

NAZARENE PREACHER

OCTOBER 1971

QUANTITY AND QUALITY

General Superintendent Stowe

SHOULD OUR PREACHING BE LIFE-CENTERED OR DOCTRINE-CENTERED?

The Editor

THE PRIORITY AND POWER OF THE WORD

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SOME COMMUNION OUTLINES

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proclaiming Christian Holiness

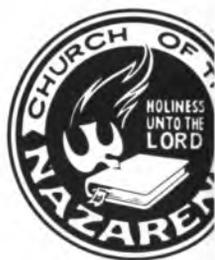


THE NAZARENE PREACHER

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Quantity and Quality

By General Superintendent Coulter

OCCASIONALLY I AM ASKED THE QUESTION, "Is holiness being preached as much today as in former years?"

Sometimes the question is a challenge, and I sense that the questioner feels that he already knows the answer. Sometimes I detect a note of yearning to hear from the pulpit fresh expositions of that doctrine which should be characteristic of our ministry.

We are justified in our concern that holiness shall not become an "occasional" sermon topic. The evident hunger of our people for a deeper understanding of holiness is a sure sign that we need more holiness preaching—much more than we are getting.

But even more important than quantity is the quality of holiness preaching. Frequent exhortations to an experience or incidental references to a "second work of grace" are not adequate to enlighten and attract men to holiness.

Holiness preaching must major on content. It must be firmly grounded on biblical truth. As Dr. W. T. Purkiser says, "The doctrine of Christian holiness is based upon *the total thrust* of the Scriptures. It is not merely a thread or line of truth running through the Word of God. It is rather a *network* of teaching which is an essential part of the fabric of the whole." A grasp of this "total thrust of the Scriptures" is essential to sound theology and dynamic communication of truth.

True holiness preaching by the help of the Spirit brings men to that crisis which is known as "the second work of grace." There is an urgency in the Scriptures which demands that Christians purge themselves, pursue sanctification, perfect holiness, yield themselves to God, and present their bodies as a living sacrifice to God. Holiness preaching must bring men to decisions that are biblical, basic, clean-cut, and sharp.

Holiness preaching must look beyond the crisis experience. It must recognize the necessity for growth in love and provide enlightenment and instruction in holy living. The cleansing experience can be maintained in the presence of the Holy Spirit.

What resources are available! What gracious help the Holy Spirit provides! What a glorious truth to proclaim—holiness—"an experience subsequent to justification; attainable in this life; the gift of God's grace through faith; that makes possible the loving of God with all the heart, mind, soul and strength—and one's neighbor as oneself; the cleansing of those qualities that are not Christlike, not precluding the possibility of mistakes and involuntary violations of the absolute law of God through the infirmities attendant upon the human body; that demands that spiritual growth shall follow the attainment of this experience."

Let us have quantity *and* quality in the proclamation and portrayal of scriptural holiness.

Should Our Preaching Be Life-centered or Doctrine-centered?

IN A RECENT SEMINAR on holiness preaching, panelists and their bouncy audience found themselves caught up in a lively debate on what kind of definiteness was essential—essential, that is, if the preaching was to be effectual and identifiable as *holiness* preaching. All agreed that vagueness and generalities helped no one. And all agreed that somewhere along the way was a second crisis, and that preaching should have enough of the mid-wife in it to help a struggling Christian through the crisis and into spiritual victory. There was consensus also that all of this should be done within the general framework of creedal positions.

But about there the agreement sputtered out. Should the preaching be need-centered or doctrine-centered? Should doctrine be kept in the background, and if so, how far back? Out of sight, perhaps?

Some insisted that doctrinal precision be right up front, out in the open all the time. The changes must be rung on the truth of a second definite work of grace, sticking as close as possible to biblical and traditional terminology.

Others felt that such technical terms could only block communication. Basic conceptions of holiness and love and victory must be presented in the everyday language of the people and kept as close as possible to the nitty-gritty realities of life as it is being lived right now, in the home and on the job.

Actually, both sides were right and both sides were wrong. They were right in perceiving an indispensable element in effective holiness preaching. They were wrong if they supposed that one approach could dispense with the other. They were just as wrong if they felt forced to adopt one or the other exclusively, as if the two philosophies were incompatible.

Preaching that does not help people right where they are, in the midst of their theological illiteracy, is missing the boat. No preacher should stop at terms; he must explain them so that they are concretized. They must become meaningful to John Doe in relation to his quarrel with his wife last week or his temptations at work. As one pastor said: "Simply to tell people that entire sanctification is the purifying of the heart may not convey anything to them, no matter how doctrinally true. The problem is,

how can I translate that into terms of their own experience and need?" This is indeed both the difficulty and the imperative. The preacher must talk a lot about Christ as adequate Savior, about the overcoming power of His Spirit, about grace and forgiveness and cleansing, about envy and lust and ambition and the remedy in the Cross for these sins of modern man.

Above all, the preaching must not dissolve into a Pollyanna moralism which is one part positive thinking and one part self-discipline. Our people need a lot of both. But they need first of all the Gospel—that Christ died for our sins, according to the Scriptures, and that the risen Christ has given His Holy Spirit to change us inside out.

So we don't stray far from doctrine after all. Jesus said, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free." Freedom is experience—that's the aim. But the means is the truth. That truth is Christ himself, but it is also His words. And we cannot divorce Christ from either His words or our words about Him. This is to say that we cannot divorce Christ from sound doctrine.

There was in the Early Church a clear-cut body of truth called the *didache*, the teaching. This soon became *didaskalia*, "meaning specific items of belief in a system of propositions" (Hastings *Dictionary of the Bible*, revised, 1963). There is such a thing, Paul writes to Timothy, as "the form of sound words," which we are to "hold fast" (II Tim. 1:13). If therefore the preacher wants really to be faithful to holiness concepts, he had better be trained in biblical and theological vocabulary and be skilled in precise thinking. For no matter what the concept may be in his mind, that which will be conveyed to the listeners will be shaped by the words he uses to express it. This being so, what reaches their minds may be woefully misshaped. Concepts will be as numerous and disparate as the number of so-called holiness preachers, and may be as distorted in communication as whispered gossip—unless the preacher has "attained" to the "words of faith and of good doctrine" (I Tim. 4:6). There must be somewhere a biblical and/or theological formulation of the concept, by which everyone's attempt to restate it can be tested. Otherwise the concept itself will be neither effectually shared nor faithfully preserved.

Not only must the preacher know doctrine and respect it, but he has an obligation to educate and indoctrinate his people. This is part of his calling. Terms may not yet be understood, but they should at least be made familiar. Unfortunately, knowing terms is no guarantee that what they symbolize will ever be experienced. The terms may be accepted as a shibboleth in lieu of reality. But we must keep on teaching, nevertheless. New people want instruction. They want explanations. When a father overheard an announcement in Sunday school about a junior catechism, he said to his wife afterward, "What's catechism?" When she explained, he eagerly asked, "Don't they have a class for adults? I need that!"

The real point is, however, that we catechize our children even when we know they don't fully understand what they learn. We believe we are justified in giving to them a vocabulary framework which can be conceptually filled in as they mature. Isn't it just as sound—and necessary—to do the same with adults? And can we not trust the Holy Spirit to clothe doctrinal skeletons with living sinew?

Why not dust off the *Manual* and preach a few sermons (or class sessions, or prayer meeting talks) on Article X of the statement of faith? But keep them related to life all the way.

The Case Against Abortion

RECENTLY TWO STRONG VOICES were raised against the present tide of permissiveness respecting abortion. One was, as we would expect, a Roman Catholic, and the other was an evangelical. The Roman Catholic, Dr. Charles Rice, professor of law at the University of Notre Dame, expressed his views in a press conference in Kansas City, while the evangelical, Dr. Carl F. H. Henry, argues the cause in a hard-hitting article in *Christian Heritage*.

While the two men discussed different related issues, they were in some basic points at one. They both perceived the issue to be whether or not an unborn infant at any stage is a human being, with rights as such. Or is its disposal merely to suit the convenience of those who brought it into being? In other words, is abortion murder?

Dr. Rice objected to the assumption that children, "while still in the mother's womb, are disposable persons." He also disputed the common claim that a child is not human until it develops social characteristics. He said that "such a philosophy could arbitrarily sanction the killing of children at any age." There is nothing to "prevent pushing this thing up to five or six years of age," he continued.

The well-known Protestant theologian, Carl Henry, former editor of *Christianity Today*, also defends the human rights of the fetus. He says, "Even if, according to some, life in the womb is not life as it exists after delivery, there are still reasons for considering it human life in some form. We now know that the fetus receives its total genetic potential of RNA and DNA at conception, is a unique and unrepeatable combination of proteins, and is in some sense alive."

He further objects to the reasoning that a baby has no rights to life if it is unwanted. He says, "This skirts the real issue from God's point of view; does not the fetus have the right to be wanted? Has the fetus at no stage prior to delivery any rights of its own?"

The theologian tellingly applies such reasoning to old age. He reasons that if it is right for a mother to dispose of an unborn infant because the parents do not want it, "do the mother and father in principle forfeit any rights of their own when they become senile and their children are disposed to put them out of the way? If the decision to preserve or destroy a living fetus lacking full human life rests upon personal convenience or upon social consideration, such as the population explosion, is not the case even stronger then for a child to dispose of parents when senility overtakes them? If we are free to destroy human life and to deny its dignity at one stage, why not at another?"

He further points out that a fundamental hallmark of Christian loyalty has always been the "right of the weak and helpless to protection and mercy," and this applies to the unborn as well as the born. The current excessive laxity in view and practice, he states, is really a twentieth-century return to feticide or infanticide.

(Continued on page 12)

This Reformation Day should remind us of—

The Priority and Power of the Word

By David E. Bowen*

MOST OF US are familiar with the story of Martin Luther's nailing his Ninety-five Theses to the door of the castle church at Wittenberg on October 31, 1517. We remember the act, what he did, but do we recall the content of what he wrote? Can we cite one of the Ninety-five Theses?

Perhaps it tells us something about the temper of our times to note that it is not Luther's words but his act that we remember. We might readily conclude that this is one among many historical evidences which indicates that "actions speak louder than words." But before we jump to that hasty conclusion, we ought to recall and consider these words: "The world will little note nor long remember what we say here, but it can never forget what they did here."

To most of us those are quite familiar words. But, in fact, how many of us can remember much—if anything—of the particulars of what was "done there" at Gettysburg? Lincoln's modesty was greater than his acuity—we remember his words; their deeds are nearly forgotten.

And that is the point I would like to consider—the relationship between thought and action. As Christians, particularly as ministers and teachers, it is imperative that we learn to maintain the necessary balance between thought and action, between word and deed. Most men tend to overemphasize either word or act, one at the expense of the other. The drift of our generation seems to be in the direction of action. In the

social-political sphere the emphasis seems increasingly to be on Marx's dictum to the effect that the philosophers have interpreted the world, but now the real task is to *change* it. In religion we follow Kierkegaard's existential affirmation that "what this age lacks is not reflection but passion."

The tendency of our time is to discount the value of words. The effect that this has on our ministry is the devaluation of the pulpit. People have more interesting, and what they feel are more important, things to do than listen to sermons. They are not flocking to our churches. It is hard to get a hearing for the Gospel in our traditional setting. In light of this difficulty we have at least three alternatives. The first is suggested by our own lack of ingenuity—or perhaps by our abundance of indolence. Luther provides examples for the other two:

1. We can say that the fault lies, not in us, but in our hearers—and go on preaching the same insipid sermons that make old men snore, young men roar, and no one seek for more. (Luther's preaching, like that of the apostles, was not always and everywhere appreciated; but it was seldom ignored. It had life and power.)

2. We can resort to bull-burning, that is, to social-political activism.

3. We can learn to improve our preaching and teaching to make it more lively and meaningful. This is the route of thorough scholarship coupled with wholehearted devotion.

Luther, while vigorously affirming the power and priority of the written and spoken word, did not deny or underestimate the value and force of sym-

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bolic action. When he burned the papal bull by which Leo X had excommunicated him, and with it burned a copy of the canon law and other choice symbols of the papal establishment, Luther made an effective and justifiable protest. Yet while this bull-burning had its merit, he did not make it an end in itself. He went on to affirm the priority of the preaching of the Word of God as the divinely ordained means to moral and spiritual reformation.

There are those today who would resort to bull-burning as the primary—if not the only—means of securing reform. And to most candid observers of the organized Church today it does seem obvious that there is a lot of bull to be burned. But there is a serious problem with bull-burning: it generally creates more heat than light. Luther's greatest contribution was not his defiance of the papacy but his proclamation of the Gospel, not his rejection of works-righteousness but his affirmation of salvation by grace through faith.

Luther was very much a man of action. And yet in all his ministry the preaching and the teaching of the Word held the priority. For Luther, final authority rested in the Word of God. It was his joy, his passion, to teach and preach the Word. He told his students, "You must preach as a mother suckles her child." Erik Erikson in his study *Young Man Luther* suggests that for Luther "the inspired voice, the voice that means it, the voice that really communicates in person, became a new kind of sacrament, the partner and even the rival of the mystical presence of the Eucharist." Erikson is correct in emphasizing the almost sacramental quality and importance that Luther attached to the preaching of the Word.

