member of the Sunday school to make a resolution to be in Sunday school every Sunday from New Year's through Palm Sunday, or have someone in his place.

PLAN

Designate the twelve Sundays from January 1 to March 19 as months of the year and have every member of the Sunday school whose birthday falls in that month be on the committee to promote attendance on their "Birthday Sunday." (E.g., the third Sunday is "March Birthday Sunday" and the attendance committee will be those whose birthdays are in March.)

SCHEDULE

November 27—Display the "I Am" poster to arouse curiosity.
Size 9 x 22" (SI-267) 3 for 50c

December 18—Display "I Am Resolved" poster.
Size 9 x 22" (SI-268) 3 for 50c
Entire membership sign "Resolution Card."
(R-167) 25 for 40c; 50 for 65c; 100 for \$1.00
Birthday Committees organized.

December 25—Complete signing of "Resolution Cards" (R-167).
Put "I Am" Stick-on Badge on each one who signs card.
(PI-67) 24 for 60c; 48 for \$1.00; 96 for \$1.50
Encourage "Birthday Committees" to be prepared for their days of attendance.

January 1—Begin using Attendance Chart
(SI-269) 30c; 6 for \$1.50

January 1—January Birthdays
(New Year's)

January 8—February Birthdays

January 15—March Birthdays

January 22—April Birthdays

January 29—May Birthdays

February 5—June Birthdays

February 12—July Birthdays

February 19—August Birthdays

February 26—September Birthdays

March 5—October Birthdays

March 12—November Birthdays

March 19—December Birthdays
(Palm Sunday)

PLAN NOW FOR A

WE ARE DEBTORS TO EVERY MAN

to give him the gospel in the same measure that we have received it!

—Phineas F. Bresee



**CHURCH OF THE NAZARENE
THANKSGIVING OFFERING FOR WORLD EVANGELISM**

From the GENERAL STEWARDSHIP ANNUAL REPORT, January, 19

"It is noteworthy that the \$22,000,000 quadrennial goal for world evangelism and assigned to the General Stewardship Committee for publicity promotion (through General Budget and mission specials) on the average of \$10.00 per annum—24 hours a day, 7 days a week, 365 days a year. Every time the swing of 60 seconds during these 4 years, the General Treasurer's office for the Church of the Nazarene to fulfill its worldwide holiness commitment. What a thrill and what a challenge. We can do it—we must—we will!"

GREAT *THANK*

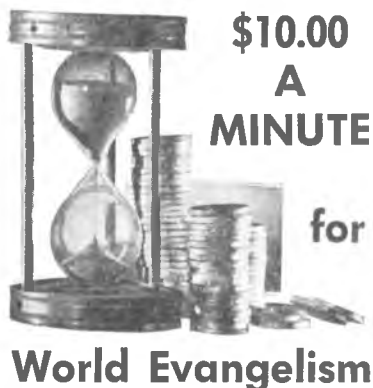
OFFERING, NOVEMBER 20

- ① Prayerfully plan a special offering emphasis, but avoid “gimmicks.”
- ② Order the Thanksgiving tape and give it priority in at least one service.
- ③ Show the offering poster. Give it prominence in an attractive display, if possible.
- ④ Although both are important, emphasize the *debt* we owe more than the offering total.
- ⑤ Through careful prayer and planning, help your people *want* to give a generous offering for others.

voted by the last General Assembly, means that the church must raise *minute—every minute of the quad-*nd hand on the clock makes a full st ring up at least \$10.00 in order nd to expand in other needed areas.

Respectfully submitted,

DEAN WESSELS, *Secretary*
General Stewardship Committee



FUTURE GIFTS for the Church



The church and its institutions can be the beneficiary of many future gifts which provide certain tax exemptions presently and are free from federal estate taxation. Consider these practical methods:

- 1. **CHARITABLE REMAINDER BEQUEST**—Property to go to the church *only* after it has provided income for the wife (or some other beneficiary) for life.
- 2. **CHARITABLE TRUST CREATED BY WILL**—Testamentary trust with income to wife for life, remainder to the church; or testamentary trust with no intervening life beneficiary.
- 3. **SHORT-TERM TRUST**—Trust income to church for term of years, then to wife and/or children.
- 4. **ASSIGNMENT OF LIFE INSURANCE POLICY**—When given irrevocably to the church, the cash value is income-tax-deductible; also future premium payments.
- 5. **CHARITABLE GIFTS BY WILL**—Specifically for missions, buildings, hospitals, memorials, endowments, scholarships, etc.

Pastor—The office of Wills, Annuities, and Special Gifts is prepared to give information and counsel to your congregation on estate as it relates to local, district, educational, or general interests. Mail the coupon below for further information or assistance:

Jonathan T. Gassett, *Executive Secretary*
Wills, Annuities, and Special Gifts
Church of the Nazarene
6401 The Paseo
Kansas City, Missouri 64131

Please send information about the following:

- _____ How to make a charitable bequest
- _____ How to make a gift by deed
- _____ How to create a trust by will
- _____ How to make a living trust
- _____ Annuity or life-income agreements
- _____ How to give a life insurance policy

Name _____

Address _____

City _____ State _____ Zip _____

YOUR THANKSGIVING OFFERING

Becomes the Bread of Life

IN NATAL, AFRICA

MRS. REX EMSLIE WRITES:

A Hindu woman in great distress sent for someone to pray with her. Her mother had given her money to go to a psychiatrist. We assured her that this was God dealing with her about her sins, and that only He could take the burden from her heart.

"Do you think God could ever forgive me?" she asked. "Could He love me?"

From the Bible we showed her verses assuring her of God's love and forgiveness. Tears showered down her face. "Isn't that wonderful!" she exclaimed.

We knelt together and she prayed in faith, asking God to forgive her.

The next day she came to the building where Mr. Emslie was working. "Pastor," she said, "please come over and pray with my mother. She is so surprised at the change in me, she wants prayer also."

On Tuesday she brought two women to the church. "Pastor, I have told these women how God has helped me and they want you to pray with them too," she said. Two more hungry hearts found the Saviour that day.

IN INDIA

MRS. BRONELL GREER WRITES:

For many years Nazarenes have concentrated their evangelistic efforts in the villages of our area. But our concern for the larger cities has been growing. Paul made his main thrust in the cities. We felt we should follow his pattern. Two years ago seven adjoining mission districts of our area united their efforts for a major evangelistic thrust in two cities on each district. Fourteen campaigns were held. Nazarene missionaries preached in six of them. Other missionaries shared in the effort. Christians were united in special prayer cells and in witnessing campaigns. Door-to-door visitation left a witness and a tract at every home in areas where the campaigns were held. Services were held in municipal halls or outdoor tents. Often the leaders of the city attended. In every place people responded to the invitation to seek Christ.

Christians have gained new confidence. They feel their responsibility to seek others. Enthusiasm is high. Four of our cities are planning second campaigns this coming year. There is no limit to the outreach that can come from the renewed vision and burden of our people.

CHRISTMAS CARDS

Particularly Suited for the Pastor Wishing to
Remember His Entire Congregation

Finest Quality! Appropriate Sentiments! Reasonably Priced!



