

THE NAZARENE PREACHER

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" . . . A TIME TO PREACH"

General Superintendent Stowe

THE AMBIDEXTROUS PREACHER

The Editor

"IN THESE TIMES . . . GOD IS ABLE"

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CLICHES AND SACRED CONCEPTS

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THE KINGLY WAY

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—*proclaiming Christian Holiness*



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"... a Time to Preach"

By General Superintendent Stowe

SOLOMON didn't say it just like that, but he might well have included preaching when he declared that there is "a time to speak" (Eccles. 3:7). And certainly the ministry of preaching has never been needed more than today. The ministries of music, Christian education, and audiovisuals complement the pulpit but do not replace it.

In a day when strong emphasis is being placed upon personal evangelism (and rightly so) the Church must continue to give proper prominence to the role of preaching. Three kinds of preaching must accompany our outside-of-the-services witnessing and soul winning.

1. *Evangelistic Preaching.* Public evangelism is not the foe but the friend of private evangelism. The two go hand in hand. Revival fires kindled at church altars should provide the Pentecostal "fire-power" to propel Christians out into the world to witness and win the lost. Wise soul winners instruct their converts to make a public confession of their newfound faith by coming to the altar when the invitation is made. Not all those who receive a witness will accept Christ as their Saviour at that time. If they can be exposed to Spirit-anointed, evangelistic preaching in an atmosphere of Christian concern, many will seek the Lord at the mourners' bench.

2. *Holiness Preaching.* In addition to the ever present necessity of indoctrinating our own people in the truth of scriptural holiness, it is imperative that we preach this doctrine to those who are won through personal evangelism. Many of these will not have the benefit of even a basic understanding of the second blessing. Before they can be received into church membership they must affirm their belief that "after the work of regeneration, there is the further work of heart cleansing, or entire sanctification, which is affected by the Holy Ghost" (*Manual*). Fifty thousand new Nazarenes added to our ranks each year will make it imperative that every pastor and evangelist devote a major portion of his preaching to a biblical treatment of this great theme. This will, of course, include a clear call to experience this cleansing and empowering crisis. Real holiness preaching will always have strong evangelistic implications.

3. *Christian Nurture Preaching.* Babies either grow or die. This is as true spiritually as it is physically. The mortality rate among our converts is tragically high. In 1969 a total of 23,000 new members were added by profession of faith. But that same year 11,000 were lost by dismissal! There is no simple answer to this problem of conservation. Saving the saved will require more diligent and intelligent effort on the part of the entire church. But perhaps

(Continued on page 11)

The Ambidextrous Preacher

WE ARE LIVING IN A DAY of enormous demand for competence. This is no less true in the Church. Sooner or later the incompetent man will be squeezed out.

What is competence? It is the ability to do well, not just some of the things which belong to our calling, but all of them. This includes our many-sided public ministry, our more difficult person-to-person encounters, and the intricacies of managing a corporation. A pastor needs to be competent as a speaker, as an organizer, as a leader, as a financier, as a soul winner, as a chairman, as a student, as a counselor—and above all, as a Christian.

A perfect illustration of the kind of competence so desperately needed for this age is seen in the mighty warriors who joined forces with David at Ziklag. Their unique and invincible advantage was their ability to “use both the right hand and the left in hurling stones and shooting arrows out of a bow” (I Chron. 12:2).

It is not likely that these mighty men were born ambidextrous. It is more probable that they acquired this skill by rigorous effort. But by putting forth the extra effort they marked themselves as superior men. This lifted them from the ordinary to the extraordinary. Here was a passion for excellence that was not content to let natural limitation put a ceiling on their performance. So they determined to acquire some abilities which even their wives would have said they didn’t have. They refused to hide behind the alibi: “You see, I’m a right-handed man. I can’t use my left hand and expect to hit anything.”

Could it be that some of us as preachers have settled on the level of the easy things in our calling? One man says, “I’m a natural mixer. I like to be with people. But I don’t like to study.” So he never masters books. He never masters good grammar. He is not a deep student of the Word. He’s a left-handed man. Another says, “I enjoy preaching, but I don’t like to call on the people.” He’s a right-handed man. But there are others who refuse to accept their natural aptitudes and ineptitudes as alibis. They work at the job—for years if need be—until they learn to do well the things in the ministry which don’t come naturally to them.

Now I wouldn’t discourage or rule out the single-handed man. Probably most of the men in David’s army were in this less versatile category. Not only were they single-handed, but very likely some specialized in using the bow, while others concentrated on the sling. David used them all. So will the Lord. So will the Church—within limits. But these are days when we sorely need well-rounded men, who can do a lot of things well. Of one thing we may be sure—the extra mileage the preacher will gain in the ministry, in serving God, will more than justify the effort required in becoming ambidextrous.

Protecting Those Study Hours

In desperation some pastors study in the midnight hours or very early in the morning in order to have quiet, uninterrupted privacy. But most preachers have to manage to find these precious blocks of time in the daylight hours. Succeeding without rejecting or alienating the people is an art some have almost despaired of mastering. The following suggestions may be helpful in some cases.

1. Have your study away from home (even the public library). No one respects as sacred the time a preacher spends at home.

2. Always go to it promptly at a regular time. Even the neighbors will be impressed if they see the preacher "go to work" at 8 a.m. just as other men do. And church members will become convinced that their pastor is a disciplined man who means business.

3. Have the study phone on an extension, and have wife or secretary always answer the phone in the morning. If you answer it, you're "on the hook" the moment you take the receiver off. The caller will probably say, "O Reverend, are you busy?" If you say, "Yes, I am," it will sound like a rebuff. If you say, "No, I'm not," the caller will inwardly think, Just as I expected.

4. Wife or secretary should say, "He's very busy with his sermon now—could I take a message, and have him call back later?" Or it could be, "The pastor asked me not to disturb him except in an emergency, as he is in study and prayer. Could I help?"

5. If the caller is persistent, then take the call. And of course be warm and friendly; don't permit yourself to sound irritated.

6. Never make appointments for the morning if they can be avoided, but always for the afternoon.

7. Many feel that it is better to make appointment for you to visit a counsellor in his home than to invite him to your office. If he comes to your study you may have trouble getting rid of him. If you go to his home you can control the time element better. Naturally this advantage is lost if the distances of your parish are so great that you may spend an hour getting there.

8. If there are reasons why an appointment in the parsonage or church office is wiser, make the appointment late in the afternoon. It is thus less likely to drag on needlessly, and in the meanwhile you can get urgent hospital calls done. Doctors can shove patients out of their offices in 15 minutes, and they will return. If preachers try it, the people will not return. That could be a blessing, except that the absenteeism could extend to the Sunday services too!

These simple procedures, adhered to courteously and consistently, will gradually educate your people. This will be far better than making a big issue over the matter, with pompous announcements from the pulpit and in the bulletin, at the beginning of a pastorate. Such announcements limiting times and seasons for phone calls and personal visits almost always backfire for the simple reason that they are not understood by the average congregation. A well-earned reputation for conscientious industry in the morning hours will in the long run be better protection than strict rules and regulations.

Let's keep reminding ourselves
of the fundamental things

"In These Times . . . God Is Able"

By Ralph A. Mickel*

WE READ IN I Cor. 1:21 that "it pleased God by the foolishness of preaching to save them that believe." In Eph. 4:11 we learn that God gave some to be apostles, some to be prophets, some to be evangelists, some to be pastors and teachers, for "the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." In this verse Paul states that evangelists, pastors, and teachers are given of God to perfect the saints for the work of the ministry, or as Weymouth translates it, "in order fully to equip His people for the work of serving"—and thus to build up the body of Christ.

Clearly the Bible affirms that God is able through preaching to save them that believe in Christ, and also to perfect and build up those who are saved.

However, preaching to produce these results must meet certain conditions:

First, our preaching must be Christ-centered. We read in Acts 8:5 that Philip went down to Samaria and preached Christ unto them. As a result there was a great revival. Paul says in I Cor 1:23, "But we preach Christ crucified." Again, "For I determined not to know any thing among you, save Jesus Christ, and

him crucified." So if our preaching is to be apostolic, all the truths we preach must radiate from Christ and point to Christ.

Second, it must be Bible-based and Bible-saturated. In II Tim. 4:2 we are commanded to "preach the word." In Heb. 4:12 we are informed that the Word of God is alive and "powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Paul in Eph. 6:17 calls the Word of God the "sword of the Spirit." So if we preach the Word we use this Sword, and we can expect God to cause His Sword to pierce the hearts of our hearers for their good.

Third, our preaching must be Spirit-directed and anointed. We are to preach the gospel "with the Holy Ghost sent down from heaven" (I Pet. 1:12). Paul declared (I Thess. 1:5) that the gospel came to the Thessalonians, not "in word only, but also in power, and in the Holy Ghost, and in much assurance." So it is possible to preach a sermon in word only. To the Corinthians Paul testified (I Cor. 2:4), "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Thus there is a persuasion

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in preaching that is of man, and another that is of God. If we want divine results, we must have divine persuasion. It is the Holy Spirit that convicts men of sin. Only He can make them realize their need. Therefore, to have a message from God we must depend upon the Holy Spirit to lead and empower us; for "it is not by might, nor by power, but by my spirit, saith the Lord."

The story related by Earl Wolf in the *Bible School Journal* lesson for October 6, 1968, bears repeating here.

A lone Chol Indian, Dr. Eugene Nida said, made his way to a mission station in southern Mexico. Due to illness, the missionary had been unable to speak at the village the previous Sunday. Therefore the native came with this urgent request: "Tell me the message you had for us on Sunday and I will go back and tell it to my people. We want to know what God is saying to us."

Only as our message is Spirit-directed and anointed will it be a message from God.

Finally, our preaching must be relevant to the needs and issues of our day. We hear so much about this today, but most of the "relevancy" being talked about is actually irrelevant, because it is contrary to the Bible and the practice of Christ and the apostles. Social reform preached to unregenerate men is of limited value, and much of it may be a waste of time. The liquor problem today is far worse in proportion to population than it was before prohibition days. There is far more hatred between the races in America today and will be for years to come than there was before the militant civil rights reforms. I'm opposed to the liquor traffic. I also think that every Negro should be given fair treatment and equal opportunity. But you cannot build the age of gold with men

of lead. You cannot bring in Christian reforms with Christless men.

A man went into a small town in England and complained because there was no place to get liquor, or dance, or gamble, and suchlike. A man told him that the reason was that, 100 years before, a man by the name of John Wesley had preached there. That is the kind of social reform I believe in—the kind that comes because men's hearts have been changed by the grace of God.

Certainly we should lend our voices and our support to social reform in our nation, but we can do so without destroying our privilege of doing that which has divine priority—which is preaching to get men saved, sanctified, and built up in our most holy faith.

This is the reason Jesus and the apostles had little or nothing to say about the social issues of their day, such as slavery, oppression of women and children, or poverty. To have engaged in political agitation on these issues would have destroyed their privilege of preaching the message of salvation. And until enough men were saved to support such reforms, it would have been a waste of time.

Then too, we should try to make our message relevant to our day by preaching in the language of the people. Many of the words and expressions used in the Bible convey an entirely different meaning to those not reared in a Christian environment than they do to us. Our New Testament was written in the Greek of the common people of that day. The gospel message is still relevant to a befuddled, frightened, sinbound, space-age people. Let us preach it in words which they understand.

As a result God is and will be able through our preaching to reach the people of these times.

When experience lags behind terms,
should terms or experience be changed?

Clichés and Sacred Concepts

By J. C. Dobson*

THERE ARE THREE STATEMENTS that at first glance seem contradictory:

1. The church (and I refer to the Church of the Nazarene) *is changing!* And you are part of the change.

2. The church *must change!* And you must change it.

3. The church *must not change!* And you must safeguard it from change.

Dr. Paul Culbertson, quoting Dr. Hugh C. Benner, in a speech to the faculty earlier this semester, said, in substance, "To fulfill its mission, the church must be constantly changed, modernized, brought into context with current speech, cultural precepts and practices. But while doing this, it must maintain *an inner core of sacred concepts which must never change!*" *The church is changing; the church must change; the church must not change!*

I wish to refer particularly in this article to the *language* of the church—the old and the new language of the church in relation to that vital inner core of sacred fundamentals which we hold so dear.

Language, in general, is fascinating. There are idioms in every language, peculiar phrases having subtle shades of meaning. It is almost impossible for

anyone to learn perfectly the idioms of a language that is not his native tongue. English is spoken differently in England than in the United States. Americans would say they *missed* a train or bus. The British would say they *lost* the train or bus.

There are clichés and phrases peculiar to certain sections of the country which sound odd to persons from other sections. It is even possible to tell fairly accurately where a person spent his early years by noting certain usages in his speech. For instance, do you call a brief, heavy rain a "cloudburst," a "gully washer" (Texas), a "toad strangler," or a "thunderstorm"? Do you speak of the "crick," the "creek," or the "branch"? Is the beginning of the day "sunrise," "sunup," "daybreak," or "dawn"? Where you came from is it a "ridy horse," "seesaw," a "Tee-ter-totter," a "see horse," a "tilting board," or a "hicky horse"? When you are fatigued are you "all in," "beat out," "bushed," "done out," "done up," "fagged out," "give out," "killed," "perished," "petered out," "played out," "tuckered out," "used up," or "worn-out"? Pittsburgh, Pa., is the only place I know where they habitually call an automobile a "machine"—"I got in my machine."

There is a kind of senseless emotional attachment to one's own brand

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of clichés. For instance, it almost makes me sick *at* my stomach to hear someone say, "I am sick *to* my stomach." We are all familiar with the classic Old Testament account recorded in Judges 12. The inability to say the word Shibboleth identified certain Israelites as being from Ephraim because people from this section pronounced the word "Sibboleth," for they "could not frame to pronounce it right." Thus identified, they were put to death.

Church groups and denominations also develop terminologies peculiar to the groups. Ministers who change denominations will agree that it is very difficult to learn the special clichés of the new church. A minister coming to speak on this platform representing another denomination can scarcely speak a dozen sentences without this fact being apparent to every Nazarene present.

