The Thanksgiving Offering

By J. B. Chapman

The following editorial, written by Dr. J. B. Chapman in 1964, is amazingly appropriate. The name of the magazine has been changed, and these days we speak of the national church instead of native church, and prefer to speak of world missions instead of foreign missions; but apart from these trifling details, the article could almost have been written especially for this month, 1969. Dr. Chapman was the first editor of the “Preacher’s Magazine,” editor of the “Herald of Holiness” from 1929-38, and general superintendent of the Church of the Nazarene from 1928 until his untimely death in 1947. His voice is still heard among us.—Editor.

It is just as difficult for a local church to live to itself as for an individual to do so. It is no doubt possible for the individual, under certain circumstances, to be saved and make his way to heaven without becoming a member of any local congregation of the church, although I think it is scarcely possible for anyone to serve as full a purpose in the world this way as he could do if he cast in his lot with the people of God and shared their community worship and their cooperation in service. Likewise a congregation may fulfill to some extent and be simply “a local church.” Under such conditions it can finance itself and pay for itself and get on after a fashion. But there are certain wide interests in which every Christian and every local congregation should be interested that cannot be successfully served in this manner. Take the cause of foreign missions: I know some people think that a passing gift—and especially a liberal gift—now and then is all there is to it. But the truth is that the foreign missionary task is not the work of a day or of a year—scarcely of a generation. For any foreign missionary undertaking to be worth much, it must be regularly supported by both men and money and must be perpetuated for a sufficient time for the native church to be developed and trained for self-support and self-direction. And this practically always takes more than one generation. And all this time there must be a steady stream of prayer, and money, and new missionaries. For not only must there be revivals and souls saved, but there must be education and training and development until there is, properly speaking, a Christian community and a Christian church. And this is not a work that can be sustained by a local church, unless that local church takes on the proportions of a denomination, which is impossible to all but one church in ten thousand. So, if for no other reason, there must be loyal denominational cooperation for the sake of the foreign missionary task.

(Continued on page 45)
Building a Love for the Bible

There are two kinds of love for the Bible. One is love in the abstract. It is sentimental, doctrinaire, and very illusory. It is somewhat like the infatuation young people experience who think they are in love with each other when they are merely in love with love. This kind of love for the Bible will buy it (in expensive bindings), and will defend it hastily. It will do everything but read the Bible, at least if the paper or TV is handy. The Bible has an honored place on the shelf, but not in the daily life. It is treasured, but not known. It is a household talisman, by which one feels placid and secure; it is something clausal, maybe learner-stained: In sorrow it sustains us. In joy it captures our desire more than all other books. We feel the pulse of its power. We warm to its songs and thrill to its promises and respond to its precepts. We delight in daily discoveries, as fresh and new as if we had never read them before. We turn again and again to dear, familiar passages. Its pages are thumb-smudged, pencilled-marked, maybe tear-stained. In sorrow it sustains us. In joy it spurs us. In prosperity it disciplines us. In it we hear God's voice as if He had never spoken to us before. It becomes the language of communion. Faith grows as we live in its pages, and faith becomes charity, and fosters hope, so that we walk in the glow of God's sure tomorrow.

Now the preacher's aim is to build this kind of love for the Bible, not the other kind. But this is much harder. It is like patriotism. It is easy to whip up the frothy sort, which weeps at the sight of the flag and stirs to the sound of drums. It is harder to arouse the patriotism that lives by our country's laws and keeps its streets clean, and if need be dies for its freedoms. So the Bible can easily be made a battlecry. It is harder for the pastor to make it a way of life.

How is he to begin? The answer is painfully, embarrassingly simple. If the pastor would build a love for the Bible into the spiritual foundations and walls of his church, until it permeates every room and every stone, let him begin by exhibiting it. This, I fear, is the real root of our problem. Most of us who are preachers must bear at least a substantial share of the blame for the appalling disinterest in the Bible found in the pew. Widespread Bible illiteracy is notorious. But illiteracy springs from neglect, and neglect from indifference. The problem is not lack of time, but lack of desire. And this poverty is at least partly traceable to the little passion for the Bible our people have seen in us.

For you see it is possible for our love of the Bible, as well as theirs, to be of the first kind rather than the second. We can defend the doctrine of inspiration; we can make fervent eulogies on Bible Sunday at church; we can study the Bible for sermons: But do we revel in it, with growing delight, just because it is God's word to our souls? How much time do we devote to it, in comparison to golfing, eating, talking, reading the newspaper, or watching TV? Now the answer cannot be hidden from our people. A profound person who wallows for the Bible will consciously and unconsciously be conveyed in dozens of ways. And the lack of this love—or its feebleness—will equally be conveyed. People sense our real love for the Bible by the way we handle it, the way we speak of it (or maybe joke about it), the place we give it in public service, the manner in which we read it, and above all, the Bible content of our sermons. Do we exhibit in the pulpit that easy familiarity of an old friend, who for many years has walked up and down Bible roads and become intimate with its noble characters and sacred scenes? Do we know Abraham, Moses, Samuel, and Paul?

If our ad-libbing attempts to illustrate our sermons from Bible events are frequently inaccurate and clumsy, if we garble the facts and mix up the names; if we build a sermon on a mere wisp of a text—and even that is tortured to make it fit; if we conduct whole services, especially on Sunday nights, with the Bible omitted totally except for the minister's sermon—then we must ask the reason that carrying the Bible to church is completely superfluous? If even on prayer meeting night we exhort rather than expound the Scripture; if even on Wednesday night we just a few people in our hand—then all other efforts to build a love for the Bible will be abortive, because we will not have convinced our people that we love it: if it profoundly ourselves. The fact that we carry a Bible in the car, and of course take one to church with us, may be like the husband who carries his wife's picture in his wallet, but doesn't speak any more time with her at home than he has to. The blunt truth is, if we would build a love for the Bible, we must begin by becoming followers and imitators of John Wesley, who could honestly say, "I am a man of one book."