These original designs offer many of the same features found in a better card. The joy of Christ's birth is expressed in full-color reproductions, warm, friendly sentiments, and scripture. Each card is printed on high-quality, linen-finish paper and presented in a French fold with matching envelope. Size 4¼ x 5½." Boxed.



The Nativity

G-1070

Message: Again this Christmas. Rejoice with the shepherds at the manger. Kneel before Him and find new life in Him throughout your new year.

Scripture: "The angel said: 'I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: you will find a babe wrapped in swaddling cloths and lying in a manger.'"

Candle-Bible

G-1071

Message: May God's word fulfilled in Bethlehem illumine your Christmas with glorious hope and fill your new year with the new life sealed by our manger King.

Scripture: "For so it is written by the prophet: 'And thou Bethlehem, in the land of Judah, art by no means least among the rulers of Judah; for from thee shall come a ruler who will govern my people Israel.'"



Bethlehem

G-1072

Message: A Christmas prayer that your home find new joy in the wise men's star and be filled anew with the Light that they found.

Scripture: "The star which they had seen in the East went before them, till it came to rest over the place where the child was. When they saw the star, they rejoiced exceedingly with great joy."

Story of Christmas

G-1073

Message: As you celebrate God's coming into the flesh, may your home find renewed hope in His promises, and strength in His fellowship with you in the new year.

Scripture: "Mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel."



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Reflection Brings Comfort

THE THEOLOGICAL shock line about "the death of God" set off comments in 1966 that still echoes. The columnists especially had a field day, dusting off many old ideas on religion and morality.

One erudite theologian suggested that someone write a book called "Man Is Dead" and thus enable readers to put the "God is dead" line into focus.

Declares Love Is Key

"It is the irreligious people who write obsequies about Divinity, and the religious people who turn up their noses at suffering humanity, who write death notices about humanity," he stated. "The world exists for the former, and only God exists for the latter. The only true sensible perspective is the one which sees that love of God and neighbor go together."

Another columnist views the shake-up as a time to reclaim old values. He cites the old-fashioned concepts of the value of work, the rights of private property, and obedience for law and order.

"Americans are slow to anger and the nation has a heart for the unfortunate," he writes. "But there comes a time when pity gives way to exasperation, and a willingness to help yields to a conviction that God helps those who help themselves. The industrious, law-abiding, tax-paying citizen has rights! Who will protect them?"

Eisenhower Is Stirred

Former President Eisenhower is concerned about what he terms the

weakening of the moral fiber of America.

"We endanger the structure and the underpinnings of the U.S. when we weaken basic American characteristics of honesty, thrift, hard work and self-reliance," he says.

"Our wealth, power and ability to do good is built on the individual," Ike points out.

One New York writer considers the "God is dead" speculation as a mood and temper that is permeating contemporary culture.

Another declares that a need exists for "reconceiving and recasting of Christian doctrine, while there is no need, nor warrant, for destroying it."

One scholar adds that "too often religion with us becomes a social custom or superstition and for that reason the 'death of God' slogan may have some value in that it may jolt Christians into a renewed faith in God."

To all of which a professor of history in the South responds: "If there is anything more absurd than attacking God, I guess it would be defending Him."

Burden on Preaching

One of the nation's former leading radio network preachers, Dr. Ralph W. Sockman, takes the opportunity to call for a restoration of preaching to a place of influence. He urges pastors to spend more time in sermon preparation and prayer.

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Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

Family Traditions in the Parsonage

LAST SUMMER we passed through the city in which I grew up, and drove by my childhood home where a thousand memories of warm family life were awakened. A half-block down the street was Cedarburg's grocery, no larger than our living room is now, where I would deliberate in front of the candy counter with its grand array of penny sweets. I can see Mr. Cedarburg now with his gray bristly mustache as he added our bill aloud in his broken English. In the next block was Columbine school which I attended from kindergarten through grade school. It hadn't changed, and I could point out the exact spot where I played jacks so many recesses. There was my church, old Denver First Church (now abandoned for a lovely new edifice), the only church I knew until I went away to college. I confess that I indulged rather heartily in nostalgic memories.

The children were very tolerant and demonstrated interest as I pointed out the "ancient landmarks" so laden with personal associations.

Then we visited their father's old homestead on the eastern plains of Colorado where great grandfather had walked thirty-five miles from the railroad and staked out his claim. There was the old Indian battleground where they had found so many arrowheads; we saw the exact spot on the back row of the choir in the little country church where their father answered his call to preach.

Family traditions and memories are important. They are landmarks of security. In them we often find our moorings. The dictionary defines tradition as "the

transmission of knowledge, opinions, doctrines, customs, practices . . . so long practiced that they have almost the force of a law." This is hopefully what we want to accomplish by Christian family patterns. Much of the warp and woof of a child's character will find its origins in these family patterns.

I began to wonder what my daughters would remember. I felt as though they had missed something, for they could not look back on one home, one community, one school, one church. They had lived in three cities, in four homes, and attended as many schools and churches.

But it is encouraging to realize that traditions needn't be confined to geographical locations. But traditions there should be! And the parsonage family needs to give special attention to these to compensate for the transient living and its demands. What will our children remember that will have a stabilizing influence and stand as guiding monuments?

We discussed a few that were meaningful in our home: We have always joined hands about the table when we say grace, a habit so natural that we often forget in company.

Another has been our Christmas eve birthday cake for Jesus. This we borrowed from friends when our children were quite young, and practiced until they were far too old for it, but reluctant to give it up. (One daughter wrote a composition on it just last week.) We chose Christmas eve with its mysterious, hallowed aura rather than the exciting Christmas day. On Jesus' birthday cake we placed one large candle. By the

Christmas tree we read the Christmas story and the girls gave it animation by "playing it out" in detail with the nativity scene. One year we were surprised by having a "multitude" of wax angels mounted on cardboard, complete with cotton clouds, appear at the right moment. After carols and prayer, we sang "Happy Birthday to Jesus," blew out the candle, and shared a delightful bedtime snack.

Again, there is our "travel" psalm that we always quote from memory before taking any trip. It is an exciting moment just before "takeoff" as we sit in the "packed-up" car and quote Psalms 121 and pray.

There are many, many others—home-ly family patterns, peculiarly our own. This should be a part of each child's heritage. It would be too bad to have all their happiest memories related to some other place besides home. All special times should not be associated with class functions, or district camps. They need the fond memories of "our family."

One pastor's wife regretfully confessed that her daughter admitted she had always thought of her mother more as the "pastor's wife" than "my mother."

Children need to have fun with the family. They have a right to have daddy play with them alone—not just when they are included with the boy's clubs or other groups.

One little round-faced boy of ten said wistfully to me one day, "We used to go on picnics and do lots of things when we lived in the east, but since we moved here (a large metropolitan area) our family doesn't do anything together anymore."

A parent may be preoccupied and studying much of the time, but as one put it, when a child sees his parent with his feet on a hassock and the *Herald of Holiness* in his hand, he doesn't know if it's religion or rheumatism.

But more likely they will be in such a whirlpool of activity that the child may find no "center of calm" for security.

Our children have a right to a family altar and time for prayer. One pastor admitted sadly that he had prayed for so many in his parish that he felt drained when it came to his own family. This comes in the same category as the barber's childrens' uncut hair, and the cobbler's childrens' unsoled shoes—but the results are more serious. It would be a shame for a child from any Christian home to go off to school in the mornings without at least a brief prayer, and thus be deprived of the sense of the protective hand of God.