If a preacher uses the word "baptize," he might be a Nazarene, but if he says "bup-tise" he is probably from the Church of Christ. If he asks, "Have you followed our Lord in baptism?" he is almost without doubt a Baptist. Nazarenes believe in baptism, but no Nazarene preacher would ask, "Have you followed our Lord in baptism?" in that manner. So we see sometimes the phraseology is different, but the underlying concept is much the same. In reference to conversion, many other denominations would say so many made "decisions for Christ," while Nazarenes would customarily say so many were "saved." Perhaps the more sectarian groups have the more unique clichés. Sometimes this is due to the fact that the denomination is emphasizing a teaching not emphasized by others, or has embraced a doctrine considered apocryphal by others.

Some clichés cannot be accepted by another religious group because they have no corresponding concept to justify them. A Unitarian would never use the phrase "praying through" because he has no concept to go with it. Imagine a Catholic priest reporting on his Sunday activities by saying, "We had 125 at the altar," and they sure "prayed the glory down," and several got a "good experience." Even if these strange things had actually happened in his church, he could not report them in *Catholic* language because he has no matching concepts for going to the altar, praying the glory down, or getting a good experience.

Imagine a Nazarene preacher reporting on a Wednesday night prayer meeting by saying, "We had a great prayer meeting. The people prayed 200 Hail Mary's, gave \$500 to relieve the suffering of souls in purgatory, and afterwards we had Mass for all." Even if these strange things had happened in a Nazarene church, the pastor could not report this in Nazarene language because we have no similar concepts for the terms *rosary*, *purgatory*, or, strictly speaking, for *Mass*.

In the Church of the Nazarene we have many timeworn sayings which are beginning to sound very strange to modern ears. These fall roughly into two groups. I could not begin to list them all. Some are already falling into disuse. If you doubt it, read some of the early issues of the *Herald of Holiness*. One group is in the same class with provincial differences in dialect, local sayings—a kind of *holiness slang*, if I may call it that, having no particular value and constituting more of a liability than an asset to the cause. But the other (also as language out-of-date) represents and reflects our most *revered mission* in the world; in a

word, our *most precious doctrinal possession*.

The mere repetition of some of these words moves me deeply. It is not because I am so much in love with worn-out language. It is rather because I am acquainted with the reality which they represent. In places where the reality has already ceased to exist, they do sound odd indeed. As the ringing of bells evoked the responses in Pavlov's dogs and made them feel the pangs of hunger, I too have a conditioned response—conditioned by the reality of past experiences which these terms recall.

- They were “on fire for God.”
- They “preached with the Holy Ghost sent down from heaven.”
- They had “a protracted meeting,” an “old-fashioned revival,” “a meeting.” They had a “brush-arbor meeting.”
- Many got “under deep conviction.”
- Many “prayed through.”
- They had “hungry hearts.”
- There were “seekers and happy finders.”
- He preached in “demonstration and power of God.”
- The “waters were troubled.”
- They plunged into the “cleansing fountain.”
- They found the “standing ground of perfect love.”
- We had a “shouting spell.”
- “Immortal souls” settled their “eternal destiny.”
- Some had “lost out” and were “restored.” The backsliders were “reclaimed.”
- They found “full salvation.”
- He “paid the price.”
- He “held on”; he “let go.”

—They seemed to know it was “holiness or hell.”

—The “altar was lined.”

—They were “cleansed from carnality.”

—Many experienced “the death of the old man.”

—They were “drunk with the Spirit.”

—Some went on to “Christian perfection.”

—There was a “live-wire” testimony meeting—a “popcorn” testimony meeting.

—Some seemed “past feeling” and we feared had “crossed the deadline.”

—They sought and found “the witness of the Spirit.”

—And others.

But the church must change. Its language must keep abreast of the times. Some, like myself, try but seem incapable of making this adjustment. There are too many emotional attachments, too many grand memories and associations tied to the old phraseology. But it is fitting that the young ministers and lay members of the church should change the church in this true sense. Let me offer some suggestions for you to ponder.

If you feel called to be a part of the wave of the future, to be in the avant-garde, to modernize the speech of the church:

I. Take care that your new terminology does not violate the underlying *sacred concepts* of the clichés you are deleting. When we are modernizing the language of the gospel in the legitimate sense, *we do not destroy the ancient foundations*. We need have no conflict with those who would replace worn-out clichés with more modern speech. We *should* drop from our ecclesiastical vocabulary those euphemisms which

arise from nothing more weighty than mere sectarian eccentricities. These ought to be eliminated because they present only one more barrier to communication. We *need* new speech, new methods of approach, new machinery, new methods of transmission; *but orthodoxy can never be anything but old*. In the realm of basic concepts, anything new is suspect. Again, when the new word retains only a part of the former meaning we should think twice before using it as a substitute. Remember, the gospel can be *much more neatly compromised by omissions of this kind than by outright opposition to certain truths*.

Have the words "evangelistic campaign" or "revival meeting" become passé? Well, call it a "preaching mission" (or is that also defunct?) or any other name, provided you still mean taking the *whole gospel to unsaved people in full expectation of their immediate surrender to Christ*, or to use a good old worn-out cliché from the *Manual of the Church of the Nazarene*, "pressing on the unconverted [and the unsanctified] the claims of the gospel."

"Sharing" is a word we hear used by many ministers today in place of "preaching" (a cliché worn almost as slick as any of the others mentioned). I couldn't tell you how many preachers have come to this platform to "share" something with us. This is alright, if we feel we are on such shaky ground that we dare do no more than swap opinions with the audience. But sharing is hardly a good substitute word for "preaching" which bears the connotation of one coming with the authority of a prophet and bearing, not opinions, but the *immutable Word of God!*

II. Examine your heart and be sure that it is really the *terminology*

that you desire to change. In my opinion, a good Nazarene today will be expressing and pushing *all of those basic original concepts* of the church even though he may put them into the language and methods of 1970.

III. Recall the three statements made in the introduction:

1. The church is changing—and you are a part of the change.

2. The church must change—and you are the people who must change it.

3. The church must *not* change—and you are the people who must keep it from changing.

You must not change the church! *You must not attempt to change, erode, tear down, neglect, or in any other way destroy the fundamental concepts of the church*. Certainly not under the false cloak of the need for modernizing the language of the church!

But, you may ask, what if we really believe that the church is in error about some of those things which are held so sacred? (I do not refer to marginal issues.) Aren't we obligated to change the church at these points also?

There is a place for honest personal dissent, for questioning, and of course, for final rejection of church beliefs. If in your heart you think the church is in error about its fundamental doctrines, if you have arrived at a final decision and are ready to move others away from its positions and beliefs, then you should do so from a position outside the ranks of its membership. This is your privilege. But to bite the hand which has nourished you is despicable. To covertly or openly work for the destruction of its sacred beliefs from within is both dishonorable and shameful, besides being a violation of your own pledge of membership.

The Mechanics of the Ministry

By Raymond C. Kratzer*

IX. The Mystery of Personality

THE SUM TOTAL of what a person is, his impact upon others, and his individuality are what we mean by "personality." The manner in which we approach others by our words or our actions can be pleasant or unpleasant. Whether we are aware of it or not, we are affecting others when we are around them.

The personality of a leader has a much more far-reaching effect than one who is not in that position. And in the area of the ministry, this is especially potent. But it is God-given and can be used for His glory and the up-building of His kingdom.

When a pastor preaches his sermon, he is really more the sermon than what he is saying. When he speaks of compassion, unless the people see compassion in his eyes and hear it in his voice, his words will have little meaning. When he speaks of love, unless the people can feel the love of God exuding from his heart and life, then God's love will be less than it should be to them.

The minister must be on guard all of the time to be sure his personality is radiating goodness and Christian virtue. In most unexpected incidents, his life is showing. A telephone operator related to someone that a certain minister must certainly be a wonderful Christian. She said that, although she had never met him, she could tell by

his attitude on the telephone that he was different. When his call was delayed or mistakes were made by the operator, he was always kind in his response.

There are so many ways that the mystery of personality works like a healing balm. When the pastor stands at the door of the church to shake hands with his departing congregation, his personality can be a miracle of blessing. When he shakes hands with some who have had little attention paid to them, his kindly look into their eyes, and the sincerity of his voice as he says, "God bless you," can cause sagging shoulders to rise and new courage to be injected. When he puts his hand on that small boy's shoulder and says, "Hi there, Jimmie," that lad will feel a warm aura of joy that will lend itself toward greater influence in days to come.

There are worlds of ways and myriads of occasions where a pastor's personality reaches out to help. But with the avenues of good being presented, there are also dangers that can be encountered. For example, where areas of compromise are apparent, the pastor dare not misuse his personality by seeming to approve a questionable thing. And yet he must be careful not to be rude or discourteous in his non-approval. There must be firmness with sweetness in his manner.

Since it falls within the responsibility of the pastor to deal with both men and

*Superintendent, Northwest District.

women, he must be cautious that his actions are always discreet. He should never allow himself to be caught in a "gossip situation" regardless of the purity of his motives and of his desire to help some lady in distress. On calls and in circumstances where eyebrows might be raised, he should always have his wife with him to negate any problem which might arise from an innocent desire to help someone.

Altar work must be thoughtfully done. Naturally, the pastor with his closeness to his people will have the best personality-impact on the seekers from his congregation. However, those of the opposite sex should be dealt with discreetly. "Hands off the young girls and ladies" should be a rule of thumb regardless of the sincerity of his motives and the purity of his joy in seeing these find victory. History has chronicled too many casualties in this regard because of the "mystery of personality" and the perversion of its use.

In the preaching program of a pastor there will be times when he must deal with the sterner aspects of the gospel. The themes of sin, judgment, death, hell, heaven, restitution, etc., must be preached. However, when God has placed the burden for such a message on the heart of the pastor, he will need to be better prepared, better prayed-up, and more adequately conditioned for the presentation. I have heard some preachers preach on hell so strongly

that it seemed they wanted some people to go there. This should not be the case. Rather the message should come from a broken heart with a sob emanating from his personality as he warns his congregation of the "wrath to come."

In the pursuance of his work in the ministry, the pastor is often amazed at the divine alchemy of a sincere desire to help people. Often when persons come to him with problems, he needs but sit still and listen to them talk. Usually they have the answers, but want a sympathetic ear to listen to them. More often than not, they will leave that meeting with a firm handshake saying, "Thanks so much for your help." In reality, the pastor only listened and prayed for them. The truth of the matter is that people can usually discover the solution to their problems in an atmosphere of godly concern, even though little direct counselling is given.

The deep concern of the minister should be to endeavor always to project a correct picture of the gospel of Christ. In Paul's "Credo" for the minister in II Corinthians he says that we should give "no offence in any thing . . . but in all things approving ourselves as ministers of God . . . making many rich."

May God help us always to be alert to the mystery of personality and do our best to let it be a leaven of righteousness wherever we go and in all we do.

" . . . a Time to Preach" (Continued from page 1)

one of the most apparent ways in which this situation can be remedied is for the pulpit to provide more nourishing fare. Undoubtedly some babes in Christ expire from malnutrition! Topical sermons which deal with superficial subjects do not provide a balanced diet of spiritual food. Peter prescribes "the sincere milk of the word" as the proper fare for newborn Christians, "that they may grow thereby" (I Pet. 2:2). Expository preaching which presents biblical concepts of the practical aspects of Christian living will "feed the flock of God" and produce healthy, growing sheep.

Pastor (Shepherd), this is ". . . a time to preach"!

Ministerial Sad Sacks

Dear Mom and Dad:

I really enjoyed our telephone conversation. I am always encouraged and in better spirits after talking with you.

One thing which is disturbing me lately is this: I speak to some ministers who have pastored for years and are cheerful and are a blessing to be around, and I speak to others who are also experienced men but who have a different attitude. Instead of being an encouragement, they are filled with stories of the hopelessness and despair which is in their hearts.

I wonder if the difference lies in what they want out of the ministry, and what they count as success. It is a great contradiction when we preach against materialism, yet are crushed when we do not gain in this area. Or when we profess to trust in and serve God, and we count our success in people. While we live in the material world and therefore must have material goods, we must beware of this danger of seeing these goods as rewards in themselves. It is so easy to become a slave to things. But people are quite a different category. To me the word minister means that I am to be a servant, a true minister to people. Jesus teaches me that I am to love them as myself.

But people can be, and so often are, more unreliable than even the material goods. When I lay down a book or pen, I can expect it to be there when I return, IF a "people" does not interfere. And I have found that when I trust a "people" with an area of responsibility—and as we do when we love a person, even a piece of my heart—I cannot be sure what he will do with it. To love is to risk being hurt. For only those we love can truly hurt us. How am I to endure the pain of people and continue to love just as freely and openly as before? If I retreat into a shell I not only lose my effectiveness, but my soul as well.

I have come to the conclusion that I must keep people in the place of people and expect to be hurt. Also, I must keep God in the place of God and not be defeated by people and their failings.

It seems to be a paradox that we pastors who are to lead others to the point of true fellowship with God undergo the most subtle temptation to let those very people take the rightful place of God in our own hearts. Are we not yielding to this temptation when we measure our success in the pastorate in terms of people? People change; people fail; people have minds of their own and exercise their freewill. So if I set my goal and count my success in terms of material goods or people, I too will find discouragement and despair flooding my heart. I will answer to God; He gives the final reward. I must anchor to HIM as my Goal, my Shield, and my exceeding great Reward.

I must close; I have a lot to do this week. I must complete a mailing list of prospects, paint the basement and staircase, work in the yard at home as well as at church, and there are several people with heartaches and spiritual problems I must see.

*Love and prayers,
Terry*

The same kind of man
will succeed today

W. C. Schurman—as I Knew Him

By C. T. Corbett*

REV. SCHURMAN was the foremost preacher in the Chicago area and the Middle West"—so wrote one of the fellow ministers upon his passing in 1932. This unusual pastor was born in the year 1871, in Nova Scotia, and finished his labors in Chicago First Church, which proved to be his strongest post of ministerial service.