Jaroslav Pelikan in his recent book *Spirit Versus Structure* very aptly observes that "the career of Martin Luther was the career of his beliefs, his words were his principal deed, and it was his ideas that had the consequences." Luther was a man of profound

ideas and forceful words. He was an assiduous scholar. As E. G. Schwiebert has indicated, Luther was a representative of the best in the tradition of biblical humanism. But the measure of Luther's greatness is not to be considered in terms of scholarship alone. Unlike Erasmus and other defenders of the Roman establishment, Luther was not a mere humanist. His was not a mere intellectual perspicacity; his was an intellect purged and illuminated by a fire that blazed deep within his soul. It was this happy marriage of mind and spirit, of scholarship and faith, that made Luther's words effective and enduring.

If in our day we are to see the kind of thoroughgoing reformation that is prerequisite to the continued existence and effective ministry of the institutional Church, we must strive for that sanctified union of intellect and spirit that was characteristic of the preaching and teaching of Martin Luther. I do not mean to suggest that we all must—or can—become giants of the pulpit, but I do mean to affirm that we are all called to strive for excellence in every aspect of our ministry—and that includes preaching and teaching.

But experience reminds us that, in fact, we are not likely to excel in everything. In our ministry we must establish priorities. We must recognize our various responsibilities and opportunities as being of the first, second, and third orders. I am afraid that we have too often given too much time and attention to matters of the second and third orders. Luther would remind us that the teaching and preaching of the Word are matters of the first order for those of us who are called to be ministers of the Word.

If we would give the same amount of time and effort to our preparation for preaching and teaching that we give to our administrative responsibilities and promotional activities, then we might—in due time—anticipate and joyfully find a different type of response

from our people. This is the testimony of the Book of Acts. When the apostles committed the oversight of table-serving (the administration of the necessary programs of the church) to lay leaders and devoted themselves to prayer and preaching the Word, then “the word of God increased, and the number of the disciples multiplied greatly” (Acts 6: 1-7).

Luther reminds us that the Word of God is not only powerful in the conversion of unbelievers, but also in the comforting of those who believe. Out of the struggles of his own soul Luther came to the sure conviction that the Word of God was the only firm Anchor for his own faith. In one of his hymns Luther mightily sings:

*For feelings come, and feelings go,
And feelings are deceiving.
My warrant is the Word of God;
Naught else is worth believing.*

*Though all my heart should feel con-
demned
For want of some sweet token,
I know One greater than my heart,
Whose Word cannot be broken!*

*I'll trust in God's unchanging Word
Till soul and body sever;
For though all things should pass away,
His Word shall stand forever!*

The power of the Word is illustrated again by Jesus' reply when in the wilderness He was tempted by Satan: His response, “It is written.” Perhaps this is what Luther had in mind when he penned those familiar lines of “A Mighty Fortress Is Our God”:

*The Prince of Darkness grim,
We tremble not for him;
His rage we can endure,
For lo! his doom is sure.
One little word shall fell him.*

Satan himself cannot long defy the Word of God. There is nothing that will ultimately withstand the power of the Word. That is why the preaching and teaching of the Word ought to be the first of our priorities. The Word has the priority because it has the power.

Practical Points

*that make
a difference*

“Sometimes You Do It for the Saviour”

Dear Son:

There are a great many tasks in the pastorate whose only remuneration is self-respect in the employment of the Saviour. I am sure that our pastor felt that way when he received 19 negative votes—the first of his life.

It was a situation that he could not share or explain. He carried the problem alone with the Saviour, and a group of elderly people misunderstood.

He saved a family to themselves, the church, and Christ, but could not talk or explain. His judgment was brought into question by those who did not understand and would not reserve judgment until the truth was known. The pastor held his ground!

Three months later when his judgment was vindicated, the vote might have been unanimous, for he was now a hero—but the vote was already “under the bridge.”

Son, that experience taught your father a lesson. I have learned to reserve judgment until all the evidence is in. That takes time, but it also saves my leader the embarrassment of men who do not understand because they do not know!

Somewhere in your ministry you will face a similar situation in kind. Just remember, if you are right, you are doing it for the Saviour.

Love,
Dad

Second wind or
last wheeze?

To Ministers over Forty

By R. E. Maner*

WHILE THIS TITLE presupposes a rather limited appeal, its obvious eventual relevance is overwhelming. For us all it comes too soon. Then too, some men become 40 earlier in life than others. The chronology of age is always subject to its psychology. But its coming is usually sudden and somewhat shocking. One day the people in your church are greeting you with a "Hi!" Then this changes to "Hello, Sir." You are 40! Forty, and suddenly faced with the necessity of reevaluation and a new set of temptations.

There is, first of all, the sin of being satisfied with mediocrity. By now you realize that you are not going to set the world on fire. Like some of us, you probably have great difficulty even getting a match lit. Then when you do, the wind blows it out. Realizing that you are not going to become a Charles G. Finney or a D. L. Moody may cause a "What's the use?" reaction. This is frequently followed with a settling down at a very low level. Then you develop ministerial stagnation. The result is a very mediocre preacher; a "do only what has to be done" pastor, and a consequent decline in the size of each successive pastorate.

One means of salvation from this sin is the team concept. While most of us are not going to be star players, we can still be on a star team. If our position is not that of pitcher, we can at least play

the outfield with all of our ability.

Then come the demands of disciplining the lazy mind. By this time a man has usually been preaching for 15 or 20 years. The stock of sermons and illustrations is naturally abundant. Much of the Bible from which these sermons are taken can be quoted or is very familiar. This stockpile of material can be either a great asset or a great danger—depending on one's use of it.

Self-discipline is the most difficult kind to administer; it is a real test of character. It can be achieved only by the setting of goals and standards that are rigidly adhered to without exception. Never preach an old sermon without reworking it, re-illustrating it, or making some improvement. Set a goal for the number of books you plan to read each year; likewise, add a respectable number of new sermons to the old barrel each year. This will make the old sermons better too.

We face the danger of dying on the inside before we die on the outside. The reputation as a minister is more or less established (for better or worse) by the time age 40 comes. Some men continue to climb throughout their entire ministry, but far too many level off, and some start a slow decline about this time. Paralleling this decline comes a slow death which is frequently imperceptible to the victim. The temptation to "act your age" is a symptom. While no man can do credit to his calling while acting immaturely, there is also the equally

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bad extreme of acting like an old man. Remember, the average person in your church is now younger than you are. The average person in America is 26 years old. Don't alienate yourself from the young nor surrender your influence by a needless generation gap. Stay young as long as health permits. This will not only sustain relevance in your ministry, but actually sustain health and youth.

There is also the peril of professionalism. After many years in the ministry most men can, if they are willing, do their job without much thought. At the beginning a desperate consciousness of the need of God's help was evident. By now, funerals and weddings and other important events are but part of a day's work. Do you remember how long you prayed over that first sermon? Recall how nervous you felt at the first wedding? And how "at a loss" you felt at the first funeral? The peril now is a lack of feeling. The ministry is, undeniably, a high profession; but high-handed, cold professionalism is repulsive to everybody.

Closely related to professionalism is the hazard of hooliganism. This is the attitude, I don't care about you because you can't help me. Only with the pastor it is usually amplified to involve the church. If the subject is not a potential church member, or at least a tither, he is sometimes forgotten. This attitude is justified by the excuse, "... best interest of the church." Using people only as a means to an end is unchristian. Let's listen to the Lord's rebuke, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Finally, there is the sadness of shipwreck on moral reefs. While this is by no means the exclusive danger of the over-40 set, it is nevertheless very real as we pass this chronological coast. One needs but to read of men like David and Solomon and Samson, who were also over 40. Great men whose lives have had tremendous influence, like these, have suffered and caused others to suf-

fer because of moments of carelessness. These reefs, being submerged, may be even more dangerous than those of youth. While society occasionally forgives youth's irresponsibility, it seldom will give the same consideration to the mature. The probability of recovery diminishes with each passing year.

The high calling of our labors demands not only strict self-discipline in avoiding actual sin, but also the rigid discretion that will avoid suspicion. Who can say how many men have suffered an aborted ministry because of the accusing finger of suspicion? Unjustly at times, unforgiving society has forced some men out of the ministry simply because they were momentarily careless in visiting or counseling or in other personal and intimate contact with the opposite sex. The high emotional level reached in soul winning and evangelistic labors is all too easily transferred to other areas of emotional exchange. This can occur so subtly that the careless victim is snared while he is still pursuing God's will.

So now your hair is receding, your middle is advancing, and everything else is at a standstill. You are much too young to retire and apparently too old to keep pace with the younger men coming to the front. Then there was Brother So-and-So, just your age, who recently left this world because of a heart attack. What's the use? What do you have to offer?

Life either begins or ends at 40. It all depends on what you do with the next 40. Get some exercise; put yourself in good physical condition. Take your wife on a second honeymoon. Enroll at a nearby college for a few refresher courses. Set out to break the Sunday school attendance record. Go with the young people on the next camping trip. Force yourself to prepare completely new sermons for the next 15 Sundays; make them the best you have ever preached. Try your hand at writing or learn to play a musical instrument. Live a little! I'll see you at 80.

How Small Churches Can “Get off the Ground”

By Don J. Gibson*

CHURCHES FROM 76 to 150 members represent about 27 percent of the churches in our denomination. In the church world in general this size probably could be classified as small, or at least medium small, for the average church in all denominations has about 200 members.

A church this size has some limitations. Frequently there is a definite lack of workers. At best, few churches in this category have any paid personnel other than the pastor. He usually has to act as his own secretary, and sometimes as his own maintenance man. He usually has to attend to many little tasks from which the pastor of a larger congregation is free. Then too, there is always a serious shortage of lay workers. Frequently important work remains undone because there is no one to do it. There is usually limited finance as well. The pastor's salary is often below the level that would enable him to serve his best. His buildings and facilities are not what they should be for maximum effectiveness. Then in this category there is often a rapid turnover in pastors, with the unsolved problems related to such turnover.

But churches this size have some decided advantages. They usually can foster a genuine fellowship among all their people. The Christian Church arose as a fellowship and not as an organization. Luke tells it, “All who believed were together.” Meaningful Christian association, wherever it is found, fosters spiritual growth. It kindles a desire for devotion and inspires a life of

faith. It leads to a deepening commitment to Christ and increases the zest for carrying out spiritual tasks. One of the strongest appeals that a congregation can make to the outsider is its warmth and the solidarity of its fellowship. This kind of fellowship makes for growth *through maintenance*.

Another advantage for a church in this medium-small category is that it can enlist personal participation. The warm sense of spiritual fellowship mentioned makes it easier for people to participate in all areas of church life. The need for workers creates a situation of urgency that challenges the people to engage in the total program of the church. Trueblood believes that any group that can enlist the active participation and service of all its members in a continuing program is significant and it will be a dynamic force in its society. Using the figure of a ship he says, “Make all within your church members of the crew and permit no passengers!”

There are three points that I want to emphasize for small-church growth:

Maintain Good Morale

In maintaining good morale we are talking about the *esprit de corps* of a group. This is an intangible but nonetheless pervasive force, which includes confidence, zeal, and enthusiasm. Its presence or absence makes for the success or failure of a group. Good morale is essential for the success of a church. There is a loss of vision and vigor with lowered morale. A pastor loses vision and zeal after several months of unproductive labor. Laymen develop ecclesiastical inferiority feelings and become apologetic

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about their "little church." With lowered morale the church is in danger of settling for the status quo.

There are three main causes for lowered morale: (1) small attendance, (2) small-church attitude, and (3) personality stresses.

There are four things that a leader can do that are significant in raising the morale of a group: (1) inspire enthusiasm, (2) recognize merit in others, (3) use understanding and patience, and (4) create a sense of achievement.

This sense of achievement can be fostered by (1) improving physical property, (2) setting up new programs, (3) projecting a deep sense of mission in the community (As long as people are imbued with a sense of mission, they will spend little time or thought about their status or size), (4) having a follow-through program after inspirational campaigns such as Sunday school contests or revivals. Morale tends to be high in campaigns, but sags when they are completed.

Maintain Proper Perspective

The pastor, or lay leader, must be a specialist in human relations if he is to succeed. An individual physical need cannot always be met, for example, by a physician getting a group together and handing each one a pill. Jesus set the example for us by being a person-minded Minister. When we make our calls, let us call person to person, rather than station to station. Person-mindedness does not come by some automatic process. Some pastors are "idea-minded," particularly the executive type. Others, such as administrators, are "promotion-minded." The teacher is likely to be "knowledge-minded." Those who are liturgically trained are "form-minded." Every one of us is tempted to be "ambition-minded," and when the going gets rough, "problem-minded." The true under-shepherd is *person-minded*.

There are four things that will help us maintain a proper perspective: (1) Know people better. (2) Empathize with them; that is, put yourself into the other person's shoes—be a good listener. (3) Use patience. (4) Have a genuine love for people. Love does more to qualify a man for effective, ongoing Christian service than anything else. Love covers a multitude of limitations, and some ministerial blunders. Jesus set the right example in this person-to-person

ministry. He was not only available to the distressed; *He looked for them*. He did not wait for them to come to Him; *He went to them*.

Maintain an Effective Organizational Structure

In many cases, the church does not grow because we do not plan for continued action. An astute businessman said, "No enterprise could survive if managed so haphazardly." Many a church remains small because of hastily envisioned and short-range plans. This is so because: (1) The pastor anticipates that his pastorate will be short. (2) The pastor becomes busy with a multitude of tasks. (3) The laymen are bound by tradition. (The Church of the Nazarene is not ritualistic, but we may be quite traditionalistic). (4) We become adjusted to mediocrity and lose motivation.