In the parsonage, or any home, this responsibility will rest heavily upon mother. If home influence is to be a guiding factor in the teen years, home must be more than a place in which to eat, sleep, and change clothes. We shouldn't depend upon the schools nor even the church, alone, to give our young folk their sense of values, any more than we depend entirely on the school teacher to instill in our child a love for reading—this has to start as soon as he can concentrate on a picture book on mother's lap.

Bedtime is an ideal time for developing closeness with the children—a time for talking and listening. They will always listen to a Bible story and even a little "moralizing" after they are tucked in—anything to keep mother there a bit longer. This is a perfect time for preparing tender hearts, planting fine seeds, and establishing confidences. The mother who is away too many nights and leaves the "tucking in" to someone else, forfeits something precious.

One of the memorable experiences of our ministry was sponsoring the Chinese young people in Los Angeles years ago. We found these young folk to be unusually dependable, conscientious, and cooperative. This we attributed to their intense respect for parents and home. Family traditions and honor were so ingrained in them as to make them practically immune to juvenile delinquency.

Admittedly, family life and closeness is hard to come by these days, but there *must* be a way—with sincere determination and God's help.

Gleanings from the Greek New Testament

By Ralph Earle*

Phil. 3:17-21

Followers Together or Fellow-imitators?

This is one word in the Greek, *synmimetai*, found only here in the New Testament. The prefix *syn* is the preposition meaning "with" or "together with." The simple noun *mimetai*, meaning "imitators," occurs six times in the New Testament, always in Paul's epistles. Apparently Paul made up the compound here, for it is not found elsewhere in Greek literature. It means "a fellow-imitator"¹ or "an imitator with others."² Arndt and Gingrich give "fellow-imitator," but suggest for the whole phrase: "join (with the others) in following my example"³ (cf. NASB). That is, the readers were to join other Christians in following Paul's example in imitating Christ (cf. I Cor. 11:1). Lightfoot suggests for here: "Vie with each other in imitating me" or "one and all of you imitate me."⁴

Mark or Observe?

The verb is *skopeo*. It means "to look at, behold, watch, contemplate"; in the New Testament it is used only in the metaphorical sense, "to look to, consider."⁵ Arndt and Gingrich offer "notice" here. The *Twentieth Century New Testament* has "fix your eyes on" (cf. *skopos* in v. 14). Weymouth says

"carefully observe." Perhaps the simplest translation is "observe" (NASB).

Ensample or Pattern?

The Greek word is *typos*, from which we get "type." Originally it meant "the mark of a blow" (John 20:25), and so "an impression, impress, the stamp made by a die; hence, a figure, image" (Acts 7:43); "form" (Rom. 6:17); "an example, pattern"; once, "type" (Rom. 5:14)⁶—the meaning which has been taken over into English.

Obviously, "ensample" is an obsolete form of "example." The choice here lies between "example" (RSV) and "pattern" (NASB).

Conversation or Citizenship?

We have noted before that there are three Greek words which are translated "conversation" in the KJV, and not one of them signifies what we mean by conversation today. The one here (v. 20) is *politeuma* (only here in NT). It is derived from the verb *politeuo*, which occurs only in Phil. 1:27 (see notes there) and Acts 23:1.

It comes from *polis*, "city." Properly it means "an act of administration" or "a form of government."⁷ But in the New Testament it is equivalent to *politeia*, "a commonwealth" or "state." Moulton and Milligan say that most quotations from the papyri and inscriptions favor "community" or "commonwealth."⁸

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

Moffatt made a bold departure when he translated the opening part of this verse: "But we are a colony of heaven." This finds added appropriateness in the fact that Philippi, to which this letter was written, was a colony of Rome. But Moulton and Milligan question whether this meaning is supported in Greek literature.

Goodspeed has: "But the commonwealth to which we belong is in heaven." Similarly, Arndt and Gingrich prefer: "Our commonwealth is in heaven" (so RSV). But it seems to us just as accurate and more meaningful to say: "Our citizenship is in heaven" (NASB)—cf. "We are citizens of heaven" (Phillips, NEB, Beck).

Change or Transform?

The verb is *metaschematizo* (v. 21). It is composed of *meta*, which has the idea of exchange or transfer, and *schema*, which means "appearance" or "form." The compound means "to change in fashion or appearance."⁹ Thayer gives: "to change the figure of, to transform."¹⁰ It seems to us that the literal meaning of the Greek word is best represented in English by "transform" (NASB).

Vile or Lowly?

In the KJV it is stated that Christ will change our "vile body." This is a completely unjustifiable translation. The *Oxford English Dictionary* (13 vols.) does not seem to give any example of exactly this usage.

The Greek has here simply "the body of our humiliation." The word *tapeinosis* means "abasement, humiliation, low estate."¹¹ This is the way it is used by Plato, Aristotle, and later writers. Arndt and Gingrich have: "humility, humble station, humiliation."¹² Cremer gives

the essential meaning as "humiliation" or "lowness."¹³

It should be obvious that the correct translation is not "vile body" but "lowly body" (RSV). Phillips seems offbeat when he uses "wretched body." Far more accurate is "the body belonging to our humble state" (NEB). This gives exactly the sense of the Greek. Lightfoot says: "The English translation, 'our vile body,' seems to countenance the Stoic contempt of the body, of which there is no tinge in the original."¹⁴ It is also contrary to the teaching of the New Testament.

Fashioned like or Conformed to?

For the clause "that it may be fashioned like" the best Greek text has simply one word, the adjective *symmorphos* (only here and in Rom. 8:29). This is compounded of *syn*, "with," and *morphe*, "form." So the English equivalent is "conformed to." The first definition given by Arndt and Gingrich is: "having the same form."¹⁵

The NEB has here: "give it a form like that of his own resplendent body." The best translation of this verse is found in the NASB: "Who will transform the body of our humble state into conformity with the body of his glory, by the exertion of the power that He has even to subject all things to Himself."

⁹Abbott-Smith, *Lexicon*, p. 431.

¹⁰Thayer, *Lexicon*, p. 596.

¹¹Lexicon, p. 786.

¹²Philippians, p. 154.

¹³Abbott-Smith, *op. cit.*, p. 410.

¹⁴Ibid., p. 452.

¹⁵Ibid., p. 371.

¹⁶Lexicon, pp. 525-26.

¹⁷Abbott-Smith, *op. cit.*, 288.

¹⁸Op. cit., p. 406.

¹⁹Abbott-Smith, *op. cit.*, p. 440.

²⁰Op. cit., p. 812.

²¹Lexicon, p. 541.

²²Op. cit., pp. 156-57.

²³Op. cit., p. 786.

It is pathetic for any church, through visitation, advertising, and promotion, to find her pews filled, only to discover when the crowds come that she has no message, no power to compel men to come to Christ.—Orville Jenkins

Benefits of Confession

By William S. Deal*

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy (Prov. 28:13).

"An honest confession is good for the soul," is probably an echo of this text. But it is good sound psychology and good in religion also.

Confession is one of the most essential elements in religion. It is also the key to the most successful work in psychiatry and ministerial counseling. Mankind was created to share. When he fails to share, he always gets into trouble. The major difficulty in the well-known mental problem of withdrawal is the failure, or the inability, to share with others.

