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THE
NAZARENE
PREACHER

DECEMBER 1967

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General Superintendent Benner

THE FOURTEENTH HOUR

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PERSONALIZED PREACHING

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AT THE MOTHER OF JESUS**

W. E. McCumber

—proclaiming Christian Holiness



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RICHARD S. TAYLOR
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The Joy of the Incarnation —Preach It Often!

By General Superintendent Benner

The message of the Incarnation is essentially a message of joy. This was the emphasis on that holy night so long ago when "the angel of the Lord," with the glory of the Lord illuminating the Judean hillside, said to the fearful shepherds, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."

Why such joy? A simple story, credited to E. Stanley Jones, tells of a boy whose father was absent from the home for a time. As the boy stood looking at his father's photograph, his mother heard him say, "I wish Father would step out of the picture."

The Redeemer had been "pictured" throughout the Old Testament. Job, Moses, David, Isaiah, Joel, Zechariah, and others had described His coming, His character, His ministry, and His atoning death and resurrection. For many centuries the faithful had longed and prayed for the coming of the Messiah. His "photograph" was clear and complete.

And "in the fulness of time," with the Incarnation, Jesus Christ, the Messiah, the Redeemer, "stepped out of the picture"! "The Word was made flesh, and dwelt among us." Probably no other song more aptly or fully expresses the essence of that epochal night than the words of Isaac Watts set to the music of the immortal Handel:

Joy to the world! The Lord is come;

Let earth receive her King.

So let this be a season of joy. There are some who, because of the shallowness and commercialism that accompanies Christmas, would swing the pendulum to the opposite extreme and would abolish the giving of gifts, the colorful decorations, and even the singing of carols.

But accepting a certain portion of such criticism, there is another side to the situation. Without doubt, at Christmas, as at no other time of the year, there is a demonstration of love, giving, and sharing that our poor world so greatly needs. So let the bright colors be seen, let the gifts be given, let the trees be decorated, let the Christmas lights and candles glow, let the children's programs proceed, let the anthems and carols ring out again. By every means tell the world of the joy of His coming.

(Continued on page 3)

Culture and Holiness

(Continued from November)

WHILE THE CHURCH needs to be aware of its responsibility in fostering the highest possible level of culture, it must be aware of the fatal error of supposing that enculturating is the same as Christianizing. The Church might control every culture-molding agency—every concert hall, every school, and every printing press—and in the end still have only refined sinners, whose inner depravity would find ways of rising to the surface. Admittedly there are a few persons whose culture seems to be matched by strong moral character, and these few might refuse under any provocation to stoop to certain of the grosser sins. However we still must acknowledge that in God's sight, apart from regeneration, their righteousness is not acceptable; for no matter how decent a man may be in his relationships to his fellows, he cannot be said to be truly righteous if he does not love God with all of his heart. We are compelled to conclude, therefore, that no amount of churchly concern for culture can compensate for lack of evangelism. If the Church is wise in its cultural interest, it will aim first and always at bringing about the regeneration of sinners and sanctification of believers.

And again it must be said that herein is one of the strengths of the holiness church. We insist on the possibility of sanctifying the roots of the nature. The very essence of refinement is in a holy heart. After the crisis the Holy Spirit is on the side of culture all the way, as long as that way is on the highway of holiness. He will not allow the unpolished diamond to be content to be unpolished. A Nazarene woman testified to the writer that she had been brought up completely without training or discipline. Clothes were dropped where taken off. After her marriage, her house was in constant disarray, with resultant unhappiness. "But," she said, "after the Holy Spirit sanctified me He wouldn't let me live that way any longer. He helped me to bring discipline into my life." Holiness is the heart of culture, after all, and without it all the schools in the world can do no more than a superficial and makeshift job. For the sake of civilization this is better than nothing, but it is not good enough.

However, while evangelism is foundational, the Church must not make the opposite mistake of supposing its duty is entirely discharged with evangelism, even holiness evangelism. It must encourage self-improvement as an integral part of spiritual growth. But in this phase

of growth real guidance is needed, which the Church is best fitted to give through its schools, its literature, and its pulpit.

First, it is the duty of the Church to help the Christian see that a cultured Christian has cultured tastes. There is a good, better, best, in music, art, and literature; and there is a debasing prostitution of all three. A Christian should know what constitutes good music, and why. These distinctions are not whimsical, or purely subjective. There are laws of symmetry, harmony, balance, and propriety which determine quality. This can also be said about other forms of cultural expression. For instance, in *A History of Evangelical Worship*, Ilion DeWitt Jones explains the principles which underlie the art of conducting a suitable Protestant worship service. This is religious culture—but its roots are doctrinal. What we believe determines in large measure what is suitable. These are things which laymen should know as well as preachers.

Although most of this kind of enculturation will be done by our schools, there is no reason why the local church cannot assume some responsibility. Here the trained musician does have a place. Very gradually, so as not to upset the people, a judicious music minister can maintain that joyous exaltation in song which is our hallmark, and still move toward a greater appreciation of the great hymns of the Church and of some of the more solid choral works. This will enrich rather than impoverish everyone concerned. But let him remember always that for any cultural tool to convey blessing it must convey meaning. It must be understood and it must become familiar and becomes loved. This takes time.

And then there are other ways. Just to achieve the right color scheme in a sanctuary is a cultural achievement which fosters a spirit of worship and at the same time subconsciously molds ideals and standards in the minds of the people.

Also, it is the duty of the Church to teach Christians the Christian purpose of culture. It is to be molded by the priorities of stewardship. It is to enhance a Christian's usefulness to the glory of God. Culture which makes no contribution to the Kingdom is a rival of the Kingdom. If art and

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The Joy of the Incarnation . . .

(Continued from page 1)

The fact is that the incarnation of Christ deserves more pulpit time than is usually given to this primary truth. Both preachers and people need to be reminded frequently that the whole scheme of redemption rests on the truth of the Incarnation. Only thus could there be the God-man, Jesus Christ, who could be the divine-human common denominator by whom sinful man could be reconciled to the holy God.

So, preachers, why not preach on facets of this fundamental truth in February, or July, or October, as well as in December? May the joy of the Incarnation more fully permeate all of our preaching!

Could be the first—at
least it is in importance

The Fourteenth Hour

By Clayton Bonar*

STATISTICS VARY as to the exact number of hours the average minister spends in his "labour of love." The work of God demands all the energy one can possibly squeeze from his form of flesh. The length of the workday and the monotony of mundane duties continually bring the minister to the new realization of what is means to ". . . present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

It can so easily become a ritual of doing much for many. The ministry may become a cycle, a well-worn path. Today may seem so much like the same day a week before. The figure of Greek mythology, Sisyphus, is used as an illustration of the man of the cloth in Halford E. Luccock's book *In the Minister's Workshop*. He shows God's man of the hour rolling his spiritual "stone" up the proverbial hill of the week; only to get it to the top on Sunday and see it roll down the hill, and begin the whole process over again on Monday.

In this involvement of life before others, the preacher becomes an image of special meaning—the ministry of Jesus Christ here and now. There comes, however, the **FOURTEENTH HOUR**, when he suddenly

becomes aware of what he is as a "private person." The people have left, and he is alone. He must now consider what he is to himself. He must experience the solitude of replenishment. Moses had to spend time alone with God before he came back to the people with his face aglow with a divine radiance. The Phillips translation records this incident in the life of Moses as follows:

The administration of the Law which was engraved in stone (and which led in fact to spiritual death) was so magnificent that the Israelites were unable to look unflinchingly at Moses' face, for it was alight with heavenly splendor. Now if the old administration held such heavenly, even though transitory, splendor, can we not see what a much more glorious thing is the administration of the Spirit of Life? (II Cor. 3:7-9)

One cannot offer this glorious ministry without investing some time before God. Faced with the need for power, one may hear Jesus instruct that ". . . this kind goeth not out but by prayer and fasting" (Matt. 17:21). In other words, the minister must be something to himself before he can be anything to someone else. "This primacy of a minister's experience is all the more to be stressed because of the terrifying truth that the ministry is distinguished from every other pro-

*Pastor, Pocatello, Idaho.

fession by the fact that it must be an incarnation. The minister must not only do; he must be" (*In the Minister's Workshop*, Halford E. Luccock, Abingdon Press, p. 18).

The trial by fire that tests the very fiber of the preacher is the ability of his people to sense the presence of God in him. The world followed after Jesus because of who He was, and then they adhered to what He said. They believed His words because He backed them up with the power of His presence. How much like Him must the minister be! The multitudes continued to follow the disciples after the ascension of Christ because "... they took knowledge of them, that they had been with Jesus" (Acts 4:13).

Having opportunity to do a little calling under the ministry of Rev. Raymond Kratzer while he was still pastor at First Church in Nampa, Idaho, this writer came upon an elderly woman in the hospital who made a marvelous statement of "faith transmitted." She said that she had not known Mr. Kratzer until he walked into her room one day. "The moment I saw him," she said, "I knew here was a man of God!" This kind of electrifying transmission of God's presence in man comes only through self-waiting in His presence. There is no per-

petual motion in the ministry. It is all purposeful motion—deliberate renewal in the power of God's presence.

The daily rounds are no longer endless circles. They are divine pathways running past the spiritually crippled and blind. God's man is the Good Samaritan bringing the ointment of healing.

God, who first ordered light to shine in darkness, has flooded our hearts with his light. We now can enlighten men only because we can give them knowledge of the glory of God, as we see it in the face of Jesus Christ.

This priceless treasure we hold, so to speak, in a common earthenware jar—to show that the splendid power of it belongs to God and not to us (II Cor. 4:6-7, Phillips).

The minister will be someone special to the multitudes only if he will allow himself special time to be alone before God, receiving new strength and glory. The whole day will be radiant if he will be careful in his stewardship of the FOURTEENTH HOUR, for here he sings:

*Alone with God, the world
forbidden!*

*Alone with God, oh, blest
retreat!*

*Alone with God, and in Him
hidden,*

*To hold with Him communion
sweet!*

I don't always have money in my billfold, but I always have a prayer list there.—Ray Hance, Jr.

If your people go to sleep, wake yourself up.—Quoted by Albert Lown

In our leaders God has given us holiness with culture and leadership with humility.—Albert Lown.

Sermons should be
"eyeball to eyeball"

Personalized Preaching

By W. R. Watson*

SOMEONE has rather facetiously suggested that a pastor spends his time in two ways: 50 percent of it trying to comfort the agitated, and the other 50 percent trying to agitate the comfortable. Perhaps this is a slight oversimplification of the facts. Paul the Apostle declared: "I am become all things to all men, that I might by all means save some." Such must be the attitude of twentieth-century apostles too. The author of the Epistle to the Hebrews compared God's Word to a two-edged sword, yet the preaching ministry must have many edges. For the rough-and-tumble pressures of modern life and the very nature of our task combine to confront us with a never-ending parade of varied human needs.

Our message has little relevance until it becomes an individual message of comfort, hope, guidance, and challenge to the mentally distraught, the heavyhearted, the sin-oppressed souls who confront the preacher from the pew. One of our greatest temptations is that of preaching nice-sounding but vague generalities without ever really bringing the light of eternal truth into clear focus upon the specific needs of the individual. We need to be acutely aware of the fact that our congrega-

tions are composed of individuals with specific needs to which we must minister.

There are numerous general principles which must control the personalizing of our message. One of the more obvious, yet frequently violated, principles is that, first of all, we must have a message to preach. We are cleverly adept at finding subjects upon which to sermonize, but a real message must have an object as well as a subject. Far too large a proportion of our sermons fall into the category of one which was tersely evaluated by an old Indian in the following manner: "High wind. Big thunder. No rain." Aimless rambling in the pulpit will never produce purposeful lives in the pew. It is vitally important that our sermon preparation include a specific proposition of what we are trying to "get across" to our people. If the preacher does not know where he is going before he starts, it is unlikely his audience will know where he has taken them when he finishes.

Long-range planning of the preaching program can be a vital aid to making our messages relevant to a spiritually hungry laity. It is the best cure known to homiletical science for the pastime of hobbyhorse riding. As the late Foreman Lincicome once observed: "Preachers

*Pastor, Decatur, Indiana.

should preach a variety. No man has a right to turn the pulpit into a hippodrome where he may ride a hobby. The hobby rider is a man half shorn of his strength.”* No matter how sincere and deeply spiritual a man may be, if he does not adequately plan ahead, he will find himself reverting too frequently to favorite themes and emphases while neglecting others which are equally important. Long-range planning in no way limits divine guidance and inspiration. It seems quite likely that, if God could plan for the salvation of the lost “from the foundation of the world,” He can guide the choice of messages for a few weeks or months in advance. The main value of a planned preaching program is that it enables one to cover all the general areas which need emphasis. The messages can be planned to help meet the specific needs of the individuals in the church flock. Dr. Du Bois, former editor of the *Preacher's Magazine*, once made the observation that our people expect some “take-home pay”—that is, spiritual food which they can take with them. Not only do they expect it; they must have it!

Our services must be planned to meet the needs of varying personalities, moods, and attitudes. Every part of the service should be planned to give a spiritual uplift to the soul. The pastoral prayer should serve as a key to unlock the storeroom of heaven's blessings. Through it the worshipper should come to feel that his earthly shepherd cares and understands and his Heavenly Shepherd will not fail him. Lofty flights of oratory into the starry heavens are of little avail if the man who came to worship still grovels in the slough of despond!