What is the cure for this condition? The church must have a basic knowledge of its resources and also its weaknesses. These should include an inventory of its buildings and grounds, finances, leadership, and spiritual assets. After the inventory has been analyzed, basic but realistic goals should be set. These should include short-term, yearly, and long-range goals, covering a five-year period. Realistic goals should be set, but room should be left for vision. Lowell's words are true, "Not failure, but low aim, is crime." Someone else said, "Aim higher; it is no harder on the gun." Goals have two purposes; they give direction and purpose, and they help motivate us. They help us pull together in one direction.

The day is past when we can prosper with a simple program consisting of a Sunday school, two weekly preaching services, a prayer meeting, some pastoral calling, and an occasional revival thrown in. There is a need for creative organization that on the one hand fulfills our general church requirements but, on the other, transcends them in imagination and adaptation to the required needs of the local congregation and community. We should not have to choose between spiritual and promotional things. They are interrelated. A program bathed in spirituality will succeed. A vital spirituality will beget a program.

One of the greatest factors in maintaining continued growth is ample and effective leadership. A new day has dawned for lay-

men. Never before has the church had such a tremendous potential for lay service. Lay people have more time now, and will have even more in the future. These laymen will be looking to the church for guidance in the matter of using profitably a portion of this leisure time.

Does there seem to be a shortage of workers in your church? This may be because: (1) No survey of lay interests and talents has been taken. (2) The specific task of the church has not been analyzed. (3) Sometimes an overly high ideal has been set by the pastor or his laymen. There is a false assumption in most churches that people do not wish to serve. This is unfounded. Genuine Christians wish to serve because of their love for Christ and their concern for people. They do have a deeply rooted desire to achieve something worthwhile.

Where do we get these workers then? We have used the proper methods of election, but many times without nomination. Let me suggest a personnel committee be appointed, which would analyze the job and then analyze the potential workers. Following this analysis the committee could make their nomination.

One of the principal reasons why people do not take assignments is that they feel inadequate. These people need training. What a boon for our CST program! Someone needs to give guidance in this important area. The wise pastor, or church leader, will give this top priority today. Dedicated ignorance or consecrated incompetence is

not very useful in God's work. The local church has no more important work than training its leaders.

Another reason why it is hard to get people to take responsibility is that we take these assignments for granted. We are too informal. We do not put romance in them. We can overcome this by: (1) having an inaugural or commission service; (2) giving well-deserved recognition; and (3) having workers report to leaders at stated times.

I have spent the time on organizational methods to maintain outreach. Organization was part of Christ's program too. Good organization and methods provide the means whereby the Holy Spirit can work. Well-planned methods become open doors through which the Spirit can enter. If the church has one organization and one method, it opens one door to the Holy Spirit. If it has 10 effective organizations and 10 methods, it opens 10 doors to Him. This is why I like Dr. Knight's program, "The Committee of 10 Concerned." Oh, that we would use it more widely and effectively in our churches!

Genuine spiritual achievements are always the result of divine-human effort. In other words, it takes both God and man to make a church prosper. "I have planted, Apollos watered; but God gave the increase." It takes effective planning along with believing prayers, the intelligence of man plus the wisdom of God, and the organized efforts of the church plus the power of the Holy Spirit.

The Case Against Abortion *(Continued from page 4)*

In discussing the rights of the women involved he points out that it is true that a "woman's body is not the domain and property of others. It is hers to control and she alone is responsible to God and to society for its use." Then he adds: "When she yields that control, and . . . is involved in intrapersonal relationships with a second party, and through conception, a third party, and indeed to human society as a whole, it becomes too late for her to justify abortion on the basis of self-determination. The God of creation and redemption is also the Guardian of the home, however much abortion-on-demand would contradict or scorn such a conviction. In abortion-on-demand one's own private decision becomes the ordering of human life. Obviously such self-autonomy cannot be maximized however, for even if suicide-on-demand were to follow, there remains at last a final judgment by the Lord and Giver of Life."

Our Home Mission Hang-ups

By R. W. Hurn*

A GREAT DEAL of misunderstanding, misapprehension, and needless fear may be found in the minds of pastors when they confront the home mission issue. I propose that we analyze and discuss the fears that we have about the home mission enterprise.

"Weak little churches"

First there is the fear that home missions creates weak little churches that become a liability on the church at large. This causes some men to react with the question, "Why organize any more when we have all of these weak little churches?"

A church may be weak for various reasons. A pastor or a people who repel rather than attract newcomers will be weak. A church that doesn't have a burdened, prayerful concern for lost persons may be weak. A weak church could exist in the midst of a great city.

A church in an isolated ranching area may be very small, but spiritually dynamic or weak depending on the pastor and people.

In the earlier days of our work in the United States, church planting was done in rural areas and small towns. It was logical to plant churches in these places. The people were located there.

Some of our most effective churches are in rural areas. One-half of all our churches are located in cities of less than 10,000 population (2,462). Of these, 1,276 are located in open country or cities of less than 2,500.

The migration from rural areas to cities has been going on for a number of years. *City* population in the United States in 1910 was 42 million and grew to 112.5 million by 1960. In 1967, about 6 percent of the American labor force was employed on farms, and we are told that in about 25 years only 2 percent of the population will be involved in agriculture. This is a phenomenon that takes place throughout the world's population.

Our present U.S. population of 204 million is located largely in cities.

The existence of a large number of small churches in scattered rural areas does not reflect the work of home missions in recent years. Almost all new churches are being organized in cities or their adjacent bedroom communities. Land and first-unit building costs now average from \$50,000 to \$100,000 in the start of a new church. This is in drastic contrast to a few years ago when a few hundred dollars would buy the land, and a few thousand dollars would erect acceptable facilities.

The high first-unit cost now means

*Executive Secretary, Department of Home Missions and Church Extension, Church of the Nazarene, Kansas City, Mo.

that districts tend toward placement of experienced, mature pastoral leadership, which again becomes a higher cost factor.

The growing metro becomes an important target for home missionary evangelism. Churches organized in these areas, with sufficient financial backing and aggressive leadership, become strong, vigorous congregations that build every department of our work.

Vanishing opportunities?

A second serious home missionary hang-up is the misconception that there is no longer missionary opportunity in the homelands. Some assume that all missionary challenge now lies in places "a long way off from home."

In the United States and Canada there are 252 cities larger than 25,000 where we don't have one Church of the Nazarene. In Canada are 154 cities of 10,000 or more where there is no organized Nazarene church. Great cities of one million and more have only one or two. Britain, Europe, Australia, New Zealand, South Africa, as well as North America, are far from fully evangelized.

Fears for the mother church

A third home missionary hang-up is the notion that a strong home mission outreach program is somehow damaging to the established churches. This line of reasoning supposes that the mothering process is some sort of colossal calamity from which the mother church never recovers. It causes the pastor to discourage laymen from joining home missionary enterprises.

This particular home mission hang-up makes the pastor feel that in some way his security and that of his church are threatened when a new church is born nearby.

A quick study of the "mothering process" in any country reveals that the reverse is true. It is painful to give birth, but the mothering process brings

strength, not weakness, to an evangelistic church.

Money not needed

A fourth hang-up is the idea that home missionary work can be done without any large financial commitment. Often in a discussion of home missions someone sagely concludes that "in home missionary work *money is not our big problem.*" The failure to hook district home missions budgets to the percentage escalator of the economy, as was done long ago with other departments of our work, has led us down the blind alley of imagining that home missionary work can somehow be done magically without a commitment of money.

The total paid for district home missions budgets last year averaged a little more than 1 percent of total monies raised.

As a church we have agreed that a reasonable district home missions budget goal should be 5 percent of total monies raised on the district. It costs huge sums to open new enterprises anywhere in the world. The home base is no exception.

Too complicated

We have a hang-up at the point of "how to" get churches started. A mysterious or elaborate process is not involved in church planting. Actually every church, large and small, could be involved in some form of outreach such as home Bible studies and extension classes. A fair number of these projects could eventually become full-fledged congregations.

We are perhaps too shy to trust the Holy Spirit in these types of endeavors.

The job of the district superintendent

When a sign is hung on the property stating, "Future Home of the Church of the Nazarene," it involves, directly or indirectly, everyone in that community that calls himself a Nazarene.

Our district superintendents were,

in the beginning of our work, district evangelists and so our concept of home missions revolved around them. They are still our key leaders but they can't do this job alone . . . not in our present complex society. Laymen, ministers, all must pull together as a team. The base of home missionary interest should be broadened to include several ministers and laymen on district home mission boards.

This writer concedes that not all

pastors are "hung up" and certainly not all laymen are confused about the needs of home missions. There is a new awareness, a new concern, a new devotion, a new spirit of sacrifice, a new willingness to launch out in reckless abandon to win souls to Christ. It is this zeal that forms the cutting edge for a glorious and dynamic growth in God's kingdom. Let us "by all means" reach out to lost persons in every community with the message of salvation.



The following letters were addressed to the editor. With slight abridgment and even less editing, they are published without comment. None is needed.—Editor.

DEAR EDITOR:

I am a second-generation Nazarene—the son of some very old-fashioned, "narrow-minded," Midwest Nazarenes who believed in their church, its rules, and its leaders. They taught their children to respect the church and all its properties. They conveyed the idea that one of the highest honors possible was to be called to preach and be an elder in the church. One of the greatest days of my life was the time my wife and I knelt before the district assembly, and Dr. Young put his hand on my head and ordained me into the ministry of the Church of the Nazarene.

As I read the article in the February *Nazarene Preacher*, "The Calamity of Surrendered Credentials," there was some very real soul searching going on in my life. No one can be too careful about his life and his association with other people. My mind rushed back not too many years ago when one of my good friends, with no end of potential and promise, surrendered his credentials on a morals charge. What a shock!

But another thing bothers me. What about those men and women who year after year have their credentials approved by their district assembly, who never preach, have sold all their books, and seemingly have no intention of ever preaching again? Some of them leave a great deal to be desired in faithfulness to a local church. Some do not even have a definite testimony as far as holiness is concerned.

When Dr. Young ordained me an elder, he asked me to promise that if for any reason I could not minister in the church as I thought befitting and proper, with the purpose and high ideals of the church, I would voluntarily surrender those credentials. This was of utmost seriousness to me.

Possibly I have a distorted concept of what ordination really means. I too believe we have a high and holy calling; a tremendous responsibility to God, the church, our neighbors, our fellows in the ministry. If a man's soul hangs on his credentials, he had better be busy doing the work for which those credentials stand. If God, for some reason, has released him from previous responsibility and call, then we as a church should give opportunity and strongly encourage these persons to voluntarily surrender their

credentials without embarrassment or dishonor. The dishonor should be in hanging on to them year after year when there is very little evidence that there is real concern for the church or its people.

An Oregon pastor

Dear Editor:

I have been thinking much about the situation ["The Calamity of Surrendered Credentials," Feb.], because, of those who fall, few that I have had knowledge of have been restored to grace. I seriously question whether we are doing our reasonable best to deal with these men and lead them back to God.

These men are not hardened criminals. Most of them feel guilty, ashamed, and I would certainly hope not far from the kingdom of God even though they have strayed. Whether or not their credentials could ever be restored, I wonder if we try to help them back to God as much as we do our laymen who get caught in the same sin.

A Pennsylvania pastor

DEAR EDITOR:

Once while on vacation I attended a Sunday evening service in one of our larger churches. The pastor is a man of recognized leadership and reported to be a good preacher. I really looked forward to hearing him.

For unstated reasons recent Sunday school attendance had been down. The entire evening sermon (?) was on the order of "expressed concern," urging his people to visit. There are those in every church who should never visit anybody in behalf of the church (not even their own children), and Heaven speed the day when some method of preventing them doing so will be found.

I had visited this church in the expectation of hearing some scriptural thunder. His crowd was apparently complacent, and my own complacency was definitely distinguishable as I waited for the benediction. As there was little preaching of the Gospel, the service was short. But he had a sufficient number in that evening service, had not one person attended Sunday school in the morning, to justify a full declaration of "Thus saith the Lord." This renewed my determination to never permit anything—not even "concern," so called, over the attendance, complacency, or whatever afflicts a church—to hinder the preaching of the Word.

Constant reminders of the Sunday school status and calling attention to the "state of the church" in my opinion do more harm than good. Consciously or subconsciously, most people who attend church do so because there is where God's Word is preached. What else is of sufficient interest to hold them? With as little scripture as is often heard from our pulpits, it's a wonder our laymen do as well as they are doing.

From Arkansas

Dear Editor:

As for standards, when it comes to personal appearance, how is it that we have fallen so far below what was always considered holiness standards? Is there sort of an unwritten rule that nothing should be said regarding "dress"? Our literature seems quite silent on the subject. If ever we should hold high a standard of modesty it should be these days. Some that don't bear the label of "holiness" churches are ahead of us in the preaching and teaching and getting results along this line. I read of one church with several thousand where not a mini-skirt was seen.