Many do not feel able to confide in their ministers, for fear of a "give-away." This is tragic and ought never to be. Ministers must keep the confidences of their confidants.

I. Note the *definition of confession*: *Cruden's Concordance* says it signifies:

1. Publicly to own and acknowledge as his own: Thus Christ will confess the faithful in the day of judgment, Lu. 12:8.

2. To own and profess the truths of Christ, and to obey his commandments—and that in spite of all opposition and danger from enemies, Matt. 10:32.

3. To utter, or speak forth the praises of God, or to give him thanks, Heb. 13:15. Offer to God the fruit of your lips, confessing his name—that is, acknowledge his benefits, and give him thanks for them.

4. To own, and lay open our sins and offences, either unto God in private, or public confessions; or to our neighbor whom we have wronged; or to some godly persons, at whose hands we look to receive comfort and spiritual instruction; or to the whole congregation,

when our fault is public, Ps. 32:5, Matt. 3:6, I Jn. 1:9.

5. To acknowledge a crime before a judge, Josh. 7:19.

6. To own and confess the gospel of Christ, and pay obedience to it, Lu. 12:8.

II. There are *various types of confessions* which we are told in the Scripture to make. We are to make confession:

1. *To God*, whom we have offended, who knows our sins, can pardon us, or punish us if we refuse to confess, Ps. 32:5, Prov. 28:13.

2. *To our neighbor hurt by us*, who otherwise complaining to God, shall have Him to revenge his quarrel; and thus man can and ought to forgive so much of the offence as is done against him, if his adversary repent and confess, and seek pardon, Matt. 5:23-24; Luke 17:4.

3. *To the minister of God*, or to some godly person, that pitying the sinner's case, can and will give him spiritual advice against his sin, and pray for him, Job 33:23.

Furthermore, and most important, man must confess his sins to God for himself, Ps. 32:5; 51:1-14; I John 1:7-9.

III. Note the *nature of this confession*:

1. It must be with *humiliation*, II Chron. 7:14, and willingness to accept due punishment for sin, Lev. 26:41.

2. There must be a *particularizing* of sins, Lev. 5:5; I Sam. 12:19; with prayer for forgiveness, Exod. 32:32.

3. There must be a *forsaking of and turning away from sin*, Ezek. 18:30; 33:9; II Cor. 5:17. See also Lev. 16:21; 26:40; Num. 5:7; and I Kings 8:33.

IV. *Some samples of confession*:

1. David confessing his sin with Bathsheba, Ps. 32:5; 51:1-14.

2. Ezra, for his people, Ezra 10:1.

*Evangelist and author, El Monte, California.

3. Nehemiah, with Israel restored, Neh. 9:2 ff.

4. Daniel, for his people, Dan. 9:20 ff.

5. The people John baptized in Jordan, Matt. 3:6.

6. John, confessing Christ to the multitudes, John 1:20.

7. The people at Ephesus confessing at Paul's preaching, Acts 19:18-19.

8. The strangers and pilgrims of Old Testament times who are said to have been confessors, Heb. 11:13.

9. And we are told that everyone who believes that Christ is the Son of God confesses Him, I John 4:2.

10. We are also told that if we confess Christ here before men, He will confess us before the Father at the end, Matt. 10:32.

11. And finally that "every knee shall bow," and that "every tongue shall confess that Jesus Christ is Lord."—Rom. 14:11; Phil. 2:11.

V. Special benefits of confession.
There are many benefits, both from confession to God and to man:

1. Forgiveness of sins is conditioned upon confession. Only by confession can

guilt be erased. There is no known pathway to healing of spirit and mind apart from confession.

2. Man also needs to share his daily problems and sorrows with someone greater than himself. He needs this to offset his normal sense of insecurity and uneasiness arising from the overwhelming, cold universe about him. Perhaps man's most formidable hazard, except guilt for sin, is his sense of *loneliness*.

3. There are also certain remarkable benefits from confession of man to man—that is, the confession of Christ to others, and the confession of our needs, sorrows, troubles, and the sharing of our pleasures one with another. James advised, "Confess your faults one to another, and pray one for another, that ye may be healed" (Jas. 5:16). This puts Christian counseling in its proper perspective. It is an adjustment to the divine work of God in restoring and healing the soul and in keeping the spiritual life in happiness and harmony. There is a great ministry in the field of counseling. Mankind not only needs to confess his needs, sorrows, and joys to God; he also needs to share them with others of his own mortal kin, if he is to be a normal healthy person—spiritually, mentally and emotionally.

Rest for a Restless Heart

" . . . I will give you rest" (Matt. 11:28). Dr. Jung, the world-renowned psychiatrist, speaks of "the general neuroses of our time," which he defines as the feeling which so many people have of the "senselessness and emptiness" of their lives. Professor Jung goes on to say, "We have come to understand that psychic suffering is not a definitely localized, sharply defined phenomenon, but rather the symptom of a wrong attitude assumed by the total personality." The Christian would say that this "wrong attitude" is the attempt to live our lives without God—self-centered rather than God-centered. Christ lays His finger on this deep, central sin of our time—and of all time—and He calls us to experience the priceless rest that comes to those who are living, not in conflict with God, but in harmony with Him and with His divine purpose for their lives.

ROBERT E. HARDING
Minneapolis, Minn.



Too Little of a Good Thing

By W. E. McCumber*

SCRIPTURE LESSON: PSALMS 92 (RSV)

TEXT: Verse 1

"You can get too much of a good thing." So runs an ancient adage. "It is a good thing to give thanks to the Lord." So reads this ancient psalm. Here is a good thing of which there is too little! Thanksgiving Day could scarcely be distinguished from all other days if we lived in the spirit of Psalms 92. All days would be filled with praise to God, all lives greatly enriched by gratitude.

I. The psalm describes *a good way* to give thanks to God: "To sing praise to thy name, O Most High . . . to the music of the lute and the harp, to the melody of the lyre" (vv. 1, 3).

Gladness in the heart brings praises to the lips. And since music is a universal expression of joy, it is eminently fitting that our rejoicing in the Lord should take the form of music played and hymns sung!

II. The psalm suggests *a good time* to give thanks to God: "To declare thy steadfast love in the morning, and thy faithfulness by night" (v. 2).

Morning and night men should give thanks to God. In the morning, believing that God will be with us throughout the day, blessing, guiding, and using us. By night, acknowledging that God has been with us, and we have been recipients of His faithful love. The day so bracketed with praise will be a true holiday!

III. The psalm names *a good reason* to give thanks to God: "For Thou, O Lord, hast made me glad by thy work; at the works of thy hands I sing for joy" (v. 4).

The work of God occupies the remainder of the psalm, and is described in two categories:

*Pastor, Atlanta, Georgia.

A. The ultimate doom of evil (vv. 5-11).

Though "the wicked sprout like grass, and all evildoers flourish," the eye of faith sees their downfall, the ear of faith hears their doom. Because God is "on high forever," exalted in holiness, wisdom, and power as the Sovereign of a moral universe, evil is "doomed to destruction forever!" The dull and stupid man—though he be a Ph.D.—cannot know this, judging as he does by human viewpoints in the perspective of brief history. But the man of God, trusting the word of God, viewing life in the perspective of eternity, knows that evil is doomed, and can give thanks and sing praises in the very midst of conflict and suffering.