Another general principle is that the pastor must be able to visualize more than a sea of faces when he stands before his people. Conrad Hilton once described a man walking along a busy street being observed by a number of individuals from different walks of life. Each saw him from his own particular frame of reference: the salesman saw him as a potential customer; the lawyer saw him as a possible client; the doctor saw him as a future patient. But for a man of God, the procedure is somewhat different; he must still see the individual in the crowd, but he must see him with a pastoral objectivity: see him as he is—beset by doubts, encumbered with burdens, fettered by fears; then see him in the light of what God wants to do for him.

A “shepherd heart” is essential for those who would minister to the needs of the individual. Matthew tells us concerning Jesus that, “when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd” (9:36). When Jesus' brand of compassion possesses us, we remember their needs. Then we can confidently state with Jesus, “My sheep know my voice.” They know it because out of the travail of our prayer and concern for them has been born a confidence that will not falter. Intercessory prayer can move mountains, and it can also mold men! Tears of prevailing prayer sown in the secret closet will produce the fruit of a personalized pulpit ministry.

One more principle is this: If we would minister to their needs, we must know our people and their problems. We dare not live in an “ivory tower,” keeping ourselves regally aloof from the storms of life

*“Thoughts on Preaching,” *Preachers' Magazine*, May, 1957, p. 30.

which daily break over their heads. If we have compassionately and faithfully made ourselves available for helpful counsel in the study and in the home, we find ourselves more adequately prepared to preach from the pulpit those truths which will accomplish the greatest good in the lives of our people.

Against this background of general principles there stand arrayed three basic areas of need: physical, emotional, and spiritual. The first of these, the physical, is usually brought to our attention outside the service—most frequently through our calling ministry. You have given evidence of your concern and assurances of God's grace in your personal contacts, but now as you stand before your congregation your eyes single out individuals upon whom the load of physical illness or handicap rests heavily. You immediately remind yourself that you have an obligation to see that they receive encouragement and strength from the public service also. You try to make sure that the service includes assurances of God's unfailing love and mercy; that God has a purpose in everything and that He will make "all things work together for good to them that love God"; that "He giveth more grace when the burdens grow heavy." Realizing that your attitude is contagious, you manifest a spirit of faith and trust. Occasionally you emphasize divine healing and give opportunity for your people to see it. You are personalizing your ministry to meet the needs of the individual.

The second basic area of need is the emotional. Modern life with its myriad pressures places many a strain on already troubled minds. In almost any service you will see fear-tinged faces which reflect an

anxiety of soul. A little pastoral perception will enable you to see beneath the surface mask and view the image of their inner selves. Observe them during the service—during the singing, when they rise to pray, or while you preach—you will see signs of sorrow, fear, insecurity, loneliness. Endeavor to create an atmosphere of understanding and hope and faith. You speak for a God who specializes in calming the tempests of life, whether on the stormy Galilee or within the troubled mind! Exalt Him! You are making your message relevant to the individual!

The third area of need is the spiritual. If we are to minister to the spiritual needs of the individual, we must be fearless, fervent, and firm. The kind of preaching which Paul Rees once described as "the tepid talk of a timid titmouse" will not suffice. To merely condemn sin in the abstract, while ignoring the specific acts of sin which are being committed, is little more than a tempest in a teapot, for it will never save a lost world! Wherever sin and carnality raise their ugly head, the man of God must speak with the authority of God's eternal Word! There are problems of sin both within and without the church which must be cared for. As someone has observed, the "task of the church is not only to get sinners to heaven, but also to get the saints out of bed."

Yet there must be a proper balance between the negative and the positive, lest we become ranting bigots and narrow legalists. I. C. Mathis once told a story about a man walking down a street in Chicago when he saw a large crowd gathered around a giant of a man who towered head and shoulders above them. Pushing his way near,

this man discovered the giant was only selling peanuts. Leaving in disgust he was heard to mutter: "There should be a law against such big men engaging in such little business." May God keep us from engaging in "little business" when there are such great tasks to be performed!

We must help our people make their religion useful in everyday life. Someone made the observation that "religion should be our steering wheel, but too many treat it as a spare tire—useful only in a blowout." Men need more than a mere segment of spiritual vitamins; we must help them boldly grasp the cup of full salvation! We must equip them with the whole armor of God, that

they may be able to stand against the wiles of the devil.

We also need to see each of our parishioners as the person he could be—then strive to help him attain that end. A little promise card has served as an ever-present challenge to the writer for several years. It states: "Couldst thou in vision see thyself the man God meant, then nevermore wouldst be the man thou art, content." Each lump of animated clay which we call a human being represents a tremendous potential. God knows what each member of your flock could be by His grace. Whate'er their needs, we must drive home the needed message, that lackluster lives may glow with God's glory!

The report not read
at the annual meeting

Since I Came . . .

By U. R. Sameboat*

IT IS LATE AT NIGHT and I have just finished the final report of progress in the church since I came. I wrote for the members and friends of the church how the Lord has blessed in many wonderful ways. I am thankful for the growth in membership from thirty-six to fifty-four, the giving from \$3,700 to \$9,500 plus annually, and the average attendance increase from forty to eighty-two. I praise the Lord that He enabled us to build a Sunday school annex which tripled our space, to air-condition the sanctuary,

and purchase new pews in three short years of time.

But as I wrote and thought (and congratulated myself), the Lord reminded me of other events that have happened since I came . . .

Since I came we have failed to become a 10 percent church for world missions. There is no excuse. I failed at this particular job of leading.

Since I came we did not get the pastor's salary to a full-time basis. We should have, but it always seemed there were other needs more important. As I hand the baton to another runner in the race, I wonder.

*Real name withheld; a pastor in a southeast-
ern state.

Since I came, old, lethargic Brother A. has grown even more set in his ways. It is now almost a cause for shouting when he appears on a Sunday night.

Since I came, Brother B. gave up smoking after fifty-four years, but I have yet to convince him of the need for church membership.

Since I came, Brother C. has continued with his old excuse of nothing to wear to Sunday school. Perhaps it is not too added to say the excuse is so ancient it now has patches on the elbows of the clothes we got for him to wear.

Since I came, Brother and Sister D. have had serious family problems. And when I helped prevent her deliberate breaking of the home, such animosity was raised that I have still to achieve true communication with her again.

Since I came, neurotic Sister E. has developed wonderfully as a case study for psychologists. Finding she could no longer control this church, she moved to another and now tries to keep her tentacles in both groups.

Since I came, Mrs. F., who had been mortally wounded in her soul by the neurotic church boss named above, has still failed to enter the church door.

Since I came, I buried a husband and a stepfather for Sister G. But the board found it necessary to finally remove her name from the roll due to continued absence from the church.

Since I came, Mother H., tormented by her backsliding, has continued to live in frustration, unable to trust in God for salvation once more.

Since I came, sweet Mrs. I. has continued to lean on the pastor for advice on everything from spiritual problems to how often you should

visit your relatives. If anything, she has grown worse through the years.

Since I came, volatile Mrs. J. has continued on in her chip-on-the-shoulder ways. Before my arrival her temper tantrums convinced the two other children that sanctification (?) was not for them. The last three years have seen the youngest daughter driven away over nothing.

Since I came, worn Mrs. K. has continued to bear the burden of a drunken, debauched husband. And the problem has not improved despite countless tears and periods of prayer.

Since I came, up-and-down, teenage Miss L. has swung down the pendulum of sin farther with each forsaking. I wonder now if she will ever be able to make it back to spiritual safety.

Since I came, "take my bat and go home" Brother M. took his bat (and tithe, of course) and left time and again. On one of those trips he had to leave his only son at home when he brought the bat back!

It is true that I have skipped over the individual spiritual successes. But as God has shown me the failings of my ministry, I trust He will help me in the future. But even more I pray that God will remedy these ills, many of which have continued to develop since I came.

P.S.—*a few weeks later.* By the way, the new pastor just plucked the biggest financial fruit of our labors. A check for \$9,970 was placed in the offering the first Sunday he was there. The normal offering of that church is \$150 a Sunday! Praise the Lord! I am thankful now for those sleepless nights I spent with the donor and his family praying that the accident he suffered would not be a fatal one.

As the fear of the Lord is the
beginning of wisdom, so sincerity
is the beginning of eloquence

Four Good Sermons in One Poor One

By J. V. Langford*

TWO AND TWO add up to four. But I could not put the pastor and the growing church together. The atmosphere in the Sunday school and in the beginning of the worship service where I was visiting, as a stranger, was alive and surging with enthusiasm and activity. Many children were there, along with a fine number of young people, young couples, and a goodly number of older adults—a well-balanced attendance. There were 124 in Sunday school, compared to the mere few when I had visited there some years before.

During the milling activities of the opening of Sunday school the pastor was so inconspicuous among the group that I could not identify him. But the evidence was everywhere that the sheep did have a pastor, and a good one at that.

Finally, at the beginning of the worship service the pastor appeared before us, conducted the service, and delivered the sermon. On several counts he preached a very poor sermon:

(1) His voice was shrill and high-pitched, with not much speaking variety. A speech teacher would have had a disturbing time listening to him. (2) His grammar was poor. An English teacher would likewise

have found it annoying to listen. "It is gave us" was one sentence he used, and he pronounced the word "sword" incorrectly. (3) It is now only some forty-five minutes since I heard him, and I cannot remember one point he made as a regular sermon division. The scripture he read was about the armor of God. It was a very insignificant sermon—just a few shrill comments on the scriptures. (4) As to the service, it had hardly any form of worship. There were five or six songs, prayer, the offering, the special number, and the sermon.

But as all these points of failure and weakness so plainly evidenced themselves, it also became just as evident that I was surrounded on every side by an atmosphere of success and triumph and progress. People were there; *something* had brought them out. They hadn't always been there. Both youth and adults seemed delighted to go to the choir when the call came for singers. Just any simple request on the pastor's part found an immediate response. It was like the atmosphere permeating a football team that had just won the big game. Everyone seemed happy to be there.

As the mediocre sermonizer took his text and began the message, I soon found myself listening to four good sermons which offset the poor

*Evangelist, Bethany, Oklahoma.

spoken sermon he was trying to preach:

(1) He was preaching the sermon of youth. He was twenty-five years of age (I learned later), handsome, a perfect specimen of radiant health and vitality. And his youthful, energetic personality preached with telling effect as he stood there in the pulpit. He could easily have "cut a swath," as they say, in the ways of sin. He hadn't refused the blandishing and fascinating pleasures of sin because they were out of reach. I felt, and undoubtedly the other listeners also felt, that this young man's choice of Christ as Savior was a sermon itself. His personality was saying what his lips could not quite say: There's something better than sin. Christ's way has a charm that the world does not have.

If one angle of preaching is the ability of the speaker to provoke reasonings and conclusions in the mind of the listener, then the young speaker was preaching very effectively to me and others as he stumbled along in faltering speech. He probably thought he was doing poorly. He seemed that self-effacing type. But to me he was truly preaching. Here was one reason for the excellent crowd before him. Yes, his youth was preaching for him this morning.

(2) He also preached the sermon of sincerity. From the beginning to the end of his remarks he impressed the hearer as being sincere to the very core of his soul. He was on no count an "actor." Just how sincerity reveals itself cannot be determined or explained. I cannot put in words just why I felt he was a sincere preacher. It was not exactly the inflections of his voice or the look in his eye. Yet through some unknown system of commu-

nication he made me feel that he was all out for God. And though I knew absolutely nothing about him, yet I felt he was doing his best to live right in all matters in his personal life. It appeared that he would be more at home in the presence of God than in the presence of his congregation.

No amount of learning or studied psychology can conceal insincerity. Neither can any amount of stage fright or inefficiency conceal genuine sincerity. The inside will "out." I get help from listening to a sincere person, be he in the pulpit or elsewhere. And it is heartwarming just to meet up with sincerity anywhere and anytime in this day of personality veneer. The preacher's sincerity preached for him today.

(3) He preached the sermon of friendliness. I got the idea that many sitting there had a kind of personal feeling for the preacher; they were willing to abide his poor preaching in order to get to meet him later at the back door and shake his hand. As he spoke, you felt he was an "after the sermon" friend. Said I to myself, He will be right back there at the door shaking hands with everyone after church. And indeed he was. He didn't know too well how to speak to them as a group, but he certainly knew how to speak to them one by one. He transferred the impression to me that most any of his listeners would have called on him to come and push a stalled car. He preached the sermon of friendship as he shrilled his way through the sermon.

(4) He furthermore preached the sermon of interest in the spiritual welfare of his listeners. He seemed to be the logical one to pray for a person in case of spiritual trouble and need. He did not have that unapproachable front that a genius

or an orator often has. His very weakness as a public speaker reacted in a sense to enhance his "approachableness." One could easily walk up and say, "Brother, I need help. Would you pray for me?" He preached the sermon of compassion today.

As I sat there I knew not a thing, as mentioned, about his background. He could well go to school and learn better grammar, and I think he will. He could well work on speech modulation and homiletics

and learn better sermonizing, and I think he will. But if by some strange circumstance the choice became unavoidable, it would be better that he keep on preaching the one poor sermon behind the pulpit along with the four good sermons mentioned above (though he could not always keep his youth, of course) than to come to the day when he found himself preaching one good sermon on the speaking side of the pulpit and four poor ones on its living side.

Our need today: Men who blend the mind
of the theologian with the soul of the poet

Charles Wesley the Theologian

By Maynard James*

SINCE DAVID, the Psalmist, no greater hymn written has arisen than Charles Wesley. The author of upwards of 7,300 hymns, this poet-evangelist gave wings to the doctrines of the eighteenth-century Evangelical Revival.