A retired elder

Thanks Giving

OFFERING



for World Evangelism

Church of the Nazarene



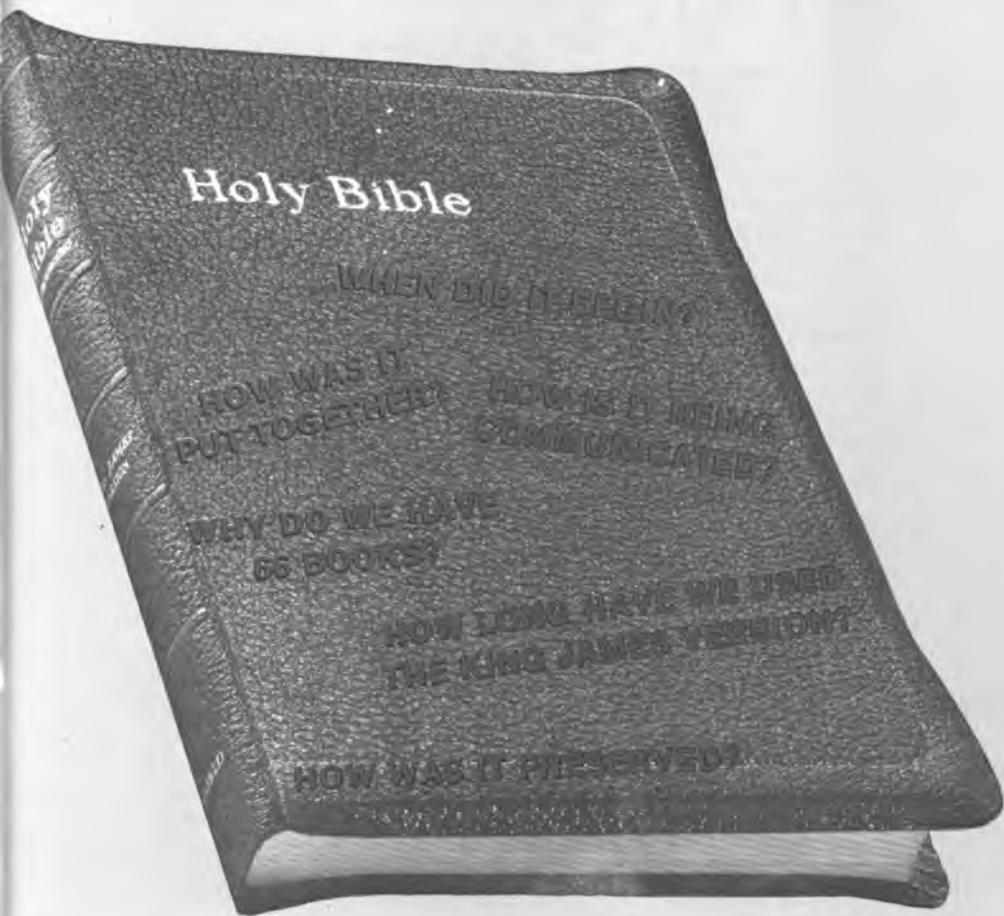
The

PASTOR'S

S U P P L E M E N T

.....
Compiled by The General Stewardship Committee

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More and more the "Star" is becoming the symbol of excellence in various fields of endeavor—star gasoline, star salesman, star cleaners, star want ads! To be able to excel in any given area, brings personal satisfaction, means better business and more financial gain.

The NWMS is challenging its members and friends to be outstanding in efforts to "Hold Forth the Light" to those who have never heard of the saving power of Jesus Christ. How can this be accomplished? by continually striving to be STAR.

Each point on the star has deep significance:

1. **Membership**—challenging each member of your church to become personally involved in spreading the message of full salvation
2. **Reading and Study**—feeding the mind and soul with knowledge which results in interest and concern
3. **Other Sheep**—reading "dividend" reports of spiritual victories in other parts of the world, as a result of prayer and giving
4. **Prayer and Fasting**—learning to be effective in this often neglected spiritual exercise until God's great power is released

5. **General Obligations**—giving to keep a steady flow of materials going to the local society (including the cost of this page in the *Pastor's Supplement*) as well as providing medical aid for front-line missionaries and pensions for the retired

A story is told by the *Christian Endeavor World* of a poor, blind woman in Paris who put 27 francs into the offering plate at a missionary meeting. "You cannot afford so much," said one. "Yes, sir, I can," she replied. On being pressed to explain, she said, "I am blind. One day I said to my fellow straw-workers, 'How much do you spend in a year for oil in your lamps'? They replied, 'Twenty-seven francs.' So", said the poor woman, "I found that I save 27 francs in a year because I am blind and do not need a lamp. I give it to shed light to those in spiritual darkness."

Light has always been the symbol of the presence and leading of God. By the brightness of the star of Bethlehem, the wise men were led to the Christ child. Through the burning bush, God spoke to Moses. Light always dispels darkness. Let us intensify our efforts to "Hold Forth the Light" by keeping the local Star shining brightly.

Pastor, are you seeing a star in your local NWMS?

Mrs. Fred J. Hawk
General Council Member



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NOVEMBER

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- Thanksgiving Offering poster (Envelopes will be sent separately.)
- Filmstrip and record—"Mission 70's—Venture in Faith"
- Filmstrip User's Guide
- A Thanksgiving Offering glossy to be used in newsletters
- A third issue of "Bits of Pieces"
- Two pages of ideas to help you plan for Thanksgiving and East Offerings
- Laymen's Sunday and Stewardship Month resource material and suggestions

If you did not receive your Stewardship Kit, write:
General Stewardship Committee
6401 The Paseo
Kansas City, Mo. 64131

“MISSION 70’s— VENTURE IN FAITH”

**is the title
of the new 76-frame,
color filmstrip
with recording.**

“MISSION 70’s” is a 76-frame trip to numerous Home and World Mission areas. It shows the Church of the Nazarene engaged in a “Venture in Faith” around the world as together we proclaim Christ.

You will want to use the record and filmstrip in different departments in preparation for the November 21 offering date. One church received a record Thanksgiving offering by taking pledges several weeks in advance. These were paid by the week, month, or in one lump sum. A thermometer was constructed and class goals were set—even down to the younger age-levels. The thermometer recorded the pledges paid every Sunday, eventually bursting over the top.

See the Stewardship Kit for other ideas to help you prepare for the 1971 Thanksgiving Offering.

Denominational goal—

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For more information write to:

Office of Wills, Annuities, and Special Gifts
John Stockton, Consultant — Robert Crew, Associate
Church of the Nazarene 6401 The Paseo
Kansas City, Missouri 64131

**ANNOUNCING
PLANS
FOR
LAYMEN'S
SUNDAY**

Home Mission Emphasis

OCT. 10, 1971

An Official Impact 70's
Project



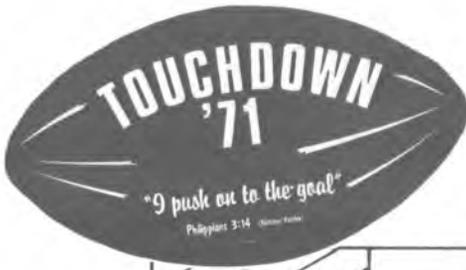
IDEAS FOR THE PASTOR

- ★ Have special public prayers for the home mission projects within the district, remembering sacrificial laymen as well as the ministers.
- ★ Invite laymen who are members of a home mission church to speak in prayer meeting, or in Sunday services.
- ★ Place special emphasis upon the district home mission budget, underwriting, or paying in advance, this vital budget.
- ★ Utilize the 16-mm., color film, "They Do Not Wait," a 30-minute, Home Mission film that stimulates interest in the home mission cause. (Order from the Nazarene Publishing House.)
- ★ Explain to the congregation how outreach projects (Evangelical Home Bible Study, extension classes, etc.) may lead to a new church.

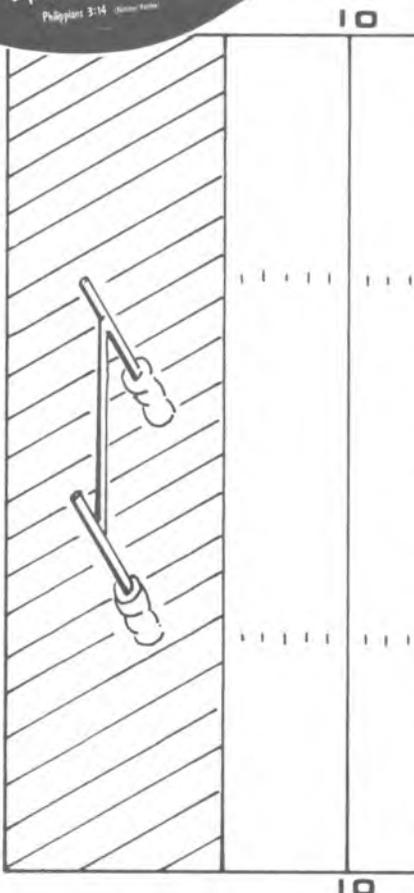
FOR MORE INFORMATION on the programs listed, write to:

Department of Home Missions

6401 The Paseo Kansas City, Missouri 64131



TOUCHDOWN
CHURCH of the NAZARENES
Sunday School



TEAM

GOAL	SCORE

"I push on to the goal"
 Phil

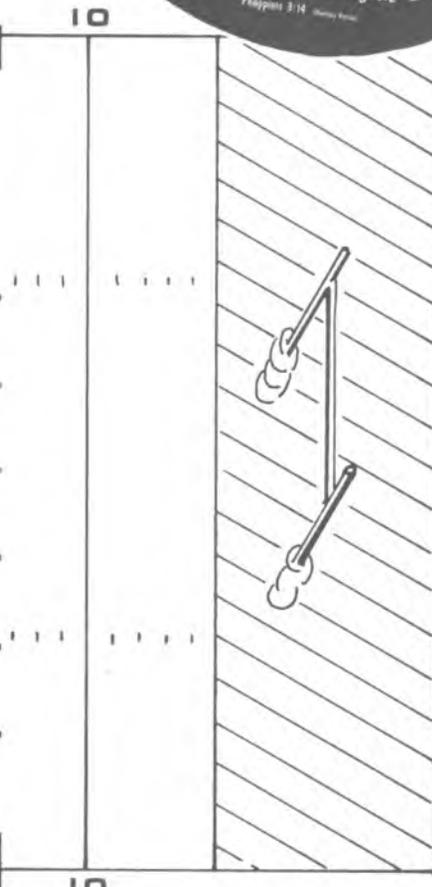
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GOAL	SCORE



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INVENTORY . .

what financial and retirement provisions

RETIREMENT

1. **SOCIAL SECURITY**—At the present time virtually all ministers are required by law to participate in Social Security and to pay quarterly premiums on ministerial earnings. Thus, a minister may receive monthly Social Security benefits ranging from a minimum of \$96.00 to a maximum of \$298.50 for a couple or \$64.00 to \$199 for an individual. This assistance provides a good basic retirement income.

2a. **MONTHLY BENEVOLENCE ASSISTANCE**—A Nazarene minister who qualifies can receive monthly Benevolence Assistance depending on his years of service in the Church of the Nazarene and his total income from all sources. A retired ministerial couple could receive a supplement from NMBF to bring their monthly income up to a maximum of \$250 from all sources, including Benevolence benefits. A single minister could receive a maximum of \$175 from all sources, while a widow may receive a maximum of \$160 from all sources, including Benevolence benefits. Last year approximately 750 retired ministers and widows received regular monthly assistance from the Department.

OR

2b. **NEW "BASIC" PENSION**—The general church is now ready to initiate a "Basic" Pension Program which would entitle a retired Nazarene elder to receive \$2.00 per month for each year of full-time active service in the church. He must have a minimum of 20 years, and credit would be awarded up to a maximum of 40 years of service. A widow of a retired elder would receive 60 percent of the amount due her deceased husband. The "Basic" Pension would not be determined by income from any other source.

3. **NAZARENE RETIREMENT PROGRAM** (tax-sheltered annuity)—This program is a supplemental retirement program whereby a local church may purchase an annuity for its employee (the pastor). Money paid into the annuity would accumulate interest and dividends and provide a guaranteed retirement income as well as provide a substantial tax savings at the time it was being purchased. Money received from this source would *not* detract from *any* income a retired minister could receive from Social Security, monthly Benevolence Assistance, or "Basic" Pension. Already more than \$½ million has been invested in this program.

INSURANCE

1. **LIFE INSURANCE**—All eligible ministers who earn at least \$400 net annually from the ministry and pay Social Security on the same are provided \$1,000 group term life insurance by the Department of Ministerial Benevolence through the Board of Pensions.

2. **DOUBLE COVERAGE LIFE INSURANCE**—Ministers who are covered by the basic life insurance (\$1,000) have double coverage if they are members of districts that paid at least 90 percent of their NMBF apportionment for the assembly year.

3. **SUPPLEMENTAL LIFE INSURANCE**—Ministers who are eligible for the basic (\$1,000) life insurance are also given opportunity at the time they initially enroll to purchase supplemental life coverage on themselves and also on their families if they so desire. This is group term life insurance at a minimum cost.

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BENEVOLENCE BENEFITS

1. **EMERGENCY MEDICAL ASSISTANCE**—The Department may grant assistance to ministers and ministers' families for excessive medical expenses not covered by insurance or Medicare.
2. **FUNERAL ASSISTANCE**—Assistance may be granted to the beneficiary of a deceased minister or widow not covered by the \$1,000 insurance policy provided by the Department of Ministerial Benevolence and Board of Pensions. Present authorization allows the Department to supplement the amount paid by Social Security to bring the total amount up to \$500.
3. **CHRISTMAS GIFT CHECKS**—Each year the Department of Ministerial Benevolence sends a Christmas check to each member of the Benevolence Roll with best wishes from the Department. The NMBF budgets of the local churches make this possible.
4. **BIRTHDAYS**—Each member of the Benevolence Roll and his or her spouse receive birthday cards and gifts from the Department to keep close ties with the "servants of the church" who have given so freely of themselves.
5. **FIFTIETH ANNIVERSARY GUEST BOOK**—The Department sends a gift guest book to members of the Roll who celebrate a fiftieth wedding anniversary. And special recognition is given to those who celebrate a sixtieth anniversary.