B. The continual blessing of righteousness (vv. 12-15).

Resorting to favorite figures, the Psalmist describes the righteous as a palm tree and a cedar in Lebanon, the one exposed to burning winds and desert sand, the other to icy winds and perpetual snow—yet both remaining strong and green. So, in the midst of evil, God keeps His people spiritually alive and fruitful. The life that is in them cannot be destroyed by the death that is about them. "In the midst of death," cried Luther, reversing an old German song, "we are in life!"

We who read the Old Testament in the light of the New have greater reason than the Psalmist to begin and close each day with grateful praise to God! For in the crucifixion and resurrection of Jesus we witness the decisive and final conquest of evil, and we discover the source from whence flows our life. "He is my rock," exclaimed the Psalmist. "Upon this rock," declared Jesus, "I will build my church; and the gates of hell shall not prevail against it."

The Faithful Witness

SCRIPTURE LESSON: Rev. 1:4-8

TEXT: "Jesus Christ . . . the faithful witness" (v. 5).

Jesus Christ is One whose word can be accepted and trusted as true and final. He spoke with unique authority: "You have heard . . . but I say unto you . . ." (Matt. 5:21). His word has *ultimate* authority: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). In the welter of confused and divided opinions, how assuring to turn to His words for the final truth!

His witness is faithful concerning:

I. God

What is God like? From the denial of God made by atheism, to the nebulous concepts of modern theologians, dissatisfying answers abound. But the Faithful Witness says, "He that hath seen me hath seen the Father" (John 14:6). God is like Christ—unalterably opposed to evil, compassionately interested in the sick, the poor, the hungry, the oppressed, the lost! From the incarnate Word men have learned that "God is love."

II. The Bible

Is the Bible really God's word to men, or merely man's word about God? Everywhere in the church today voices are raised in ridicule of once-honored concepts of inspiration, inerrancy, infallibility. We are told that Scripture is a very human, fallible, error-laden compilation of writings that only becomes God's Word when He graciously chooses to make it the vehicle of His encounter with man. But the Faithful Witness says, "the Scripture cannot be broken" (John 10:35). He repelled the assault of Satan by appealing to Scripture as words proceeding from the mouth of God!

III. The Human Heart

Is man radically evil, or is he merely the victim of ignorance, destined to evolve into intellectual and moral perfection? For decades we were treated to flattering estimates of man's inherent goodness by psychologists and theologians. But the Faithful Witness said, "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:21-23). "He knew what was in man" (John 2:35), and He declared man to be radically evil and impure.

Men swing to the opposite extreme, admitting man's sinful condition, and denying the possibility of his transformation in this life. To exist as a human must be to live with a depraved heart. But the Faithful Witness said, "Blessed are the pure in heart, for they shall see God" (Matt. 5:8). Something can be done here and now to remedy man's evil!

IV. God's Redeeming Grace

Can man be delivered from sin? Can he be restored to fellowship with God? Can he know the peace of forgiveness and cleansing from guilt? Cynical unbelief, measuring man's possibility by human moral resources, scoffs at the suggestion. Man will only deepen and worsen his wretched estate until he destroys himself in a nuclear holocaust. But the Faithful Witness says, "The Son of man came . . . to give his life a ransom for many" (John 10:10); "My blood . . . which is shed . . . for the remission of sins" (Matt. 26:28). On His authority God will forgive and save all who repent and believe!

V. Man's Eternal Destiny.

Is there life beyond death? Is there a heaven and a hell? Does man move toward final judgment and eternal destiny? Many loud voices say, "No!" Is heaven a mirage, the projection of egotism, wishful thinking? The Faithful Witness says, "In my Father's house are many mansions . . . I go to prepare a place for you . . . where I am, there ye may be also" (John 14:1-3). For those who believe on Christ and follow Him, there is an eternal home beyond the ravages of sin, pain, and grief!

Is hell an exploded myth? A figment of fearful or vindictive imagination? A multitude of cults and preachers deny the eternal punishment of impenitent sinners. But the Faithful Witness said, "These shall go away into everlasting punishment" (Matt. 25:46); "Except ye repent, ye shall all likewise perish" (Luke 13:5). He warns us to fear God "which is able to destroy both soul and body in hell" (Matt. 10:28).

If you would know God, escape sin, and have eternal life, turn from the lying words of men and trust the Faithful Witness. He will be your Judge in the last day. He would be your Saviour this day! Hear what the Faithful Witness does for those who link their lives to Him by faith: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us

kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen."

He loves and saves and frees and empowers! Come to Him!

W. E. McCUMBER

Brother's Blood

SCRIPTURE LESSON: Gen. 4:1-15

TEXT: Verse 10

We have an expression to indicate the closest relationship between men—"blood brothers." Here in the text is an ominous inversion of that phrase—"brother's blood." This is the history of man; relationships that should be sacred and ennobling are drenched with blood!

From this ancient record of fratricide a flood of light is poured upon our present troubles. We learn here that

I. Man's basic problem is religious.

The story begins at an altar! The brothers are seen at worship, presenting before the Lord their offerings. The story presupposes divine instruction concerning worship. Abel's animal sacrifice is accepted, while Cain's vegetable offering is rejected. It is not made in ignorance, but in defiance of God's requirement, therefore it is "evil" (I John 3:12). It represents, not faith, but works (Heb. 11:4), an attempt to gain favor with God on the basis of his own achievements. God spurns the offering, and warns Cain that sin is an ever-present threat to the defiant heart (vv. 6-7).

The blow is not struck at Abel until the offering is refused by God. Man's broken social relationships root from his broken spiritual relationship. This is why social reform that ignores God is doomed to fail. Until men can be one in their acceptance by God, they will never be one in their acceptance of each other. Man's deliverance from evil must begin with the vertical relationship!

II. Estranged from God, man cannot be reconciled to his brother.

Where the spiritual problem continues unresolved, the social problem remains to curse and plague a fallen race. The man

who hates God will also hate his fellowman. Unable to strike God, he will vent his hostility for God by turning it against his brother whom he can strike. So with Cain. Having no adequate defense against sin, he initiates a vicious cycle that recurs throughout history, the cycle of envy-hatred-murder.

At this point God confronts the killer with his moral and social responsibility—"Where is your brother?" Here is the question proud men never understand! Why should God love those whom I hate? Why should God care about those to whom I am indifferent? Why should God value those whom I regard as nothing? "Where is your brother?" The question was forced at last upon Israel (Jonah 4:11), upon the Nazis at Nuremberg, upon the Klan at murder trials in Georgia and Alabama. Cain's answer was a way of saying, "He is not my brother, but my enemy." And God will not excuse the changed relationship! When blood brothers becomes brother's blood, God holds us to account.

III. Man's sin requires God's solution.

Abel's blood shrieked to God from the ground. It cried a message of human helplessness in the face of evil. It cried for a solution to the whole problem of evil that defies the wisdom and resolve of man.

God has answered blood with blood! The blood of Jesus speaks better things than that of Abel (Heb. 12:24). He is the one sacrifice God accepts, by which any man may come to Him and find forgiveness, cleansing, and peace—being reconciled to God and to his brother.