Therefore, let the preacher begin with himself. If he resolutely makes time every day for the Word of God—at least 30 minutes—on a devotional and personal basis, mentally geared to meditate and listen, without hurry and rush, he will find his love for the Book beginning to grow. It will increasingly fascinate him. It will get into his very bones and marrow. The more he reads, the more he will want to read. Not always will he be able to complete his reading he may come upon barren hours, when the mind wanders. But let him slow up, lift up his soul in expectancy, and soon he will find himself reveling in an oasis.

Then he will find ways and means of translating this new delight into the ministry and imparting it to his people. His meditations in the Word will begin to structure his conversation. But more than that, it will revolutionize his public use of the Bible. Greater care will be exercised in selecting passages for public readings. I should advise the preacher to read the Bible beginning to grow. It will increasingly fascinate him. It will get into his very bones and marrow. The more he reads, the more he will want to read. Not always will he be able to complete his reading he may come upon barren hours, when the mind wanders. But let him slow up, lift up his soul in expectancy, and soon he will find himself reveling in an oasis.

Then he will find ways and means of translating this new delight into the ministry and imparting it to his people. His meditations in the Word will begin to structure his conversation. But more than that, it will revolutionize his public use of the Bible. Greater care will be exercised in selecting passages for public readings. I should advise the preacher to read the Bible as if he were a student of the Word, and not a student of the Book. And the people will be the marveled.
The Revival We Need

By John Rice*

Part III  A Prepared Church

We must say, at the outset that: the Church fitted to lead this new age must have the same preparation for which the Church in the first century waited in the Upper Room. She may not have the gift of prophecy nor understand all mystery and all knowledge, but she must have met her risen Lord, and must have had her Pentecost. The cup that she lifts to the parched lips of the world may have a modern form, but it must still contain the Water of Life, which alone is able to satisfy a thirsty soul.

One thing we must remember: The Church is the Lamb's bride, and although there are times when she has been weak and has almost lost her voice; still, in any age, she has been the best thing on the face of the earth. It is comforting to know that her reformation has always come from the inside, and not from without. In spite of all her defections, there has yet been a remnant that has not bowed the knee to Baal, and that remnant has been the saving power, in the Church and in the world.

But it still remains true that the average church member is not an outstanding success, either subjectively or aggressively, and until the average church member gets a new vision and quickens his pace in the march of conquest, the average church will still be the dull and life-less thing over which the angels weep. There is much in the New Testament that is likely to disturb any self-satisfied and complacent slumberer if he or she really gives himself to meditate upon it. There are things written there which make it quite certain that he who has had many chances but has refused them all will come to length to the end of his opportunity. There will be a fixedness of character which is final. The unrighteousness will do his unrighteousness and the filthy will make himself more filthy. Of the tree which has long appropriated soil and nourishment to no purpose it will be said, "Cut it down; why cumber-eth it the ground?"

Of the unprofitable servant the sentence will be, "Cast him out into outer darkness." There will be late-comers to the wedding feast who will find the door shut. They forgot about their oil supply, and were more concerned about their own affairs than about the coming of the Bridegroom. And who are these people who stand outside and vainly knock? Are they of the riffraff, and did they hoot at the Bridgegroom, and throw stones at the wedding procession? Oh, no! These are some of the bridesmaids. They are supposed to be the personal friends of the bridal couple. They are well-dressed, and well-known, and well-behaved. They are not ignorant, ill-bred, or wicked; they are, so to speak, members of the church, but they are on the wrong side of the

*Retired Nazarene minister, Wuriland, Ky.

November, 1963
The November Preacher

November, 1969
Thanksgiving with a Real Meaning
Lawrence B. Hicks

I know of no other group of people that celebrate the annual American Thanksgiving season with a deeper meaning than the people known as Nazarenes. We thank God much because we have received much. Our theology is the strongest in its fundamental pronouncements of saving grace that can be found. We claim the greatest promises from the Scriptures. We profess the highest type of religious experiences. Spiritually we have the most for which to thank God. Ours is a holy religion.

Materially we have far more in which we praise God than most others. Indeed that is a strong statement! Some would challenge it. They will quickly point out that we are poor people and that there are but few of the wealthy class among us. Yes, that we admit. But most of us in the so-called “middle class” are there because of holiness of heart. We would be outcasts, many of us, from both God and society, were it not for “the grace of God that bringeth salvation,” which has reached and fully saved us. Being saved, we waste nothing in gambling, drinking, and riotous living. We soon better our standing. We have much. We do thank God for it all—it was and is from Him.

As Nazarenes, we show our thanks to Almighty God yearly in a very different manner than other denominations. Others do thanksgiving services, individual churches have them. There are also union services, city-wide services, and nationwide proclamations at this time of the year. But still, we do it far differently.

Peculiar to the Church of the Nazarene is its annual Thanksgiving Offering. Each year the Sunday before Thanksgiving we bring an offering to our altars, a special offering for worldwide evangelism, in addition to our week-by-week tithe. In the past decade it has run into the millions of dollars! And that from less than one-half million Nazarenes too! We not only express our thanks to God in private and public prayers, but we share with Him our money, money that is a direct result of His sanctifying grace in our poor, unworthy lives.

There is absolutely nothing nearer the heart of God and His Gospel than world evangelism.

What can ever be better than showing our thanks to God by cooperating with the Holy Spirit, whom He has given us, in the sending of missionary evangelists to those who are in deep need of knowing how to “escape the wrath to come”?