As a youth, Schurman migrated to New England, where he found employment in the booming shoe industry. Soon he found Christ as his Savior and cast his lot with the holiness people. He joined forces with H. F. Reynolds, A. B. Riggs, and others. These men became part and parcel with the Church of the Nazarene in 1907. In those days Schurman pastored in Lynn and Haverhill, Mass. In 1916, General Superintendent E. F. Walker transferred Schurman to the superintendency of the Chicago Central District, following which he pastored Chicago First from 1918 to his death in 1932.

Schurman was tall and slender, with a long, narrow face. He used pincher glasses for reading. These were held to his person by a ribbon around his neck. As he preached the glasses would leave his nose and dangle from the ribbon. He was on the rawboned side of appearance. He was a real student of his Bible, books, and people. He possessed the common touch and knew

how to work with humanity. He had 25 men on his church board.

The power of the man's ministry showed up in three areas; these were *Bible holiness, stewardship, and prayer*. His messages on heart holiness were very scriptural and right to the soul of his listeners. He knew how people lived and he got to the heart of their troubles. He loved people and moved them to the Lord in all phases of life. He was a true shepherd of the flock.

Anyone that ever heard Schurman preach would never forget his messages on stewardship of time, talent, and tithe. There was a large painted sign over his pulpit for all to see. It read, "THE TITHE IS THE LORD'S." Being a strong believer in foreign missions, Schurman would place a clothes basket on the altar of the church. During a "hallelujah march" thousands of dollars would be received for world evangelism. God always blessed the people as they gave to this worthy cause, in Easter and Thanksgiving offerings.

For a number of years Schurman was the early morning speaker at the Olivet (Ill.) camp meeting. Ministers and laity alike would gather to hear the Nova Scotian speak on his familiar themes. Also, they would look for his "down-to-earth, human interest" articles in the *Preacher's Magazine*, for he possessed a warm and useful pen.

Schurman's pastoral ministry was very fruitful. Often on Sunday morn-

*Commissioned evangelist, Kankakee, Ill.

ings he would be seen observing his congregation during the song service; with pencil in hand he would write down each absent family or person. Later, in the parsonage, while his wife would be preparing the noon meal, he would be on the phone calling the absentees. He would find out, firsthand, why they were not in church, and if need be, he would go to their homes. Rest assured his people went to church when he was pastor.

He was a strong builder of Sunday schools and Wednesday evening services, as well as Sunday evenings. He preached to a full house. Furthermore, he had a power of healing when in a sickroom. He knew how to get folk to look to and lean on the Lord. And if death drew near, he knew how to comfort. He was at his best in a funeral. He knew how to preach and what to say at the right time. His power of concern was marvelous.

Businessmen of all walks of life knew Schurman, and he could call them by name. They had great faith in his type of Christianity. At times he would use the language of the street to get attention, such as, "Little David went down in the creek and picked up a rock, put it in his sling, and slung it at Goliath. He hit him right between the lights and put his peepers out. Then he picked up his sword and sliced his bean off." Everyone knew what he meant; so do you!

When Schurman preached on prayer, he knew what it was all about, and his listeners knew that he had been with the Lord. After he went to heaven, someone found where he had written his prayer list and time spent in prayer on his study wall. Therein lay the secret of his power.

Men of might, born the same year as Schurman, were E. J. Fleming and J. G. Morrison. They knew and greatly respected each other. The last time this writer heard Schurman speak, it concerned the vote of the Board of General Superintendents at Wichita, Kans., in 1932. He had received one vote, whereupon he stood to his feet and asked to speak. His long figure caught the eye

of the entire General Assembly and he shouted, "Mr. Chairman, I demand a recount!" A great burst of laughter rose from many throats. Two months later this unusual pastor was in heaven, having died rather suddenly from a boil on his neck. A mighty man of God he was! A pioneer of great strength!

Practical Points

that make a difference

He could have made it biblical!

Dear Son:

Our evangelist is a good man who knows very little about the Bible. His stories are well-told, his illustrations vivid, and his message urgent—but I long for him to support his sermons with the authority of the Word.

I know very little about the science of preaching. I'm not sure that I could analyze a message on my own—but I have a "feeling" about preaching—a "feeling" which says I need to hear the Word coming through the outline. I can't help it! I must hear the Word to move my soul—and I have a sneaking suspicion that the end result would mean more souls for the Kingdom.

Mother and I plan to slip in for the evening evangelistic service next Sunday night. Son, move us with the persuasive word of revelation. I believe it will win men to Christ.

Love,
David

What Do We Do About Evolution?

By Franklin P. Butler*

THE TEACHINGS of *naturalistic evolution* seem to have been wholly accepted by our public educational system. It seems that the writers of all of our textbooks assume this thinking to be a proven fact. A recent conversation with one of our evangelists who fairly recently attained an earned Ph.D degree indicated that it was virtually impossible to be considered for a doctorate in many universities and still hold very serious reservations against evolution.

We have heard and read many very able refutations of the evolutionary hypothesis, or more accurately, hypotheses (there are several, and they are not agreed). Our minds are made up, but what about our youngsters who are continually exposed to these assumptions in our public schools, state universities, and worldly private colleges? If all we do is to fight the same rearguard battles of the last half century, we do face certain inevitable losses among our finest young people. To continue only with the timeworn, though valid, arguments of the last century is to inevitably divide our young people along a spectrum of opinion which may run somewhat like this:

We will have those who will delight our hearts by standing firmly behind the traditional teachings of

the church. We will not accuse them of doing this with unreasoning devotion, although doubtless some will. We will flatter ourselves that many will support our views by the same processes of reasoning by which we ourselves hold them. But not all will be so persuaded.

We will have some who will maintain somewhat more detachment, and will say, as perhaps we once said, "The facts are not yet all in; we will withhold judgment."

On the other extreme, there will be those (as there have always been) who are only too ready to throw overboard the opinions of the church, the pastor—good old Joe—and especially the opinions of their own parents. When they go to college, under the impact of the obviously (some of them) brilliant professors, they so easily come to the conclusion that all the intelligent people believe in evolution, and all the stupid people, like back home, believe the Bible.

Even among these there are some who might say, "I'd like to remain a Christian, but the evangelist, the pastor, the church—and even my beloved parents—all tell me that I cannot be a Christian and believe in evolution. But the facts being as they seem to be—what else can I believe?"

So casting away their confidence—believing they can do no other—

*Nazarene pastor, Carrington, N.D.

they are cast away on a sea of doubt. Severed from the sources and channels of grace, there is little to keep them from delving deep into experiments of worldly and even sinful activities—because they have been taught that they cannot be Christians if they believe in evolution.

Now here is the question. Please do not count me backslidden for asking it. Can a person be a Christian and believe evolution? Certainly not *atheistic* evolution—but what about *theistic* evolution? We dare not answer flatly in the negative, for some devout Christians *have* espoused some form of *theistic* evolution, whether we like it or not. Therefore do we have to force our youth into an either/or decision?

I've been wrong about a number of things but still have the assurance in my heart that I'm a child of the King. If there were only a way to keep our youth from "casting away their confidence" during the time of decision making, they would still have the assistance of God's grace and the quickening of the Holy Spirit on their hearts and minds while evaluating these teachings.

I believe this can be done with one phrase: **NO MATTER HOW IT WAS DONE—GOD DID IT.**

In this one phrase we have a means of suspending judgment and keeping our youth in contact with the church while they are looking more deeply into the subject.

Along this same line, there is no need for us to make ourselves appear more stupid than we are. Jesus having said, "I am the . . . truth . . .," assures Christians everywhere that they can examine facts. Facts will always harmonize with the Truth. There are some facts of geology and other sciences out of which evolutionists have built their theories. To many of us, these facts

harmonize beautifully with the Genesis account of creation. Read Dr. Wiley's "Hymn of Creation."¹

Fossil remains show up in geological strata in the precise order as presented in the Genesis account.

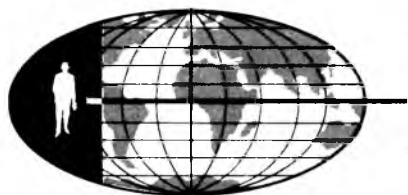
Then, too, a kind of evolution is apparent in the development of the species. We would be stubborn to fail to recognize that. Today's horses have developed from horses the size of dogs. Our cattlemen are constantly developing superior strains of cattle. There is certainly evolution here. But the evolutionists have a habit of ignoring facts too. There is the devolution of the lizard from an animal over 100 feet long to one a few inches in length. They can take that in stride while they continue to ridicule the shortening of men's lives from several hundred years before the Flood to the proverbial "three-score and ten."

Attention has already been called to the viewpoint of theistic evolution. It too has a spectrum of opinions, all the way from the strongest emphasis upon a knowing God using the processes of evolution to bring things and people to their present stage of development to the other extreme of a bare recognition of God as a First Cause.

Theistic evolution has always seemed to me to give too much credence to the arguments of the evolutionists. But at least it is to be preferred to naturalistic evolution. As a minimum we must insist that there was a special creation of matter, a special creation of organic (plant) life, of first animal life, and of man as a living soul. Myself, I cannot but insist upon special creation of each species. I fail to find evidence sufficient to indicate to me that any species developed out of any

¹H. Orton Wiley, *Christian Theology*, I. 449 ff.

(Continued on page 44)



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

.....
Compiled by The General Stewardship Committee **Dr. B. Edgar Johnson, Editor**
.....

CHRISTIAN SERVICE TRAINING



WANT A LARGER CHURCH?

You can have one—no need to wait for the D.S. to call—God wants the church you are now pastoring to grow—In fact it can double in five years. Your denomination is trying to help in providing tools you can use with your laymen to evaluate the resources and potential of the church and plan for growth.

YOU DON'T HAVE TO MOVE!

Order the materials and plan for the study in February, March, and April, 1971. There is a study book, a pastor's guide, and evaluative questionnaires in four areas:

1. Evangelistic outreach
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3. Program (NYPS, SS, NWMS, Caravan, etc.)
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USE IT TO BUILD YOUR CHURCH—



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TODAY AS HE
DID THEN



“GO . . . FILL MY HOUSE”

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in Sunday School Attendance.

Climax with

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“Mobilize for Millions”



Good Morning, Pastor!

October is the month when Nazarenes plan to witness to 2 million people. Jesus said: “Ye shall be witnesses unto me.” All can witness by telling others what Christ has done for them. Just “tell it like it is.”

Pastors are urged to organize regular . . .

- Personal witnessing groups**
- Business and professional groups**
- Sunday school classes**
- NYPS groups**
- NWMS groups**
- Young adult groups**
- Teens**
- Senior citizens**
- Shut-ins (witnessing to those who visit them)**

If we win 500,000 persons to Christ and the membership of the church during this Decade of Impact, we must take full advantage of this opportunity to witness to 2 million persons in October.

Helpful materials for this “Witnessing and Winning” program may be ordered from the Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Missouri 64141.

Yours for souls,

John L. Knight,
Executive Secretary



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at your desk
throughout
1971

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PRAYER MEETING
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PRESENTATION

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*Personal purchase only.

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CAN

HAVE A

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GENERAL OBLIGATIONS paid in full—\$1.00 per ACTIVE MEMBER.

(All Requirements Are Based on the Previous Year's Report)

WILL YOU ACCEPT THE CHALLENGE??

Mrs. Fred J. Hawk, Star Secretary

More on Moving Mountains

THE SALVATION ARMY, in its second century of church and social work in 70 countries, might have remained an obscure, back-street mission without the London newspapers!

Gen. William Booth began to preach to the poverty-stricken in a London slum area in 1865. He gave free food and shelter to the needy as a means to the gospel finding root in their hearts. News articles about his program shook the city.

Struck Responsive Chord

Bernard Falk, leading writer on Fleet Street, the city's newspaper row, stated: "General Booth's sayings, with their rugged Old Testament flavor and homely wisdom, are accepted by the public who think him a good sort. He is the newspaperman's most reliable source of copy!"

The Salvation Army came to the United States in 1880, 28 years before the start of the Church of the Nazarene. Periodicals were launched at once to serve the growing organization. Use of the printing press within the Army always has been axiomatic.

View on American Press

Col. George R. Smith, former chief editor of *War Cry*, official publication, gave a summary on the American press.

"Newsprint has always been a potent factor in education and the spread of ideas. Radio and television have not diminished the thirst for reading.

"It is important to recognize that journalism proper is more than a craft and industry; it is a vocation and a ministry when expressed in its proper form."

Terence Shea, religion writer who covered the Seventeenth Nazarene General Assembly for the *National Observer* newspaper, wrote that the Salvation Army in its church and social work spends \$100,000,000 annually, "about half given by Americans."

In the U.S., the Army maintains 122 centers for transient men, 34 homes and hospitals for unwed mothers, 259 emergency shelters, and 220 mobile disaster canteens.

Facing Need of Revision

In the midst of problems and requests for change, the Army leaders believe that "General Booth had an easier time setting up the Army than we face in remodeling it."

One officer stated: "If we make mistakes it is in preserving in our members the excitement of the thing that brought them in. Most of us are just one generation away from the sin and turmoil of those we seek to minister to."

Each year the Army locates 1,800 missing persons and it aids about 10,000 prison inmates.

Church news editors remain alert to action on the religion news front.

Willmar Thorkelson, *Minneapolis Star*, past president of the Religion Newswriters' Association, wrote: "Our goal is more stories that illustrate faith in action. There should be more actual samples of working Christianity in stories from the churches.

"I think news of religion has more prestige than ever in the American press. Our objective as religion writers is to see that the 'good news' of religion continues to get the attention it deserves."

O. JOE OLSON

Nazarene Preacher

**Negro
Scholarships**
\$250 per year will assist
a Negro ministerial student

**Colleges
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\$5,000 Housing
\$500 Visual Aids
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Missionary SPECIALS Needed Now!

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WEEKLY HOME MEETINGS for . . .

- . . . Bible Study
- . . . Prayer
- . . . Fellowship

*And put one of these in a location that someday could be
a new church organization.*

THANKSGIVING

November



This personal clock may be duplicated and distributed to all church members and friends. See the idea sheet (Why Not Try This . . .?) in your Stewardship Kit for the complete plan.

NG OFFERING

STEWARDSHIP

22, 1970

Suppose you personally decided to support the total program of world evangelism for our church FOR ONE MINUTE. How much do you think it would cost?