This is why a mark is set upon Cain. This is why blood vengeance is denied. This is why judgment is tempered with mercy. God will provide deliverance for those who repent and believe.

See how the chapter continues. Men build cities and develop cultures. But they cannot solve the problem of sin, and blood continues to be spilled (vv. 23-24). But in the cycle of birth, hope is renewed (v. 26); and, aware of their own failure, men call upon God. The hope and prayers are not mocked. At long last a Son will be born whose blood provides the divine answer to the human predicament! All our hope for salvation, for religious and social deliverance, still rests there, or resting elsewhere can only be dashed to pieces! The only answer to the blood of Abel is Jesus.

W. E. McCUMBER

Blockades to Hell

TEXTS: "And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46).

"The Lord is . . . not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

INTRODUCTION: The need of warning.

1. Duty demands it.

Illus.: Assume that I am driving down a highway and I see a railroad bridge with a break in it. I do nothing to warn the railroad, and the flyer piles into the bridge with great loss of life. I am criminally responsible for my negligence. So with this. As a preacher of all the gospel I *must* sound this note of warning.

2. Christ sounds the warning—the one who died for us—therefore there is no vindictiveness here, only a warm heart of love back of the warning.

I. SOME THINGS CONCERNING HELL.

A. The *Certainty* of Hell.

1. It is in the Sermon on the Mount (Matt. 5:22, 29-30).
2. Christ speaks of "the resurrection of damnation" (John 5:29).
3. The second death (Rev. 20:15; 21:8).

B. The *Character* of Hell—based on the story of the rich man and Lazarus.

1. It is a place of remorse.
2. It is a place of suffering.
3. It is a place of unsatisfied desires.
4. If all this is only typical, then the reality is worse.

C. The *Duration* of Hell—eternal

1. The same word describes punishments and rewards.
2. The same Greek word describes the duration of God's being.
3. The same word applies to the effects of the gospel covenant.
4. The same word qualified life and death in the same verse.
5. Where the fire is not quenched and the worm dieth not (Mark 9:44).

6. Filthy now, filthy still.

D. The *Cause* of Hell.

1. Man's rejection of God's mercy.
2. The necessity of a prison house for sin.

Illus.: One germ can break a pattern of surgical sterility; how much more can one sin break the pattern of eternal holiness.

II. BLOCKADES TO HELL.

God leaves nothing undone to keep us from going to hell. He has cast every blockade He can across the path of the impenitent sinner.

Illus.: After a flood I came to a bridge which had been washed out. From the fence and approaches I erected temporary barriers, then immediately notified the authorities.

Here are some of the blockades God has cast across your pathway to keep you out of hell:

A. *Christ on the Cross*—This is the greatest barricade of all.

Illus.: A street Arab heard it for the first time and said, "Gee, I could fight for a man like that." When all else had failed, the story of the Cross broke an African cannibal down to tears. (I have my own favorite picture of Christ on the cross which I portray here.)

B. *Providential Circumstances*.

Your own illustrations here will be more effective than mine.

C. *The Bible*.

Select illustrations from Gideons and American Bible Society, and your own knowledge of the power of the Bible to turn men to Christ.

D. *Prayer*.

1. Of Christian people you know.
2. Of a Christian mother or wife—I use my own mother here.

E. *This Service*.

1. Every time a soul hears a gospel message it is a blockade on the road to hell.
2. To go out of this door is to drive over another blockade on the way to hell.

PROBLEM: At the annual meeting, should the number of votes that each individual receives be publicly announced by the chairman of the meeting?

A CALIFORNIA PASTOR WRITES:

I have felt, during the years of my ministry, that the number of votes received by individuals at annual meetings should not be read. The simple reason being that oftentimes one of the individuals receive just a few votes while the other nearly all the votes and this tends to make the one receiving the least amount of votes feel unpopular, etc.

The *Manual* provides that the Sunday school superintendent may be elected two ways: (1) From a ballot of two or more names, and in this case I just read or make the statement that, "You have elected John Doe as your Sunday school superintendent for the coming assembly year and this is by a majority vote." (2) That the superintendent may be elected by a "yes" or "no" ballot. If this be the case, when the board of tellers gives me the voting results I simply say, "You have elected your Sunday school superintendent by a ballot of 99 yes and 1 no ballot."

In the case of trustees, stewards, assembly delegates, etc., I ask the chairman of the board of tellers to read the elected people without naming the number of votes received. I have never been challenged by the congregation in this procedure and find it works in a very agreeable way for all concerned.

A HEADQUARTER EXECUTIVE ADVISES:

In the local church meeting, or in the church board meeting, the teller's report should be read in its entirety for these reasons:

1. To comply with correct parliamentary procedures, the *Manual of the Church of the Nazarene*, Paragraph 601, Section 1, says, "We recommend the adoption of *Robert's Rules of Order* and Neely's *Parliamentary Practice* when no definite

Illus.: I was working the early shift in a restaurant in Stockton and the baker's deliveryman did not show up with the coffee breads. Later we learned these facts: He supplied midnight box lunches to two or three factories. He either fell asleep or ignored the warnings for other reasons. He drove past a watchman with a lantern, through a blockade across the road, past a flashing light and blowing horn, and up a rising drawbridge to plunge into the slough. (Any illustration of men disregarding God's pleadings is effective here.) Men who reject Christ and drive over His blockades are like this.

*Don't drive over any more blockades!
Stop while you have the opportunity!*

JOSEPH GRAY

Reasons for Thanksgiving

SCRIPTURE: Ps. 107:1-8.

INTRODUCTION: Gratefulness is hard for some. Parents teach children to say "Thank you," but how many of us say "Thank You" to God?

We owe thanks for:

I. Our Material Possessions

- A. Class lines have been all but obliterated in this country.
- B. Mark the path of progress from beginning until now.
- C. We have made progress in every field.
 - 1. Medicine and hospitals
 - 2. Technology
 - 3. Religion

II. Our Spiritual Heritage

- A. The spiritual giants of the past.
- B. The accomplishments of the Church.
- C. The Church of today.

III. Personal Salvation

- A. The place of the Cross in personal salvation.
- B. Universal salvation.
- C. We can now cooperate with God in carrying out the great commission.

WILLIAM C. SUMMERS

method of parliamentary procedure is indicated in the *Manual*."

Robert's Rules of Order says

"The tellers' report should be in this form:

"Number of votes cast ———

"Necessary for election ———

"Mr. A received ———

"Mr. B received ———

"Mr. C received ———

"The teller first named, standing, addresses the chair, reads the report and hands it to the chairman, and takes his seat, without saying who is elected. The chairman again reads the report of the tellers and declares who is elected."

2. To give the entire report of the ballot eliminates the possibility of suspicion because part of the voting process, which should be rightfully public information, is hidden.

3. When the entire vote is read, people are confronted with the challenge to face the responsibilities of elections in a mature and Christian way. Rejection from a particular office may in no wise indicate a lack of appreciation, or the rejection of that individual as a person.

A PASTOR FROM MARYLAND BELIEVES:

At the annual meeting, the number of votes that each individual receives should always be announced. Technically speaking, the chairman of the board of tellers (who is the first person named when the tellers are appointed) should read the complete report of the balloting results including number of ballots cast, number void ballots, and number necessary to elect, as well as the number of votes cast for each person on the ballot.