I am also glad that the word “foreign” is forever gone from the language of the Nazarene! There are no foreigners to the salad. No color of skin, no language difference, no cultural lines will stop us in carrying out our mission. Remove sin, and we are alike in Christ Jesus, our Lord.

I must give. You must give. “MUST”?

Yes, we must give. Not legislation, not of necessity or fear or for any thought of a heavenly reward, but out of the divine love which He has given, you, “shed abroad in our hearts” by the Holy Ghost.

*Pastor, First Church, Ashland, Ky.

An apple may be blemished without being wormy

Carnality and Humanity—Can They Be Distinguished?

By Claude Griffith

There is probably no other problem which has caused as much confusion in the minds of honest and conscientious Christians as the problem of trying to distinguish between human limitations and carnal actions. Many have sought the experience of entire sanctification, and have felt they received it, only to have doubt arise as some situation in their lives has evoked a response which could not be reconciled with their understanding of this great doctrine.

Thus the question is not whether the doctrine of entire sanctification is taught in the Scripture, but rather what it entails.

As this truth has been expounded, various emphases have been stressed which make some people question whether or not it was possible to live a life of holiness. Everett Cottell writes: “Too many views of salvation prescribe cures which would destroy normal human nature along with sin.”

However, it is not altogether the fault of the preacher or writer, for sometimes the individual has misunderstood the intent of the concept of holiness which was given. For instance, Asbury Lowery writes of the experience as follows:

“Though the principle of the Christian life in the abstract is deeply hidden, yet in its practical working and sublime effects it is eminently visible. If the sap in the tree is unseen, yet the trunk, the branches, the flowers and fragrance are very perceptible. So the life in Christ. There is a soundness of principle, a beauty of example, a sweetness of temper, a sanctity of manner, a benevolence of action, which is charmingly manifest to all.”

This is a perfectly legitimate description of the holy life, but if understood incorrectly it leads to the idea of an absolute perfection which is sometimes attributed to those who profess holiness.

Under the pressure of everyday life, a situation arises which evokes a response from the person who professes holiness which could not properly be described as “beauty of example, a sweetness of temper, a sanctity of manner,” and the logical conclusion is that he was mistaken in his profession of holiness.

Thus the individual is in a dilemma—his heart tells him he has been sanctified wholly; his understanding of the doctrine tells him he cannot show such
comparisons between humanity and carnal:

<table>
<thead>
<tr>
<th>HUMANITY</th>
<th>CARNALITY</th>
</tr>
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<tbody>
<tr>
<td>The way we are made</td>
<td>The way we became, thanks to Adam</td>
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<tr>
<td>Not sinful</td>
<td>Sinful</td>
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<tr>
<td>Normal desires</td>
<td>Lustful</td>
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<tr>
<td>Nervousness</td>
<td>Carnal fits</td>
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<tr>
<td>Impatience</td>
<td>Impossible</td>
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<tr>
<td>Desire to excel</td>
<td>Envy and jealousy</td>
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<tr>
<td>Security</td>
<td>Covetousness</td>
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<tr>
<td>Tidiness</td>
<td>Deceit</td>
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<tr>
<td>Desires for self-fulfillment</td>
<td>Overbearing</td>
</tr>
<tr>
<td>Dependent</td>
<td>Parthiality</td>
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<tr>
<td>Righteous indignation</td>
<td>Hurtful anger</td>
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<td>Gregariousness</td>
<td>To be with others for own selfish ends</td>
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<tr>
<td>Self-preservation</td>
<td>Self-exaltation</td>
</tr>
<tr>
<td>Desire to be appreciated</td>
<td>&quot;Me first&quot; attitude</td>
</tr>
<tr>
<td>Clam up</td>
<td>Secretive</td>
</tr>
<tr>
<td>Manliness</td>
<td>Bullheadedness</td>
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<td>Difference of opinion</td>
<td>Faction producing</td>
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<td>Pride that is human</td>
<td>Pride that is sinful</td>
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According to this list, it is seen that at least from one standpoint carnality can be viewed as a corruption of traits which are human. Entire sanctification, then, will not result in the eradication of human feelings and characteristics, but instead will result in the cleansing of their corruption.

While this list is very helpful, it still leaves the individual in a dilemma, for how can he tell for sure whether his pride is human or sinful, or if his desires are normal or lustful, and so on? The line between the carnal and human is rather nebulous and difficult to perceive. There must be a more definite means of distinguishing between the carnal and the human. Dr. W. T. Purkiser writes:

"The precise distinction between the propensities, drives, urges, instincts, needs, and tendencies of a human nature and those which spring from a sin-tainted carnal nature is not at any time easy to make. The most important clue we have is in Rom. 8:7: The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can it be."

This is getting nearer to the heart of the matter, for the basic question is not the degree of performance, but rather the basic motive of the individual.

Lawrence B. R. writes in Eph. 4:26, "Be ye angry in not sin:"

Dwight Horton contends: "The emphasis should be placed, not on the specific action, but on complete surrender to God. Is his basic motive and purpose in life to please God?"

Everett Cattell writes: "At the heart of sanctification is an utter surrender. But it is more than a single act. Initiated as an act, it must be maintained as a condition. And a constant state of surrender is described here for us, as meekness."

These passages testify that the important matter is one of surrender and consecration. If one's surrender is complete, and his primary motive is to please God at the expense of all else, it seems beside the point to quibble over a specific action which at first glance might appear to be carnal, but in reality may be an expression of humanity. After all, the man in the New Testament who was second only to Christ, according to many, did not always respond in a perfect manner. In Acts 23:1-5, the incident of the high priest's servant striking Paul is recorded. Paul retorted, "God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?"

Paul's words may have been true, but they are not in the spirit of Christ. As Cattell remarks, "Calling names, using epithets, throwing labels at folk is not in the spirit of Christ."