Dr. E. H. Sugden has written: "The real embodiment of Methodist theology is in the Methodist Hymnbook and especially Charles Wesley's hymns."¹ John Wesley wrote a famous preface to the "large" hymnbook of 1780, 93 percent of which was the work of Charles. In it he claimed that this hymnbook was "a little body of practical and experimental divinity." Such a claim was endorsed by Dr. James Martineau, who regarded the Methodist hymnbook as the best compendium of popular divinity in the English language.

A careful examination of Charles Wesley's hymns reveals an astonishing range

of doctrinal beliefs. They deal with:

The Trinity—Father, Son, and Holy Spirit

The Incarnation

The Atonement

Pentecost

The Second Coming of Christ

Eternal Judgment

They also embody the doctrines of:

Justification

The New Birth

The Witness of the Spirit

Entire Sanctification

Like his brother John, Charles Wesley was a pronounced Arminian. He strongly opposed the dogmas of the eighteenth-century Calvinists, who exaggerated the teachings of Calvin himself. Violent controversy was raging in parts of England over the doctrine of election and reprobation. It was impossible for the passionate spirit of Charles to keep out of the fight. So he wrote quite a number of hymns on this theme in the two

*Nazarene evangelist in Britain; editor of the *Flame*.

pamphlets entitled *Hymns of God's Everlasting Love*, which were published in 1741.

That Charles regarded with intense dislike the "horrible decree" of reprobation is clearly seen in the following verses, which appeared in the earlier hymnbook of 1740. They are of typical polemic fury:

Whoe'er admits, my soul disowns
The image of a torturing God,
Well-pleased with human shrieks and
groans,
A fiend, a Moloch gorged with
blood!

Good God! that any child of Thine
So horribly should think of Thee!
Lo! all my hopes I now resign,
If all may not find grace with me.

It must not be supposed from such verses that Charles Wesley minimized the awful majesty and holiness of God nor His sovereign power. He fully believed in a God who cannot compromise with sin and who must punish all iniquity. And certainly he viewed the sublime omnipotence of Jehovah with reverential awe. But what horrified Charles Wesley was the image of Calvin's irresistible God, before whom man was merely passive, helpless clay. So he wrote:

Thy awful justice I confess,
And glorify Thy righteousness.
.....
Thou hatest all iniquity
But nothing Thou hast made.

Believing that fallen man is rebellious and incapable in himself of pleasing God, yet able to resist His offers of grace, Charles Wesley portrayed the sinner as a free moral agent, with the power of choice. Thus with evangelical appeal he exclaimed:

What could your Redeemer do,
More than He hath done for you?
To procure your peace with God,
Could He more than shed His blood?
After all His waste of love,
All His drawings from above,
Why will you your Lord deny?
Why will you resolve to die?

With compassionate conviction he says:

All the hindrance is in me:
Thou ready art to save;
But I will not come to Thee,
That I Thy life may have.
Stubborn and rebellious still
From Thy arms of love I fly.
Yes, I will be lost; I will,
In spite of mercy, die.

The Doctrine of the Trinity

The eighteenth century not only witnessed the Calvinistic controversy in England; it was also the period of much Trinitarian dispute. Arianism and Socinianism threatened to paralyze the Church.

With burning zeal and poetical genius the sweet singer of Methodism sprang to the defense of the doctrine of the Trinity. In fact Charles Wesley wrote well over two hundred hymns of this subject. They were in three sets, the first of which was appended to *Hymns of God's Everlasting Love*, published in 1741. The second set came out as a pamphlet in 1745. The third set of hymns on the Trinity appeared quite some years later and was inspired by a book, *The Catholic Doctrine of the Trinity*, by William Jones of Nayland.

With doctrinal precision Charles Wesley's hymns deal with the plurality and unity of the Trinity, the deity of Christ and the Holy Spirit, and with their persons and work.

In the baptismal formula he repeats what is so often declared in other hymns:

Baptized into one only name,
The Father, Son, and Holy Ghost,
One nature we in three proclaim,
One God for our salvation trust.
One God eternally abides,
One undivided Trinity,
And the whole Deity resides
In each of the mysterious three.

Emphasizing the absolute deity of Christ, Charles Wesley gave an answer to the Arian and Socinian views which were so widespread in eighteenth century England:

No inferior God we praise,
No dependent Deity;
The whole Godhead we confess
Resident, O Christ, in Thee.

How he carefully avoided those heresies which overstress the deity of our Lord and was skillful in guarding against a trinitarianism—the belief that God the Father was the only Person, who becoming incarnate, was called God the Son, or Logos; therefore, in this incarnate form it was the Father himself who suffered for the sin of mankind. It was the God-man, not God apart from man, who suffered at Calvary. Hence Charles Wesley's affirmation:

Very man, and very God,
Thou hast bought us with Thy blood.
Two distinguish'd natures were
In Thy single person see;
God and man in Thee alone
Mix inseparably One.

How could God for sinners die?
How could man the pardon buy?
When Thy human nature bled,
Then the Blood divine was shed,
Blood of Him who was in Thee,
God from all eternity.

Ever mindful of the Persons of the Trinity as being mutually inclusive and not mutually exclusive, Charles Wesley thus refers to the Holy Spirit:

One God we in the Father own,
But not exclusive of His Son;
That Spirit, our Almighty Lord,
We worship as the glorious Third;
Yet not three Lords or Gods confess,
But One in Three forever bless.

Of the glorious work of the Holy Spirit in the human heart he sings:

The cleansing blood to apply,
The heavenly life display,
And wholly sanctify,
And seal us to that day,
The Holy Ghost to man is given;
Rejoice in God sent down from heaven.

Next month we shall deal with Charles Wesley's doctrine of sanctification.

¹The Standard Sermons of John Wesley, ed. E. H. Sugden, II, 342.

The Virgin—in Prophecy and Fulfillment

By Ross E. Price*

SCRIPTURES: *Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel (Isa. 7:14, RSV).*

All this took place to fulfil what the Lord had spoken by the prophet: "Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel" (Matt. 1:22-23, RSV).

First of all let us note that the Hebrews show God incarnate coming through at least one human parent as against the Greeks of their day, who regarded Dionysus, e.g., as the son of Zeus and Persephone.

The Hebrew of Isa. 7:14 may well read: "Behold the virgin is pregnant," etc. And, as *'almah* may be used of a young married woman whose youth and yet whose puberty one would especially emphasize, it was the

appropriate term for the prophet to use. Gen. 16:11 and 3:15 surely must have been in the mind of Isaiah as he spoke on this occasion. Directly and properly it can never be the equivalent of our English term "matron." Hence it would be improper to use it of any one other than a childless young married woman.

Furthermore, the Greek of the LXX and the Hebrew here have the definite article which specifies "the" virgin (maiden). Hence some definite virgin known to both hearer and speaker would be specified thereby. The declaration "shall conceive and bear a son" is definitely future in the Greek of the LXX and should be read: "shall become pregnant and bring forth a son." The Hebrew is not quite so definite. It may well be translated either: "Behold Thou, O Virgin, shalt conceive," etc., or it may be read,

*Professor of theology, Pasadena College.

"Behold the virgin is pregnant," etc. We should also remind ourselves that in the variant versions of the Septuagint we have not the Greek word *parthenos*, but *neenis*, as in the translations of the Old Testament into Greek of Theodoret, Aquila, and Symmachus. This leads one to question whether there may have been another Hebrew text available to the Septuagint translators, other than that which we now have (the Massoretic text), which did use the Hebrew word *bethulah* (strictly "virgin").

If Isaiah had wished to make clear that he had in mind a miraculous virgin birth, he would have had to use the specific term, *bethulah*. It is the proper term for virgin if the term is to carry the idea of a young lady prior to sex experience, as is evident from its use in such passages as Deut. 22:15, 17; Judg. 11:37 ff.; and Ezek. 23:3, 8. On the other hand, the term '*almah*' was used for those real young wives in Solomon's harem. It occurs in Prov. 30:19. It occurs nowhere else in Isaiah's prophecy than here. It is not properly used in reference to a married woman who has borne children. As Delitzsch explains it, '*almah* applies to "one fully mature and approaching the time of her marriage . . . or even married (Joel 2:16). . . . the idea of spotless virginity was not necessarily connected with '*almah* . . . and a person who had a very young looking wife might be said to have an '*almah* for his wife."—cf. his *Commentary*, I, 217.

Now any valid understanding of such a sign in the days of Ahaz and Isaiah must surely have been in the light of some maiden (virgin) known to both of them. Surely the prediction of a Messiah to be born seven hundred years after this could not have served as a special sign to Ahaz. So we are forced to conclude that really "the" maiden (virgin) indicated here is a young wife of the king himself, perhaps the mother of Hezekiah (II Kings 18:2; II Chron. 29:1).

It is the Greek of the LXX which Matthew quotes in 1:23, and he uses it apart from reference to its original setting, in an allegorical sense that disregards the original Isaianic context. (Incidentally, a study of the Septuagint quotations found in our New Testament, in the light of both the Greek and Hebrew of their Old Testament texts, will convince one that often the New Testament writers were quoting from memory, and using the passages often without regard to their exact settings

or contexts.) We can readily agree with Matthew that the Messianic hope was fulfilled in Jesus Christ alone. (Cf. John Locke's splendid arguments to this effect in his essay on *The Reasonableness of Christianity*.) We can also affirm the great fact of His virgin birth as the one and only miracle of its kind in all history. The sure basis of that fact is, however, the account of Jesus' nativity, for which Joseph, Mary, and Elizabeth, must have been the original sources in the research of both Matthew and Luke. This substantiates the historical fact better than a strained interpretation of Isaiah's prophecy.

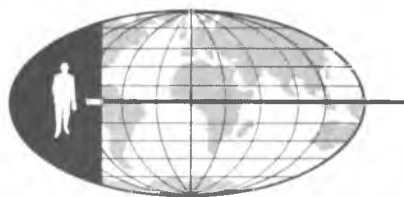
It may therefore be granted that Isaiah spoke better than he knew, and that the real fulfillment took place in the body of Mary and the birth of Jesus which produced the real "Immanuel," the "God with us" (God-man) of the Incarnation. Thus the Messianic hope present in Isaiah's day was typical and even prophetic of a greater event at some future date seven centuries hence.

It must be granted that Jesus Christ, as the goal of all prophecy, realized in His person the greater fulfillment of many incidental and local events which were historically typical of himself as the central and final end of prophecy. Thus the type receives its fulfillment in the great Anti-type. And it should be in this sense that we justify Matthew's use of the term "fulfilled." Hence we may argue that the Messianic hope was fulfilled in Jesus, even though Isaiah may not have seen the actual Virgin Mary in the far end of his prophetic telescope on this occasion of utterance.

Fair-minded exegesis must admit that the Hebrew term '*almah*' may be spoken of a young maiden of marriageable age whose youth and lack of motherhood one would emphasize. But it must also admit that had the prophet meant to indicate a young maiden who had never had sex experience the other Hebrew term *bethulah* stood ready in his vocabulary to specify just that.

In the Hebrew of Isaiah we have also the name for the child given as *immanu El*, the meaning of which Matthew translates into Greek. The naming of a child by its mother in honor of some event, or to describe some situation, was a practice in Old Testament times. Note the cases of Ishmael ("God hears," Gen. 16:11), or Ichabod ("the glory has departed," I Sam. 4:21), or Samuel ("heard of God," I Sam.

(Continued on page 41)



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

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Department of Ministerial Benevolence

POLICY STATEMENT

(Latest policy of the Department of Ministerial Benevolence as voted by the 1964 General Assembly. Reprinted from the January—March 1965 "Pastor's Supplement.")

BRIEF HISTORY

An organized endeavor to provide financial assistance for retired ministers of the Church of the Nazarene was first established in 1919. This organization was known as the General Board of Ministerial Relief. In 1923 this group became a part of the General Board and was known as the Department of Ministerial Relief. In 1940 the name of the department was changed to the Department of Ministerial Benevolence.

INCOME

● *Apportionment*

Currently, the department is supported by the Nazarene Ministers Benevolent Fund (N.M.B.F.) 2 percent apportionment which is paid by each local church. This apportionment is uniformly figured in each local church. The "2 percent" is based on the total spent for all purposes, except monies spent for buildings and improvements and church indebtedness in the past assembly year (2 percent of the sum of column 26, less columns 1 and 2, in the pastor's annual church financial report).

● *Gifts*

The Nazarene Ministers Benevolent Fund also consists of gifts, donations,

gift annuities, wills, and legacies specifically designated for that fund.

● *Investments*

Department funds also include income from investments, deposits, and other accruals.

● *No Vested Interest*

Any amount given in any manner for the Nazarene Ministers Benevolent Fund shall be considered a contribution to the fund and no vested interest shall accrue therefrom.

BENEVOLENCE ASSISTANCE

● *Eligibility*

Ministers: Ordained or licensed ministers who have reached the national government-approved standard retirement age and have been granted retirement relationship by their District Assembly and classified as "retired" in the district minutes may be eligible for benevolence assistance if all other qualifications have been met.

Widows: A minister's widow may be eligible to receive benevolence assistance if her marriage occurred before or during her husband's years of active service and before he began to receive assistance from the benevolent fund. In the

Department of MINISTERIAL BENEVOLENCE

event a widow remarries, benevolence assistance automatically ceases.