\$15.00

(In 1966 that figure was \$10.00.) How many minutes could you take? How many minutes should your church support?

- * If you decided on a goal of 60 minutes, the cost would be \$900. Each person would take a certain number of minutes to support the total program.
- * 30 minutes would be \$450.
- * An eight-hour shift would amount to 480 minutes or \$7,000.
- * A district may take a goal of one week. (Does your district have a set goal?) It may be the 50-hour week of a missionary . . . \$45,000. Or perhaps a 60-hour week . . . which would amount to \$54,000. OR TWO WEEKS!

The General Stewardship Committee
6401 The Paseo, Kansas City, Mo. 64131

Do you have your 1970-71 STEWARDSHIP KIT? It will be an important factor in planning for your 1970 Thanksgiving Offering. Plan to use the record and filmstrip several times.

**It's the
FIRST
Sunday
in
November**



If you have not been planning something special for the annual Home Department Day in your Sunday school, why not do so this year? 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.

Remember—the FIRST Sunday in November each year is annual Home Department Day.

ANNUAL HOME DEPARTMENT SUNDAY

November 1, 1970

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.

A Unique Approach of Witnessing

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Completely redesigned for the October denomination-wide emphasis, when Nazarenes around the world witness to **2,000,000**

AN EYE-CATCHING, MIND-CAPTIVATING MESSAGE outlining the plan of salvation in five basic steps. It gives the answer to all those seeking peace, freedom, and love, and the assurance that *life can have meaning*.

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Department of MINISTERIAL BENEVOLENCE

**GENERAL BOARD
CHURCH OF THE NAZARENE**
6401 The Paseo, Kansas City, Mo. 64131

Revised October 1, 1970

history & income

BRIEF HISTORY

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

INCOME

■ APPORTIONMENT

The Department is supported by the Nazarene Ministers Benevolent Fund budget received from each local church. The current year's apportionment is based on the total spent for all purposes during the *past assembly year*, except monies spend for buildings and improvements and church indebtedness. [The NMBF budget is equal to 2 percent of the sum of Column 25, less Columns 1 and 2, in the pastor's annual church financial report.]

■ GIFTS

The Nazarene Ministers Benevolent Fund also consists of gifts, donations, gift annuities, wills, and legacies specifically designated for that fund.

■ INVESTMENTS

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

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

eligibility & application

BENEVOLENCE ASSISTANCE

■ ELIGIBILITY

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

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

■ MISCELLANEOUS PROVISIONS

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

2. The years of service of ordained and licensed ministers of any group uniting with the Church of the Nazarene shall be accepted on the same basis as service rendered to the Church of the Nazarene.

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

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

5. Ministers under the government-approved standard retirement age requesting benevolence assistance must submit, with their application, a physician's statement of disability.

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

■ APPLICATION PROCEDURE

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

Each application (new or renewal) and all information concerning the applicant shall be submitted to the presiding general superintendent and to the District Assembly to be referred to the District Advisory Board. Upon their recommendation it is sent back to the District Assembly for action. If the District Assembly approves the application, benefits may be granted for one assembly year; or in the case of a renewal, a payment may continue for another assembly year. If a renewal application is not approved, all payments shall cease within three months (90 days) after the assembly.

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

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

standard & increased assistance

"STANDARD" MONTHLY ASSISTANCE

■ MINISTER

The basis for granting "Standard" monthly assistance shall be \$40.00 per service year, not to exceed \$1,200 annually. "Standard" monthly assistance may

"INCREASED" MONTHLY ASSISTANCE

be granted to supplement income from all other sources except income from the Nazarene Retirement Program (Tax-sheltered Annuity), so that the combined total, including Social Security and ministerial benevolence benefits, shall not be in excess of \$3,000 annually for a minister with one dependent, and \$2,100 annually for a minister with no dependents.

ILLUSTRATION 1 (Couple—More than 30 Years of Service)

Rev. "A" has served the church for more than 30 years and now, at age 76, is retired. He and Mrs. "A" receive a monthly benefit check from Social Security in the amount of \$160 (\$1,920 annually). This is their only income. According to Brother "A's" years of active service to the church, he and Mrs. "A" are eligible to receive up to \$100 per month in order to bring their total income up to \$3,000 per year. However, the amount needed to bring their income to a maximum of \$3,000 is \$1,080. Brother and Sister "A" are therefore eligible to receive assistance from the Department of Ministerial Benevolence in the amount of \$90.00 per month (\$1,080 annually).

ILLUSTRATION 2 (Couple—Less than 30 Years of Service)

Rev. "B" is 65 years of age and has retired from the active ministry. Brother and Sister "B" have served the church for 28 years. Together they receive \$101.50 per month from Social Security (\$1,218 annually) and \$10.00 per month in interest from a small savings (\$120 annually). This amounts to \$1,338 per year and is their total income.

The maximum amount of total income allowable for a married couple is \$3,000 annually. Their total income from all sources amounts to \$1,338, leaving a difference of \$1,662. Under "Standard" Assistance the maximum amount they may receive from NMBF for 28 years of service would be \$1,122 per year, or \$93.50 per month.

NOTE: Mr. and Mrs. "B" now have a total income including NMBF benefit of \$2,460. Therefore they could still receive \$540 from other sources and continue to receive \$93.50 from the Department of Ministerial Benevolence to bring their total earnings up to \$3,000 per year.

ILLUSTRATION 3 (Single Minister—Less than 30 Years of Service)

Rev. "C" is 68 and retired. He has 13 years of credit in the active ministry previous to his years of active ministry in the church he taught school.

Brother "C" receives \$70.00 each month (\$840 annually) from Social Security and also receives \$1,103 annually from a teachers' pension plan. His total income from all sources for the year is \$1,943.

According to the Benevolence scale, 13 years of service would entitle Brother "C" to receive as much as \$43.50 per month to supplement his income. However, the maximum amount a single minister may receive from all sources is \$2,100 per year. Since his income already amounts to \$1,943, NMBF may supplement that income by \$13.00 per month to bring his total income to the maximum of \$2,100 annually.

■ WIDOW

A minister's widow may be eligible to receive benevolence assistance equal to 60 percent of the amount for which her husband would have been eligible. Standard monthly assistance may be granted to supplement income from all other sources, except income from the Nazarene Retirement Program (Tax-sheltered Annuity), so that the combined total, including Social Security and ministerial benevolence benefits, shall not be in excess of \$1,920 annually.

ILLUSTRATION: (Widow—More than 30 Years of Service)

Mrs. "D" is a widow and is seeking monthly assistance from NMBF. Her husband served the church in fulltime service for more than 30 years. Mrs. "D's" entire income is \$1,278 per year which she receives from Social Security. The maximum amount of total income which Mrs. "D" may receive is \$1,920 per year. Since her entire income for the year is \$1,278, she is eligible to receive up to \$600.00 per month from NMBF, but not to exceed \$1,920. Therefore she is eligible to receive \$53.00 per month.

"Increased" monthly assistance (above the "Standard" scale) may be granted in cases of greater need. The basis of granting "Increased" monthly assistance shall be as follows: The amount of \$20.00 per service year, not to exceed \$600 annually, may be granted to supplement income from all other sources, so that the combined total, including Social Security and ministerial benevolence benefits ("Standard" and "Increased"), shall not be in excess of \$2,100 annually for a minister with one dependent, \$1,800 annually for a minister with no dependents, and \$1,500 annually for a widow.

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

ILLUSTRATION 1 (Married Couple)

Rev. "E" is 55 years of age, married, and disabled at the present time. He is credited with 28 years of active service in the ministry. Brother and Sister "E" have no outside income.

Due to his disability, Brother "E" will be eligible to receive Social Security benefits each month. But due to some unforeseen delays, the benefit checks from Social Security have not reached him yet.

Since Brother "E" is disabled, he will be eligible to receive some "Standard" assistance from NMBF. However, during this time of extreme need until he starts receiving Social Security benefits, NMBF may grant "Increased" assistance to Brother "E" calculated by his 28 years of service. He may receive \$140 per month.

When Social Security benefits or other income begins, then the Department of Ministerial Benevolence will review his case and grant "Standard" assistance, if he is eligible.

ILLUSTRATION 2 (Single Minister)

Rev. "F" is 96 years of age and his only income is \$384 per year which he receives from Social Security. He joined the Church of the Nazarene after serving in another denomination for a number of years and has 26 years of active Nazarene service to his credit.

Due to the case of great need, Brother "F" is eligible to receive "Increased" assistance from NMBF. He may receive up to \$130 per month for 26 years of service, but his total income may not exceed \$1,800 as a single minister receiving "Increased" assistance. With an income of \$384 per year from other sources, he may receive \$118 per month (\$1,416 annually) from Ministerial Benevolence.

ILLUSTRATION 3 (Widow)

Mrs. "G," age 84, is a widow whose entire outside income is only \$303 per year. Due to this extreme need, NMBF may grant Mrs. "G" "Increased" assistance. The maximum amount allowable for a widow receiving "Increased" assistance is \$1,500 total income from all sources. However, the maximum amount NMBF may grant a widow receiving "Increased" assistance is \$90.00 per month, or \$1,080 per year. Mrs. "G" is eligible to receive \$90.00 per month from the Department.

special cases

■ STATE AID

In cases where an individual is receiving state aid, the Department of Ministerial Benevolence may grant a monthly medical contingent credit, not to exceed the amount which could be granted as "Standard" monthly assistance. This credit may subsidize state aid in a manner approved by the state, so that state aid benefits would not be reduced and so that benevolence benefits would not become a substitute for any ad-

ditional state aid to which the individual would be entitled. These medical contingent credits shall be accumulative from month to month, not to exceed a 12-month balance.

■ EARLY RETIREMENT WITHOUT DISABILITY

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

ILLUSTRATION:

Rev. and Mrs. "H" were both 62 years of age when they decided to retire. The Federal Government will allow them to begin receiving Social Security payments at this time, but because of the early retirement without disability their payments will be reduced by 20 percent for life. Brother "H" will not be eligible to receive monthly Benevolence benefits until age 65. However, at that time, NMBF must also adjust, in the same 20 percent reduction, any amount that they may be eligible to receive from the church.

FOR EXAMPLE: If Brother and Sister "H" were eligible to receive \$198 from Social Security, the 20 percent reduction would allow them to receive \$158.40 per month.

If they had waited until age 65 to retire, their monthly Social Security benefit would have been \$198 and Ministerial Benevolence would have supplemented their income to bring them up to \$250 per month. This would have been \$52.00 per month.

The early retirement permanent reduction by Social Security of 20 percent means that NMBF must be reduced by 20 percent also—the usual amount of \$52.00 would be reduced to \$41.60.

■ EARLY RETIREMENT DUE TO DISABILITY

In the case of a minister who is totally disabled and is receiving monthly benefits from Social Security, monthly benevolence benefits may be granted according to need and years of active service as though he were of legal retirement age.

ILLUSTRATION:

Rev. "I" is married and has a family of two dependent children. Brother "I" has been declared by his physician and Social Security to be disabled. He is only 39, but he is eligible to receive NMBF monthly benefits to which he would be entitled if he were 65 or older, since he is eligible to receive Social Security at this age because of his disability.

Brother "I" has an income from Social Security of \$121 per month or \$1,452 per year. He has 10 years of ministerial service to his credit. Under "Standard" assistance he could receive \$33.50 per month (\$402 annually) to bring his total income up to not more than \$3,000 per year.

Of course his total income of \$1,854 per year is much less than the maximum of \$3,000 allowable. Therefore, because of the case of greater need, he would be eligible to receive "increased" assistance, which according to his years of service would entitle him to \$50.00 per month (\$600 annually) to bring his income up to an amount not to exceed \$2,100 per year. With "increased" assistance Brother "I" would have a total income of \$2,052.

■ WIDOW OF A SECOND MARRIAGE

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

ILLUSTRATION:

Rev. "J" was 65 years old and a widower when he married Mrs. "J," who was 47 years of age.

Brother "J" died at the age of 72 after having given 40 years of active service to the church as a minister. He was still the pastor of a church at the time of his death. Mrs. "J" is eligible to receive assistance based on the seven years of service he gave to the church after their marriage. Since they had been married more than three years, Mrs. "J" will be eligible, at age 62, to receive full credit for his full 40 years of service to the church, if she has not remarried.

If Brother "J" had been retired at the time he married Mrs. "J" and had accumulated no years of active service in the ministry during their marriage, Mrs. "J" would not have been eligible to receive monthly benevolence assistance at the time of his death. However, since they would have been married for more than three years before he passed away, she would be eligible, at age 62, to receive full credit for that for which his widow would have been eligible for his 40 years of service, if she had not remarried.

■ MINOR CHILDREN

The minor child (under age 19) of a deceased minister may be granted an amount equal to one-half of the widow's benefit. This assistance shall be granted to supplement income from all sources so that the combined total, including Social Security and Ministerial Benevolence benefits, shall not be in excess of \$3,000 annually per family.

■ EMPLOYED WIFE

In a case where the wife is employed and helping to support the family, a minister may be granted up to 60 percent of the amount for which he would be eligible were his wife not working.

ILLUSTRATION:

Rev. "K" is 65 years of age and retired. He receives \$75.00 per month from Social Security. His wife is employed and earns \$175 per month. Their total salary is \$250 per month which is more than the total amount allowable under "Standard" assistance. He has 24 years of active service to his credit.

However, in the case of an "Employed Wife," Brother "K" may be eligible to receive 60 percent of the amount he would be eligible to receive were his wife not working.

For his 24 years of service he would normally be eligible to receive \$80.00 per month to supplement his income up to \$3,000 per year. He now may receive up to 60 percent of that amount — \$48.00 per month.

emergency medical assistance

■ REGULAR

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

The Department expects every minister to carry basic hospitalization insurance for himself and his family. And every person 65 and older who is eligible is expected to participate in Medicare, Plan B. The Department of Ministerial Benevolence assists in expenses beyond the amount which is covered by the insurance and/or Medicare.

Normal childbirth is not considered under medical emergency benefits.

An amount up to \$500 per family may be granted in any 12-month period.

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

1. If an individual has an annual income of more than \$4,800, he shall assume the first

\$200 of the net balance and the Department may grant up to 80 percent of the remaining balance.