THE CHURCH is able to provide all of this because the local churches support the Benevolence program with the payment of their NMBF budget. The Benevolence budget formula for the 1971-72 assembly year is:

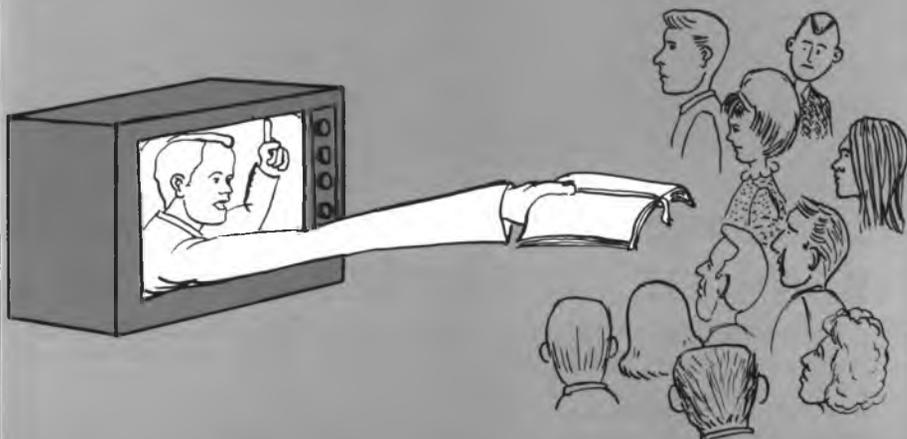
Four percent of the sum of Column 9 less Column 1 and Column 2 in the annual financial report of the local church to the District Assembly.

Now, virtually every Nazarene minister stands to profit by the payment of the NMBF budget. It is entirely a matter of team effort.

For further information regarding any of these programs, write:

Dean Wessels, Executive Secretary
DEPARTMENT OF MINISTERIAL BENEVOLENCE
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SHARE YOUR ABUNDANCE *in the Thanksgiving Offering*

World Missions Offering Ideas:

Stewardship can be interesting. A little imagination and a lot of enthusiasm lift it out of the ordinary and make it something very much alive. Even the youngest can understand and participate. Fund raising should be understood in its proper perspective. It is not just a means of squeezing a few more pennies out of people; it is providing frequent opportunities for people to give generously as good stewards. Some ideas:

PROJECTS

Turn the project into something visual—something they can see, something that shows progress. Abstract sums of money are hard to visualize, but if the object of the fund raising can be visualized in some way, it lends reality. For example:

1. Climb a ladder representing a specific amount, each rung being worth a certain sum.
2. Cut a map or photo of a missionary into pieces, assemble the picture piece-by-piece as funds come in.
3. Launch a rocket to the moon. Move a cardboard rocket up a wire from floor to ceiling.
4. Shoot an arrow on a wire to a target across the room, or down the length of a wall. Mark significant amounts at proper intervals.

OFFERING RECEPTACLES

Make offering time interesting. This is particularly important for the younger members, but adults will also be better reminded by the use of a different offering receptacle. A few ideas:

1. Coconut—cut the top off a coconut, clean it thoroughly.
2. Globe banks.
3. Boats—have the hobby class or some of the older boys make wooden or cardboard boats with an opening to receive money.
4. A grass basket or a gourd from a foreign country.
5. Paste up a box with a map marked with the stations of your missionaries, or a photo of your missionary family, or some appropriate picture. Collect the offering in the box.
6. A glass jar with a picture on the inside showing through the glass.

OTHER WAYS OF TAKING OFFERINGS

1. Use a map of the country to which the missionary is going. Block it off into squares. Each square represents a certain amount of money. Color the blocks as the money comes in. All the blocks colored means that the goal has been reached.
2. Use a thermometer graph to indicate giving. The desired budget is the top of the thermometer. Have each section represent so much money as their proxy.
3. Start a 50-50 club. Fifty families agree to give 50c more per week to missions. This will increase the church's annual missionary giving by \$1,300.

On Preaching the Word

PREACHING THE WORD in the power of the Holy Spirit is the need today in the opinion of Lou Cassels, religion writer for U.P.I.

Whenever this occurs revivals flare out like sunspots and the church experiences "dramatic renewal," he reported.

Evangelicals in Spotlight

In evaluating the state of the Christian church, Cassels wrote that the evangelicals, including the Church of the Nazarene, "are continuing to thrive while many so-called 'main-line' denominations are losing members."

Among the things evangelicals have in common, he said, are "an uncompromising belief that the Bible is the Word of God in a literal sense. . . .

"God is honoring strong Bible preaching from the pulpit and authoritative Bible teaching in the presence of the Holy Spirit."

Boosts World Missions

He also stated that evangelicals are "ardent supporters of evangelism and comprise the backbone of Protestant foreign missions." He estimated that at least two-thirds of the total U.S. missionary effort abroad "is financed and staffed by evangelicals."

Cassels quoted a Catholic theologian who made an extended study of the evangelicals and came to a conclusion that their success in preaching "an unsophisticated doctrine to a sophisticated nation can be explained only by the centrality of the doctrine of the Holy Spirit among them."

In another syndicated article, Cassels reviewed the art of preaching from the viewpoint of a "consumer" and gave some suggestions to pastors.

He cautioned against trying to impress listeners with erudition and "by quoting vague theologians."

"Don't preach too long," he wrote. His opinion of a long sermon was one lasting over 20 minutes.

He suggested that pastors get "right to the point" of their message—the "dominant thought of the sermon"—and "when you have made your point, stop."

Seek to Communicate

Cassels said it is a common practice for preachers to continue too long beyond the climax of their message. "Anti-climax is even deadlier in speaking than in writing."

He also asked pastors to use the language of the people they are addressing. "Some pulpit jargon is utterly baffling to most laymen," he wrote. "The preacher who wishes to communicate must learn to paraphrase."

He wrote that this requires much effort but that no one will become a good preacher who is "unwilling or unable" to pay the price.

Cassels pleaded that preachers "never water down" the Gospel to make it easier for listeners to believe and accept. He declared: "If preachers soft-pedal the supernatural aspect of the Christian faith . . . they will drive people to seek elsewhere. . . .

"There is nothing for which the modern world has a greater hunger than the experience of direct communion with God," he wrote. "This, of course, is precisely what the church has to offer, in the power and presence of the Holy Spirit."

O. JOE OLSON

Nazarene Preacher



The first Sunday in November each year is Annual Home Department Day. This special day gives us an excellent opportunity to highlight the Home Department work that is being done faithfully for our own people and for the people of our community. The faithful work of our Home Department supervisor and visitors needs to be shared with all our people.

ANNUAL HOME DEPARTMENT SUNDAY

November 7, 1971

Pass these suggestions along to your Home Department supervisor—

1. Plan well a special program for this Sunday. Consult with your pastor and superintendent. Ask them to appoint a committee to help in the planning.
2. Arrange transportation as needed. Many from the adult classes will be willing to use their cars for this special service.
3. Send special announcements to all your members. Provide extra announcements for Home Department members to give or send to their neighbors and friends.
4. Give every member that attends some gift to remember the occasion. Here are a few suggestions: a rosebud or other flower, a beautiful bookmark, a ball-point pen, a box of promises, a copy of the Home Edition of *Praise and Worship*, a copy of *Come Ye Apart*. (Additional items and prices will be found in the *Master Buying Guide* from your Publishing House.)
5. Use, if at all possible, some of your Home Department members for special music or Scripture reading.
6. Include your pastor in this special service. Ask him to bring a brief meditation to your members.
7. Arrange for a photo to be taken of your Home Department group. See that a copy is given later to each member.
8. Pray that the special service will make a spiritual impact upon all who attend.

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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

Heavenly Dividends

By Louise Nabors*

MY HUSBAND HURRIED UP THE WALK TO the parsonage. I could see him from the picture window where I sat mending the children's clothes.

"Can you drop everything and come make a call with me?"

"Right now?"

"Yes, I have come across a family in real need and it's a lady's job."

That was my first introduction to Bette. As we drove to her home, my husband briefed me on the situation. There had been family troubles; her husband was in jail; she was due to go to the hospital any day; and there were three little preschool girls who were barefoot and in dire need of clothing and care.

The house in which Bette lived with her little family was shocking to me. Missing windowpanes were replaced with old pieces of quilts to keep out the cold. There were no curtains, no floor coverings. Old-fashioned iron beds, a broken-down coal stove on which to cook, an old misfitted table with a few chairs and stools made up the furnishings.

As she held the door open for me, tears stood in her eyes. "I'm so ashamed of this place," she said. My heart ached for her as I began to inquire what we could do first to help her.

Soon we had enough clothing and shoes, plus a few pieces of used furniture, to make things a bit more comfortable. She had been unable to make any preparations for the new

baby soon to arrive, so next day we purchased a layette. With other donations of used articles, she was relieved of the immediate pressure for her needs.

Then I turned to her spiritual welfare. "Are you a Christian, Bette?"

"No, I have attended Sunday school, but I am not saved."

"Bette, the dear Savior loves you and wants to help you carry the burden you now have, and will have as you rear your family."

There in her humble home we knelt and she found the Savior.

A few days later we took her to the hospital, where a frail little girl was born. Bette clung to me as she went from one situation to another in those next few weeks. The new baby did not respond to feedings, and had to be taken to Children's Hospital in St. Louis.

We were able to work with her husband also, and they were soon together taking care of their family.

As soon as Bette was able to come out to Sunday school, she came without pressure. That very first Sunday as the invitation was given, she turned and handed me the baby and walked to the altar. She promised God to be faithful and to raise her family His way.

She became a faithful and willing caller for the Sunday school. On one occasion she put the two smaller children in a big willow carriage, placed a board across the running gears at the back and stood another on it, while the oldest held to the handle. In this

* Pastor's wife, Fairmount Church, Independence, Mo

manner she went calling. I recall once when one-third of the Sunday school attendance was present because she had visited them and arranged for a car to pick them up.

Then her husband secured work in a distant city and moved them away. We were concerned that such a young Christian might get discouraged in a new city, so we promptly sent her name to the pastor in that city.

Two years passed and we received a district bulletin from her district. How my heart thrilled as I opened it and Bette's face smiled at me from the page! She had been chosen Sunday school teacher of the year from her district. How glad I was to know I had a small part in her life and had been able to encourage her to become a Christian!

A Pastor's Wife Prays for Her Husband

By Frankie Roland*

Father, I approach Your throne again today in behalf of my husband. I approached Your throne yesterday, and the day before that, and as long as I can remember, on his behalf. Thank You, Father, for Your faithfulness to meet me daily as I bring him to You.

Today starts a new week. Already there are many activities planned. But first let me thank You for the liberty You gave him yesterday in both services. Thank You for the seven souls who responded to the altar call; thank You for the "shouts in the camp." Thank You that, even though he was too weary to sleep, he did get some rest.

As he starts this week, Father, he will need Your help. There is more to do than he'll be able to get done. So guide him in decisions, that he may do the things that will count for the most in Your kingdom building.

As he comforts Mr. Green, who is dying, give him strength. As he gives help to the young mother who prayed through in the hospital, give him direction. As he calls on absentees, prospects, the old, the ill, refill him as he gives out.

I thank You today that he puts You first. Somehow I wish he could know the pride I feel for him in some things—for instance, when we pray in a new suit for him instead of his having a job on the side to provide for these needs. Thank You for the adventure in this profession!

Help him not to get bogged down in the "cares of this world." You know—the Boy Scouts, the Girl Scouts, The Cancer Fund, the Heart Fund, the summer athletic program, the PTA presidency. Others can do these jobs, Father, just as well, so help him in dealing with these matters. Help him to be kind and courteous, but to get across that our main job here is the King's business, and our first duty is to the church that pays our salary.

I thank You again that You have intrusted the care of this man of God to me. Enable me to find ways daily to ease the load. It is tremendous. Help me especially in the home that, the few fleeting minutes he's here, it may be truly a haven for him.

Now I must go. Thank You for meeting with me. Thank You for listening. Thank You for Your help and guidance to me. I think we're doing a pretty good job with him.

Until tomorrow . . .

*Pastor's wife, Wellington, Kans.

IN THE STUDY

SERMON OF THE MONTH—

The Mind of Christ—in Us

By James F. Ballew*

TEXT: *Let this mind be in you, which was also in Christ Jesus* (Phil. 2:5).

It was some generations ago that a Scottish Christian, witnessing about a fellow servant of the Lord Jesus, said, "I am a Christian because of the Rev. Marcus Dods. Talk about a Christian, he is one." If the Apostle Paul had heard that simple but glowing testimony he would have smiled and said, "That is exactly what I was telling the Philippian Christians—that every one of them was meant to be a walking proof of Jesus Christ, so possessed by His Spirit that they could reproduce Him."

It is always interesting to watch men of capable talent viewing a blueprint, translating those marks and figures on paper to the materials that make a building, to have inspectors who are acquainted with the techniques and codes of building to read the blueprints and determine that they had been reproduced properly. We're amazed as we watch a person take a pattern and lay it on a piece of cloth, cut just so, put the material together, and have a garment fit to be worn and attractive to be seen. The Apostle Paul is saying something like this. Jesus Christ would be your Pattern. The mind of Christ, your pattern—reproduce it.