Assistance may be granted on the basis of the individual's financial need, cooperation, years of full-time active service in the Church of the Nazarene, since October, 1908 (three years minimum); and shall be contingent upon the ability of the church to pay.

The years of service of ordained and licensed ministers of any group uniting with the Church of the Nazarene shall

with their application, a physician's statement of disability.

No provision has been made to grant benevolence assistance in those cases where the minister could have participated in Social Security as a minister and failed to do so.

● *Application Procedure*

All requests for benevolence assistance must originate with the District Advisory Board.

Each application (new or renewal) and all information concerning the applicant shall be submitted to the presiding general superintendent and to the District Assembly to be referred to the District Advisory Board. Upon their recommendation it is sent back to the District Assembly for action. If the District Assembly approves the application, benefits may be granted for one assembly year; or in the case of a renewal, payment may continue for another assembly year. If a renewal application is not approved, all payments shall cease within three months (ninety days) after the assembly.

Each applicant must file a renewal application with the Department of Ministerial Benevolence in time for action by his District Assembly.

In the interim between District Assemblies, applications for assistance, which have been approved and recommended by the District Advisory Board and the district superintendent, shall be treated as temporary requests. If approved by the Board of General Superintendents and the Department of Ministerial Benevolence, assistance may be granted only until the next ensuing District Assembly of the district upon which the applicant holds membership.

STANDARD MONTHLY ASSISTANCE

● *Minister*—The basis for granting standard monthly assistance shall be



Dr. Dean Wessels, executive secretary of the Department of Ministerial Benevolence, displays two hobby items sent to him by retired ministers. The Department has a growing collection of such work done by members on the N.M.B.F. roll.

be accepted on the same basis as service rendered to the Church of the Nazarene.

The net income of both husband and wife is always considered as total income from all sources when granting benevolence assistance.

Assistance is granted to only one minister of the immediate family, even though both husband and wife have been active ministers in the Church of the Nazarene.

Ministers under the government-approved standard retirement age requesting benevolence assistance must submit,

\$40.00 per service year, not to exceed \$1,200.00 annually. Standard monthly assistance may be granted to supplement income from all other sources so that the combined total, including Social Security and ministerial benevolence benefits, shall not be in excess of \$2,400.00 annually for a minister with one dependent, and \$2,100.00 annually for a minister with no dependents.

● *Widow*—A minister's widow may be eligible to receive benevolence assistance equal to 60 percent of the amount for which her husband would have been eligible. Standard monthly assistance may be granted to supplement income from all other sources so that the combined total, including Social Security and ministerial benevolence benefits, shall not be in excess of \$1,800 annually.

INCREASED MONTHLY ASSISTANCE

Increased monthly assistance (above the standard scale) may be granted to cases of greater need. The basis of granting increased monthly assistance shall be as follows: The amount of \$20.00 per service year, not to exceed \$600.00 annually, may be granted to supplement income from all other sources, so that the combined total, including Social Security and ministerial benevolence benefits (standard and increased), shall not be in excess of \$2,100.00 annually for a minister with one dependent, \$1,800.00 annually for a minister with no dependents, and \$1,500.00 annually for a widow.

Application for such increases may come at the time of renewal through the regularly recognized channels, namely, the district superintendent, the District Advisory Board, and the District Assembly. No increase may be made retroactive beyond the date that the final, approved application for increase is re-

ceived in the ministerial benevolence office.

SPECIAL CASES

● *State Aid*—In cases where an individual is receiving state aid, the Department of Ministerial Benevolence may grant a monthly medical contingent credit, not to exceed the amount which could be granted as standard monthly assistance. This credit may subsidize state aid in a manner approved by the state, so that state aid benefits would not be reduced and so that benevolence benefits would not become a substitute for any additional state aid to which the individual would be entitled. These medical contingent credits shall be accumulative from month to month, not to exceed a twelve-month balance.

● *Early Retirement Without Disability*—In the case of a minister in the United States who is eligible for Social Security benefits and who retires early without disability, monthly benevolence benefits shall be permanently reduced in harmony with the Social Security Administration reduced benefits actuarial formula.

● *Widow of a Second Marriage*—The widow of a second marriage shall be granted credit only for the number of years of active service rendered by her husband during the time that she was married to him. If, however, she had been married to him for at least three years, upon reaching the government-approved standard benefit age, she shall be granted full credit for her deceased husband's total years of active service in the church.

● *Minor Children*—The minor child (under age nineteen) of a deceased minister may be granted an amount equal to one-half of the widow's benefit. This assistance shall be granted to supplement income from all sources so that the combined total, including Social Security

Department of MINISTERIAL BENEVOLENCE

and ministerial benevolence benefits, shall not be in excess of \$2,400 annually per family.

● *Employed Wife*—In a case where the wife is employed and helping to support the family, a minister may be granted up to 60 percent of the amount for which he would be eligible were his wife not working. This applies if her net income is not more than \$2,400 annually.

MEDICAL EMERGENCY ASSISTANCE

● *Regular*

Grants for medical emergencies may be provided to active or retired ministers or to their immediate families. Such applications must originate with the District Advisory Board and the district superintendent and must be approved by the Board of General Superintendents and the Department of Ministerial Benevolence.

Normal childbirth is not considered under medical emergency benefits.

An amount up to \$500 per family may be granted in any twelve-month period.

This amount shall be determined as follows: The net balance of medical expenses (including only doctor, nurse, medicines, and hospital care), less insurance reimbursement, shall be the consideration for emergency assistance.

1. If an individual has an annual income of more than \$4,800, he shall assume the first \$200 of the net balance and the Department may grant up to 80 percent of the remaining balance.
2. If the individual has an annual income of more than \$2,400, but less than \$4,800, he shall assume the first \$100 of the net balance and the department may grant up to 80 percent of the remaining balance.

3. If the individual has an annual income of \$2,400 or less, he shall assume the first \$50.00 of the net balance and the Department may grant up to 80 percent of the remaining balance.
4. If the individual is on the benevolence roll, he will not be required to assume any deductible and the Department may grant up to 80 percent of the total net medical cost.

The regular medical emergency grants from the Department may not exceed \$500 in any twelve-month period.

● *Extreme*

In cases of extreme medical costs, when a family has had more than \$1,000 "out-of-pocket" medical expense in a twelve-month period, the Department may grant up to 50 percent of the amount over \$1,000.00. The maximum emergency medical grant, including both regular and extreme medical emergencies, may not exceed \$1,000 in any twelve-month period.

FUNERAL ASSISTANCE

Funeral assistance shall be made available for the minister or his immediate family in cases of need.

The amount of \$500 (less any Social Security lump-sum death benefit) is the maximum allowable and may be granted upon request through established channels for: (1) those on the Nazarene Ministers Benevolent Fund roll who were not eligible for Social Security benefits, and (2) those ministers who were not eligible for Social Security benefits and were not on the Nazarene Ministers Benevolence roll.

Note: Those already protected by Plan 1 or Plan 2 group life insurance programs of the Board of Pensions shall not be eligible for funeral assistance benefits.

Department of MINISTERIAL BENEVOLENCE

SCALE OF BENEVOLENCE BENEFITS

MINISTERS

Years of Service	*Standard Assistance	Amount per Year	**Increased Assistance	Amount per Year	Years of Service	*Standard Assistance	Amount per Year	**Increased Assistance	Amount per Year
3	\$ 10.00	\$ 120.00	\$ 15.00	\$ 180.00	17	\$ 56.50	\$ 678.00	\$ 85.00	\$1,020.00
4	13.50	162.00	20.00	240.00	18	60.00	720.00	90.00	1,080.00
5	16.50	198.00	25.00	300.00	19	63.50	762.00	95.00	1,140.00
6	20.00	240.00	30.00	360.00	20	66.50	798.00	100.00	1,200.00
7	23.50	282.00	35.00	420.00	21	70.00	840.00	105.00	1,260.00
8	26.50	318.00	40.00	480.00	22	73.50	882.00	110.00	1,320.00
9	30.00	360.00	45.00	540.00	23	76.50	918.00	115.00	1,380.00
10	33.50	402.00	50.00	600.00	24	80.00	960.00	120.00	1,440.00
11	36.50	438.00	55.00	660.00	25	83.50	1,002.00	125.00	1,500.00
12	40.00	480.00	60.00	720.00	26	86.50	1,038.00	130.00	1,560.00
13	43.50	522.00	65.00	780.00	27	90.00	1,080.00	135.00	1,620.00
14	46.50	558.00	70.00	840.00	28	93.50	1,122.00	140.00	1,680.00
15	50.00	600.00	75.00	900.00	29	96.50	1,158.00	145.00	1,740.00
16	53.40	642.00	80.00	960.00	30	100.00	1,200.00	150.00	1,800.00

*Standard Assistance: The maximum annual income allowable from all sources, including Social Security and N.M.B.F. benefits, is \$2,400 for a minister and his wife; \$2,100 for a single minister.

**Increased Assistance: The maximum annual income allowable from all sources, including Social Security and N.M.B.F. benefits, is \$2,100 for a minister and his wife; \$1,800 for a single minister.

Effective October 1, 1964

SCALE OF BENEVOLENCE BENEFITS

WIDOWS

Years of Service	*Standard Assistance	Amount per Year	**Increased Assistance	Amount per Year	Years of Service	*Standard Assistance	Amount per Year	**Increased Assistance	Amount per Year
3	\$ 6.00	\$ 72.00	\$ 9.00	\$ 108.00	17	\$34.00	\$408.00	\$51.00	\$ 612.00
4	8.00	96.00	12.00	144.00	18	36.00	432.00	54.00	648.00
5	10.00	120.00	15.00	180.00	19	38.00	456.00	57.00	684.00
6	12.00	144.00	18.00	216.00	20	40.00	480.00	60.00	720.00
7	14.00	168.00	21.00	252.00	21	42.00	504.00	63.00	756.00
8	16.00	192.00	24.00	288.00	22	44.00	528.00	66.00	792.00
9	18.00	216.00	27.00	324.00	23	46.00	552.00	69.00	828.00
10	20.00	240.00	30.00	360.00	24	48.00	576.00	72.00	864.00
11	22.00	264.00	33.00	396.00	25	50.00	600.00	75.00	900.00
12	24.00	288.00	36.00	432.00	26	52.00	624.00	78.00	936.00
13	26.00	312.00	39.00	468.00	27	54.00	648.00	81.00	972.00
14	28.00	336.00	42.00	504.00	28	56.00	672.00	84.00	1,008.00
15	30.00	360.00	45.00	540.00	29	58.00	696.00	87.00	1,044.00
16	32.00	384.00	48.00	576.00	30	60.00	720.00	90.00	1,080.00

*Standard Assistance: The maximum annual income allowable from all sources, including Social Security and N.M.B.F. benefits, for a widow is \$1,800.

**Increased Assistance: The maximum annual income allowable from all sources, including Social Security and N.M.B.F. benefits, for a widow is \$1,500.

Effective October 1, 1964

Have you ever . . .



Been ill?

Had surgery?

Had physical checkups?

Had expensive medication?

Had serious if not anxious thoughts
about finances for your golden
years?

*Have you wondered how missionaries
manage these things?*

YOU AND YOUR MEMBERS PROVIDE FOR:

1. Their medical aid
2. Pensions for their golden years



HOW?

1. By honoring a deceased member, friend, or loved one by placing the name on the Memorial roll . . . \$25.00.
2. By regular contributions to the Relief and Retirement fund . . . sixty cents a year for each active N.W.M.S. member.

A Missionary Sermon

By Rev. Meliton Bernabe, Nazarene Pastor, Pangasinan, Philippines

Mr. Bernabe's sermon was preached to the Filipino people, but its truth reaches worldwide. We offer you a condensed version of his message. Space would not permit us to print the sermon in its entirety.

Scripture: Psalms 42:4c "No man cared for my soul."

INTRODUCTION: The Philippines has a population of more than thirty million. According to history, this nation is the only Christian nation in the Far East. But the terrible sins committed every day around the countryside belie this claim, and reveal the great need of the Filipino people for the Saviour. As one doctor has correctly observed: "We are Christian only in name, but not in deeds."

Every Filipino dying without Christ is crying, "No man cared for my soul."

THIS CRY IS A CRY FOR HELP

Every Christian must learn to listen not only to the voice of God, but also to the needs of the people. Paul was alert. His immediate response to the call of the man from Macedonia proved this.

Every Filipino who is deep in sin is our Macedonian call today. As Rev. Greg Tingson puts it: "Every sinner is a mission field and every believer, a missionary."

God is still calling people to be missionaries to these "mission fields" of the world. Everywhere people are calling, "Come over and help us."

How our people need Christ! How they need someone to show them the way! They are ignorant about the Bible. St. Jerome said, "Ignorance of the Bible is ignorance of Christ."

Why is this so among our people? It is because so many have not taken upon themselves the great task of sharing the Word of Life with the people. The gospel, not the current issues of wickedness and unrighteousness, should be ringing in their hearts.

THIS CRY IS A CRY FOR REFUGE

Our text depicts a man desperately seeking for refuge. He is lost in the wilderness of sin. He does not know what to do, where to go, or to whom to go. I can imagine his desperate plea, "O Death, come and end it all!" Only a lost and confused soul could ask Death to come and end all his chance of meeting the Saviour.

This desperate soul's name is Legion. Millions today do not know Christ, who is our Refuge and Saviour. Who among you will go to them and lead them to their Refuge?