Ours is a democratic organization by the provision of our Constitution, and every member present has a right to know the results of the balloting. Failure to have the results of balloting for each candidate announced places an unwanted responsibility upon the shoulders of the chairman and the tellers. It also guarantees that should a chairman (who is certainly a fallible person mistakenly declare an election, other alert persons in the group could aid in correcting the mistake. Finally, it serves as a very subtle, but practical indication to each person on the ballot their responsible strength in the minds of the electorate.

While on vacation once, the recall of the pastor was held where we happened to be

visiting. When the tellers reported, their chairman simply said: "We have recalled our pastor for another year." No one took issue, and doubtless it was done out of ignorance, but I certainly shuddered at such a betrayal of democratic process.

PROBLEM: What are the signs a pastor should go by in determining whether he should or should not move?

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



IDEAS THAT WORK

A SAMPLE PASTORAL THANKSGIVING LETTER

Dear members and friends,

The real Thanksgiving is not a day but a state of mind. It's an attitude developed through constant use until it becomes a way of life.

However, it is good to have a special day and season when we give special emphasis and expression to our thankfulness. Our hearts should be full of praise that God has not let us join the multitude that travel the road of outward conformity to religious patterns, but He has led us to the highway of holiness, where our hearts delight to do His will.

Our souls should thrill at the thought that we have a personal, approachable God with whom we may commune and who answers prayer in a definite way. How beautiful the thought that we may lean on Him in the hour of adversity, be comforted by Him in the day of shadows!

How blessed to remember that, in all the shifting scenes of life, eternal values are unchanging! When all around we see chaos, we know that the foundations of our faith cannot be shaken. The kingdom of God is still impregnable.

So at this Thanksgiving season and all year through may we "enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name" (Ps. 100:4).

Your pastor,
J. K. FRENCH

The Nazarene Preacher

♪ Hymn of the month ♪

"Come, Thou Fount"

(Praise and Worship hymnal, No. 56)

Robert Robinson, a lad from a lowly family who was converted under the ministry of George Whitefield, penned the lines in 1758 when he was minister of a small Methodist chapel at Norfolk, England. It was published a year later in *A Collection of Hymns Used by the Church of Christ in Angel Alley, Bishopsgate* (of which there is a copy in the library of Drew Theological Seminary). Throughout his lifetime Robinson was engaged in writing on theological subjects, but he is best known for this grand hymn of praise.

Rev. Asahel Nettleton is usually credited with the tune to this hymn, although John Wyeth has also been named as the possible composer. Nettleton was a noted evangelist of the early nineteenth century who compiled a hymnbook called *Village Hymns* in 1825 with words only. He was born in 1783 and died in 1844.

BULLETIN EXCHANGE

ONE CAUSE FOR THANKS.

The Reverend Mose Jackson was holding services in a small country church, and at the conclusion lent his hat to a member (as was the custom) to pass for contributions. The brother canvassed the congregation thoroughly, but the hat was returned to its owner empty.

Brother Jackson looked into it, turned it upside down, and shook it vigorously. He sighed audibly.

"Brethren," he said, "I shore am glad I got my hat back!"

—Selected

MOVING INTO THANKSGIVING STREET

At a love feast a brother had indulged in a long, complaining strain of experiences about the trials and afflictions in the way to heaven. Another of a different spirit followed, who said: "I see that our brother who has just sat down lives in Grumbling Street. I lived there myself for some time and never enjoyed good health. The air is bad, the water bad; the birds never came and sang in the streets, and I was gloomy and sad. But I flitted. I got into Thanksgiving Street and ever since then I have had good health, and so has my family. The air is pure, the water good, the houses good; the sun shines all day; the birds are always singing, and I am happy as I can be. Now, I commend to our brother to 'flit.' There are plenty of houses to let on Thanksgiving Street."

Christian Intelligencer

A parishioner, talking to his minister, complained about the weather's unseasonable coolness and dampness. Without as much as a chuckle the minister observed: "Sorry, I can't do a thing about it. I'm in sales, not management."

JACK: "I heard your Uncle Donald died poor. I always thought he was rich."

MACK: "He used to be, but lost his health accumulating his wealth, then lost his wealth trying to regain his health."

THOUGHT!

Opportunity knocks but once, but temptation never gives up.

Submitted by BERNARD HERTEL
Pastor, Santa Paula, Calif.

A missionary is one who can never grow accustomed to the thud of Christless feet on the way to a lost eternity.

—Fort Mill Nazarene
South Carolina

SO LITTLE

"My dear Mrs. Booth," said a lady to the late mother of the Salvation Army, "you do far too much. You work far too hard. Why do you do so much?"

"Because, my sister," was the quiet reply, "you do so little."

—Herald of His Coming

Consciously or unconsciously, happy people have decided to be happy; miserable people have decided to be miserable. Simple, isn't it? If you don't believe it, just try it.

North Dakota Nazarene

HARRY F. TAPLIN, D.S.

Concerning Church Membership

(Continued from page 1)

who do not understand clearly the position of our church. To receive members who are obviously violating our concept of Christian simplicity, weakens the whole structure of the accepted standards of holy living.

6. Involve the Membership Committee, as provided in the *Manual*.

7. Survey the Sunday school regularly as to membership prospects. Keep Sunday school workers alert to this matter and cooperating in bringing both the younger and adult Christians into the membership of the church.

8. Make the ceremony of receiving new members meaningful and memorable. Do not rush this procedure as if it were of passing and insignificant value. Better shorten that sermon somewhat, rather than slight those new members. In my own ministry, I frequently asked the church board to stand behind the class of new members at the altar. Following the reception by the pastor, the members of the board would file by inside the altar, giving the hand of fellowship in behalf of the church. Each family should be given a *Manual* and a year's subscription to the *Herald of Holiness*.

9. Challenge the members of the church: (1) To contact prospective members; (2) To demonstrate friendliness and interest toward new members.

10. Utilize new members in some assignment as soon as possible.

11. Give as much attention to holding members as to securing them. Plan your preaching ministry in such a way as to give guidance into richer spiritual experience. Make an issue of entire sanctification. Deal publicly with the major problems of daily Christian living. Involve all your people in the total program of the church. Be a loyal, spiritual, enthusiastic, blest, optimistic, friendly Nazarene yourself, and you will create an atmosphere which will be attractive and a ministry which will develop strong, spiritual Nazarenes.

WHAT TYPE OF A DOCTOR?

A noted preacher had a brother who was a famous physician. One day a woman wishing to speak with the minister, but not being sure if the man she was about to address was the preacher or the physician, said, "Are you the doctor who preaches or the one who practices?"

—Selected

THINK ABOUT IT . . .

"The one concern of Satan is to keep the saints from prayer. He fears nothing from prayerless studies, prayerless work, or prayerless religion. He laughs at our toil, mocks at our wisdom, and trembles when we pray."

—Andrew Bonar

DON'T FORGET TO LAUGH!

Sunday morning after the service the preacher was shaking hands at the door, "I don't remember the name, but the snore is familiar!"

Nazarene News
Council Bluffs, Iowa



HERE AND THERE

AMONG BOOKS



The Work of Christ

By G. C. Berkouwer (Grand Rapids: William B. Eerdmans Publishing Company, 1965. 358 pp., cloth, \$7.50.)