2. If the individual has an annual income of more than \$2,400, but less than \$4,800, he shall assume the first \$100 of the net balance and the Department may grant up to 80 percent of the remaining balance.
3. If the individual has an annual income of \$2,400 or less, he shall assume the first \$50.00 of the net balance and the Department may grant up to 80 percent of the remaining balance.
4. If the individual is on the Benevolence Roll, he will not be required to assume any deductible and the Department may grant up to 80 percent of the total net medical cost.

The regular medical emergency grants from the Department may not exceed \$500 in any 12-month period.

ILLUSTRATION 1 (Active Minister—Less than \$500)

Rev. "L" is an active minister with an annual income of \$4,600. During a three-month period Brother "L" had high medical expenses amounting to \$844. His insurance covered \$233 of this amount, leaving a total of \$611 unreimbursed expenses.

Since Brother and Sister "L" have an annual income of \$4,600, the Department must deduct \$100 from his unreimbursed expenses and he is then eligible to be granted 80 percent of the remaining balance, or \$409.

ILLUSTRATION 2 (Active Minister—\$500 Maximum)

Rev. "M" is a pastor who has had many medical expenses related to his wife's illness during a five-month period. The total medical expenses amounted to \$957 and his insurance covered only \$130 of this amount, leaving him a total of \$827 in unreimbursed expenses. Their income is \$2,080 per year.

NMBF considered their salary of \$2,080 and deducted \$50.00 from the amount of their unreimbursed expenses, leaving a total of \$777. Eighty percent of this amount would be \$622, but the Department may not grant more than \$500 per family in any 12-month period. Therefore Brother "M" was eligible to receive \$500 from NMBF.

ILLUSTRATION 3 (Retired Minister—Less than \$500)

Rev. "N" is retired and receives monthly assistance from NMBF. His unreimbursed medical expenses for a four-month period amounted to \$116 and his district superintendent requested emergency medical assistance from the Department of Ministerial Benevolence.

Since Brother "N" is on the Benevolence Roll, there was no amount deducted for his income and the Department was able to grant him 80 percent of the total amount of unreimbursed expenses, or \$93.00.

■ EXTREME

In cases of extreme medical costs, when a family has had more than \$1,000 "out-of-pocket" medical expenses in a 12-month period, the Department may grant \$500 for the first \$1,000 (the maximum amount allowable for regular assistance) AND 50 percent of the amount over \$1,000. However, the maximum emergency grant, including both regular and extreme medical emergencies, may not exceed \$1,000 in any 12-month period.



ILLUSTRATION 1 (Retired Minister)

Rev. "O" is a retired minister who has faithfully served the church and now has unusually high medical expenses and inadequate insurance. He receives regular monthly assistance from NMBF.

Brother "O's" district superintendent requested emergency medical assistance from the Department of Ministerial Benevolence.

Brother "O's" total medical expenses were over \$8,000. Medicare paid all but \$1,902 of this amount. Therefore his total unreimbursed medical expenses amounted to \$1,902.

Brother "O" is on the Benevolence Roll, so there is no deduction due to the size of his salary. In cases of such extreme need, the Department may grant the maximum amount on the first \$1,000 (\$500) and 50 percent of the amount of expenses above the first \$1,000. However, the maximum emergency medical grant, including both regular and extreme medical emergencies, may not exceed \$1,000 in any 12-month period.

Brother "O" received \$500 for the first \$1,000 of the unreimbursed expense and 50 percent of the remaining \$902. This made him eligible to receive a total of \$951.

ILLUSTRATION 2 (Active Minister)

Brother "P" applied through his district superintendent for emergency medical assistance from the Department of Ministerial Benevolence. His unreimbursed expenses amounted to \$1,190.

His case was considered one of "extreme" need and the Department was able to grant him \$500 for the first \$1,000 (the maximum amount allowable for regular assistance) and 50 percent of the amount over \$1,000, or \$95.00. The total grant which the Department was able to give to Brother "P" was \$595.

The maximum emergency medical grant, including both regular and extreme medical emergencies, may not exceed \$1,000 in any 12-month period.

ILLUSTRATION 3 (Active Minister)

Rev. "Q" is an active minister in the church who is 44 years of age. Due to his wife's prolonged illness, extremely high medical expenses were incurred. Total medical expenses were \$4,011. Of this, insurance covered \$2,000, leaving Brother "Q" with \$2,011 unreimbursed medical expenses. The yearly income is \$4,799.

His district superintendent requested medical assistance from the Department of Ministerial Benevolence.

In cases of extreme medical costs, when a family has had more than \$1,000 out-of-pocket medical expenses in a 12-month period, the Department may grant the maximum of \$500 for the first \$1,000 of unreimbursed expenses and 50 percent of the amount above the first \$1,000. However, the maximum emergency medical grant, including both regular and extreme medical emergencies, may not exceed \$1,000 in any 12-month period.

Since Brother "Q" had unreimbursed expenses of \$2,011, the Department was able to grant him \$500 for the first \$1,000 and 50 percent of the remaining \$1,011. However, this totaled more than \$1,000, so he was eligible to receive the maximum, which was \$1,000.

funeral assistance

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

The amount of \$500 (less any Social Security lump-sum death benefit) is the maximum allowable and may be granted upon request through established channels

for: (a) those on the Nazarene Ministers Benevolent Fund roll who were not eligible for Social Security benefits, and (b) those ministers who were not on the Nazarene Ministers Benevolence roll.

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

ILLUSTRATION:

Rev. "R" passed away, leaving a widow to care for the expenses of his final illness and burial expenses. The expenses for his burial

amounted to \$1,018 and the amount which was reimbursed by Social Security for death benefit was \$132. This left a total of \$886 which was to be paid by Mrs. "R," since her husband was not covered by life insurance.

Mrs. "R" sought assistance through her district superintendent and the District Advisory Board. They, in turn, made application to the Department of Ministerial Benevolence for funeral assistance.

NMBF may grant up to \$500 (less any Social Security lump-sum death benefit). Since Social Security paid \$132, Mrs. "R" was eligible to receive \$368 during this time of financial strain.

SCALE OF BENEVOLENCE BENEFITS

MINISTERS

Years of Service	Standard Assistance	Standard Assistance	Increased Assistance	Increased Assistance
	Amount per Month	Amount per Year	Amount per Month	Amount per Year
3	\$ 10.00	\$ 120.00	\$ 15.00	\$ 180.00
4	13.50	162.00	20.00	240.00
5	16.50	198.00	25.00	300.00
6	20.00	240.00	30.00	360.00
7	23.50	282.00	35.00	420.00
8	26.50	318.00	40.00	480.00
9	30.00	360.00	45.00	540.00
10	33.50	402.00	50.00	600.00
11	36.50	438.00	55.00	660.00
12	40.00	480.00	60.00	720.00
13	43.50	522.00	65.00	780.00
14	46.50	558.00	70.00	840.00
15	50.00	600.00	75.00	900.00
16	53.50	642.00	80.00	960.00
17	56.50	678.00	85.00	1,020.00
18	60.00	720.00	90.00	1,080.00
19	63.50	762.00	95.00	1,140.00
20	66.50	798.00	100.00	1,200.00
21	70.00	840.00	105.00	1,260.00
22	73.50	882.00	110.00	1,320.00
23	76.50	918.00	115.00	1,380.00
24	80.00	960.00	120.00	1,440.00
25	83.50	1,002.00	125.00	1,500.00
26	86.50	1,038.00	130.00	1,560.00
27	90.00	1,080.00	135.00	1,620.00
28	93.50	1,122.00	140.00	1,680.00
29	96.50	1,158.00	145.00	1,740.00
30	100.00	1,200.00	150.00	1,800.00

Standard Assistance: The maximum annual income allowable from all sources, including Social Security and NMBF benefits (excluding money received from the Nazarene Retirement Program) is \$3,000 for a minister and his wife; \$2,100 for a single minister.

Increased Assistance: The maximum annual income allowable from all sources, including Social Security and NMBF benefits (excluding money received from the Nazarene Retirement Program), is \$2,100 for a minister and his wife; \$1,800 for a single minister.

Effective October 1, 1970

SCALE OF BENEVOLENCE BENEFITS

WIDOWS

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

Standard Assistance: The maximum annual income allowable from all sources, including Social Security and NMBF benefits (excluding money received from the Nazarene Retirement Program), is \$1,920 for a widow.

Increased Assistance: The maximum annual income allowable from all sources, including Social Security and NMBF benefits (excluding money received from the Nazarene Retirement Program), is \$1,500 for a widow.

Effective October 1, 1970



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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

The Kingly Way

By Frankie Roland*

AS LONG AS I CAN REMEMBER, it has bothered me to hear people complain about their needs. My best girl friend is a chronic complainer. Although her husband is a schoolteacher and makes twice the salary my minister husband makes, she never lets up. I've told her it has become such a habit that she can't do without it! (She's still my friend.)

One night we were invited to have supper at the home of one of our church members, an attractive young housewife. Her husband was unsaved. They had a baby the same age as ours. We went, fully expecting to sit on orange crates, for she had complained so much. We were surprised to find a lovely new home, a nice, friendly husband, and furniture about the same as ours—"Early Salvation Army."

After a good supper, an exciting game of *Scrabble*, and becoming acquainted with Leo, I took Mae in a back bedroom out of earshot and "lowered the boom."

She was a chronic complainer and did not realize how she embarrassed her husband by complaining in his presence. She found it hard to change, but she really tried, and when she quit complaining, her husband was a different person. Over and over she had told me how she appreciated my pointing it out to her. (I would *never* have done it except with divine guidance.)

*Pastor's wife, Wellington, Kans.

Around three years ago I caught myself complaining about my old sewing machine. I would bring this matter to the Lord, then promptly forget and complain. Finally I realized, through conviction by the Holy Spirit, that I wasn't actually praying at all.

Then I read a book that changed my life—*God's Smuggler*, by John and Elizabeth Sherrill. In this book Brother Andrew told of asking God for something and then feeling checked because he was just about ready to let other people know of his need. "How would I know if God answered, or people?" he wondered. So he determined not to pursue this "groveling way," but to try the Kingly way. Then he relaxed and waited to see how the King would answer prayer. And he learned a total trust in God.

This reminded me of a girl with whom I went to college who prayed for money, then told all the students of her need. We all helped supply her need—but God didn't.

Back to the matter of the sewing machine. A year went by, two years. I had not mentioned the need to a single soul. One day I was cutting out dresses at a friend's house. We were cutting double knit and using her electric scissors, for double knit is difficult to cut.

"How's your old machine holding up, Frankie?" Verna asked.

"Oh, fine," I answered cautiously.

"When are you going to get a new one?" she questioned bluntly.

"I'm not sure," I answered evasively, but I felt prompted to add, "I've decided though, when I get one, I want to get a Singer."

Not another word was said on the subject.

Two weeks later we were invited to St. Joseph to dinner with two couples from our church. On our way the driver swung into a shopping center.

"I've got to get some dacron thread," Verna said.

"Oh, I need to pick up some needles," offered Jody.

"I'll just run in and look at the remnant table a minute then," I said.

The men decided to go in too and just "look around." As we walked into the Singer store, a salesman came to

meet us. He was smiling from ear to ear. By this time everyone was smiling. As he approached, they all pointed to me and said, "Fix our pastor's wife up with the best Singer machine you have."

Much, much later, when they were finally able to pull me away from my "dream machine" (which they promised to deliver within a week), they told me that the church had wanted to do something special for their pastor's wife and just "happened to think" I might enjoy a new sewing machine.

As my husband grabbed my elbow to keep me from stepping out in front of a car, he said, "A penny for your thoughts."

I just smiled and said, "Yes, this is the Kingly way."

The Lonely Evangelist

My life as a preacher I wouldn't change
If I had the choice of the whole wide range
Of jobs and callings, and other professions,
Or money, or houses, or lands and possessions.
To change it—I wouldn't give two hoots.
But I do get lonesome for the girl I call "Toots."

And I'm lonesome today as I wait for a letter.
If the postman would hurry, I'd feel a lot better.
It's now only eleven, and he comes about noon.
I'm way out in Texas; I wish he'd come soon!
It's more lonesome now, way down to my boots.
The postman has come, and no lettetr from "Toots."

Earl C. Williams
Evangelist, Rifle, Colo.

(Dedicated to those brave evangelists' wives who may often wish they had some of the "parsonage problems" to cope with for a change.—*Editor*.)

IN THE STUDY

Is the Old Man Merely a Temporal Somewhat?

(Article Nine)

By Ross E. Price*

The question as to when the crucifixion of the old man takes place is of importance for our study. Those who contend for our positional sanctification and mere imputationism will hold that he was crucified when Christ died on the Cross. Those who see in the crucifixion and putting off of the old man an experience to be known personally by every believer will contend that there must be a crucifixion and death of the old carnal self as real *spiritually* as Christ's death was so physically.

Hence Rev. John Macpherson of Findhorn, in his *Commentary on St. Paul's Epistle to the Ephesians*, writes as follows concerning the old man:

"*The Old Man*—This phrase describes the nature or state of being in which that former conversation or manner of life was carried on. It forms a convenient descriptive denomination of the whole range of principles and habits that went to make up the being of the unregenerate man. The name occurs in Rom. 6:6; Col. 3:9. This 'old man' (*ho palaios anthrospos*) does not mean man's original nature, which would have been more exactly described as *archaios* or original, but simply that sinful condition which in time preceded the renewed condition of the regenerate . . . This condition, as concerns the Christian, has become antiquated. It was crucified, it died, when Christ, who died to sin on the cross, was accepted as Redeemer (Rom. 6:5-6)."¹

Looking at his last sentence first, we wish to ask whether Christ died to sin or *for sins* on the Cross. There is a difference, for He knew no sin. And here in

Eph. 4:22, upon which Macpherson is commenting, the concern of the apostle is not with Christ's experience of death, but with the implications resulting therefrom for the Ephesian believers. We also know for a fact that man's carnal disposition did not become extinct at the moment Christ himself expired. In fact, at this passage the apostle seems tremendously concerned that the old, original, sinful nature be definitely stripped off.