Some years ago I contacted a public school teacher and talked to him about salvation. We visited them in their home. We invited them to church. They were converted. Today that once-broken home is united in Christ.

I have heard about Brother Tony Montecastro pastoring three churches—preaching three sermons every Sunday. Why? Because there are no other preachers to help him. God needs workers!

THIS CRY CALLS FOR A BURDEN

David Brainerd said, "I care not where I live or what hardships I endure, so that I may gain souls for Christ."

George Whitefield cried, "O God, give me souls or take my soul."

John Knox prayed, "Lord, give me Scotland or I die."

A Christian writer put his burden in song, "Lead me to some soul today . . ." What a heavy burden for souls dying without Christ!

How about you today? What burden are you carrying for lost souls around you? Do you have a burden for the lost, in your hearts? I have observed that many Christians are so preoccupied with the cares of this world that their ears have become deaf to the cries of the lost millions about them. They may pray, "O Lord, give me souls or I die." They may sing, "Lead me to some soul today," but not a soul is being won. Why? Where are they?

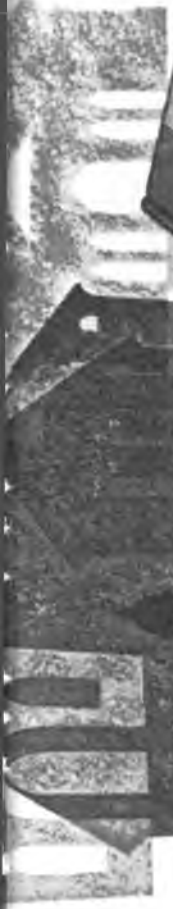
They are in their schools, in their businesses, in their gardens, in the market, in their homes.

How about you, Nazarene member? Do you care for the souls of the lost? Yours is the challenge. Consecrate your lives to His service. Go out and win souls, now, where you are, and wherever God may lead you in the future.

GOOD NEWS for MODERN



WHA

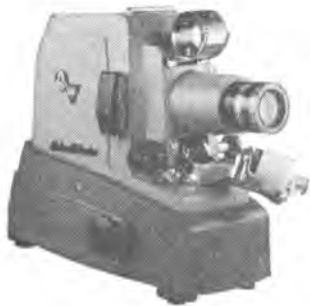


Bible Offering Sunday

December 10

(remove and post)

A Long-range INVESTMENT in the
Audiovisual Program of Your Church



Graflex
PROJECTOR

A School Master 500-watt projector with easy operation and design simplicity. Fingertip changer (continuous in both directions) gives a clear, bright picture in a large auditorium . . . sturdy, 4"-diameter, 4-blade fan allows long projecting intervals . . . 5", f/3.5, anastigmat, coated, color-corrected lens . . .

built-in handle . . . filmstrips and slides are interchangeable . . . gray, baked metallic-aluminum body with separate elevation and leveling controls and 10' cord.
Size, 12 x 15½ x 8¾". Wt., 7 lb. 12 oz. (GRI)

EX-3809	Projector	Nationally advertised, \$105.00	N.P.H. price, \$84.00*
EX-3802	Carrying Case	Nationally advertised, \$10.50	N.P.H. price, \$8.40*
EX-3876	Semiautomatic Slide Changer	Nationally advertised, \$8.50	N.P.H. price, \$7.10*
EX-3880	Rewind Filmstrip Take-up	Nationally advertised, \$10.50	N.P.H. price, \$8.40*

Radiant
PROJECTION SCREEN

Custom-crafted and inspected for greater dependability and long life!
Silver, lenticular, "Optiglow" surface gives maximum brightness and side-angle viewing for good projection in partly lighted rooms.
Fungus- and flame-resistant, washable.
Automatic leg opening and positive locking. (RM)



EX-4040C	Classroom, 40 x 40", 17 lbs.	Nationally advertised, \$24.95	N.P.H. price, \$19.95*
EX-5050C	Classroom, 50 x 50", 21 lbs.	Nationally advertised, \$33.95	N.P.H. price, \$27.25*
EX-5050EDS	Auditorium, 50 x 50", 21 lbs.	Nationally advertised, \$56.50	N.P.H. price, \$45.25**
EX-7070EDS	Auditorium, 70 x 70", 30 lbs.	Nationally advertised, \$82.50	N.P.H. price, \$66.00**

NOTE: For other audiovisual equipment, films, and filmstrips consult the new NAVCO catalog recently sent to all pastors. or write for copy FREE upon request.

*Shipping charges extra from Kansas City, Missouri.

**Shipping charges extra from Morton Grove, Illinois.

Prices slightly higher outside the continental United States

Bible Society Offering

Sunday, December 10, 1967, is Universal Bible Sunday, and serves as the suggested day for our annual offering for the Bible Societies. The Word of God is still the power of God unto salvation. It reaches darkened hearts and minds and brings the glorious "Light of the World."

The Bible Societies throughout the world continue to efficiently and faithfully perform their primary task of spreading the written word. They serve where the church cannot go. We, in our individual churches, can help them go by giving a generous offering toward their support. Let us receive such an offering on this Universal Bible Sunday, or anytime during the month.

The American Bible Society has served our home mission churches for the past eighteen years by providing a beautiful pulpit Bible for new churches in the United States. We are appreciative of their special gift for our home mission churches. The Department of Home Missions has served as the contact agency in our church for these Bibles.

Remembering Others at Christmas

Christmas provides us opportunity for remembrance. We remember God's great love and gift to the world of His only begotten Son. As Christians and churches, Christmas affords us opportunity to reflect upon Christ and His love, and it also provides us the opportunity and responsibility of teaching others the true meaning of Christian giving.

The Christian spirit of giving includes giving to our own loved ones thoughtfully and judiciously, and it also includes our giving to others who may be in need and who cannot give in return.

There are usually home mission pastors on the district who need the helpful love, gifts, and consideration of a larger church at Christmastime. There may be a missionary who stands in need at this season.

The Department of Home Missions will gladly supply the name of a pastor on one of our overseas home mission fields or on the Gulf Central District whom your church may help.



Could It Possibly Be True?

The other day a Nazarene pastor observed, "I'm of the opinion that not more than one Nazarene home in five has a family altar time consistently."

I hope and pray he was wrong! But—pastor—do *you* really know how many of *your* parish families consistently observe a family altar?

What better time than the start of 1968 to preach on this vital part of a Christian home? To offer a Family Altar Packet to each family that doesn't have one? To offer to go to their home and show them how to have a family altar? To urge each family to pray at family altar time that God will show them some family they might win to Christ and the church.

If you know of a person or family won to Christ through some family's effort, please send the account to Rev. A. C. McKenzie, Director of Christian Family Life, 6401 The Paseo, Kansas City, Missouri 64131.

I do hope the "one family in five" suggested above is not true. I trust there are more Nazarene family altars than that. But—pastor—how about *your* parish? Do you *know* the real facts?



Pre-General Assembly

NAZARENE HOME PRAYER INVASION

April 14—June 2, 1968

The PLAN: A "Shepherd Group" appointed in every church who will covenant to visit and pray in every Nazarene home in the congregation between Easter and Pentecost.

The PURPOSE: To increase our awareness of the need for family altars and deeper devotional lives, and to plan for One Great Hour of Sharing on Pentecost Sunday.

The GOAL: Every Nazarene home visited and prayed in by a Nazarene pastor or layman.

WATCH your mail for details and a Covenant Sheet to be returned to the Department of Evangelism.

*
* *As we approach this Christmas season, it is our hope that every local* *
* *church will remember the commissioned evangelists who have served* *
* *them this year. A small gift would multiply into large blessings at this* *
* *time of the year for our men who have answered the specific claim of* *
* *God upon their lives to serve as full-time evangelists. "Inasmuch as ye* *
* *have done it unto one of the least of these my brethren . . ." (Matthew* *
* *25:40). Be sure to READ and ACT upon the Department's CHRISTMAS* *
* *LETTER.* *
*

John Wesley used to speak of a Holy Watchnight. Not just one night on the last day of December, but frequently throughout the year. The Department of Evangelism has been sponsoring a plan for Fifty Holy Watchnights during this quadrennium.

Only eight of the Fifty Holy Watchnights remain before the 1968 General Assembly convenes. In addition to the first night of each month, an extra watchnight will be planned in April and in May (watch for the dates!) as times of tarrying and prayer for a visitation of God upon the General Assembly.

Pastor, would you plan now for your church to participate in these final watchnights of prayer? **OBSERVE THE FORTY-SECOND WATCHNIGHT** on December 1; then plan for a great year-end **WATCHNIGHT SERVICE** on **NEW YEAR'S EVE**, December 31—January 1, as the **FORTY-THIRD HOLY WATCHNIGHT**. Urge your people to join in prayer for a year of all-out holiness evangelism in '68.

1st Day
of
Each Month

50 Holy Watchnights
1964-68

6:00 p.m.
to
midnight
LOCAL TIME

(Forty-second, December 1, 1967)

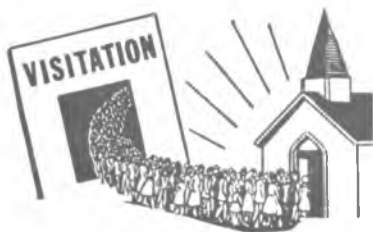


Remember
Your Home Department Members
This Christmas

- 1 Send each one a card.
- 2 Give each one a gift—a basket of fruit, a box of candy, or other appropriate gift (see the *Master Buying Guide* for suggestions).
- 3 Have your Christmas carolling groups put the home-bound members on their schedule.
- 4 Arrange for members of the sponsoring adult class to visit the homebound during the Christmas season.

—Matthew 25:40—

Give Attention to Attendance



$$E + V = A$$

(Enrollment + Visitation = Attendance)

A million on the roll, will not save a soul UNLESS

1. We organize classes according to the number enrolled, rather than the number attending. This will keep the absentee list realistic.
2. Teachers contact every absentee every week. The Visitation Report Slip (Step 2 of the Strive for Five) will let you know this is done, if you use it properly.

“Build your enrollment, contact absentees each week, and attendance will automatically climb.”

A STEAK DINNER— A SUNDAY SCHOOL SUPERINTENDENT— SOME BOOKS

How long has it been since you treated your Sunday school superintendent to a steak dinner?

How about it:

- A steak
- A parcel of books
- Some suggestions

And you are on your way to helping your superintendent become a Registered Superintendent within the next twelve months.

Help him to:

- Understand the Sunday school better
- Its organization
- How it relates to the entire church
- Understand his teachers and their needs

To become a Registered Superintendent he needs to complete:



- UNIT 611a, The Superintendent and His Task
TEXT: *The Sunday School Superintendent*, Dudney
- UNIT 610b, Administering the Sunday School
TEXT: *The Nazarene Sunday School*, Harper
- UNIT 610.1a, Improving the Nazarene Sunday School
TEXT: *How to Improve Your Sunday School*, Benson & Rice

For more information write:

Christian Service Training
6401 The Paseo
Kansas City, Missouri 64131

and ask for;

The Sunday School Superintendent's
Training Program.

NOTICE:

STATISTICS—The year of 1967 is drawing to a close. The statistics for the year will be published in the *Herald of Holiness* under the heading, “The Church at Work.” Watch for it in the January 3, 1968, issue. Reprints of “The Church at Work” for 1966 may be obtained by sending a request to the Office of the General Secretary.

OFFICIAL RECORDS for 1964, 1965, 1966, and 1967 will be published in the Journal of the Seventeenth General Assembly. Copies will be offered for sale. Watch for the announcement in the *Herald of Holiness* after the General Assembly.

CLERGY—Hotel and Motel Special Rates! We have a limited number of courtesy cards and directories available for the clergy and full-time Christian workers in the Church of the Nazarene. The directory contains 128 pages of hotels and motels granting clergy rates across the country. These items are available to you for \$2.00, to cover costs. Send your remittance to our office and make it payable to John Stockton, General Treasurer.

ADDRESS CHANGE—Please keep us informed of your address changes. A change of address form is regularly included in *The Pastor's Supplement*. All official records at headquarters and the periodicals checked on the form will be changed. You get all of this with one notification.

CERTIFICATES OF STANDING—This wallet-size certificate is available to all ordained ministers in good standing in the Church of the Nazarene. It is signed by the secretary of the Board of General Superintendents and the General Secretary. If you can use one, write us.

OFFICE OF THE GENERAL SECRETARY

6401 The Paseo

Kansas City, Missouri 64131

Year-end Review for 1967

DEAR NAZARENE PASTOR:

This is to let you know that in a week or two your copy of a news story about the Nazarene Church gains and record during 1967 will reach you by mail. We are again asking your help to get it printed in your newspaper.

Please take it to your editor (weekly) or religious news man (daily) on Tuesday or Wednesday after Christmas:

We have found that the average newspaper will be more interested in your local church gains during 1967, so we suggest that you type out a summary report. This can be some facts from your assembly report.

Be sure to type it double-spaced and on one side of the paper, and then take our denominational summary along and turn both in at the same time.

If there are two or more Nazarene churches in the area served by the same newspaper(s), pastors should work up an area summary for the Nazarene churches and then select one of their number to call at the newspaper office(s).

The best time to get our summary story printed is between Christmas and New Year's Day, but not later than January 6.

This will be the ninth annual review we have prepared and mailed to Nazarene pastors. Extra copies are available by return mail on request.

Every newspaper regards its active ministers as leaders of public opinion in their community.