I

There are in this passage of scripture some declarations about the character of the mind

*Nazarene elder, deceased; formerly pastor, Monrovia, Calif.

of Christ, and I would have you see them. Paul says first of all that the *mind of Christ is the mind of self-emptying*. Hear the words of Weymouth in his translation of the sixth and seventh verses: "From the beginning He had the nature of God. Yet He did not regard equality with God as something at which He should grasp. Nay, He stripped Himself of His own glory."

The literal Greek translation of that phrase reads: "He emptied himself." Tennyson, with his fine feeling for the meaning of words, wrote:

*The Lord of all things made Himself
naked of glory for His mortal change.*

During the period of time when the Duke of Windsor was the Prince of Wales, the news accounts said that he left Buckingham Palace and made his way to that part of England where coal mining is the major industry. He donned a miner's hat with its small lamp, and rode the conveyance down into the innermost part of the mine. He wanted to see the dingy and unhappy conditions under which these men toiled. He was, all the while, still a member of royalty; but he was no longer equal in experience to the other members of the royal household of England, for he had entered an experience which none of them had known. So it is with our Lord Jesus. While He emptied himself of His prerogatives as God, He was still Deity; yet He had assumed for himself an experience that had not been His before.

Emily Elliott has penned:

Thou didst leave Thy throne and Thy kingly crown

When Thou camest to earth for me.

But in Bethlehem's home there was found no room

For Thy holy nativity.

Heaven's arches rang when the angels sang

Proclaiming Thy royal degree.

*But in lowly birth didst Thou come to earth
And in great humility.*

Until we are prepared to understand some of the depth and breadth of God's self-emptying in Christ, we are not really prepared to understand what it means to us in our day and time. Isaiah, the Messianic prophet, spoke in these terms, so sharp and so severe that the sages of his time could not understand them, and some in the time of Jesus were unprepared to receive them. He said about Jesus: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not" (Isa. 53:3).

The significance of the Christlike mind of self-emptying can be seen in the fact that in the Philippian church there was trouble. There were two ladies there whom Paul identifies, in the fourth chapter, as Euodias and Syntyche, who, it appears, were unable to find a common meeting ground. He pleaded with them that they might be of the same mind, in the Lord. It seems plain, evident, written out in the experiences of all churches, for all time, that as Christian people, as God's people, enter into this experience of self-emptying and find for themselves the mind of Christ, they lay broad and deep the foundation for Christian unity.

Paul points to two attitudes which destroy this unity. There is, first of all, the attitude of self-importance. He pleads with them to do nothing through selfishness or conceit (2:3). Then there is the attitude of self-absorption. He pleads, "Look to each other's interest and not merely to your own" (2:4, NEB).

If we are to be possessed by the Christ-ed mind, there will be in us the experience of self-emptying.

II

This mind of Christ is also *the mind of service*, for "He took upon him the form of a servant." I want to suggest to you a distinction in definition that has relevance

and real meaning; for it is declared here that He assumed the nature of a servant, and not merely the work of one. It is altogether possible to assume the *work* of a servant, and not the *nature* of one. We may chafe and be unhappy with our place of service until there is none of the resident victory and glory of God about it that indicates to people who see us, and watch us, that we serve God because we love Him.

I think each of us finds it a bit distasteful to have someone who may be serving God in some limited place, for a rather small remuneration, remind us that if he were not doing that kind of work he could well make three times that much rendering some secular service. Some would say, "Though I'm teaching a class, I've had no free time since I started teaching it, and I want to remind you that I'm really serving. I'm doing the work of a servant." Somehow, all of the area is lifted to a high and ennobling plane if we understand that what Jesus did was not only to assume the place of a servant but the nature of one.

I think of some of the high and significant services that have been performed for Jesus Christ, and I find in these dedicated people the mind of a servant that makes what they did, for them, a sacrament before God.

I remember hearing of Jane Addams and Ellen Gates Starr, who spent some 46 years in Chicago's Hull House. Jane Addams was, in the income of her father, considerably wealthy. She and her father were riding in their carriage one day, in the New England area, behind a truck on which there were some vegetables. A head of cabbage rolled down on the street, and pebbled along the roadway. She watched while hungry children came, grabbed eagerly for the head of cabbage, tore it apart, and ate it. She had never seen anything like that before, and it changed both her mind and the direction of her life.

C. T. Studd, one of the Church's great missionary statesmen, served effectively as a missionary in China, India, and Africa. He was born to great wealth and position in England. Moody came to London in the year 1877. Studd was moved by what he heard. He was an athlete of unusual ability, in fact, a cricket star, which meant that he enjoyed all of the reputation and adulation that, in America, baseball and football stars attain. He was lionized wherever he went.

But he gave up all that, and sought out most earnestly the place and honor that Christ would bring. He came representing, for all men who knew him, the Christ-ed mind because he had the mind of a servant.

III

This mind of Christ, for which I trust each of us hungers, is not only the mind of service; it is the *mind of sympathy*. The Word says He "was made in the likeness of men," and the word sympathy simply means the ability to feel with. Here, again, a point of distinction: it needs to be separated from simple pity. Sympathy is a kind of feeling that enters in with the sufferer, until some sort of remedy is found. A friend of mine told of an occasion when he was away working and his wife called him with great concern. Their young daughter was severely injured, and bleeding, and needed him to come quickly with the car so that they could go to the hospital. He tells about the wells of pity that came and possessed him, but he said he was so distraught that he was no good to her at all. Quaking, fearful, and frantic, he was unable to help her. He tells of his wife's unusual discipline and sympathy that, at that particular moment, was calm, apparently casual, doing all of the right things. He identified her position as sympathy, and his as pity. If this is a fair distinction, then we need to remember that our Lord is sympathetic with us, because He is able to enter into our experiences and to help us.

One of the challenges that I have had is to work with people who are beset by the demon of alcoholism. I have observed that it is a common feeling among alcoholics that the church can't help them, and that ministers kind of babble with words that have no meaning to them, because we in the church have not been obsessed by the kind of disease or spiritual illness that they have. We, of all people, should be able to give them counsel to turn to God. There is in this declaration about our Lord a reason that

men like this may turn their lives over to Him: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15). The writer to the Hebrews (2:17) explains this by saying that it "behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God."

IV

This Christ-mindedness means, as well, *submission*. Verse 8 says, "He humbled himself, and became obedient unto death . . ." J. B. Phillips in his "man on the street" translation makes that read: "He humbled himself by living a life of utter obedience."

One of the remarkable testimonies about the Church is a witness that was given by Albert Einstein, best known certainly for his contribution in the field of science. He lived in Germany in the thirties, when a great effort was made to Nazify the Church. As a matter of fact, Hitler had authorized his own translation of the Scriptures to declare the state as supreme. During these times this great man, this great mind, declared that he looked to the areas of education, he looked to the areas of political life, to provide a strong stand against the Nazi-fication of all culture, but he found none. He found it only in the Church. There was in the church in north Germany at that time a group of pastors called the Bär'men. They wrote what was called the Bär'men Declaration. It said, in effect, There are limits to rendering unto Caesar the things that are Caesar's, but, they said, there is no limit to what we render unto God.

It is important for us to recognize that, while these kinds of goals are outside our struggling reach, they are not outside the province of His grace. The depth of our fellowship with Him, and the reach and breadth of our effectiveness for Him, will be determined quite largely by the measure that we have understood and, by His grace, received the mind of Christ.

It is a great release when we realize that we are meant to feel our inability.—Norman Grubb.



The Greatest Grace of All

(Meditations on I Corinthians 13)

By H. K. Bedwell*

No. 5 Grace and Giving

“If I *gave everything I have* to poor people, and if I were *burned alive* for preaching the Gospel but didn’t love others, it would be of no value whatever” (v. 3, *Living New Testament*).

Paul is emphasizing the primacy of Christian love in life and service. We saw in our previous study that it is fatally possible to be rich in gifts and yet destitute of love. The very purpose for which gifts are given is thwarted if we do not have love. We may be temporarily dazzled by the brilliant gifts of a Christian worker, and then sadly disillusioned on closer acquaintance by his lack of love. Gifts without grace gender spiritual pride and boasting, and this creates jealousy and division as it did in the Corinthian church. Gifts are not for controversy, but service.

Now in v. 3, Paul turns from *gifts* to *giving*. Here is the other side of the coin. He makes the startling assertion that we can give all that we possess, and even our own lives, and yet not have love in our hearts. We can give without loving, and such giving is unacceptable to God. In order to understand the full meaning of Paul’s declaration we must consider three important factors:

I. VARYING DEGREES IN GIVING

Paul cites two possible ultimates in giving—(1) all of one’s *possessions*, (2) one’s *own life*. Giving all to feed the poor and giving one’s body to be burned may have no merit whatsoever in the eyes of God. There are

many degrees of giving before we reach Paul’s ultimate. Much giving is very shabby in the light of this standard.

We can fling a copper to a beggar, put a dollar in the offering plate at church, give our castoffs to a charitable organization, reluctantly buy a flag on a street corner, purchase a garment we don’t want at a rummage sale, and then unblushingly call this *giving*. It isn’t giving—it’s humbug! It is charity at its lowest level. It is a sop to an uneasy conscience, a mere pretense of giving.

There is much giving on a higher level. Many faithfully give their tithes to the church, send substantial donations to the missionary society, give clothing to the poor. They give generously to special appeals and respond handsomely in any emergency. Their giving pricks a little, but does not wound. It makes them ache, but it does not hurt. Such giving is commendable, but it is not enough. In many cases such people give to “keep up with the Joneses.” Others give because pressure is put on them; still others, because it makes them feel more comfortable. But even this kind of giving can be devoid of love.

Paul uses two extreme examples of giving—giving our all and giving our lives. Surely this is the ultimate proof of love! We cannot give more than our all! We cannot go beyond giving ourselves! It is clearly stated that we can do all this and still it may be useless in the sight of God. Under certain conditions such giving can be priceless, but under other conditions it is worthless. To grasp this truth we must move out of the realm of action into the circle of *motive*.

II. DEFECTIVE MOTIVES IN GIVING

In God’s sight the first consideration is not WHAT we give, but WHY. The motive is of paramount importance. People give for many reasons. Jesus had some penetrating things to say about giving and He closely scrutinized the people who gave. He watched the proud Pharisees as they blew their little trumpets at the street corner to call the beggars. He watched as they ostentatiously flung their paltry coins to clutching hands. It was all for show. “Verily they have their reward,” was His terse comment.

Others give out of pity. Their giving is sincere, but superficial. For a moment their surface emotions ripple with a feeling of concern for some needy cause, but it does

*Missionary, Republic of South Africa.

not touch the depths and is soon forgotten. Giving from pity is not enough.

Many give their time and strength to good causes, and this is commendable. But if motives were analyzed it would be discovered that much of such service is for prestige or a substitute for some sacrifice God requires of them.

Is it really possible to give one's life for any other motive than love? In recent times we have had the spectacle of Buddhist monks in Saigon turning themselves into human pillars of fire in protest against oppression. Also we heard of young Czech students setting themselves aflame to die in protest against the cruel juggernaut, Soviet Russia. What were the reasons for this tragic exhibition of self-immolation? Would it not have been far better if they had lived to fight for their country and their freedom? They gave their bodies to be burned, but it was not for love. What about their families who were bereaved? What about the people left behind to suffer?

Is it not true that selfish interest can invade the most sacred precincts of the human soul? What seems from outward appearance to be a noble act of sacrifice may in fact be only a form of selfish expression. Even ardent Christian workers have made the startling discovery after years of service that it was done for self-glory and self-satisfaction, and not for love of God. Only one quality can sanctify and ennoble all giving. That is LOVE.

III. THE TRUE DYNAMIC OF GIVING

Paul does not despise giving; neither does he depreciate gifts. What he emphatically insists on is that Christian love be the basic, indispensable factor in all truly successful service and satisfactory living. Giving must be motivated by love. This truth is simple, but it is fundamental. We can give without loving, but we cannot love without giving.

Of course we give when we love. It is the very essence of the nature of love to want to give. "For God so loved the world, that he gave his only begotten Son." The measure of the gift proves the depth of the love. The dynamic that drove Jesus to the Cross was the constraining power of an amazing love. Love gives, and gives until it bleeds—and if necessary until it dies. "Greater love hath no man than this, that a man lay down his life for his friends." This is the ultimate of

earthly love, but the love of Jesus went much deeper than that. He laid down His life for sinners, rebels, and enemies. Yes, it is love that sanctifies every gift.

Yes, Jesus watched the pious Pharisees cast in their coins with a clang and a clatter. Then He saw a little, old, bent widow creep up silently and unobtrusively, and furtively slip two small coins into the box. No one else noticed her as she silently slipped into the crowd. But Jesus had seen. He saw her empty purse. He saw her bare home and empty pantry. He saw into the heart of that little woman and felt the burning flame of love for her God warming His heart. "She has cast in more than them all," was His appraisal.

A few days ago I met a little old lady just like that. She was old and bent and almost blind. Some heartless thief had broken into her little flat and stolen her rent money. Haltingly and humbly she stammered out her story. She had needed new carpets for her tiny room, a comfortable chair for her old age, but she decided that the mission field needed it more than she did. Her sacrifice was motivated by her devoted love for God, and for those far away for whom Jesus died. I have served 37 years on the mission field, but searchingly I asked myself, Do I measure up to giving like that?

We come back to the thought that the quality and measure of our giving is determined by the depth and reality of our love. Love makes giving a sacrament.