The question arises as to Paul's experience and Cattell answers:

"There is proof that Paul was surrendered, that he was Spirit-filled. But the proof lies not in any experience which would make his answers, his words, the use of his tongue as perfect as those of Jesus. Rather the proof lies in the disposition which he manifested as soon as his error was revealed. Instantly, upon the rebuke of the bystanders, Paul came through with an apology. That indicated more truly the real heart of the man. And so it will be with us. Caught off guard, a word is spoken; an attitude is taken or a spirit shown for which we receive the Spirit's rebuke. If there is love for Christ above all else and a desire to be altogether His, that disposition will show itself even in a stern and temperate a nature as Paul's, with complete readiness to apologize and make right the incident... The Spirit-filled heart does not hold grudges."

The determining factors then are seen to be complete surrender to God with one basic motivation being that of pleasing God, and not perfect outward response or action in all the difficult circumstances of life. If the heart is holy, the style and manner of life will become increasingly appropriate—and increasingly convincing.

The great emphasis should be placed upon complete and perfect surrender to God, coupled with faith which is rewarded by the gracious gift of the infilling with the Holy Spirit. Then as one continues in a state of perfect surrender to God, he can be assured that the blood of Christ cleanses all sin, regardless of the failure to perform as perfectly as would be desired. Wesley writes:

"But even those [the sanctified] souls dwell in a shattered body, and are so pressed down thereby, that they cannot always act themselves as they would, by thinking, speaking, and acting precisely right. For want of better bodily organs, they must at times think, speak, or act wrong; not indeed through a defect of love, but through a defect of knowledge. And while this is the case, notwithstanding that defect, and its consequences, they fulfill the law of love.

"This much is certain: they that love..."
God with all their heart, and all men as themselves, are scripturally perfect...but then remember, on the other hand, you have this treasure in an earthen vessel; you dwell in a poor, shattered house of clay, which presses down the immortal spirit. Hence all your thoughts, words and actions are so imperfect: so far from coming up to the standard.

Perhaps the question arises, then, as to what holiness does for the sanctified, Cox answers:

"It enables them to love when they cannot understand. It gives grace to endure the tension. It gives us the desire to learn better how to get along. Perfect love holds the heart, and shines out in beauty in the midst of tensions. When wrongs are committed, it both forgives and seeks forgiveness."

Actually, rather than make us perfect people at once, the crisis of entire sanctification prepares us to grow unto perfection. Purkiser emphasizes:

"God's program for the carnal is destruction (Ibn, 6:4); His program for the human is discipline (I Cor. 9:27). The destruction of the carnal is the crisis of full salvation. The discipline of the human includes all the processes of growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ—a lifetime program for us all."

Since growth in grace is a lifetime program, it is inevitable that individual Christians will be at varying stages of development. Therefore it is impossible to lay down a hard-and-fast rule which says certain faults in personality are carnal and certain others are not. For an action by a recently sanctified Christian might be a human response which has not yet been disciplined, while the same action from a person who had walked with the Lord for many years, but had drifted away, might be a carnal expression.

The only safe criterion for distinguishing between carnal action and human limitation is the inmost motive of the heart.

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**Pulpit Etiquette**

**Dear Son,**

Am I too sensitive to believe that it is the little things that make or break a man? Does it make any difference that our pastor continually crosses his legs and fingers nervously in his chair until it is his time to speak? Perhaps I am.

The problem was accentuated since his socks were "short" and were a contrasting color to his suit! I suppose I should have been more spiritual than to allow my attention to be drawn from the theme, the picture of God's man in God's pulpit dressed thusly was a little more than I could live with comfortably. Son, is it too much to ask that our ministers dress with good taste when they act in the role of God's messengers? They may not have much, but certainly they can preach in a dark suit, white shirt, and appropriate accessories.

Why? Well, souls are at stake! And the image given from the pulpit may mean the difference between winning or losing a soul. It is just as simple as that! If our main role in church life is that of evangelism, with all that it implies, then all of us must make every effort to produce in conduct, personal hygiene, and dress that image which will not detract from our central purpose. What do you think?

Love,

The Nazarene Preacher

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**The World of**

John Wesley Jones, D.D.

By John W. May*

But Peter continued knocking." The words seemed to leap out of the devotional of John Wesley Jones, D.D., and stand before him in blazing letters. "That's what I am doing," he muttered, "knocking futilely at a locked door."

Bad weather and sickness had taken their toll on Sunday school and church attendance. Bad attitudes were keeping several families in a dither. Bad motives and lack of motivation were the cause of the lowest ebb in the church since he had come to be pastor. J. W. was feeling mighty low!

In addition, it seemed to the Reverend Mr. Jones that no one in district or general administration knew he was here doing his best, and no one seemed to care. Who is interested in one pastor among thousands? he asked himself. The only time he got a letter was when they wanted something. Added to this indifference was the coldness. They just wouldn't cooperate. The plan he had suggested for Sunday school was quickly accepted by the educational committee and recommended to the church board. The board in turn voted to implement it. It wasn't that they openly opposed him. They were more than willing to vote in a plan, but backed away when it came to working that plan.

J. W. J. half-consciously rubbed his knuckles in the palm of his other hand. Bruised knuckles, that's what he had. He mused about what a great sermon that would make. Point one would be bruising the knuckles against the machinery of the church. "We've the best equipment the church has ever had," he mumbled, "and not enough fire to spark the engine."

Point two would be bruising the knuckles against the customs of the church. If he had heard the old chestnut once, he had heard it a hundred times. "But, Mr. Jones, we have always done it this way." It seemed to J. W. J. that, if they had customarily taken a path to the river, they would continue to take it even if they kept falling in. He smiled at the mental picture of meddling Minnie Brothers floundering around in the water. Feeling a little guilty, he wiped the smile off his face. His thirdly would be bruising the knuckles against the loathsome of the church. He was so tired of pushing! He had tried to pull a while, and that only made him feel like the man who was再也iat-dragging a chain down the street. When he was asked why he was dragging the chain, he answered, "Did you ever try pushing one?"