As to Macpherson's contention that had Paul thus intended he would have used the term *archaios* rather than *palaios*, Trench has an enlightening observation for us. In his famous work on the *New Testament Synonyms*, Trench considers these two terms. His unequivocal statement is: "We should go astray if we regarded one of these words as expressing a higher antiquity than the other, and at all sought in this the distinction between them."² In fact, he insists that we are not particularly to look for a distinction between these terms. "Often," he says, "they occur together as merely cumulative synonyms, or at any rate with no higher antiquity predicated by the one than by the other."³ He then cites examples from Plato, Demosthenes, Plutarch, and Justin Martyr as proof of his contention. His observation is that "in cases out of number they may be quite indifferently used."⁴ To clinch this argument he cites an example from Plato's *Cratylus* (418c) where one is "exactly equivalent" to the other.

Now since Paul follows this putting off of the old man with the exhortation to be clothed with the new man, we may as well consult Trench on two other terms meaning "new." St. Paul's term for new man here is *kainos anthrospos*, not *neos an-*

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thropos. Of these two different terms for new, Trench writes:

"Contemplate the new under aspects of time, as that which has recently come into existence, and this is *neos* . . . But contemplate the new, not now under aspects of time, but of quality, the new, as set over against that which has seen service, the outworn, the effete or marred through age, and this is *kainos*."⁵

Trench then calls our attention to Mark 1:27, where the hearers exclaimed concerning Christ's teaching, "What new doctrine (*kaine didache*) is this?"

Of this he says: "The *kainon* is the *heteron*, the qualitatively other; the *neon* is the *allo*, the numerically distinct."⁶ Thus when St. Paul asks for them to be clothed with the *kainos anthropos* it is a demand for that which is qualitatively other rather than merely that which is numerically other. In short, he is demanding a change of nature or state of being, rather than a mere change of reckoning about position and standing. The apostle is asking for more than the mere "counteraction in our being of 'the flesh' and 'the Spirit,'"⁷ as Moule comments. The apostle is asking that the old nature be stripped off. Hence it is incorrect for Moule to be satisfied with saying, "The believer, once 'in the Lord,' has stripped out of the old position and has entered upon the new, however imperfect his consciousness of it may be."⁸ NO! Paul is asking for more than positional sanctification here. He is asking for a renunciation and an eradication of the old self and the putting on of an entirely new quality of being (cf. Trench here).

Both Macpherson and Moule should have listened to Calvin when he said, "He who desires to put off the old man must renounce his nature."⁹

It would seem, then, that what Paul is asking for is a stripping off of that original nature of the sin principle, that uncleansed nature, and the being clothed with an entirely new quality of being "which is created in ['justification and sanctification'—Knox version] righteousness and true [not fictitious] holiness." We cannot agree that the old man is therefore merely a temporal somewhat. He is a nature of Satan inherited through the fall of Adam.

⁵John Macpherson, *Commentary on St. Paul's Epistle to the Ephesians* (Edinburgh: T. & T. Clark, 1892), p. 345.

⁶R. C. Trench, *New Testament Synonyms* (London: Kegan Paul, Trench, & Co., 1886), p. 250.

⁷*Ibid.*

⁸*Ibid.*, p. 251.

⁹*Ibid.*, p. 219.

¹⁰*Ibid.*, p. 222.

¹¹H. C. G. Moule, *Ephesian Studies* (N.Y.: George H. Doran Co., n.d.), p. 225.

¹²*Ibid.*

¹³John Calvin, *Commentary on Galatians and Ephesians* (Grand Rapids, Mich.: Eerdmans Publishing Co., reprint, 1948), p. 295.

Calvin also says: "Some persons perversely and unskillfully confound the outward man with the old man. For the old man, about whom the apostle treats in Romans 6:6, is something far different. In the reprobate, also the outward man perishes, but without any counterbalancing compensation." Cf. his *Commentary* on II Cor. 4:16.

GLEANINGS from the Greek



By Ralph Earle*

I Tim. 6:1-6

"Masters"

Elsewhere in his Epistles, Paul uses the word *kyrios* for masters of slaves. But in the first two verses of this chapter and in Titus 2:9 we find the term *despotes*. The only other place in the New Testament where this usage occurs is in I Peter 2:18. The other six times that the word is found in the New Testament it applies to God as the sovereign Lord of all. Thayer says the term "denoted absolute ownership and uncontrolled power." Similarly Trench (*Synonyms*, p. 96) says that "the *despotes* exercises a more unrestricted power and absolute domination." That is why the ancient Greeks applied this word only to their gods. It was when the slave-masters became more autocratic that the term was used for them. Originally the word carried none of the opprobrium attached to the modern English derivative "despot."

Luke is the only one of the Evangelists to use *despotes*, once in his Gospel (2:29) and once in Acts (4:24). It has been suggested that Luke may have actually composed the Pastoral Epistles for Paul, under his direction, when the apostle was elderly and needed the care of his physician and secretary.

From this passage, and many others, it is clear that the New Testament did not directly attack the institution of slavery. It is claimed that half the population of

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the Roman Empire in Paul's day consisted of slaves. To have launched a frontal assault on slavery would probably have resulted in the extinction of Christianity. What the New Testament does do is to lay down the principles of love and justice which finally brought about the abolition of this accursed custom of long standing.

"Wholesome" or "Sound"?

The heterodox teacher does not consent to the use of "wholesome" words (v. 3). The adjective is actually a participial form of the verb *hygiaino*, from which comes "hygienic." Elsewhere in the Pastoral Epistles it is regularly translated "sound" (cf. 1:10).

Aside from the Gospel of Luke (three times) and the Pastorals (eight times), the word is found only in III John 2, where it conforms to the customary greeting of those days. This fact also suggests that Luke may have had a considerable part in the composition of the Pastoral Epistles. We know that he was the amanuensis for II Timothy, for Paul says, "Only Luke is with me" (4:11).

"Doting" or "Morbid"?

"Doting" (v. 4) is the present participle of *noseo* (only here in NT). Literally the verb means "to be sick." In classical Greek it was used metaphorically for mental illness. Thayer says that here it means "to be taken with such an interest in a thing as amounts to a disease, to have a morbid fondness for." Arndt and Gingrich suggest the translation "have a morbid craving for" (cf. Goodspeed). White says of the person described here: "His disease is intellectual curiosity about trifles" (EGT, IV, 141).

Word-Battles

This is the literal meaning of the compound *logomachias* (only here in NT). It is rendered in the KJV "strifes about words." A good translation for this section of the verse is: "He has a morbid interest in controversial questions and disputes about words" (NASB). This is a form of illness that is not only psychological and social; it is also a spiritual sickness. Too many church members are afflicted with it.

"Surmisings" or "Suspensions"?

The term *hyponoiai* (only here in NT) is best translated "suspensions." Moulton

and Milligan give several examples of this meaning in the papyri. White defines the phrase here: "*Malicious suspicions* as to the honesty of those who differ from them." This is a serious judgment for people to make, but it is often made.

"Perverse Disputings"

The double compound (v. 5) *diapara-tribai* (only here in NT) has basically the idea of friction or irritation. Thayer says it means "constant contention, incessant wrangling or strife." Bernard (CGT) comments that "the first of two prepositions in a composite word governs the meaning, and thus *dia* is emphatic, signifying the persistency and obstinacy of the disputes." White agrees. He says that it "denotes *protracted quarrelings*."

"Destitute" or "Deprived"?

The form here is the perfect passive participle of *apostereo*. Abbott-Smith gives this definition for the verb: "*To defraud, deprive of, despoil* (in classics chiefly of the misappropriation of trust funds)." For this passage he suggests "bereft of" (cf. RSV). White comments: "*Apostereo* conveys the notion of a person being deprived of a thing to which he has a right. . . . this is expressed in R.V., *bereft of*. The truth was once theirs; they have disinherited themselves. The A.V., *destitute of*, does not assume that they ever had it." The best translation is "deprived of" (NASB).

"Gain Is Godliness"?

This incorrect rendering is a good example of the carelessness (or ignorance) of the King James translators. The word for "godliness" is clearly the subject, for it has the article, while "gain" does not. The correct translation is: ". . . supposing godliness to be a means of gain." The word for "means of gain," *porismos* ("a gainful trade"), is found in the New Testament only in this passage (vv. 5-6).

Contentment

The first meaning of *autarkeia* (v. 6) is "sufficiency" or "competence." Then it came to mean "contentment" or "self-sufficiency" (A. & G.). This was a favorite virtue of the Stoics. Bernard comments: "That riches are not essential to true well-being was a commonplace of pre-Christian philosophy, which laid great emphasis on *autarkeia* or the 'self-sufficiency' of the

wise man. . . . St. Paul's words go deeper, inasmuch as they lay stress on *eusebeia* [godliness] as a chief condition of happiness, and recognize the proper place of *autarkeia*, as *contentment*, not *self-sufficiency*." The word occurs elsewhere in the New Testament only in II Cor. 9:8, where it carries the original meaning, "sufficiency."

White feels that "contentment" is not strong enough here. He writes: "*Autarkeia* is more profound, and denotes independence of, and indifference to, any lot; as man's finding not only his resources in himself, but being indifferent to everything else besides. This was St. Paul's condition when he had learnt to be *autarkes*, Phil. iv. 11."



**For Laymen's Sunday
and/or Reformation Sunday**

A Right Manly Faith

By T. Crichton Mitchell*

TEXT: I Cor. 16:13 (Phillips): "Be on your guard, stand firm in the faith, live like men, be strong! Let everything that you do be done in love."

INTRODUCTION: For these times faith must have fiber and force; it must have roots knotted on great convictions and muscles applied to great tasks. Faith is no weak-kneed and feeble thing; it challenges the manliest features of manhood. If you doubt that, read here.

I. THE CALL TO A MANLY FAITH

We people of the twentieth century are too concerned with "roughing it smoothly." With contrary echoes of J. F. Kennedy we ask not, "What can I do for the Lord?" not, "What can I do to help people and to

build the kingdom of God?" but questions like, "Will the Lord help me? Will He be a Friend to me? Will He see me through? Will He meet my needs?"

Now the answer to each of these questions is a loud YES followed by a clear IF. The Lord will be a Help to you, and a Friend closer than a brother; but if you are hopeful of serving Him for what you can get out of it, you won't get much.

His rest is under a yoke.

His ease is adequacy to serve.

His symbol is a cross, not a cushion.

Therefore Paul does not say here, "Breathe gently, Brother! the Lord is kind." He says, "Be on your guard; stand firm; live the manly life; be strong and full of love."

II. THE CORE OF THE MANLY FAITH

A. It looks reality in the eye: "Be on your guard." Pentecost is a baptism into reality; it lifts personal religion out of the realm of dull habit and it purges away that "safety-first" complex; it equips life to face stubborn realities in this world of Christian challenge.

B. It maintains stability in the mind: "Stand firm in the faith." Peter Marshall prayed, "Help us to stand for something lest we fall for anything." The tendency of our age is to make Christians gullible as well as carnal, deceived by false prophets on the one hand and made mentally and spiritually flabby on the other by a multitude of high-calorie "ready-mixes" of "instant devotion" and entertaining religion. We need something to build on, something to build with, something to build for. Manly faith knots its mind on the great concepts of the Word of God. This fosters spiritual reality.

C. It carries responsibility in the Church: "Live like men." Come to spiritual adulthood—shoulder responsibility like full-grown, strong men. Carry real burdens as those who must give account to the Judge of all the earth.

D. It reveals charity in all service. "Love," said Wesley, "is the livery of a Christian." It is the quintessence of Christian manliness. Only he who loves is strong, for love is the power that suffers long yet maintains its kindness; it is the power that hopes yet faces real situations; it never falls to the ground like a beaten soldier. It takes men of the knotted heart to love as Jesus loved; it takes the inward, real presence of the Spirit of Jesus.

There is the core of a real, manly faith.

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A Congregation of Prophets!

TEXTS: Num. 11:29; I Sam. 10:2; Acts 1:8; 2:17-18

Both Moses and Jesus insisted upon putting every man Jack and every woman Jill among the prophets. "Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!"

Protestantism, so touchy and careful about maintaining the priesthood of all believers, has not always been as keen on the prophethood of all believers. What a day would dawn for Church and world if this became true: "All the Lord's people . . . prophets!"

A. Sometimes the humanly commissioned are not the humanly committed. Aaron was a weakling; Eli turned out to be a soft mark; Judas was a traitor; Demas was a lover of the world. And some of the "humanly commissioned" in our day have not been much better in their support of true prophets of the Lord.

B. Sometimes the fully committed are found among the humanly uncommissioned. Eldad and Medad in Numbers; the men of Cyprus and Cyrene; Aquila and Priscilla; Tryphena and Tryphosa; Gaius; Persis; etc.

The truth is that but for the laymen the Gospel would never have crossed the brook Kedron on its way out of Jerusalem.

I. THE LEADER'S PRAYER

"Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" Moses knew neither jealousy nor rivalry in his heart; to him there was no copyright on prophecy—it was the most desirable thing that God's people should be a congregation of prophets. John Wesley, reluctantly at first but heartily thereafter, sent out his laymen to preach, and taught "the people called Methodists" how to become prophets of the Lord. And take a long look at the Upper Room company: 120 in all, but only 12 apostles! The ablest advocates of the Gospel are still the humble witnesses in the office, factory, home, college. A congregation of prophets!

II. THE PROPHETIC PATTERN

"His spirit upon them." At least four features are seen in the prophetic pattern:

A. *Spiritual love and human concern*—as seen in Hosea, Jeremiah, or Paul.

B. *Spiritual vision and applied understanding*—as seen perfectly in Isaiah, Daniel, or Stephen.

C. *Spiritual fiber and muscle*—as seen supremely in Nehemiah, Zechariah, Malachi, or Barnabas.

D. *Spiritual zeal and spiritual resilience*—as seen in Elijah, or John the Baptist, in Jesus, and in Paul, and in Philip the Evangelist. The power of a great and holy enthusiasm.

III. THE WORLD'S PLIGHT

Does it really need to be proved that our age is in desperate need of an army of prophets that will invade, with tender love but unambiguous loyalty to Christ and THE WAY, every area of life from the hearth to the high street? The Lord needs an army of people who will give the lie to the idea that the Faith is for the specialists.