O. JOE OLSON

CHANGE OF ADDRESS FORM

PASTOR—a Service for You

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

Name _____ Date of Change _____

New Address _____

City _____ State _____ Zip _____

Name of Church _____ District _____

New Position: Pastor _____ Evang. _____ Other _____

Former Address _____

Former Church _____ District _____

Check: HERALD OF HOLINESS _____ OTHER SHEEP _____

NAZARENE PREACHER _____ OTHER _____

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

Hear the BIBLE beautifully spoken aloud . . .

BIBLE VOICE TAPES

Reverently narrated word for word in living sound, enabling you to learn and enjoy the beloved King James Version of the Bible anywhere, anytime. A beep-tone identifies each chapter. Studio-produced and duplicated exclusively on Ampex equipment to give many years of quality reproduction.

■ FOR PERSONAL ENRICHMENT OF GOD'S WORD

■ FOR SHARING WITH THE SICK AND SHUT IN



Play the TAPES wherever you go . . .

TELMAR TAPE RECORDER

A simple-to-operate, fully transistorized (AC-DC), all-purpose tape recorder. Rugged, lightweight, and truly portable (only 7 lbs.!) with all the professional features. Contains: recording microphone . . . earphone . . . 4 batteries . . . spare reel. Ninety-day warranty plus Special Lifetime Accident/Damage Guarantee Replacement Plan.

EX-201TR

\$99.95

(Postpaid insured transportation)

SPECIAL COMBINATION OFFER

The Complete New Testament Tape Library (six 5" reels, 1 $\frac{7}{8}$ speed, approximately 20 hours) PLUS the New Telmar Tape Recorder . . . **\$139.90** value.

UX-202T Combination Offer—SAVE \$14.95 ONLY (postpaid) \$124.95

Special CASH OFFER—SAVE \$36.95—ONLY \$99.95

(plus \$3.00 insured transportation)

Prices slightly higher outside the continental United States

For information and prices on NINE ADDITIONAL TAPES and a more detailed description of the recorder, see page 96L in our 1968 "Master Buying Guide," sent to all pastors, or write for same—FREE upon request.

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141

The Greatest Prayer of All

(Meditations on John 17)

By H. K. Bedwell*

No. 2 The Mighty Intercessor

IT WOULD BE quite impossible to appreciate fully the heights and depths of this greatest of all prayers, without first taking careful note of the personality, character, and life of the One who utters the prayers. We shall better understand it in the light of the total prayer-life of Jesus. The character of our praying is an indication of the quality of our spiritual life, and a measure of our closeness or otherwise to God. Small men pray little prayers; mean men pray miserly prayers; shallow men pray empty prayers, whereas great men pray large prayers, confident men pray believing prayers, and passionate men pray fervent prayers. This is the greatest of all prayers because it is offered by the greatest of all PRAYERS—Jesus, the mighty Intercessor. Jesus could pray like that because He lived like that. Let us consider three outstanding features of His prayer-life.

I. Private Prayer

Jesus loved to get alone with His Father. The Gospels are full of such instances. We read in Matt. 14:23, "He went up into a mountain *apart* to pray; and when the evening was come, he was there *alone*." In Mark's Gospel we read that He "departed into a *solitary* place, and there prayed" (1:35). Luke

writes, "And he *withdrew* himself into the wilderness, and prayed" (5:16); and again, "He was *alone* praying" (9:18). In Gethsemane, He said, "Sit ye here, while I go and pray *yonder* . . . And he went a *little farther*" (Matt. 26:36-39).

Since basically prayer is communion with God, it is essential that there be privacy and exclusion. There is a time and there is a place for public and united prayer, but this can never be a substitute for private prayer. It is not easy in our noisy, bustling world to be quiet and alone in the presence of God, but it is always possible. To get alone Jesus had to use the night, for His days were so full; and He had to use the mountain, for in the towns they thronged Him. But however difficult, He found a time and a place to be alone with His Father. He is our Guide and Example in this. What He taught, He also lived. He said, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret" (Matt. 6:6).

II. Protracted Prayer

Jesus not only got alone to pray; He also took time. The time factor is closely linked with private praying. While it is true that the power of prayer can never be measured by the hands of a clock, it is also true that hurried, flustered, skimping prayers contain no

*Nazarene missionary, Stegi, Swaziland, South Africa.

power. We can lift up our hearts to God in the midst of our busy lives, and send an urgent appeal to Him for help in time of emergency; but unless we spend regular, unhurried time in God's presence our souls will be impoverished, and our prayer-life ineffective. Luke tells us "he went out into a mountain to pray, and continued there *all night* in prayer to God" (6:12). In Mark we read, "And in the morning, rising up *a great while before day*, he went out, and departed into a solitary place, and there prayed" (1:35). The unhurried seasons of prayer in the midst of the pressure of the busy life of Jesus constitute a rebuke to our own feeble excuse that we have no time to pray. Jesus was busier than we shall ever be. He carried loads that we shall never shoulder. He was constantly pressed by the crowds in a way unknown to us, yet He found time—much time—to be alone in prayer. When we think of Him and how He prayed, it stirs us to spend extended seasons in waiting on God. Unhurried prayer gives God a chance to reveal himself and to unfold His plans and to share His burdens. It also makes it possible for Him to search our hearts and correct the imbalance of our lives. If God doesn't speak to us, is it not because we do not give Him the time and the opportunity? Effective prayer demands time.

III. *Passionate Prayer*

"And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44). That is how the beloved physician described the Gethsemane prayer. Mark writes, "And began to be sore amazed, and to be very heavy" (14:33). *The Amplified New Testament* translates "sore amazed" as "struck with terror," and "very heavy" as "deeply troubled and de-

pressed." There are times when prayer is an agony, a piercing sorrow, a heavy load, a sweating of blood. Prayer can be as simple as breathing, but it can also be a deadly conflict, or as Paul described it, a "wrestling" and "striving." Intercessory prayer demands the full powers and energies of our minds and hearts. Cold, indifferent hearts cannot pray. This kind of praying can be done only by those whose hearts are aflame with love for God and weighted down with the burden of a perishing world. Prayer is much more than placid contemplation of heavenly glories; it is a battle with the powers of hell. Affection, emotion, desire, sorrow, anger, pain, all these combine in prayer that overthrows the enemy of souls and besieges the throne of grace with an importunity that will not be denied. This is no child's play—it is man's work.

The area of resistance to such praying is threefold: First, there is the recoil of our human nature against the demands of intercessory prayer. It is more than human nature can bear alone. Our wills must be subdued to His. "Not my will, but thine, be done," cried Jesus. Secondly, there is the burden of an unresponsive and indifferent world. The idea of a hungry world stretching out its hands to God may be good poetry, but it does not square with the facts. The world does not want God. Rather than stretching out its hands for the Bread of Life, it is shaking its fists in defiance of God. It is praying with "groanings that cannot be uttered" that releases the power of the Spirit and changes rebellion into repentance. The third area of resistance is Satanic and demonic. "We wrestle not against flesh and blood, but against principalities, against powers." It was thus that Jesus prayed and so must we. Read John seventeen again in the light of the prayer-life of Jesus.

A little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion.—Francis Bacon.

Gleanings from the Greek New Testament

By Ralph Earle*

Col. 3:12-15

"Bowels" or "Heart"?

Again we meet this word *splanchna*, which literally means "bowels," but is used metaphorically for the seat of the affections. Instead of "bowels of mercies" we should read "a heart of compassion" (NASB).

"Forbearing" or "Bearing with"?

In the active the verb *anecho* (v. 13) means "hold up." But in the New Testament it is always in the middle and means "bear with." Though most versions retain "forbearing," it would seem that "bearing with" (NASB) is slightly more meaningful.

"Forgiving" or "Freely Forgiving"?

The verb is *charizomai*. It comes from *charis*, which means "grace." So it means "forgive graciously." The more common word for "forgive" in the New Testament is *aphiemi*, which literally means "leave off." But the word here carries a deeper sense of wholehearted forgiveness. It should be translated "freely forgiving" (C. B. Williams). Weymouth has "readily forgiving." That is the right idea. Our forgiveness of others must be given, not grudgingly, but gladly.

"Quarrel" or "Complaint"?

The Greek word *momphe* occurs only here in the New Testament. It literally means "blame" or "complaint." The cor-

rect translation here is "complaint," which most recent versions have. Even if we have a just cause for complaint against someone, we should "forgive as freely as the Lord has forgiven you" (Phillips). We want God's forgiveness of us to be immediate, gracious, and complete. That is the kind of forgiveness we must extend to others.

"Charity" or "Love"?

This is one of the worst mistakes made by the King James translators. The Greek word is *agape*, which means the highest kind of unselfish, holy love. Yet twenty-seven times the King James Version renders it "charity," which today suggests handouts and cast-off clothes. The word should always be translated "love."

"Bond of Perfectness"

The Greek phrase is a bit difficult to translate into English. This is shown by the fact that one can hardly find two versions that agree exactly.

"Bond" is *syndesmos*. It comes from the verb *syndeo*, which means "bind together." So it signifies "that which binds together."

"Perfectness" is *teleiotes* (only here and in Heb. 6:1), which means "completeness." It comes from *telos*, "end."

What this passage states is that love is "the power, which unites and holds together all those graces and virtues, which together make up perfection."¹ Since the figure that Paul uses here is that of putting on clothing (v. 12), it would seem that love may be thought

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

of here as the belt which holds all the rest in place. This is to be put on "above all these things," to tie them together. Phillips perhaps suggests this when he says that "love is the golden chain of all the virtues." Lightfoot thinks of love rather as the outer garment, to be worn over all the rest. He paraphrases this passage: "And over all these robe yourselves in love; for this is the garment which binds together all the graces of perfection."²

"Rule" or "Arbitrate"?

The Greek word for "rule" (v. 15) is *brabeuo* (only here in NT). It comes from *brabeus*, which means "an umpire." So it properly means "act as an umpire," and thus "arbitrate, decide."³ Lightfoot paraphrases this clause: "And let the one supreme umpire in your hearts, the one referee amidst all your difficulties, be the peace of Christ."⁴ He comments on this passage: "Wherever there is a conflict of motives or impulses or reasons, the peace of Christ must step in and decide which is to prevail."⁵

It is true that some commentators object to adopting the literal meaning of *brabeuo* here. For instance, Meyer writes: "It means primarily: to arrange and conduct the contest . . . then to confer the prize of victory, to be *brabeus*, i.e. umpire; finally: to govern generally. Considering its very frequent occurrence in the latter sense, and its appropriateness in that sense to [in your hearts], and seeing that any reference to the Messianic *brabeion* (comp. ii. 18) is foreign to the context, the majority of modern expositors have rightly interpreted it: the peace of Christ must rule, govern in your hearts."⁶

Moulton and Milligan cite several examples of this more general meaning in papyri of the second century B.C. But they find also definite reference to the athletic games in other cases. They conclude: "We may endorse accordingly . . . Lightfoot's insistence on the element of award or decision in a conflict between two impulses, in the remarkable phrase of Col. 3:15: whether the figure of the games is present we need not

argue."⁷ In connection with this passage Stauffer says: "Paul uses the verb of the peace which settles all strife and preserves the unity of the Christian community."⁸ So it seems to us that the idea of "arbitrate" (CF. NEB) fits well here. C. B. Williams has: "Let the peace that Christ can give keep on acting as umpire in your hearts." He also brings out the force of the (continuous) present imperative in the last clause of this verse by rendering it: "And practice being thankful."

¹Lightfoot, *Colossians*, p. 222.

²*Ibid.*, p. 220.

³Abbott-Smith, *Lexicon*, p. 85.

⁴*Op. cit.*, p. 220.

⁵*Ibid.*, p. 223.

⁶*Philippians and Colossians*, p. 362.

⁷VGT, p. 116.

⁸Kittel (ed.), *Theological Dictionary*, I, 638.

Culture and Holiness

(Continued from page 3)

music do not strengthen character, they will weaken it. If they do not serve Christ, they will subvert the faith. If they do not come under tribute, they will siphon off and dissipate spiritual energies. This opens the whole question of a Christian philosophy of culture. Does Christianity accommodate itself to culture or change it? What is the purpose of art? Of literature? What are the criteria of their justification and evaluation—from the Christian standpoint? Strong courses in this field should be offered in every Nazarene college.

Such a philosophy of culture would help our young people know how far they can go in the fine arts, and to detect those cultural forms which sap rather than serve. The key is stewardship. And of course Rom. 12:1-2, plus I Cor. 10:31, could never be ignored in any philosophy of culture which was truly Christian.

Hail Mary!

A Protestant Look at the Mother of Jesus

By W. E. McCumber*

SCRIPTURE: Luke 1:26-38, RSV

TEXT: *And he came to her and said, "Hail, O favored one, the Lord is with you!"* (v. 28)

The angel's greeting has become a prayer for millions of Catholics—Ave Maria! Mary has been elevated in the tradition and practice of that church beyond anything warranted by scripture. In defiance of scripture, and in the name of papal infallibility, these false dogmas have been promulgated:

- (1) The immaculate conception of Mary
- (2) The perpetual virginity of Mary
- (3) The bodily assumption of Mary
- (4) The redemptive function of Mary

No one of these claims can be substantiated by the Word of God. True honor is given Mary when we accord her precisely the place given her in the Holy Scriptures. Let us examine the record.