All serious students and teachers of systematic theology would agree that G. C. Berkouwer's projected nineteen volumes entitled *Studies in Dogmatics* rank high among the major theological works of our times. This volume, *The Work of Christ*, one segment of the above-mentioned project, is as expected—substantial and illuminating. Typically continental in character, its format is that of the classroom or lecture hall with dogged argumentation, with the exposure of opposing views as well as weighty analysis of the proffered position. Pivotal biblical passages receive necessary attention and are used to substantiate the author's viewpoint.

The Apostles' Creed provides the structure for the book. However the author adds a section in which he explores four special aspects of Christ's work—reconciliation, sacrifice, obedience, and victory. In the main body of the book, among other themes, he discusses the motive of the Incarnation, the doctrine of the Virgin Birth, Christ's humiliation and exaltation, Christ's suffering, ascension, and resurrection.

Berkouwer has an ax to grind too. He argues persistently against what he feels to be a false view of atonement which has come into prominence in our time, namely, the new theopaschitic (God suffering for man's sins) doctrine of reconciliation. To him, this theory does not give proper place to Christ in the plan of redemption, fails to accept the doctrine of satisfaction which presents God as a God who must be propitiated, and rejects a full view of substitution. At work in this book, particularly on this matter, is a hardheaded, logical Reformed theologian who will yield not one iota to sentimentalism in dealing with

the atonement. However, he knows full well that a full-orbed "rational explanation" of Christ's atoning death is impossible. He thus leaves room for mystery. A proper view of Christ as Mediator, in his judgment, unfolds the true scriptural meaning of reconciliation.

The reviewer finds Berkouwer's final explanation of the atonement somewhat disappointing and frankly obscure. I was able to read between the lines of debate as to what his view really is, simply because of my previous exposure of his point of reference theologically. But this ought not to be necessary. A more systematic and less tedious presentation would have made this volume more rewarding for the reviewer.

Deeply rooted in the Bible, this monograph is unquestionably conservative and without a doubt will become a "classic" on this theme of the Reformed tradition.

WILLARD H. TAYLOR

The Funeral—Vestige or Value?

By Paul E. Irion (Nashville: Abingdon Press, 1966. 240 pp., cloth \$4.50.)

The book is a valuable contribution to its field because of the breadth of consideration given to the subject. It is a book on practices—as such the theology is somewhat veiled. Sociological and psychological as well as theological concepts are strong considerations in the treatment of the subject. Unlike several other recent books on the subject of funerals, there is no time spent in either denouncing or extolling present funeral practices. Instead, varying concepts of "funeral" are presented and evaluated. High scholarship is evident in the writings. The author does not call for a "revolution" in the conduct of funerals but has several practical conservative suggestions for "new designs" which are well-supported.

B. EDGAR JOHNSON

Are we as aggressive as we ought to be
in sowing by the printed page?

The Curse of Corrupt Literature

By A. S. London*

ONE OF THE DARKEST CLOUDS on our national horizon is the fact that there are 15 million dirty magazines printed in our nation every thirty days.

Johovah's Witnesses are said to have the largest religious printing press in the world. They put out 84 million pieces of literature in twelve months. They had one baptismal service in New York where they baptized 7,136 converts.

They claim that practically every one of their converts was won by their literature.

We put out 12,000 books of different titles in twelve months, while Russia put on the market 60,000 different kinds of books, and printed enough to give every man, woman, and child two pieces of their literature. In one year they gave to the different nations on the earth a billion Communistic books.

Gandhi's grandson, of India, said, "Missionaries taught us to read, but the Communists gave us the books."

One-third of the population of the world today is under Communistic rule.

In one year the Seventh-Day Adventists invested 21 million dollars in the printed page in 218 languages.

What part did the filthy, suggestive literature play in keeping 35 million of our young people under seventeen years of age out of Sunday school last year?

What part did the literature found on our newsstand today have to do with 6 million of our American youth who are branded as criminals?

What part did trashy literature play in causing a crime to be committed every fourteen seconds, and a murder every 40 minutes last year?

It is said that twenty-five years before the Russian Revolution the Communists poured their literature into Russia.

Winston Churchill once said, "Give us the tools and we will finish the job."

Why not let wholesome, Christian literature stand for the tools needed to get the gospel of our Christ to the people?

*Sunday school evangelist.



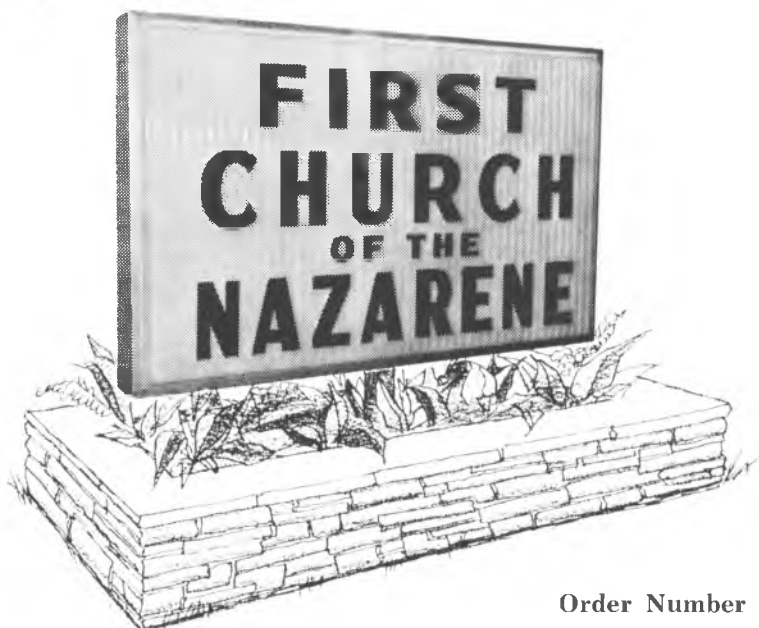
AMONG OURSELVES

According to reports, two cows grazing near a highway glanced up just in time to see the milk truck go by with big signs: "Pasteurized, homogenized, standardized, vitamin A added." Said one cow to the other: "Makes you feel sort of inadequate, doesn't it?" . . . Preachers often feel that way too . . . A good time to go hunting . . . Though that would make me feel more inadequate . . . Reading a book would be better—or best of all, open the Bible to Phil. 4:13, or I Cor. 15:58, or II Cor. 2:14 . . . The best shot in the arm I know of . . . Another good shot in the arm will be when your church goes over the top this month in the Thanksgiving Offering, helping to reach that \$10.00 per minute for the quadrennium (pp. 24-25) . . . Running a Sunday school *well* includes no less than seventeen activities, say the experts (p. 22) . . . You would be hard put to blue-pencil a single one . . . Some of the jobs are desk jobs—in the army they would be classified as procurement and supply, or just plain logistics . . . Not very exciting, but essential . . . It is reported that William Jennings Bryan once argued in Congress against a standing army, and eloquently declaimed that if our country were imperilled a million men would rally to the colors before the sunset . . . A fellow congressman arose and quietly asked, "And where would they get their breakfast the next morning?" . . . The practical, unglamorous jobs must be done too . . . Sanctified paper work is not all sermonizing . . . Really, any work is "spiritual" if it is God's will for us at the moment, and is done for God's glory.

Until next month,

BT

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