Violet Eleanor Wood, a Welsh writer, penned these exquisite lines:

*Love is the DEW that silently falls undefiled,
Transparently bright through the stillness of
the night,
With gentle allure. As chaste as the kiss from
the lips of a child,
As sweet and as pure.*

*Love is a WOUND. The anguish of ecstasy
borne.
The fragrance that flows from the heart of a
rose
Left bruised and still. The aloes and myrrh in
the heart that was torn
On Calvary's Hill.*

*Love is a FLAME; celestial, unquenchable
fire.
No tongue can define and no limits confine
A pure, searching light consuming spirit with
holy desire
To live in His sight.*

GLEANINGS

from the Greek



By Ralph Earle*

Titus 1:8—2:15

“Good Men” or “Good”?

In verse 8 there are two compounds of *philos*, “lover.” The first, *philoxenon*, literally means “a lover of strangers,” and so “hospitable.” The second is *philagathon* (only here in NT). It means “lover of good”—not “good men,” but a lover of what is good. It denotes high moral character, not just an affection for good people.

“Temperate” or “Self-controlled”?

The word *enkrates* is found only here in the New Testament. Basically it means, “strong, powerful.” Then it came to mean “self-controlled.” Someone has defined gentleness as “strength under control.” That is what real gentleness is. Meekness isn’t weakness. It is power in the control of divine love.

Self-deceivers

In verse 10 there are two *hapax legomena*—words found only once in the New Testament. The first is *mataiologoi*, “vain talkers,” those who talk idly. The second is *phrenapatai*, “deceivers.” Literally it means “a deceiver of his own mind” (Abbott-Smith). Goodspeed translates the whole phrase, “who deceive themselves with their empty talk.”

“Abominable” or “Detestable”?

The word *bdelyktos* (v. 16) is found only here in the New Testament. It is a strong term, meaning “abominable” or “detestable.” Probably the second term is more contemporary.

“As Becometh Holiness”

This phrase (2:3) is one word in Greek, *hieroprepes* (only here in NT). It means “suited to a sacred character.” Every Christian is set apart to God, and so is sacred. We

should suit our daily lives to that exalted and exalting concept.

“Given” or “Slaves”?

The apostle warns that the “aged women” (*presbytidas*, only here in NT) should not be “given” to much wine. This is the perfect passive participle of *douloo*, which means “to enslave.” So the best translation here is “not slaves to much wine.”

“Keepers at Home”

This rendering (v. 5) does not catch the exact emphasis of the original. The term *oikouragos* (only here in the NT) means a “worker at home.” The young women are urged to take care of the home as their first responsibility.

“That Cannot Be Condemned”

This phrase (v. 8) is one word in Greek, the adjective *akatagnostos* (only here in NT). It literally means “not open to just rebuke.” We can hardly hope in this life to escape all condemnation from men. But we should seek to live in such a way as to avoid any justifiable criticism.

“Peculiar” or “Precious”?

There is perhaps no word in the King James Version that is more misleading today than the term “peculiar” here in verse 14. That English term now means “odd,” or “eccentric.” The Greek word has nothing to do with such a caricature of Christianity.

Word *periousios* simply means “one’s own, of one’s own possession” (Abbott-Smith). Cremer notes that the term signifies “more than a mere possession”; it is rather “a treasure.” He adds; “Accordingly *periousios* is what constitutes a costly possession, a specially chosen good, that which is a costly possession” (p. 242). Arndt and Gingrich suggest that the real meaning is “chosen.” They note that a married man is called *periousios*, “the chosen one.”

In Kittel’s *Theological Dictionary of the New Testament*, Preisker writes: “By Jesus’ work of redemption God has created for Himself a people which is for Him a costly possession” (VI, 58). He also quotes Debrunner as saying that *periousios* is “the people which constitutes the crown jewel of God” (p. 57).

The time was when one would occasionally hear somebody testify, “I praise the Lord that I am one of God’s *peculiar* peo-

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ple.” The tragedy was that the person who talked that way had a complete misconception of what this passage means. When we say today that a certain person is “peculiar,” we mean that he is queer, that he’s an oddball. It doesn’t bring any glory to God or the church when we try to be odd in order to prove that we are holy.

The best advertising of holiness is not done by those who dress, act, or talk in a “peculiar” way. It is done by those who are Christlike in their attitudes and who are “zealous of good works.” Too often the advocates of holiness have been absorbed—if not actually obsessed—with being a “peculiar people,” and have ignored entirely the last phrase of this verse. If we were as zealous about doing kind deeds to others as we are about trying to prove that we are “different” from them, we might win many more people to the Lord. Fortunately, some

pastors and church members have caught this truth and by their kind, friendly attitude are winning new converts. Others, unfortunately, have turned away from the world in disgust and are winning nobody.

“Despise”

In I Tim. 4:12, Paul says to his younger colleague, “Let no man despise thy youth.” There the word is *kataphroneo*, “think down on.” Here (v. 15) it is *periphroneo*, “think around” (on all sides). That is, don’t let anyone think around you. A. T. Robertson (*Word Pictures*, IV, 605) says that the term in I Tim. 4:12 is a stronger word of scorn, “but this one implies the possibility of one making circles around one and so ‘out-thinking’ him.” Then he adds this pertinent observation: “The best way for the modern minister to command respect for his ‘authority’ is to do thinking that will deserve it.”



The Church, What and Why

SCRIPTURE: I Pet. 2:1-10 (RSV)

TEXT: Verses 9-10

If we ask, What is the Church? and, Why is the Church? and listen to our own answers we shall have many, and they will confuse and conflict. Let us be informed by the Holy Scriptures and be willing to adjust our views and our lives accordingly. In three phrases Peter brings before us the past, present, and purpose of the Church.

I. *The miserable past*: “Once you were . . .” (v. 10).

He describes the past in two negative concepts: (1) “No people,” i.e., *without spiritual identity*. Unrelated to God, strangers to themselves, they drifted through life like stars wrenched from their orbits, erratic, astray, lost! (2) “Darkness” (v. 9), i.e., *without spiritual direction*. They had

lived in the moral chaos of sin, fear, guilt, death, idolatry, and estrangement that the Scriptures call darkness. They were, then, *wrongly related to God, actively opposed to God*.

II. *The merciful present*: Now “you are . . .” (v. 9).

“God’s own people,” *the new Israel*. From the Old Testament the apostle gathers phrases that mark out the Church as truly the people of God: (1) “A chosen race,” i.e., *alive with the life of God*. (2) “A royal priesthood,” i.e., *claimed for the service of God*. (3) “A holy nation,” i.e., *separated unto the rule of God*. (4) “God’s own people,” i.e., *marked as the possession of God*. His gathered phrases emphasize the divine initiative and mercy. God has then chosen them, called them, given them identity and destiny, possessed them for himself!

III. *The missionary purpose*: “That you may . . .” (v. 9).

The Church is not self-contained. She exists for a purpose; she has a mission. (1) “To declare”—*the Church exists for the proclamation*. She has a message to bear. She is a voice proclaiming the Word. (2) “The wonderful deeds of him”—*the whole life of Jesus, but especially the death and resurrection* by which our redemption has been provided. (3) “Who called you out of darkness into his marvelous light”—*experi-*

ence confirms the power of the proclamation, and supplies the measure of the obligation. Because He saved us, we know that He can save others. Because He has saved us, we ought to share Him with those who know Him not.

What is the Church—this church? Not an association of congenial people for religious fellowship, but a congregation of God, product of His electing, calling, saving grace!

Why is the Church—this church? Not for self-congratulation, or self-preservation, or self-exploitation; but to proclaim Christ, to share the gospel, to reach the lost for the glory of God.

W. E. McCUMBER

Some Communion Outlines

By W. M. Lynch*

No. 1

SCRIPTURE: Matt. 26:20-30

TEXT: I Cor. 11:25-26, "... this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

- I. *Purpose of Christ's Coming Is Herein Contained.*
 - A. I Cor. 11:25, "... This cup is the new testament in my blood."
 - B. The old covenant had become but a ritual. The new covenant would become a redemptive force for every repenting and believing generation.
- II. *The Prophecy of His Second Coming Is Herein Announced.*
 - A. I Cor. 11:26, "... till he come."
 - B. The Lord's Supper was but a prelude to the Cross, the Resurrection, the Ascension, and finally His coming again. Many signs point to the imminent return of Christ.
- III. *The Preparation of His People for His Coming Is Herein Proclaimed.*
 - A. I Cor. 11:25, "... this do ye ..."
 - B. At the table provisions of grace

coupled with renewed dedication bring strength the Christian and Church need.

No. 2

SCRIPTURE: Mark 14:12-26

TEXT: Exod. 12:14, "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord."

- I. *The Passover Feast Required a Spotless Sacrifice.*
 - A. Exod. 12:5, "Your lamb shall be without blemish ..."
 - B. Christ became the Paschal Lamb, without spot and without blemish.
- II. *The Passover Feast Required a Personal Participation.*
 - A. Exod. 12:13, "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you."
 - B. Christianity becomes a personal experience, and only the saved possess it.
- III. *The Passover Feast Resulted in a Divine Deliverance.*
 - A. Exod. 12:51, "And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their armies."
 - B. Complete deliverance from inbred sin is obtained in sanctification through the blood of Christ, the Lamb.

No. 3

SCRIPTURE: Matt. 26:20-30

TEXT: I Cor. 11:25, "... this do ye, as oft as ye drink it, in remembrance of me."

- I. *God's Will Was Elevated.*
 - A. Matt. 26:39, "And he ... prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."
 - B. Man's will is distorted with earthly,

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selfish, personal desires and ambitions. God's will embraces heavenly, divine, eternal environment.

II. *God's People Were Emancipated.*

- A. Gal. 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."
- B. Liberty and freedom are offered freely at the Lord's table. This liberty is feared by Satan, coveted by sinners, but is abundant in Christians.

III. *God's Purpose Was Promulgated.*

- A. John 3:16
- B. Christ did not become a martyr, but a Savior, fulfilling God's final goal for salvation for all.

No. 4

SCRIPTURE: Luke 22:19-20

- I. At the Table Was Jesus
 - A. Paschal Lamb
 - B. Sin Sacrifice
- II. At the Table with Jesus
 - A. In reunion
 - B. In devotion
- III. At the Table for Jesus
 - A. As partakers
 - B. As disciples
- IV. At the Table Through Jesus
 - A. Our Savior
 - B. Our Sanctifier
- V. At the Table, One in Jesus
 - A. Harmony with others
 - B. Peace with God

This Is the Christian Religion

SCRIPTURE: Eph. 2:1-10

TEXT: Eph. 2:8-10

In his writings Philosopher Soren Kierkegaard has this statement: "The Christian re-

ligion is this, the profound humiliation of man, the boundless love of God, and endless striving born of gratitude." The remark is an echo of Paul's inspired words in our text.

I. *The Christian religion involves the profound humiliation of man.* "Not of works, lest any man should boast."

Fosdick has a sermon exploiting the idea of sonship to God as the basis of moral obligation. All men are sons of God and need to act up to this position. But the Christian religion views man, not as a son meriting favor, but as a rebel under sentence of condemnation. Therefore the first demand of the Gospel is repentance.

The Gospel is "good news" and presupposes man's bad fix. The Gospel is *dunamis*, dynamite, and its very first blast destroys the ground of human pride. It is "the power of God" for men who are unable to extricate themselves from sin. Man's only hope is from the outside, from God.

Gerald Kennedy tells of entombed miners who tapped out, in Morse code, the pathetic question, "Is there any hope?" That is a picture of man in sin, helpless to help himself, shut up to the mercy of God. Every sinner is the man at Bethesda's pool!

But there is hope, for—

II. *The Christian religion involves the boundless love of God.* "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

Grace is well defined as unmerited favor. The term "gift" repeats the idea for emphasis. God rescues the entrapped sinner, not from any consideration of human merit, but out of the sheer infinitude of His love.

Divine love is boundless. For that reason Calvary cannot be illustrated. It is an illustration, revealing the redeeming love of God in its fullest possible measure. "God commendeth [*sunistasin*, convincingly exhibited] his love toward us, in that, while we were yet sinners, Christ died for us."

Every person saved from sin should read Rev. 20:15 and say, "But for the grace of God, there I go." Boundless love alone barricades the road to hell. This saving love of God results in our devoted service to His kingdom, for—

III. *The Christian religion involves endless striving born of gratitude.* "We are his workmanship, created in Christ Jesus unto

good works, which God hath before ordained that we should walk in them.”

Works will not save us, but salvation will work us. We do not work for life, but we do work from life. In gratitude for divine grace the believer will endlessly strive to glorify God by a life “filled with the fruit of righteousness.”

Mercy received is the basis of Christian service. Jesus told the disciples, “Freely ye have received, freely give.” In three statements in the introduction of his letter to the Romans, Paul affirms this same fact, “I have received grace . . . I am debtor . . . I am ready to preach.”

Roswell McIntyre was a deserter from the Union Army during the Civil War. Convicted and sentenced to die, he appealed to President Lincoln for mercy, and was pardoned on condition of future fidelity to duty. In the last cavalry action of the war this New York lad was found dead on the battlefield. The letter of pardon was in his uniform pocket.

That is the Christian’s story. Condemned, pardoned, and serving faithfully out of deep gratitude for mercy!

W. E. McCUMBER



By Asa H. Sparks*

Sunday School Attendance

1. *For your fall Rally Day* have you tried a roundup Saturday? You can get maximum mileage out of this by taking a western theme and developing it to the limit of your abilities. Be sure to have a horse or a pony which the children can ride.