There she stands forth as:

I. A woman favored by God

"Hail, O favored one, the Lord is with you" (Luke 1:28). The phrase "favored one" is better translated "endued with grace." Jerome translated it "full of grace," and began a flood of error. Mary is not a source of grace, to whom prayer can be addressed and from whom merit and salvation can be received. She was an object of grace, and owed any excellence of character and measure of holiness she possessed to the grace of God given unto her. She participated in the sin that mars all humanity and required, as do all, the salvation God sent through her Son. In

the Magnificat she witnesses this fact: "My spirit rejoices in God my Savior" (Luke 1:47, RSV).

Whom God has favored we should honor. But to pray to Mary, as do thousands who never pray to Christ; to seek favor from Mary, as thousands do who never ask mercy from Christ, is not honor given, but sins committed—the sins of idolatry and unbelief—idolatry, for glory belonging only to the Creator is given to a creature; unbelief, for scripture expressly affirms but one Mediator and Redeemer, the Lord Jesus.

II. A woman baffled by Jesus

Every glimpse we are given of Mary between the birth and death of her first-born shows her baffled by her Son. She did not, could not, fully understand Him, for she was an ordinary mortal and He the incarnate Word of God.

When as a child of twelve He was lost from her and found in the Temple with the doctors of the law, He said to her, "How is it that you sought me? Did you not know that I must be in my Father's house?" And they did not understand the saying which he spoke to them" (Luke 2:49-50, RSV).

On the occasion of His first miracle, He gently rebuked Mary for supposing that she could influence or determine His activities (John 2:3-4).

In manhood when He clashed with Pharisees, His mother and brothers tried to take Him away, thinking He was "beside himself" (Mark 3:20-21, 31-35).

Clearly Mary failed to understand Him, a significant witness to her common humanity and the gap between them in the very face of their close relationship.

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III. *A woman redeemed by Calvary*

When Jesus died, "standing by the cross" in love and loyalty was His heartbroken mother (John 15:25-27). There He tenderly provided for her earthly future, committing her to the care of John. And there He lovingly provided for her eternal future, bearing her sins and procuring her pardon. There is nothing in the sacred record to distinguish her, in her spiritual need and her spiritual relationship to His cross, from any of the others who stood by with her.

Mary was in the company of believers at Pentecost when the Holy Spirit came as the supreme Gift of our Lord's Calvary love. And there is nothing to distinguish her from the common need of that group to be cleansed and empowered by the Spirit's coming (Acts 15:8-9).

We do not dishonor Mary when we affirm her need to be saved from sin by the grace of Jesus Christ. She is rather dishonored by those who would make her a redeemer rather than one of the redeemed. As she, through her obedience to the will of God, became the vehicle of His physical birth and life, so He, by His obedience to the Father, became the Source of her spiritual rebirth and life. We honor Mary best when we obey the Bible and rely upon her Son *alone* for our salvation.

In our day, when a resurgence of biblical scholarship marks the Roman Catholic world, and a renewal of interest in possible reunion with Rome marks the Protestant world, the scriptural information about Mary is of deepening significance. We may hope and pray that their attention to the Bible will correct the Roman errors. But until papal infallibility is rejected, and Mariolatry is denounced, there is no basis for union where true sons of the Protestant heritage are concerned.

This is a day to kindly and firmly reaffirm the truth that Jesus Christ alone is Head of the Church; Jesus Christ alone, therefore, is to be honored and worshipped as Redeemer and Lord. In this let us join Mary, and thus pay her the greatest possible measure of true respect.

The Name of Jesus

SCRIPTURE: Luke 2:8-32, RSV

TEXT: *He was called Jesus* (v. 21).

What's in a name? So glibly asked, so hardly answered! In every case a man's

name identifies him as an individual, marks him off from all other men, affirms his personal worth. Our Lord's name, given to Him first by the angel, and then by His parents, is more than an expression of His unique individuality. It does not distinguish Him from all men so much as it associates Him with all men!

I. "Jesus" was a *human* name—it had been borne by *other men* in Israel.

By Joshua, the military leader who succeeded Moses and led Israel's armed assaults upon Canaan.

By Joshua, the high priest in the days of Zechariah's prophecy.

And so the name indicates the full and true humanity of our Lord. He did not come as Superman, impervious to the weaknesses and sufferings that beset us all. In amazing condescension God stoops to a real human life. He comes to know by experience weariness (Mark 4:37-38), hunger (Matt. 4:2), thirst (John 4:7, pain (Mark 15:15), and that most human of all experiences—loneliness (Matt. 27:46).

II. "Jesus" was a *historical* name—it had been borne by *other men* in Israel.

The name was rooted in the scriptural traditions of His nation. It figured in that history which was more than human events, which was rather a record of God's saving actions. In this Jesus those actions would find their climax, history would have its center.

The name linked Him to Joshua, the military leader, who led Israel into the Promised Land. The author of Hebrews identifies Jesus as the Joshua who leads His trusting people into a Canaan of spiritual rest, of rest from the bondage of sin (Heb. 4:8-11).

The name linked Him to Joshua, the high priest, whose filthy garments were exchanged for rich apparel in Zechariah's vision (Zech. 3:1-10). At Calvary, accused by Satan, Jesus wore the filthy garments of our sin and guilt (1 Pet. 2:24). But in the Resurrection, He exchanged them for the rich apparel of cosmic lordship (Phil. 2:8-11), and entered the Father's throne room to intercede for us! In this way He makes possible our acceptance with God, our entrance into rest!

Blessed name! Blessed because it does not separate Him from us, but associates Him with us as the One who saves us from sin and unites us to God! At what cost He bore this name and ful-

filled God's purpose in history! With what joy we should bear His name, identifying ourselves with Him in the face of demonic and human opposition!

W. E. McCUMBER

A Watch-Night Message—

The Christian Use of Time

SCRIPTURE: Psalms 78:1-8, RSV

TEXT: *They should set their hope in God, and not forget the works of God, but keep his commandments* (v. 7).

Some people live in the past and for the past. They are afraid of the future and incompetent for the present. So they retreat into the past and think and talk constantly about the "good old days." Like the legendary dodo, they fly backward, not caring about where they are going, but only about where they have been.

Other people live in the future and for the future. Condemned by the past and inadequate for the present, they flee into the future. Everything will be taken care of tomorrow. They dream of "good times coming," but do nothing to assure the change.

Still others live in the present and for the present. Cynical of the past and uncertain of the future, they place all value on the present moment. They live by the selfish and fatalistic maxim, "Eat, drink, and be merry, for tomorrow we die."

People who live one-dimensional lives are failures—empty, frustrated, disillusioned, and pathetic failures. For life is three-dimensional: past, present, and future. And the way to really live is to make the right use of each dimension, all at the same time.

Our chosen text brings together past, present, and future, and indicates how the people of God are to use each of time's dimensions. "They should set their hope in God"—that is for the future; "and not forget the works of God"—that is for the past; "but keep his commandments"—that is for the present. From this text let us think about the Christian use of time.

I. How should Christians use the past? The answer: "They should . . . not forget the works of God." For the believer the past should be a *memory of miracles*.

If we recall what we have done, we shall be either paralyzed with shame or swollen with pride. But if we remember what God hath wrought, we shall be at once both humbled and encouraged.

Think of what great works God performed on behalf of Israel! "He wrought marvels in the land of Egypt" (v. 12). "He divided the sea and let them pass through it" (v. 13). "He led them with a cloud" (v. 14). "He cleft rocks in the wilderness, and gave them drink abundantly" (v. 15). "He rained down upon them manna to eat" (v. 24). "He rained flesh upon them like dust" (v. 27). "He led forth his people like sheep" (v. 52). "He brought them to his holy land" (v. 54). "He drove out nations before them" (v. 55). Miracle piled upon miracle! Mighty deed after mighty deed! What a glorious heritage and history was theirs!

But God's greatest miracle is recorded elsewhere in the psalm—the miracle of divine forgiveness and new life. Israel "forgot what he had done" (v. 11). They "sinned still more against him" (v. 17). "They were not true to his covenant" (v. 37). And God chastened them, but He did not destroy them as they deserved. Instead we read, "Yet he, being compassionate, forgave their iniquity" (v. 38).

This is how God has dealt with us. He has been a forgiving God, a guiding God, a keeping God. He has pardoned our sins; He has lightened our paths; He has supplied our needs. And if we remember His works we shall not be idle in the present or intimidated by the future. We shall rather be strengthened and comforted and edified as we think of Calvary and the empty grave, those mighty acts of God by which we were delivered from our bondage to sin and guilt. Life can never be hopeless or senseless if the past is truly a memory of miracles.

II. How should Christians use the future? The answer: "They should set their hope in God." For the believer the future should be a *hope of help*.

Hope is the antonym of dread. Hope is the expectation of future good. Dread is the expectation of future evil. Hope is the posture of optimism taken by the Christian who remembers that God has taken care of him in the past, and believes that the unchanging God will take care of him in the future. Dread is the posture of pessimism taken by the unbeliever, who thinks life dealt unfairly with him yesterday, and

that fate will abuse him cruelly tomorrow.

Dread says, "The world is full of evil powers that threaten the race with destruction." Hope says, "Greater is he that is in the Church than he that is in the world." Dread says, "Death is coming, and everything that I have prized and wanted will be lost." Hope says, "The dead will be raised imperishable!" Dread says, "Civilization is going up in smoke of nuclear warfare." Hope says, "The Lord . . . shall descend from heaven with a shout . . . we . . . shall be caught up . . . to meet the Lord in the air." Dread says, "The world is coming to an end." Hope says, "We . . . look for new heavens and a new earth, wherein dwelleth righteousness."

Men without memory of God's works may not fear the future, but the Christian who remembers the past mercies of God is confident that the future is also in His power and will be determined by His love.

John Knox, the fiery Scottish reformer, knew struggle and suffering all his life. He had been a hunted exile. He had been a galley slave. Against pope and parliament he had opposed the Word of God, and it cost him dearly. When he was dying and unable to speak, friends at the bedside would ask, "Do you hope?" And for a reply he would raise his hand and point toward heaven. This is how the Christian uses the future—setting his hope on God!

III. How should Christians use the present? The answer: "They should . . . keep his commandments." For the believer the present is a *life of loyalty*.

The present is enclosed by the parenthesis of memory and hope, of mercies received and mercies expected. Therefore the Christian, out of profound gratitude to a faithful God, should make each present moment an offering of loyalty and devotion to the revealed will of God.

This is what Paul tells us in the familiar exhortation of Rom. 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." For eleven chapters he has discussed the mercies of God. There were mercies in the past—"being justified freely by his grace through the redemption that is in Christ Jesus." There were mercies for the future—"heirs of God, and joint-heirs with Christ." Now He says, Since today is enclosed by the mercies of God shown to you yesterday and promised

for tomorrow, give yourselves to His will in grateful obedience.

Two men were caught stealing sheep. Angry neighbors branded their foreheads with the accusing letters "S T," sheep thief. One moved away, lived in bitterness, and died in despair. The other sought forgiveness from God and said, I am going to stay right here, live a good life, and regain the respect and confidence of my neighbors. He became a transformed person. Years later someone saw the old man with the letters "S T" still visible on his scarred forehead. "What do those letters mean?" he asked another. "It has to do with something that happened a long time ago," the man answered. "It must be an abbreviation for *saint*."

Since God has shown mercy in the past, and assures us of mercy in the future, let us spend each present moment for His glory—living so that others will say, "He must belong to Christ. He bears the brand of genuine sainthood."

W. E. McCUMBER

A Christmas Meditation—

"Doth God Take Care for Oxen?"

There are no more wonderful and encouraging things in Scripture than the comforting realization that God cares for us. Basically we are all children. It is said that soldiers in battle when badly wounded usually call for their mothers. God likened himself to mothers in this respect when He wrote: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee" (Isa. 49:15). Peter adds, "Casting all your care upon him; for he careth for you" (I Pet. 5:7).

God never forgets His own. He never calls us to bear suffering or shame for Him without somewhere and somehow assuring and comforting our hearts that we are in His order. No other woman in history was ever called upon to sacrifice her name and character for God as was Mary, the mother of our Lord. No other man was called upon to support a woman under the conditions that Joseph did. Here were two: one innocent, the other shielding that innocence with his life; both poor in circumstances, yet bearing the reproach

of their people for God's sake. Only as we put ourselves mentally in their time and place can we catch a little of what it meant.

For nine months they had lived with only the Lord's Word to give them strength. Now the Child had arrived, this God-child, and in a manger, wrapped in swaddling clothes. God's child? Is God so poor He cannot provide a better arrangement for His Child? God's Child and we alone hold the secret? What kind of Child is this? The Messiah? Has God let us down?

Then the shepherds came. What a story they had to tell! For the world? Yes, but tonight for Mary and Joseph! Someone else had heard God's message—this is His Child, Joseph! This is the Messiah, Mary! But shepherds, poor men, and so few? Why did the angels not come to them and to all those in the nearby inn? This was not the day of His annunciation to all men. It was the beginning. Now it was the time of comfort for Mary and Joseph. But only from poor shepherds? Then came the wise men with gold, frankincense, and myrrh. The wise and wealthy had also heard from heaven. Far beyond Bethlehem's confines God had made it known. Not only on earth, but in the heavens—His star was in the skies. The earth was asleep, but not the heavens, and heaven had come down to comfort and care.

A king of the Jews? I'm that king; none shall unseat me! So thought Herod, and God ordered Joseph to Egypt to outlive hateful Herod. But how could Joseph do it? Travel and board were expensive! God had said to the wise men, "Gold, frankincense, and myrrh," and Joseph's expenses were provided beforehand.