IV. THE PROPHETIC POWER (Acts 1:8; 2:17-18)

Look at all of those scriptures again. There is nothing human about the sources of power; the only human element that can be traced is the willingness to obey God. The power is the Lord's—and that's a good thing too! But He never wastes power; it does not lie behind some kind of moral equivalent to a light switch, as though it were there whether or not it is used. The power is the Lord's and it always operates when His people obey Him.

T. CRICHTON MITCHELL

Laymen's Sunday

On Not Going One's Own Sweet Way

TEXT: Rom. 15:1-3 (Phillips)

"We who have strong faith ought to shoulder the burden of the doubts and qualms of others and not just to go our own sweet way. Our actions should mean the good of others—should help them to build up their characters. For even Christ did not choose his own pleasure, but as it is written:

"The reproaches of them that reproached thee fell upon me."

INTRODUCTION: The life of perfect love is that which, resting on God with quiet and calm heart, cannot be at rest in a world of desperate need; it is that life which, lifted, lifts and laughs and loves without humbug or conscious charity; it is sincere identification with the human problems within its area of awareness.

It is visualized for us by Jesus in a story of the Good Samaritan and assessed by Him in the prophecy of the final judgment (Matt. 25:31-46). In the former an ordinary traveler behaves in a most extraordinary way. Quite free from racial, social, or religious distinctions, he bent under a burden not of his own making, followed a path not of his own choosing, and paid a debt not of his own creating, promising a follow-through in the name only of selfless love. In the latter there are those who found it possible not to serve in a world of need and others who could not rest but went out of their own sweet way to bear the burdens of others—and not doing so to save their own souls. This is the faith that works by love and against which there is no law. In the last resort we are either "going our own sweet way" or we are not "going our own sweet way"—but the way of Him who pleased not himself. And this is true whatever opinion, doctrine, or profession we may hold or make in the realm of holiness.

I. THERE ARE SO MANY HEAVY BURDENS TO BE BORNE.

"The burden . . . of others"—how many, varied, and heavy these burdens are! You will see them in your own street. And certain it is that our own burdens are heavier in ratio to our ignorance of the burdens of others.

II. THERE ARE SO MANY WEAK PEOPLE TO BEAR THEM.

A. Some trying without any help

B. Some trying with only human help and doing quite nobly

C. Burdens of doubt, of fears of so many kinds, of ignorance, of plain hunger, of underprivilege, of color . . .

III. WE ARE CHRIST'S AND SELF-GIVING IS HIS LAW.

A. "The good of others": the *principle* of life in Christ

B. "Our own sweet way": the *denial* of the life in Christ

C. "Not our own pleasure": the *paradox* of the life in Christ—for in deed and truth this IS THE WHOLE PLEASURE OF EXISTENCE.

D. "To build up their characters": the *objective* of life in Christ (cf. Eph. 4:7 ff., Phillips)

CONCLUSION: To go Christ's way is to realize fulfillment of life and help others to do so also. To "go our own sweet way" is to find that it fizzles out in meaninglessness and sour frustration. Like the keel on a yacht, the burden supplies both balance and security.

T. CRICHTON MITCHELL

Holiness Outline

"Even So . . . Now Yield"

TEXT: Rom. 6:19 (RSV). "I am speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification."

INTRODUCTION: Paul is here using "an everyday illustration" (Phillips) "because human nature grasps . . . more readily that way" what it is to be under new management, yet sanctifying former zeal to new ends. Therefore:

I. A PLAIN COMPARISON: "for just as . . . so now . . ."

And the logic of the comparison is both simple and irresistible. Will I be less zealous in pursuit of holiness of heart and life and of conformity to Christ than formerly I was in the pursuit of those things that end in death? Will I be less devoted to Christ Jesus the Lord than formerly I was to sin? I have become a new kind of slave—a love slave—to a new kind of Master, One who frees me into the bondage of devotion (cf. II Cor. 5:15; Rom. 14:7-9)? Therefore also:

II. A PRESSING CLAIM: "Now"

And the logic of the claim is likewise absolutely clear. "Now" that you are born again, "now" that you are a Christian, a claim and a call is on you to seek "that sanctification" without which no man shall see the Lord. Likewise also the logic of my opportunity is clear. NOW is my moment; I have no other. What I do I must do quickly. As TODAY is my day, NOW is my moment; the present moment is the hinge (cf. v. 22). Therefore also:

III. A PERSONAL CRISIS: "Yield your members"

An extremely personal crisis: your body, your limbs, your faculties—

*All my being's ransomed powers,
All my thoughts and words and doings,
All my days and all my hours.*

All that there is of me yielded "to righteousness for sanctification."

A. *For sacrifice*—"TO righteousness" (cf. 12:1)

B. *For sanctity*—"FOR sanctification." Conformity to the divine will leads to conformity to the whole of the divine nature (cf. Wesley on v. 19). The servants of righteousness will go on unto holiness.

C. *For service*—"Slaves of righteousness" (vv. 16-18 RSV). I will now be as abandoned and zealous in the holy life as formerly in the iniquitous life, as intent on serving God as formerly I was in seeking my own profit or pleasure (cf. II Cor. 5:15; I Pet. 1:5).

CONCLUSION: "Yield yourselves" (cf. v. 13). And what Paul has in mind is:

A. A *willing* surrender. Not a reluctant submission, like a beaten wrestler or a struggling Jacob, but a full and glad surrender. It is life to the full that is in Christ, not life imprisonment.

B. A *whole* surrender of every faculty, Liberty and delight are in it, and the end is eternal life (vv. 22-23).

T. CRICHTON MITCHELL

Luther's Word

TEXTS: Hab. 2:4; Rom. 1:17; Gal. 3:2; Heb. 10:38

The word that made Luther made history long before Luther, and it continues to

make history through Luther and long after Luther. As Luther himself said, "The Word did it all . . . I left it to the Word." By that he meant the Scriptures, but "The just shall live by faith" was the particular word from the Word.

I. Faith is *belief*. Rom. 10:14

II. Faith is *trust*. Rom. 10:17

III. Faith is *assurance*. Acts 27:25

IV. Faith is *fidelity*. Heb. 2:4

V. Faith is *venture*. Gal. 3:9

VI. Faith is *adventure*. Heb. 11:8 (Phillips)

"The just man will live by his faithfulness."

"The just shall live by faith."

T. CRICHTON MITCHELL

"HERE I STAND!"

TEXT: Gal. 2:5 (Phillips).

"We did not give those men an inch . . ."

INTRODUCTION: The words of this title immediately recall the glorious stand Luther made at Worms. And they ought, for Paul's battle too was for nothing less than the truth of the Gospel and the freedom of the Christian.

Nevertheless there are certain things of which we must be sure before we use the words for ourselves. There IS such a life in the New Testament as "the UNyielding life." How are we to decide when we must be unyielding?

I. BY BEING CERTAIN ABOUT THE CRUCIALITY OF THE CAUSE

Will the outcome make a real, vital, important, life-or-death change, as would have been the case with Paul in Jerusalem?

II. BY BEING ABSOLUTELY SURE OF THE PURITY OF MY MOTIVES

Why am I taking this stand? Is there personal advantage involved? Personal prestige? Am I really motivated by allegiance to the Lord and to the best good of others?

III. BY BEING POSITIVE ABOUT THE EXTENT OF MY INVOLVEMENT

How far am I prepared to go with this particular cause? To what extent am I

prepared to sacrifice to see it completely through? Will I gladly accept the results? Do I really have the grit, gumption, and intention it takes?

IV. BY BEING ABSOLUTELY CERTAIN OF GOD'S GRACE

Is this cause a "God-blessable" one? And if it is, is God's grace in control of my actions, and—particularly so—of my reactions?

If I pass these tests, then let me stand up and be counted and cry, "Here I stand! I can do no other, so help me God!"

T. CRICHTON MITCHELL

Correct Prayer Form

By Alvin R. Aller*

TO WHOM SHOULD PRAYER be offered in our services of corporate worship? This seems like a very elementary question. However, if one will take the trouble to listen, he will discover that this question has not really been thought through, or if it has, many of our ministers and laymen do not practice the answer.

Should we pray to God? That is, should we address Deity in the second person as "You," "Thee," or "Thou" or should we refer to God in the third person? I believe this is a basic and a fair question. How frequently do we hear expressions such as this, "O Lord, we ask for God's Spirit to be outpoured on us today." Aren't we addressing God, and if so, shouldn't we say, "O Lord, we ask that *Your* [or *Thy*]

Spirit be outpoured on us today"? Or again, "O Lord, as we come into Your presence today, we would entreat God to meet with us." Aren't Lord and God the same Deity, so should we not have said, "O Lord . . . we would entreat *You* to meet with us," or still better, "O God, our Father . . . we would entreat *You* . . ." The clause, "We would entreat God to meet with us today," is really a statement addressed to the audience, perhaps an exhortation. Exhortation has its place in the public service, but it is not the same thing as prayer to God. Another expression we often hear is, "O Lord, bless our waiting hearts today; let God's presence be manifested."

Christ gave us the correct prayer form and two of the Gospel writers, doubtless under divine inspiration, have passed it on to us. I refer to the model prayer which Christ taught to His disciples when they asked for instruction at this point. Please note He did not suggest that they begin their prayer by addressing the Holy Spirit, or by using the somewhat less articulate term, Lord, but rather, they were instructed to begin, "Our Father." If we had not committed Matthew's version of the Lord's Prayer to memory, we would be saying, "Hallowed be God's name," rather than, "Hallowed be thy name"; or, "God's kingdom come, the Lord's will be done," rather than, "Thy kingdom come. Thy will be done." Are we really addressing our prayer to God when we disregard the form Christ taught us, or are we talking to the audience? We are amused at the newspaper item concerning a prayer offered by a rather famous minister in New York City. The reporter said, "It was perhaps the most eloquent prayer ever offered to a New York audience." But before we smile too much, perhaps we should admit that a part of many of our public prayers, although begun by addressing Deity directly, often change into a discourse about God to the audience.

Some are going to ask why this article. Are not my prayers just as effective whether I use the correct form or not? As far as you are personally

*Professor, Dept. of Biological Sciences, University of Idaho.

concerned, the answer is yes. God looks at your heart. But for the people in the audience who are supposed to be praying with you, assenting to your praises and petitions, the answer may well be *no*. People from other denominations while visiting our services often notice this discrepancy and are puzzled. I suspect too that children growing up in our church are not at all clear as to whom they should address their prayers. Anything that is worth doing is worth doing right. Christ gave us a model prayer and I believe He would be pleased for us to follow the form He gave us.

Some ministers may, if they try to change their prayer form, find their freedom in prayer a bit stifled at first.

But remember, practice makes perfect. May I suggest that when one is leading a congregation in a public prayer, one should not only seek to enter into a spirit of fervent prayer, but should also feel a responsibility to be careful of the correct form and a proper choice of words. Furthermore, one should be ever conscious that he is addressing God, our Heavenly Father. I strongly suspect that herein lies a part of our problem. We fail to keep our minds focused on God the Father, primarily, as we pray. Naturally we should be aware of our own personal needs, the needs of our audience and of the world, but through it all and over all we should be constantly conscious that it is with God that we are communicating.



IDEAS THAT WORK

November 8 is not far off

Servicemen's Day

A beautiful and meaningful service was held here at Pekin First Church of the Nazarene to honor the men and women of our congregation who are serving in the armed forces. There were 24 servicemen listed on our church honor roll—two of these were home on leave and present in the service. The men were stationed at Korea, Vietnam, Thailand, Germany, and throughout the States.

Parents of servicemen cooperated in every way asked and were thrilled that we gave special honor to the servicemen. A copy of the information we asked our phone callers to relate appears below. A letter was then sent to parents and wives and also a letter was mailed to servicemen afterward, enclosing the picture and a copy of the church Sunday bulletin.

The church was beautifully decorated

with flags of all sizes. Large flags (borrowed from the American Legion) lined the walk outside the church. What a beautiful greeting to drive up to the church entrance and see the flags flying! At the door the greeters pinned miniature flags on parents and wives of servicemen as they presented the cards that were mailed to them. In the vestibule was the large, pictorial honor roll, with name, rating, and where presently stationed. Flags decorated pew ends and the pulpit. The honor roll listing names of servicemen was decorated and stood on the platform. Each adult classroom was decorated with red, white, and blue streamers and flags.

At the beginning of worship the congregation stood as the American flag and Christian flag were brought down the aisle (organist played "America"). Patriotic songs were sung by the congregation. Taps were played on the trumpet, followed by silent prayer, then prayer by the pastor. The choir sang Paul Skiles's arrangement of "Battle Hymn of the Republic" accompanied by the church orchestra. The message by Pastor Baker was so appropriate for the occasion. Following the service, pictures were taken of family groups. Many relatives and visitors attended.

Phone Call to Servicemen's Parents:
(Made Monday morning)

1. This Sunday, Nov. 5, is Servicemen's Day in the churches across the nation and we at First Church of the Nazarene will be paying tribute to our servicemen at Sunday school and church.

2. We want to invite you to come and represent your son (or daughter). We wish to honor him (or her) in the adult Sunday school classes as well as the worship service. So plan to come, 9:30-11:30 a.m.

3. A poster listing all the names of servicemen will be displayed. We are also going to take pictures of the family groups of the relatives present, and this picture will be sent to your son (or daughter) in service. Will you call your relatives and invite them to join us Sunday at 9:30 a.m.?

4. We want to make a large servicemen's honor roll for the vestibule and we would like to borrow an 8 x 10 picture of your son (or daughter) to post. This will be returned to you. We also need your son's correct mailing address and his rank or rating, and where he is presently stationed, for we will give this information under each picture. Please drop the picture and the information off at the church office by Wednesday night at the latest.

5. A letter will follow in the next couple of days, but we wanted to call and let you know about the special day so you might begin now to invite your relatives. Also you will read about it in the midweek newsletter of our church.

6. In morning worship tribute will be paid and relatives recognized. The choir will be singing a special number dedicated to our servicemen. The message also will be one in appreciation for those in the service of our country. We hope to make it a service you will long remember and we know it will mean much to your son to know you were in church in representation of him. Bring your relatives.