So much work, and so few workers! Dr. J. W. J. sighed way down to the bottom of his Florsheim's. So much talent, and so little consecration! With a heavy heart he began to talk to the Lord. "You know I would gladly do it all, but there are only 24 hours a day. Why is it that so
few Christians will accept delegated responsibility?"

His mind jumped back a few days to when he had invited an evangelist friend to eat a meal with him at the parsonage, and to visit awhile. The evangelist was a close friend and J. W. J. had let his hair down. Before he left, the visiting preacher proposed that they have a word of prayer. J. W. could hear his friend again as he lifted his voice in prayer for the Joneses. "Lord, help them to realize that this is Your work, and to leave it in Your hands."

Pastor Jones sat bolt upright in his chair. The hair on his neck seemed to stand up, and an electric shock played "Hallelujahs" on his spine. After nearly a week, the words of that prayer hit him. This was the Lord's work, and it was in His hands!

In his 20-odd years of ministry (and some of them were surely odd), God had never failed. He had many times brought success out of failure, and victory out of crisis. He didn't establish His work on earth to fail. Frustration turned to faith in the world of John Wesley Jones, D.D., as he settled back into his chair again with a "Thank You, Lord."

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**My Pastor Is**

A pastor should be the best Christian you know.

—My pastor is.

A pastor should be well-read, well-educated, and well-spoken.

—My pastor is.

A pastor should be a personal friend of everyone in his church.

—My pastor is.

A pastor should be one who has old-fashioned doctrine, but modern ideas.

—My pastor is.

A pastor should be one who has a sense of humor and the capability of getting along with others.

—My pastor is.

A pastor should be the kind of man you are able to trust completely.

—My pastor is.

A pastor should be a family man, with his family as nice as he is.

—My pastor is.

A pastor should be a tremendous preacher, a wonderful friend, and the greatest person you know. I'm proud to say,

MY PASTOR IS!

Written by a recent high school graduate in honor of her Arizona pastor.

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**Outreach with Ink on Its Fingers**

**By Carlos H. Sparks**

**Part II How to Do It**

My trouble is organizing a thing like a newsletter. What do I need to get one out?

"Just a minute, Ed; it seems you are always one step ahead of me with your questions."

"Well, if I am going to print a newsletter, I want to know what I will need. I read somewhere that an 8 1/2 x 11-size newsletter was best, but I notice you use the legal-size paper. Which is best?"

"I'll cover that point first, Ed. Stop me if I miss something else you don't understand."

I do use the legal-size paper. I find it more desirable for the news I have to share. The four-fold of the papers ends up about the size of a standard business envelope. It looks good when it arrives at the mailbox. I also use at least 20-16 paper stock. The 24-16 weight is even better. My advice about the size sheet is simply whichever works best for you. A home mission church with a mailing list of 30 names may have a problem attractively filling an 8 1/2 x 14 page.

Though some recommend an envelope for mailing, I prefer the legal-size page folded four times. The reverse side of this sheet can be preprinted a month at a time, or a year at a time. When you get ready to print the news side you have half the work already finished.

White paper is suggested by many, but again I want to take exception to this rule. I have found the alternate maling of pastel shades is very successful. If one week you mail your letter on mint green and the next week on canary yellow, you do not leave your reader with the impression that he is reading last week's newsletter.

Stapling a newsletter has been listed as taboo for fingernails. True, staples can be a nuisance in opening a newsletter; but if you will put your staple one-eighth-inch from the right or left edge, one may tear the newsletter open without damaging his hands.

Now assuming we know how to do it this far, we'll take a look at the job of getting it done:

You must first make a layout or dummy on the size sheet you will be working with as a finished product. Divide your dummy copy in half. This may be done quickly by folding the sheet in half longways, which gives you two columns 4 1/4 inches wide. Begin listing the news on the layout. When you have filled the page to satisfaction, edit and correct the copy. Until you have more practice, you may need to make another dummy copy before using it as a guide. You are now ready to transfer the copy to a stencil (if you are using the mimeograph process). Place the stencil in the typewriter as directed by the stencil manufacturer. By using the top margin indication on the stencil, you can find the center. This will be the division of your columns. (Most stencils already have a center-mark in white ink.) Set your typewriter to disengage the ribbon. No need to remove the ribbon; simply shift the lever to the "clear" or "no ribbon" setting. Stencils cannot be effectively typed through a ribbon. Instructions on the package of stencils are usually the only guide you will need. If you feel uneasy about it all, have a talk with your office supply store. They are usually anxious to guide you.

After completing the stencil typing work, it should be proofread while still in the typewriter. This prevents the task of trying to realign the stencil in the machine in case corrections are necessary. Stencils may be corrected by the careful use of a stencil correction fluid.
Precut stencils may be inserted in your stencil by removing an equal amount of material from your stencil and "cementing in" the insert. Leave a contact surface at the edges of at least one-fourth inch. Instructions for the use of the cement appears on the label of the container.

Special cuts of magazine articles, pictures, drawings, insignia, etc., may be reproduced on an electronic stencil maker. These machines are expensive and the cost of production is higher than that of most stencils. However, for most churches to own, but a complete stencil of a number of cuts can be processed at a dealer's for about $3.00. This is a good way to add local interest to your newsletter. If you can afford this $3.00 outlay each week, your final layout can be copied in this manner, and produced on a mimeograph in the dealer's store.