Was this all? No, there were Simeon and Anna. There was more to this Child than either Mary or Joseph realized and they must be prepared for it. True, they might not understand now, but they would as each step unfolded in God's plan. Who could, who did comprehend Calvary before Pentecost?

"Doth God take care for oxen?" (I Cor. 9:9) Perhaps you too have heard God's call and responded, left all and followed Him. The road has been rugged and you have wondered. If the trial is over, you can attest that God did care. But if you are still in the shadows, remember He does care and time will reveal it.

God does take care for oxen—and you.

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The Virgin . . .

(Continued from page 16)

1:20), and of "Immanuel" in this instance. It was the privilege of a Hebrew mother to choose her child's name thus (as noted above, and in the cases of Gen. 4:25; 29:32-35; 30:6-13, 18-21, 24; and 35:18). Sometimes the child was named appropriately to declare a great event in the life of the people (as in I Sam. 4:19-22), and other times to memorialize only such within the immediate family.

That God would visit His people with a deliverance from the war threatened by the Syro-Ephraimite coalition, and bring the designs of Rezin and Pekah to naught, was the meaning of Isaiah's prophecy and Jehovah's sign.

Here again, in Matthew, a variation occurs. The KJV reads: "And they shall call," which translation follows the old *Textus Receptus*. But in the light of more ancient and trustworthy manuscripts we should read, "And his name shall be called," etc. (Note that Aquila, Symmachus, and Theodoret read here, "And thou shalt call his name," etc.) Thus Matthew indicates its fuller accomplishment in Jesus beyond what was the partial fulfillment in the case of the son of the young woman in Isaiah's and Ahaz' time. Matthew also adds the translation of the Hebrew term *immanu El*, "God with us."

Since Matthew quotes the LXX Greek version (the Christian's Bible of his day), he finds there the Greek term *parthenos*, and this being the term to indicate one who has not yet had sex experience, he is not troubled with any possibility to the contrary in the case of Mary. For the fate of non-virgins at the time of their marriage, cf. Deut. 22:20-21.)

Few prophecies have been the subject of more controversy than this one. Hence our extended discussion of it here. Many dissertations have been written upon it by learned biblical authorities. Yet when all the pros and cons have been carefully sifted, the most valid conclusion seems to be that within the time that a young woman could conceive and bring forth a child, and that child become old enough to distinguish good from poor food (cf. v. 15), the enemies of Judah would be defeated. If, therefore, there was such a Jewish mother who named her child thus, what Matthew sees is what we must designate a grander fulfillment than that which occurred in Isaiah's time. As this

first Jewish mother believed that God was with His people in times of peril, so Mary saw its real fulfillment in the miracle of the Incarnation. The true spiritual Israel today is delivered from its spiritual enemies (sin and satan) through the real miracle of a *true* virgin birth in the case of Mary (the mother) and Jesus (the Messiah), for only Jesus of Nazareth has died for our sins and risen again for our justification.

Finally, as we have stated in our commentary,¹ Isaiah saw that any calling in of the Assyrian colossus, to aid little Judah in her crisis with Rezin and Pekah, would mean an indefinite postponement of any hopes for the realization of a Messianic deliverer. (The expectation was widespread in the ancient world that a woman would give birth to a redeemer babe who would supplant the reigning king. Cf. Matt. 2:1-12 and Mic. 5:2-3. Moreover, Moses himself had prophesied the

advent of such a one.) Ahaz was really selling all such hopes in his day down the river of time and into the Eternal's retributive judgments. Refusing a "God with us" program for Judah, he was shutting himself and his nation up to a "God against us" alternative. These were the inescapable alternatives with which the prophet confronted the king. He could put his faith in the meaning of the word *Isaiah* ("God is salvation"), or he could trust only in man and military might and know the meaning of the name that Isaiah had given to his son, *Shear-jashub* ("only a remnant shall escape"). If the Assyrian is to be your deliverer, then you forego the possibility of any divine deliverance.

Likewise let our liberal friends agree that if Jesus of Nazareth was not born of a virgin then there never has been a virgin birth in all history. Moreover, those who reported to Matthew and Luke His virgin birth in such case were liars and misinformers and *not* sincere Christians. Hence liberalism faces unpalatable alternatives.

¹Beacon Hill Bible Commentary, Vol. 4, page 33.

MY PR?BLEM

PROBLEM: Believing that everyone is entitled to a "decent" burial, a local undertaker has been calling on me to conduct funeral services in his chapel for persons having died in the nearby state hospital without known relatives. I am glad to cooperate, but the trouble is there is no one in the chapel but the corpse and the preacher! I am beginning to feel silly. Should I continue this sort of "ministry"—if ministry it is?

AN OREGON PASTOR SAYS:

The funeral service, in evangelical thinking, has a twofold purpose—to pay tribute to the deceased, but more important, to challenge, comfort, bless, and encourage the living with the hope

of Christ. Graveside services are most sensible for deceased persons without family or friends attending. Full services have meaning when there is someone to hear. You can't convert or help the corpse, and the funeral director has heard so many sermons, he is probably not listening. Save your voice for the "hearers" and you may help them to become "doers." In some communions the soul is moved along to heaven by the effort of the minister after death, but *not* in our understanding of the Gospel.

A GEORGIA PASTOR SUGGESTS:

It would be my suggestion that a "decent burial" need not include a service in the chapel, but that a few chosen remarks and appropriate scripture and prayer at the graveside would constitute a decent burial. I would think that if this were suggested to the local funeral director he might feel the same way. It might even be appreciated, as the funeral director may be as uncertain

about the present practice as the minister is.

AN INDIANA PASTOR REPLIES:

The human body of deceased persons is cherished and respected, not because of what it is, but of what it at one time contained—an immortal soul. It has been said, "Show me the manner in which a country buries its dead, and I will show you in mathematical accuracy the manner in which the living are treated."

Having worked both sides as a funeral home employee and minister, I can understand the feelings of both. If it bothers you to conduct a service without a congregation, you might choose a select number from your local church to attend. By all means continue this service, because sometime the unknown relatives might show up. Failure to cooperate with the local funeral director in this phase of service could hinder your opportunities for a greater service to others in the future. Too, this gives you good, practical experience in a ministry where many ministers often fail.

A sideline comment on your relationship with the local funeral director; do not refer to him as "undertaker"—it is "funeral director." Most morticians find the former repulsive, and truly the business of mortuary science has advanced greatly in the past quarter of a century.

A PASTOR FROM ALASKA BELIEVES:

I have served in a similar capacity and have considered that this person must have had many relationships which were severed by death. As I stood before the casket alone, I have felt the challenge to represent the One who is both omnipotent and omnipresent. I have tried to visualize the relatives, friends, and hospital associates who may have known the deceased and been affected by his passing. As I prayed I asked God to minister to these other lives and impress upon them spiritual values. I tried to secure from the mor-

tician names and addresses of some relative, to whom I wrote a brief word of condolence. I would return to the hospital ward from which the deceased had been taken and many times find other patients who had been moved by this death. The opportunity to witness and to pray has been opened to me and blessed with a visible response. In one area the undertaker said to me: "I like to have you handle these services because you go about it like the deceased had been an important person with many friends and associates." It is true that this sort of ministry is different, but under no circumstance should we feel "silly" as we perform the function of a minister of Jesus Christ.

PROBLEM: Is there any legitimate way I can escape the incessant ringing of the telephone during my morning study hours?

Pastor, 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

Sermons by "Reddy Kilowatt"

We are not living in the days of the tallow candle or the kerosene lamp and lantern. This is an electrical age. Thomas A. Edison, with his great invention of the incandescent lamp, illuminated the world. He literally changed darkness, or semidarkness, to light. Everywhere we now see brilliant lights. Banks, stores, shops, factories, dance halls, picture shows, homes, pleasure resorts, hotels, motels, business houses press into service all kinds of attractive lights. And at the Christmas holiday season the great city stores are all ablaze with variegated, colorful, and appealing lights for the shopper. Owners believe it pays to so advertise, and it does.

Yet it remains true that many churches are poorly lighted. Ancient fixtures scream of bygone days. A visit to Gothic cathedrals reveals an impoverishment of brightness that is depressing.

All of our Nazarene churches should have an adequate lighting system. In many cases the electric bulbs are way too small. Somebody wants to save on the light bill, and by so doing actually sacrifices on attendance and growth. Some lights are way up in the high ceiling when chandeliers would serve a much better illuminating purpose, or the use of a good inverted lighting arrangement, installed lower down.

Lights should be turned on, at the very least, fifteen minutes before the time of the service. Half an hour is better. Floodlights are very helpful on the outside of the building to point the way to the house of God. But we have gone to churches again and again at the scheduled time of service—or even past—and not a single light on. It pays to advertise your church, and good illumination within and without pays big dividends. Many progressive churches find it very profitable to have floodlights, a lighted cross, mercury lights, and well-illuminated sanctuaries. But some church boards are “penny wise and dollar foolish” and skimp to their downfall and deadness. Some churches find it worthwhile to have outside church lights on every night of the year, from twilight to 11:00 p.m. This is a good advertising scheme. It is not a waste of money, as some suppose. It is money well spent for the glory of God and the kingdom of God. “Let there be light.”

May we suggest that our pastors and church boards give due consideration at once to this vital matter. If the city “bigwigs” say, “Let us decorate the city with lights for this holiday season,” and this issues in a joyous occasion, then let it not be said of us concerning this matter, “The children of this world are in their generation wiser than the children of light.”

E. E. WORDSWORTH
Kirkland, Washington



THE CHRISTMAS STORY IN “COMMERCIAL VERSION”

And there were in the same country husbands and fathers keeping watch over their homes by night, but going to work every morning to make lots of money.

And, lo, the smooth-voiced TV announcer came upon them, and the glories of many fine possessions shone out at them: and they were sore afraid they would never be able to buy all the things their families wanted.

And the TV announcer said unto them, “Fear not: for I bring you tidings of great joy, which shall be to all parents, children, and relatives.

“For unto you there is this day in the city, where our store is, the answer to your problems—our credit manager.

“And this shall be a sign unto you; You shall find this one wrapped in red clothing, with a big stomach, and sporting white whiskers, and called Santa Claus. He will be in our credit department, where you can charge everything, with no payments until February.”

And suddenly there was with the TV announcer a multitude of TV actors, praising the store, saying, “Here’s to Santa, and lots of presents for all! And we’re open until 9:00 p.m. every night until Christmas.”

And it came to pass, as the TV actors faded away into the blood and gore of a high-rating children’s program, the fathers and mothers said to one another, “Let us now go even unto this store which the TV announcer has made known unto us.”

And they came in haste, and found glittering wristwatches, fur coats, transistor radios, electric can openers, new dresses, and also the wondrous one

dressed in red with fake whiskers as he sat by the cash register crying, "Ho, ho, ho!"

And when they had made their purchases, they made known among their neighbors that they were going to have one of the best Christmases ever.

But Santa Claus (the credit manager, that is) kept all the time contracts in his safe, and pondered on all the interest he was going to collect.

Compare this version with Luke 2: 8-19.

Snohomish, Washington
J. K. FRENCH

THE ROAD TO BETHLEHEM

Men travel bravely by a thousand roads,
Some broad and lined with palaces, some steep
And hard and lonely, some that blindly twist
Through tangled jungles where there is no light;
And mostly they are traveled thoughtlessly.
But once a year an ancient question comes
To every traveler passing on his way,
A question that can stab or burn or bless:
"Is this the road that leads to Bethlehem?"

—Author unknown

Los Angeles First Church
WENDELL WELLMAN

CHRISTMAS ETERNAL

Almost before Christmas comes, it is over. The presents are put up, the tree is torn down, the toys are tossed about, the stores have sales, and the bills begin. Yet the best part of Christmas can remain—the Christ child. He is not seasonal, but eternal. He does not come for one day or one decade, but He comes and remains as long as a heart is opened to Him.

When Christmas is over, what will you have left?

Rochester, Minn.
JIM CHRISTY

CHRISTMAS REPRESENTS—

*The Great Condescension
The Great Reconciliation
The Great Restoration*

.....

YOUR CHRISTMAS PLANS

- YOUR CARDS—*Make them Christian cards.*
- YOUR GIFTS—*Make them gifts of love.*
- YOUR WORSHIP—*Make it of God, not things.*
- YOUR FAMILY—*Make them happy, not haggard.*
- YOUR CHURCH—*Make it your center of light.*
- YOUR PRAYERS—*Pray for peace on earth.*
- YOUR DINNER—*A feast of thankfulness.*
- YOUR OFFERING—*For God and others.*
- YOUR CHRIST—*Make Him Master of your life.*
- YOUR LIFE—*Lived for God's glory.*

Greensboro, N. Carolina
IRA E. FOWLER

December turns our thoughts to those
For whom we love and care:
Our relatives and lovely friends,
Though they are scattered everywhere.

We sit by our open fireplace,
Since Christmas is here once more,
And wish we could hear your voices
As we did in days of yore.

But what we hear is the winter wind,
The sleigh bells jingling near,
The many Christmas carols,
And chimes so loud and clear.

The snow has covered the countryside,
Over hill and dale;
The postman in his high-top boots
Delivers the Christmas mail.

Yes, this reminds us of those we love,
Though some are far away;
God bless our friends and loved ones all,
On this joyous Christmas Day.

—John Stockton

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