THELMA EYE
Church Secretary
First Church, Pekin, Ill.

What Do We Do About Evolution?

(Continued from page 16)

other species, nor that any two different species evolved from a common ancestor.

I think I even see the hand of God in the evolution within the species. I know how quickly the hybrid devolves to the average of its species as soon as the hand of the *knowing developer* is removed. I know how quickly the specialized beef cow of our western range loses its advantage when the skilled rancher stops culling the herd.

But even if I am wrong about this, no matter which way I have erred, just the consciousness that NO MATTER HOW IT WAS DONE—GOD DID IT means that I can be corrected without traumatic damage to my faith in God. If I can pass this confidence along, and someone who at this point is puzzled can continue to trust in God while examining the evidence, then this approach is justified.

EDITOR'S NOTE:

While some of us believe that even theistic evolution cannot be supported biblically, we cannot deny the label Christian to some who have embraced the theory, even believing that it is compatible with plenary inspiration. Therefore the point of this article is helpful. Let us not drive our youth out of the church by an illegitimate ultimatum. Yet, on the other hand, while steadying their faith in God we do not need to weakly surrender the case. For a thoroughly scientific treatment of naturalistic evolution and a theological refutation of theistic evolution see "Man's Origin, Man's Destiny," by A. E. Wilder Smith (Wheaton, Ill.: Harold Shane Publishers), reviewed in this magazine, Sept., 1969.



For Laymen's Sunday—

SECRET OF A DYNAMIC CHURCH

Every great church is a monument to one or more great pastors, and every great pastor is the product of one or more great churches . . . A church is responsible for what she does to her pastor.

How Can You Make His Ministry More Effective?

1. *Build his spiritual power* by praying for him. When you pray for your pastor, you pray for your church, your community, and your family.
2. *Build his reputation* by speaking well of him. He will have weak and strong points. His influence will depend on which of them you stress.
3. *Build his morale* by encouragement.
4. *Build his pulpit power* by hearing him. Full pews challenge a man to prepare and deliver great sermons. Empty pews discourage him.
5. *Build his leadership* by cooperating with him. For every great leader there must be some great followers.
6. But the greatest thing you can do for your pastor is to follow the Christ he preaches, and embody His Spirit.

—GORDON H. SCHROEDER

How to Recognize the Perfect Layman

Sometimes a leader, always a follower. Never a boaster, always a booster. Never faultless, but always faithful. Often able, always willing. Never demanding, always dependable.

* * *

A beautiful heart more than offsets the handicap of a homely face.

REMEMBER THE SABBATH . . .

As we keep or break the Sabbath, we nobly save or meanly lose the last best hope by which man rises.

—Abraham Lincoln

The streams of religion run deeper or shallower, as the banks of the Sabbath are kept up or neglected. A preacher in Holland called the Sabbath "God's dyke, shutting out an ocean of evils."

—Lady Maria Callcott

Where there is no Christian Sabbath, there is no Christian morality, and without these, our free institutions cannot long be sustained.

—John MacLean, of the U.S. Supreme Court

One of the miseries of war is that there is no Sabbath, and the current of work and strife has no cessation. How can we be pardoned for all our offenses?

—Robert E. Lee

From Mound City, Mo.

ARNOLD ROLAND, *pastor*

THOUGHTS ON REVIVAL

How many times have I heard, upon arriving at a church for a meeting, "This will be a poor week for revival. On Monday night the circus is coming to town; on Tuesday the Sons and Daughters of 'I Will Arise' are having a convention; on Thursday night the Garden Club will meet to discuss African violets; the ball game is on Friday night. And there is always television."

When was there ever a good week for a revival? Must the church take a backseat in favor of every sideshow that blows into town? Must we take the leftovers? Why shouldn't the other crowd do the worrying? Why shouldn't the Church of Jesus Christ—with the answer to all the world's problems—make such an impact that the world, the flesh, and the devil would huddle in consternation, saying, "This will be a poor week for us—there's a revival in town!"

—VANCE HAVNER



HERE AND THERE

AMONG BOOKS



Conducted by Willard H. Taylor*

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

Crisis in the Reformed Churches

By Peter Y. DeJong, ed. (Reformed Fellowship, 1968, 266 pp., cloth, \$4.95.)

A book of special interest to Arminians appeared two years ago, to which I am compelled to draw the attention of readers of the *Nazarene Preacher*. Written by 10 Reformed scholars, most of them connected with Calvin and Westminster seminaries, its purpose is to celebrate the three hundred fiftieth anniversary of the Synod of Dort, the 1618-19 council which opposed the Arminianism in Holland and gave official stamp and status to Calvinism.

The interest of the book, of course, is to foster extreme Calvinism, and it is written with a bias in that direction. But it would be broadening to Arminians to read about Dort and its decisions from this kind of perspective.

Also, numerous appendices are included in the volume which are not easily accessible to the reading public today, and which are of special interest to Arminians. These include a chronological table of important events leading up to Dort, biographical notes on all the important reformed and Arminian figures of those times, the 1610 statement drawn up by the Arminians, the 1611 opposition statement by the Calvinists, the opinions of the Arminians, and the actual statement of belief decided upon at Dort.

At a time when Arminianism was so

strong that many feared a civil war among the Dutch over the issue, the political leader who happened to favor Calvinism arranged for a synod to deal with the matter, but not to debate it openly. Only three members were to be Arminians, and they resigned before taking a prejudicial oath. Dort secured the temporary outlawing of Arminian teachings in Holland and the banishment from the country of the Arminian ministers. Yet Arminians meetings were held illegally—sometimes on ice, so that the congregation could skate in all directions if molested by the authorities.

Arminians later settled in a swampy area in England, near Epworth, in geographical proximity to John Wesley's father's parish, a fact which contributed to John Wesley's acquaintance with and espousal of Arminianism as he began his Methodist societies.

In view of the paucity of Arminian materials, this book, which treats the political and doctrinal issues in the Netherlands when Arminianism had its inception, will be found helpful by Arminian pastors, although its story is told from a Calvinistic viewpoint.

J. KENNETH GRIDER

Christian Education for Retarded Persons

By Ladonna Bogarous (Abingdon, 1969, revised, 112 pp., paper, \$1.25.)

*Professor of biblical theology, Nazarene Theological Seminary.

This volume is a revised edition of an earlier leadership training text (1963) produced under the auspices of the Division of Christian Education of the National Council of Churches. It has been prepared "to assist church leaders who are carrying on a program with retarded persons, or who are planning to start such a program." The religious education of children and youth of mental retardation is the primary thrust of the book. Guidance for teacher and administrators is offered by the author.

Besides a description of the persons who are mentally retarded and the nature of Christian growth, the book deals with types of programs, equipment, learning characteristics of retarded persons, ways of teaching, curriculum materials, and qualifications of teachers—to name a few of the subjects examined. A comprehensive bibliography, which appears to the reviewer to be extremely valuable, is appended.

This is no ordinary book. It was written by an expert, the director of ministries to exceptional persons of the United Methodist church. Any persons who might be contemplating service among the mentally retarded will discover a major resource in this monograph.

W. H. T.

An Exposition of the Gospel of Mark

By Hershel H. Hobbs (Baker Book House, 1970, 261 pp., cloth, \$6.95.)

Herschel H. Hobbs, the energetic and productive pastor of the First Baptist Church of Oklahoma City, has brought to completion with this commentary his study of the four Gospels. While Hobbs has acknowledged the priority of Mark in the history of the gospel tradition, he did not choose to commence his expositions with Mark, but rather with Matthew and Luke. John's Gospel was treated next, and now Mark.

This solid study uses the King James Version and Nestle's Greek version, with the author occasionally offering a personal translation of a particular verse. Critical

problems are deliberately avoided, except the disputed ending (16:9-20), of which Hobbs comments: "It is more likely that Mark's true ending has been lost . . . However, even if one rejects this ending, one does not lose the basic teachings of scripture contained in it. For these are found in unquestioned passages in other writings, especially Matthew 28, Luke 24:50-53, and Acts 1:8 ff" (p. 259).

This is commentary—pure—enlightening! Hobbs seeks with his excellent grasp of the Greek language to tell us what each passage was intended to convey. This is not homiletic analysis of Mark. However, pastors who find the study of the Greek text productive sermonically will appreciate this substantial commentary on Mark.

W. H. T.

Still the Trumpet Sounds

By J. Wallace Hamilton (Fleming H. Revell Company, 1970. 191 pp., cloth, \$4.50.)

This is the intriguing title of a book of 14 outstanding sermons preached by J. Wallace Hamilton, who for 40 years trumpeted the gospel with no uncertain sound at the Pasadena Community Church in St. Petersburg, Fla. The tens of thousands who flocked to hear him attest his extraordinary power and his ability to hold the interest of many who were not habitual churchgoers.

But he was not a clever, diplomatic soother of uneasy consciences; his was the voice of authority, proclaiming God's truth as it relates to human need and longing. His message was not a superficial, crowd-pleasing gospel, but always provocative, challenging, probing, and applicable to contemporary situations.

There are occasional spots of disagreement, but these sermons follow in the tradition of such pulpit giants as Morrison, Jowett, and Chappell. Each one reveals a predominantly imaginative quality which should spark sermonic creativity in the preacher's mind and spirit.

BUD LUNN

Mark: The Gospel of Action

By Ralph Earle (Moody Press, 1970, 127 pp., paper, 95c.)

This brief and lucid commentary on the Gospel of Mark appears in Moody's *Everyman's Bible Commentary*. The terse and rapid style of Dr. Earle matches that of the Evangelist Mark, who "gives us a moving picture of the Master's ministry." Each section of the Gospel receives careful attention with occasional references to the special meaning of Greek words and to appropriate historical notes. The author strives to elucidate each significant part of the Gospel and he frequently adds a sentence or two of application to current living.

Here is an excellent commentary, based on solid scholarship, which could serve small Bible study groups as a "starter" for some healthy discussions on the nature of the Gospel, especially as related to the person and work of Christ.

W. H. T.

The Holy Spirit

By Arthur W. Pink (Baker Book House, 1970, 193 pp., cloth, \$4.95.)

Among the books of a previous generation on the subject of the Holy Spirit which have become classics is this one by Arthur W. Pink. While Pink's high view of the person and ministry of the Third Person of the Trinity falls short of the Wesleyan position, it nevertheless honors the Spirit in all phases of His work in a way that merits the reprinting of this volume.

Conservative, biblical, and sermonic, this book offers the preacher numerous homiletical suggestions concerning the experiential ministry of the Holy Spirit.

W. H. T.

Tolerance is the ability to laugh when someone steps on your mental corns.

* * *

No one can live in doubt when he has prayed in faith.

Preachers' Exchange



FOR SALE—Complete set of *The Annotated Bible*, by A. C. Gabelein (editor of *Our Hope*), 9 vols., excellent condition. *Tell It All*, by Mrs. I. B. Stinsause, story of a life's experience in Mormonism; fair condition. Make offer. Ernest Myatt, 51 Prospect St., Newburgh, N.Y. 12550

FOR SALE—650 original type Addresserette name stencils and 12 steel drawers for the same, without cabinet. Also one soaking block. Your price, plus postage, all or part. Arthur P. Fisher, Rte. 1, Harrison, Mich. 48625.

FOR SALE—*The Preacher's Homiletical Commentary*, 32 vols., Old and New Testaments with complete index. Like new. \$60.00 plus postage. Also 250 used religious books—send for price list. Steward Reed, 202 W. 10th St., Caruthersville, Mo. 63830.

Items for this Exchange may be either WANTED or FOR SALE, but must be confined to old periodicals and out-of-print books. All response should be directly with the advertiser and not with this office or the Nazarene Publishing House. We are glad to render this free service on these terms.

CALENDAR DIGEST

OCTOBER—

- 4 Worldwide Communion Sunday
- 11 Laymen's Sunday
- 13 Canadian Thanksgiving
- 18 Bible College Offering
- Caravan Sunday
- 25 Rally Day

NOVEMBER—

- 1 Home Department Sunday
- 8 Servicemen's Sunday
- 22 Thanksgiving Offering

DECEMBER—

- NWMS Memorial Certificates
- NMBS Christmas Love Offering
- 13 Bible Society Offering

AMONG OURSELVES

When an elderly Christian worker expressed anxiety about being laid on the shelf, a friend said: "It's comfortable on the shelf if you sit well back." And if one has the NMBF to lean on. Incidentally, we should take time to familiarize ourselves with its operations (pp. 30-32a) Pastor, how's your IQ (Interest Quotient)? What needs to be put "in a location that someday could be a new church organization"? What has gone up from \$10.00 in 1966 to \$15.00 in 1970? What is the special evangelistic goal for October? What is November 1? What sort of special study is provided by CST for February, 1971? What kind of "demonstration" are we urged to put on? What is the theme of Dr. William Fisher's sermon series beginning October 4? What does *etc.* stand for? What is October 25? What does the pastor need to help the NWMS become? If you answer eight out of 10 correctly without referring back, your IQ is way above average. If your interest is sufficiently aroused to turn back and find all the answers, your IQ is good—and hopeful. If you don't know the answers and don't care enough to bother to find out, your IQ is down—way down . . . Personally, a preacher's most priceless asset is integrity. Professionally, the one absolutely nonnegotiable requisite is confidence. I mean the confidence of the people in his integrity. In the long run, integrity begets confidence. In the short run, carelessness may shake confidence even when integrity is maintained. But no matter how inviolate is the integrity, if confidence is lost extensively and irrecoverably, a man's ministry will prove to be finished in that place. Therefore we should watch the anchor chains of confidence, which are *honesty, purity, sincerity, unselfishness, and humility*. If we do and say things which *look* dishonest, impure, insincere, selfish, and egotistic, we are destroying that without which we simply cannot succeed.

Until next month,

BT

5

NEW CHRISTMAS NUMBERS



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of Ways to Tell the Story
of Christ's Birth*

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By LINDA FLETCHER RICHWINE. Four scenes reflect the story of a wealthy Beth-
lehem landowner, the rebirth of a lost faith in God through a promise to his daughter,
climaxing at the cradle of the Christ Child. Narrator, six men, three women, a boy,
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