Now let's recap:

1. Use a typewriter. Disengage the ribbon for stencil work.
2. Work up a dummy copy of your newsletter.
3. Edit. Correct spelling and grammatical errors. Use an instant spelling dictionary, regular dictionary, or thesaurus when in doubt, about spelling, meaning, or the synonym of a word.
4. Place stencil in typewriter and copy the dummy work.
5. Cement in special cuts if you have them. Stencil may be drawn or written on by the use of a stylus.

Now you are ready to print the stencil on the clean side of your newsletter stock. Apply the stencil face-down on the mimeograph drum. Various machines work differently. Some are applied to a pad over the drum, while in other models the stencil is applied face-down over a silk screen. In any case, you can be guided by the manufacturer's instructions or have a demonstration by a dealer. Publication Number 762, entitled Stencil-Duplicating Process (Speed-O-Print Corp.) may be purchased for approximately $4.15. This would be helpful to a novice.

As your copies begin to "roll off the press," stop and check a few copies. Make sure that you are getting a good reproduction. Watch the edges for weak copy. These areas are sometimes slower to ink. If you have bad copies, pull them out and save them for "primer" sheets later in other work. Don't offer it to a reader if the copy is bad. You have wasted postage money. He won't be interested enough to read it. Make sure there are no inky blotsches. The reader has heard that "cleanliness is next to godliness," and when he thinks of your church and the bulletin, make sure he gets the right impression.

If everything seems to be in order, "let 'em roll." Run as many as you will need and a few more.

Fold. You may want to experiment with the fold. However this should have been done earlier to determine the location of the address panel. A four-fold, completed in two operations, is best for 8 1/2 x 11 size.

Staple. Address. You may address directly on the newsletter or use one of the methods described in the chapter on addressing. If you are using stamps, the postage rate applies. In the following chapter, mailing permit cost is covered. This method is best for those who mail over 200, and in some cases even justifies one with a smaller mailing list to increase it to 200. Using a permit, keep in mind that you must send identical pieces at one mailing. If a card or envelope is stapled inside one piece it must also be in the other 109 pieces. The weight is checked. Consistency is important.

Let's recap again:

6. Apply stencil to machine per manufacturer's instructions.
7. Run a few copies and check for quality.
8. All being well, run your requirement plus a few.
9. Fold to appropriate envelope size (whether or not you are using an envelope).
10. Staple. Address.
11. Affix postage stamp if permit is not being used.
12. Carry to post office.
You are now a publisher!

To get the answer you should ask the pastor who has had a representative in his church.

Our records show:

1. That many people make wills who would never get them made otherwise.
2. People leave bequests to their families; local churches, colleges, world missions, home missions, and other important work of the church.
3. You can have the income of your church increased in the years to come by having a representative speak in your church.
4. Arrangements can be made for the representative to remain an extra day to assist your members.

For scheduling a service, write to:
Office of Wills, Annuities & Special Gifts
John Stockton, General Treasurer
6401 The Paseo - Kansas City, Mo. 64131
College Student Involvement

Each local Young Adult Fellowship should be alert to the needs and problems of the students in and about the local congregation. Just a few of the most common needs are:

- spiritual
- financial
- future plans
- "keeping in touch"
- intellectual doubt and freedom
- cultural adjustment and social acceptance
- relationship to the church and its doctrine

There are some things your group can do to minister effectively to these students.

1. Be sure they get copies of the weekly newsheet or Sunday bulletin.
2. Send them information about former high school classmates who may be attending other colleges or universities.
3. Let them know what "the gang" at church is doing.
4. Plan well ahead of holiday vacations for some fellowship and evangelistic activity, either solely for them or with the entire local youth group.
5. Check with the pastor about having them participate in a local church service while they are home.
6. Plan a zone or district college-age retreat to include all students whether attending a Nazarene or non-Nazarene college. Be sure to work through the district NYAF director.
7. Try to find community concerns which would be attractive to the creative energies of students who are home for the summer.

Above all, assure the students of your congregation that they are needed for what they are, and that your interest is a prayerful concern for their spiritual well-being.

SUCCESSFUL PREACHERS
attend
CONFERENCES,
CONVENTIONS, ETC.
HUNDREDS
of them will be at the
CONFERENCE
ON
EVANGELISM

January 13-15, 1970
Music Hall
Kansas City, Missouri

Convention workshops conducted in the following hotels:
Make your own hotel reservation.
Better write the hotel today!
The Changing News Scene

Highlighting by the tremendous achievement of man reaching the moon, this has been an epochal year in the realm of communication.

The momentous page 1 news happenings of the year for the nation have been matched in a relative way by the denomination, in sending our Nazarene Evangelistic Ambassadors to Europe for the first time, and by individual-churches that have communicated Nazarene standards and concerns to an ever widening audience.

A Time for Review

This month is a good time for pastors to review their work in community relations, especially through the mass media, and to reassess their relations with press and broadcasting.

A forecast made here a year ago has been borne out. Newspapers during 1969 showed greater interest in many years "in things that went right," and in the coverage of religious news. This trend will continue.

The Associated Press directors at their last annual meeting voted to seek a news report "higher in quality and more easy to read." Religion was one of four areas selected for better coverage in 1970.

More Competition

Leaders in journalism vowed to attempt to do a better job at news coverage of the fast-changing scene; while on the national level, especially in the major urban centers, the competition in news coverage between press and television became more intense.

The Kerner report pointed up the fact that newspapers in urban centers had slipped back in publishing news about minority groups, which were reported getting "80 percent of their news from television."

A New York publisher responded that most of the news on television was "staged news." He added: "What we get is what somebody involved wishes us to see.

"What we need in America," he said, "is more perception and less dramatic stage effect in the news. We need more reporters poking behind the stage to see how the wires are pulled."

Seek Simple Solutions

A leading Kansas publisher added his viewpoint that our "superficiality" has "created a climate in which persons seek simple solutions to complex problems.