2. *Have you tried a Roll Call Sunday?* On this Sunday you promise to call the name of every person on the church roll or in the Sunday school, ask him to stand and give his favorite scripture verse. This might be a good idea when it is going to be difficult

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to have class anyway, such as VBS program Sunday.

3. *To get more people working* to improve your Sunday school attendance try a “superintendent of the day.” Select at least six adults to serve as Sunday school superintendents for one Sunday only. The one who has the best attendance will be the winner of the drive. Be sure to give an expense clearance in advance, so the participants will feel free to promote the project fundwise.

4. *Get started off in a new pastorate* on the right foot by sending a letter of invitation to all Sunday school scholars.

5. *While pastoring, George Scutt* used the *Sunday School Caller*, a monthly paper of invitation to Sunday school members. This was in addition to the weekly newsletter.

6. *Build Sunday school attendance* by photographing each year those with perfect attendance. Enlarge the photograph and put it on display. Add a new photo each year.

7. *For Family Day*, use some of your Mother’s Day ideas. Photograph the youngest baby, couple with longest marriage, the newlyweds. Make it more than just an announcement in the church bulletin.

8. *Probably one of the most consistent attendance and offering builders* is the lighted Sunday school board. Each class has a goal and receives a blue light if it achieves its goal and a red light if it does not. Use gold for double goal. This is often used for contests, but seldom thought of for permanent use. If you are going to use it on a regular basis, make it like a fine piece of furniture, so your people will be proud to have it. Put it in the sanctuary or foyer.

9. *The Absentee Club* may be too strong for you to try. It is a list of all the pastor’s personal friends who were absent the previous Sunday. Send a newsletter to each one, with his name circled in red (Zollinoffer).

10. *To increase the operating base* of your Sunday school give awards to the teachers who reach enrollment goals. You might also set up awards for Sunday school scholars who are responsible for enrolling a certain minimum number of persons.

11. *Churches in our larger cities*, par-

ticularly, will often have different ethnic groups in their membership. Chicago First has large groups of Swedes, Germans, and Italians. Honor these and build Sunday school spirit by each week recognizing an ethnic group and telling of their contribution to your local church.—Dwayne Hildie.

12. *This can't be worked everywhere* but you may be able to develop it in the larger cities. Give a helicopter ride over the church to the people who bring the most to Sunday school over a certain minimum.

13. *To keep Sunday school attendance up* during the summer, try the buddy system. Assign one chronic absentee to one person for one month during each month of the summer. When the chronic absentee is absent, the faithful one will contact him.

14. *Or try the Summer Sizzle system.* A class of 60 percent or less of enrollment present will be cool, 60 to 75 percent will be

simmering, 76 to 100 percent will be sizzling.

15. *Have you tried a Double or Nothing contest?* At the beginning of each quarter take a picture of each class of the Sunday school and put the pictures on a large poster. To the right of each class draw a square with the inside blank, on which to place a second picture just as soon as they have enough persons present to show that the attendance has doubled.

16. *With the similarity of town names* from state to state, it is not too difficult for many of our churches to find another church with the same name. Use the Nazarene church directory published by the Nazarene Publishing House to locate one of this nature. When you have found one, write and challenge them to a contest.

17. *To give your next Sunday school contest* a little boost, try starting Easter Sunday and running it for the next five weeks.

BULLETIN



BARREL

In the pure, strong hours of the morning, when the soul of the day is at its best, lean upon the windowsill of God and look into His face and get the orders for the day. Then go out into the day with the sense of a Hand on your shoulder—and not a chip.

—E. Stanley Jones

Concerning our many "funny" men on TV: That laughter costs too much which is purchased by the sacrifice of decency.

For Layman's Sunday—

A Prayer for My Pastor

Dear God, bless my pastor today.

Make him too big to be little; too wise to be foolish; too holy to be selfish; too spiritual to be worldly; too tall to get a chip on his shoulder; too dedicated to swerve; too zealous to be idle; too cultured to be coarse; too happy to be morbid.

Save him from the love of big words, the fear of carnal people, the tedium of too many announcements.

Deliver him from the rut of running overtime, the pit of pointless preaching, the evil of emotionless messages.

Strengthen him when the tempter would lure him into sins shallow and deep; when the stand he must take will not be appreciated by the people who pay his salary.

Empower him with the Spirit of Pentecost to make him strong in the pulpit; with the Spirit of Christ to make him calm under pressure; with the spirit of joy to make him steadfast even in weakness.

Keep him from toning down the message to please the worldly; from trimming down his sermons to sermonettes.

Give him wisdom to wait when he does not know which way to turn; give him love when he must sit in silence rather than rise to his own self-defense.

Fill him with unction every Sunday, enthusiasm every Monday, and with the Holy Spirit every day.

And help me not to discuss his faults with anyone but Thee, O Christ. Amen.

—Author unknown

Dundee Hills Messenger
Kansas City

C. Philip Williams, *pastor*



HERE AND THERE



AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from
Nazarene Publishing House, Box 527, Kansas City, Mo. 64141

Francis Schaeffer

It is time the readers of the *Nazarene Preacher* became acquainted with the thought of Francis A. Schaeffer. This man has had a highly successful ministry to the maverick intellectuals of our day, partly through lectures in America and Europe, partly by means of his books, and partly through the community L'Abri, which he and his wife conduct in Switzerland.

Better than perhaps any Christian of our time Schaeffer understands the "modern mind" and how it got that way. His skill in tracing the dominant thought movements and culture influences from Aquinas until now, through philosophy, theology, and the arts, makes the expression "post-Christian" understandable.

It is important to read his books in a proper order, and the one with which to begin is *Escape from Reason*, first printed in 1968. Here in only 94 pages is the heart of his insights. While this little paperback is an exciting intellectual experience, and revolutionary in its brilliant analysis, it is written in a simple style, so much so that any man capable of being a preacher can grasp what Schaeffer is saying without excessive difficulty.

From *Escape from Reason* the reader should go on to *The God Who Is There*, then *Death in the City*. His latest book is *The Church at the End of the 20th Century*. All are published by Inter-Varsity, and are available in paperback for \$1.25, \$2.50, \$1.95, and the latest—this one in cloth—at \$3.95.

For background one should read the story of their ministry among the intellectuals and the development by faith of their Swiss center, entitled *L'Abri*, written by Mrs. Edith Schaeffer (Tyndale House, 1969, 228 pp., cloth, \$3.95).

Schaeffer believes that the "modern mind" can be traced to Thomas Aquinas, who encouraged man to believe that, while grace was dependent on revelation, nature could be autonomous. Among the several ultimate consequences, traced by Schaeffer so carefully and convincingly, is a non-Christian concept of truth which virtually controls modern thinking. This is that truth is subjective, relative, and synthetic, instead of being absolute and antithetic (if this is true, its opposite is false). Also, Schaeffer believes that the Church committed a disastrous mistake when it surrendered rationality along with rationalism, in the interests of "faith."

But to adequately review Schaeffer's system would be impossible here. Better to buy the books and read them. To ignore them is to miss spiritual deepening and intellectual broadening. We do not endorse everything Schaeffer says. But the pastor who desires to understand the hippy subculture, the moral morass, the dominant thought-patterns of the universities, and the general breakdown of Western culture, should read this man—who is not just a debater, but an ardent personal worker and soul winner.

Laity Mobilized

By Neil Braun (Eerdmans, 1971. 224 pp., paper, \$3.95.)

Subtitle: Reflections on Church Growth in Japan and Other Lands.

This book may well prove to be one of the most important books published in the seventies. Though priced high for a paperback, it is worth it. Don't let the subtitle fool you. This is a book about church growth

where you are ministering. It was written for pastors in Japan to help get them out of their ruts and to discover how their churches can grow.

It treats church planting as well as local church growth. Every general superintendent, general church officer, district superintendent, pastor, and missionary ought to study it. Any district that took this book seriously and adapted its ideas could see a fantastic acceleration of its growth in the next decade.

PAUL R. ORJALA

Be Filled with the Spirit

By William S. Deal (Beacon Hill Press of Kansas City, 1971. 45 pp., paper, 35c.)

Pastors, do you have "new and old" converts in your congregation that need urgently to seek the fullness of the Spirit? Here is a little book covering the why, when, who, where, and how of this important experience. The treatment is thoroughly biblical, and at the same time within the grasp of any layman. It would be valuable as a handy reference book for the preacher himself, or to loan or give to his people.

R. H. CLIPPER

Another Hand on Mine

By William J. Petersen (Zondervan, 1967. 228 pp., paper, \$1.95.)

This is the story of Dr. Carl K. Becker of the Africa Inland Mission, founder of the world-famous Oicha Hospital in the Congo. And what a God-glorifying story it is! Here are George Muller, Hudson Taylor, and C. T. Studd all over again; but this time the man of faith is a medical doctor.

Taking his wife and two children, at 35 years of age, Dr. Becker left a flourishing practice in New Jersey to go to an unpromising jungle hole, damp and malarial, far from civilization, live in a mud hut, begin with primitive equipment, and the slim promise of \$60.00 per month salary. His policy was that of his mission—never ask for a cent, not even inform of needs—just pray and trust God. And God did not fail.

Across 35 years he and his equally heroic and dedicated wife—who had been a school-teacher but became an instant anesthetist and nurse when confronted with the first major operation—built a medical and evangelistic center which has been the marvel of

missionaries, educators, scientists, doctors, and statesmen the world over. Out of the jungle rain forests was hewn a leprosy village of 10,000 people. For years between 1,500 and 2,000 outpatients were treated daily, besides 600 major and 3,000 minor operations annually.

But above all was stubbornly kept the salvation of the pygmies and tribesmen in the surrounding forests. The spiritual depth was proven during the trying days of the horrible Simba uprising, when the local Christians not only held steady during the temporary absence of all whites but evangelized, baptized new converts, and expanded. And the native hospital staff, which Dr. Becker had meticulously trained in the strictest methods of medical work, carried on the hospital, treating hundreds of patients, without a doctor among them.

Perhaps above all this book is a resounding vindication of medical missions; at least it is proof of what medical missions can be, when guided by men whose constant and primary concern is the salvation of souls, and who are determined to make their physical ministry a means to that end.

The author is executive editor of *Eternity* magazine.

That Ye Sin Not

By Nelson G. Mink (Beacon Hill Press of Kansas City, 1969. 69 pp., paper, \$1.25.)

Taking theme texts and crucial questions, the author provides a concise study guide for John's First Epistle. The combination of commentary, devotional, and didactic style makes the book useful to both layman and preacher. Besides original thoughts and illustrations the author has relied heavily on Daniel Steele's *Half-Hours with St. John's Epistles*.

DAVID E. BENSON

BOOKS RECEIVED—

God's Eternal Creation, by R. Laird Harris (Moody Press, 1971. 190 pp., cloth, \$4.95.)

A readable study of the Old Testament teaching on man and his culture by this excellent evangelical scholar. Especially helpful in its up-to-date discussion of the antiquity of man.

The Cure of Souls, by P. T. Forsyth (Eerdmans, rev. and enlarged, 1971. 138 pp., paper, \$1.95.)

An anthology of the British theologian's practical writings edited and appraised by Harry Escott.

People-centered Evangelism, by John F. Havlik (Broadman Press, 1971. 92 pp., paper, \$1.75.)

Nine chapters focused on the importance of people-awareness. He says: "Our greatest need is not more methods or techniques but rather an excitement about our faith that comes from the Holy Spirit."

Evangelism in the Early Church, by Michael Green (Eerdmans, 1970. 349 pp., cloth, \$6.95.)

A very thorough, scholarly, and readable study of evangelistic zeal, goals, motives, and methods dominant in the Church of the first two centuries, by the principal of the London Divinity School. Well-documented.

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AMONG OURSELVES

Ralph Earle says the advice Paul gives to Titus in 2:15 is not, "Let no man despise thee," as the KJV has it, but, "Don't let anyone think around you" (p. 41). Of course this doesn't mean the preacher should glory in matching wits with the cleverest, or lie awake nights figuring ways to outfox the board. It means that his authority as a preacher cannot be maintained without some degree of intellectual competence. Dr. Earle quotes A. T. Robertson: "The best way for the modern minister to command respect for his 'authority' is to do thinking that will deserve it." Next to praying, this is the hardest part of our assignment. It is much easier to work up an emotional furor on Sunday morning than a mental sweat during the week, digging out solid truth and mastering effective ways to say it . . . Ray Hance's theme for the Northwest European District last year was—

"A close view of Christ
and a

Long view of His work"

He explained: "The *close view* is a necessity, for then every day is alive in Christ. He is a present Reality and Help! The *long view* is a necessity, for we must have a vision for the future. This means that we must be disciplined, determined, and dedicated servants of God and men!" . . . Nurse Linda Stark writes from Africa of a little four-year-old boy who was disconsolate after his mother left. "One day I walked by his bed and quietly told him, between his sobs, 'Your mother will come again.' Later, when he was quiet, one of the nurses came by to ask him why he had stopped crying so suddenly. I overheard his very matter-of-fact reply: 'My mother will come again.' That was all." . . . Another illustration is on p. 18. However, it isn't fair to seize the story and ignore the urgent lesson on missionary astronomy . . . The calendar for October is unusually full, but no pastor needs to feel frustrated, with the abundance of ideas offered in the "Supplement." Pray for inspiration and guidance. Plan carefully. Delegate responsibility. Believe God. Boost constantly and enthusiastically. Follow through dynamically. And it will be a grand month of spiritual happenings.

Until next month,

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