"The quick broadcast news summaries," he declared, "have contributed to this climate.

"This leaves newspapers and magazines with an even greater responsibility to explore complex problems in depth.

"New technology will not replace human intellect. Journalism must train for new skills, but it also must do a better job of training the mind. Understanding and insight must be blended with a grasp of our technocratic society."

As noted, these are opinions and summaries that concern chiefly national media and the major urban centers. However, there is a carry-over affecting many daily newspapers and some of the weeklies.

It is reassuring to report that in nearly every community where a pastor has been active in press relations the gospel program of the Church of the Nazarene has been advanced.

O. Joe Olson

November, 1969
A Timely Reminder

IT'S THE FOLLOW-UP that brings them BACK

USE EVERY POSSIBLE CONTACT

To FOLLOW-UP Your "KEYS TO LIFE" ATTENDANCE CAMPAIGN

You're on the RIGHT TRACK Using the

November ends another quarter Give them out & get them in
Pastor's Christmas Remembrance
TRIUMPHANT LIFE 1970 CALENDAR
Meaningful, Inexpensive Gift!

Here's your answer, pastor, for an appropriate gift to the members and friends of your congregation. This 1970 "Triumphant Life" calendar will provide both beauty and inspiration to any home and remind your people of their pastor and church throughout the year. And the cost to you is so very reasonable!

Highlighting this popular calendar are reproductions of Solomon's paintings and contemporary floral designs, all in full color. Other features include three months at a glance ... monthly theme thoughts ... weekly Bible texts ... church attendance record ... "Where to Look in the Bible" section ... telephone memorandum ... information about moon phases ... flowers, and stones. Clear, bold numerals for easy reading. Printed on lightweight index stock. Size, 6¼ x 9½". White gift envelope included.

Your choice of 4 famous reproductions

U-9900 Head of Christ ONLY 25¢
U-9902 At Heart's Door EACH 25¢
U-9903 Good Shepherd EACH 25¢
U-9908 Portrait of Jesus Each 25¢
U-9909 Assortment of 100 $22.00

Buy IN QUANTITIES and SAVE!
10 for $2.40; 50 for $11.50; 100 for $22.00;
200 for $42.00; 300 for $60.00; 500 for $98.00;
1,000 for $190.

FREE! Your name and/or name of church and address imprinted FREE on all orders of 100 calendars or more. On small orders, imprinting is $1.00 extra (minimum of 50 calendars). Hand set type, use of cuts, and imprints longer than four lines, $2.00 extra.

Pastor's CHRISTMAS GREETINGS
Appropriate for Sending Your Entire Mailing List
Only 4c Each

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

THE NATIVITY .......... G-1078
Message: "May the happiness and peace of the newborn Savior make your Christmas complete and enrich your life each day of the new year!" 
Scripture: "For unto you is born this day in the city of David a Savior, which is Christ the Lord." 

BIBLE and CANDLE .... G-1079
Message: "In this Christmas season, may the miracle of the Savior's birth fill your heart with joy and hope now and throughout the coming year."
Scripture: "Now the Lord is our righteousness." 2 Corinthians 5:21

NATIVITY CRECHE ....... G-1080
Message: "May the perfect love of the Christ Child fill your heart with gladness and make your new year rich with His continued blessing." 
Scripture: "For unto us a child is born, unto us a son is given." 

WREATH-CANDLE ....... G-1081
Message: "Let wishes for a joyous Christmas and a new year enriched by an abiding faith in the Babe of Bethlehem." 
Scripture: "Behold, I bring you good tidings of great joy." 

50 For $2.50; 100 For ONLY $4.00
NAME IMPRINTED on cards for $2.50 extra per order. Maximum of two lines printed. All copy must be identical on each order. To avoid errors be sure to type or PRINT exact wording desired.

Place your order right away!

Nazarene Publishing House
Post Office Box 527, Kansas City, Missouri 64131

November, 1969
STANDARDS:
Too Many?
IRRELEVANT?
Too Few?
NECESSARY?
DESI RABLE?
Scriptural?

With current discussion about standards and the special rules of the Church of the Nazarene, it would be a good time to have a class for both youth and young adult groups using the text:

GUIDELINES FOR CONDUCT
by Lauriston J. Du Bois
Unit 132.1a, "General Rules—Church of the Nazarene"

Make plans now for a CST class in your church during February and March of 1970. Choose the area most needed in your church:—Stewardship—Bible Study—Teacher Training—Christian Living—Articles of Faith.
Keep your groups small and aim for the needs of the various ages.
Looking for Ways to Raise Your NMBF Budget

The filmstrip "Beyond This Door" (free on a loan basis) is an excellent way to inform your people.

HOW do you obtain it?

Write either...

1. Department of Ministerial Benevolence, 6401 The Paseo, Kansas City, Mo. 64131. Give us three possible dates for use and the filmstrip will be sent free on a loan basis.
2. Your district NAVCO director. Each district has a copy.
3. Your zone college. Each college keeps a copy. They would be happy to share it.
4. Nazarene Publishing House, Box 527, Kansas City, Mo. 64141. Free on a loan basis.

LET'S GET WITH IT

"Broadcasting gave the church its GREATEST—and possibly its LAST—CHANCE to put the Christian message to the world."—Bishop Birkel.

QUIT MOANING—ACT

"Any lag in new media use will further widen the gulf between the world and the gospel and yield the field undisputed to secular influences."—Dr. Carl Henry.

REACH YOUR COMMUNITY

GET "SHOWERS OF BLESSING" ON YOUR LOCAL STATION

USE TV AND RADIO SPOTS

(Write Us for Help and Suggestions)

We Can Reach the World with Radio

A RESPONSIBILITY—To Make It Possible for Every Soul in North America to Hear the Nazarene Broadcast.

NAZARENE COMMUNICATIONS COMMISSION

Radio and Television División

H. Dale Mitchell, Executive Director

Kansas City, Mo. 64131

November, 1969
OTHERS NEED THE BREAD OF LIFE

In 1964 the Thanksgiving Offering theme was "We dare not feast in unconcerned abundance while one soul anywhere is denied the Bread of Life."

Mrs. Carrier of the Akron District sent this challenge to every local NWMS president and society: "Match your Thanksgiving Offering with your week's grocery tape. [$30.00 was the suggested amount in 1964.] Let us give as much for spiritual food as we spend for physical food this blessed Thanksgiving season."

Since the theme for the 1969 Thanksgiving Offering is "Others Need the Bread of Life," this same idea (or similar) could be used to promote the Thanksgiving Offering in 1969. 

Groceries have gone up in the last five years! Determine a fair amount for a week's groceries for an average family in your church. Then challenge each family to

$00.79 Pr
$00.36 Pr
$01.02 Gr
$00.29 Gr
$07.22 Mt
$00.46 Gr
$00.39 Pr
$00.39 Pr
$00.10 Pr
$00.10 Pr
$00.29 Pr
$00.89 Pr
$00.72 Gr
$09.39 Mt
$02.16 Mt
$00.79 Gr
$01.78 Gr
$01.29 Gr
$00.86 Tx
$29.29 Tl

Match their Thanksgiving offering with their grocery tape for

one week
two weeks
three weeks
four weeks

Write-
Deputation Secretary
Dept. of World Missions
6401 The Paseo
Kansas City, Missouri 64131

Ask for-
"EMPHASIS: MISSIONS"
(suggestions and guidelines for local missionary conventions, offerings, films, promotion, etc.)

Plan-
Spring '70 missions emphasis
Start NOW
HOME MISSIONS

YOUR

Thanksgiving Offering

Helps HOME MISSIONS

1. Ethnic Groups

Through the Department of Home Missions, assistance is being given:

Three U.S. Chinese congregations
Fifty-six Negro congregations

Through World Missions: the American Indian, Spanish East U.S.A.,
Western Latin-American, Mexico North, Mexico Central, and Mexico Southeast.

2. Bible Colleges

The Australian Bible College
The European Bible College
South Africa Bible College
Nazarene Training College (Negro)

3. Home Mission District

Assistance is being given in the following areas: Canada, Great Britain, Europe, Australia, New Zealand, South Africa, and U.S.A.

4. LANDS (Locating Another Nazarene Development Site)

Assistance in DYNAMIC areas
A matching grant to districts qualifying

Queen of the parsonage

MRS. B. EDGAR JOHNSON

Of Thorns and Corns

By Lee Marvin*

IT HAD BEEN A LONG, trying day. The pavement was hot, the air humid; all of us were weary and thirsty. My mother and my sisters and I had tramped all over the downtown area of our city paying bills and doing the shopping necessary for getting three children into school for the fall term. We three girls were old enough to walk by ourselves, but young enough to have a fear of becoming separated from Mother, so we stayed as close to her as possible. Every time she turned around she had to stop abruptly to keep from bumping into one of us. Her purse, carried over her arm so she could have the flexible and free to carry packages, often came in contact with a small head, and tempers being what they were at that point, tears came readily. There had been the usual differences of opinion experienced during a shopping trip, and packages dropped and torn open. Mother was greatly anticipating sinking down in the seat of the car and relaxing while Daddy fought the evening rush-hour traffic.

Then it happened. One of us stepped on Mother's sore corn! For Mother— it was the last straw! She leaned against the counter in the department store, and as pain shot through her foot, tears ran down her cheeks. We all felt so sorry and ashamed that one of us should have been so careless. But the damage had been done, and we could only say sincerely, "I'm sorry."

This little episode from childhood came back to me when I read in Shakespeare's play The Tempest: "You rub the sore when you should bring the plaster."

And there I stopped. That Shakespeare was a smart man—had a lot of insight into human nature. I knew exactly what he meant by that accusation.

Everybody knows what ought to be done with a corn on the foot. Ideally, it shouldn't be there in the first place, and surely it should be removed—sooner the better. Sometimes we can treat it gently, put a plaster on it, ointment to keep it soft, or trim it very carefully, or be careful to wear shoes which do not irritate it—and most certainly keep it from under other people's feet! But sometimes it becomes bigger, hornier, irritated, and severely painful.

So it would seem that the logical thing to do for a corn would be to remove it. But wait! If this seemingly simple, do-it-yourself, surgical procedure is done incorrectly, the insignificant corn on the foot can become much more inflamed or infected. It is even conceivable that the instrument used to remove the corn could damage surrounding, healthy tissue and cause additional problems.

St. Paul had what he called a thorn in the flesh. I wonder, do you have
any “corns on your feet”? By that I mean, is there a person or situation which irritates you? Perhaps the situation can be complicated by tiredness, limited understanding, or some other human factor until the whole thing becomes so painful that we feel drastic measures are necessary to correct matters.

Beware! If we attack these things as a do-it-yourself project and try to make people or situations into our ideal, we can very well cause an inflamed situation that can be defeating, both to the one we are trying to help and to ourselves.

“... somebody should tell him he doesn’t have the right attitude.”

“But that isn’t how they told us at teachers’ meeting it should be done!”

“That book I read about teaching Sunday school doesn’t say to do it that way.”

“It would be easier to take the job and do it myself!”

“... doesn’t she realize...?”

Who hasn’t voiced variations of these same thoughts, at least to herself, concerning someone who is a “corn on the foot”?

An important thing to remember about corns is that they do not demand the drastic action that a malignant tumor (or even a benign tumor with a potential for becoming malignant) would demand. It is one thing to give a word of warning about something that will eventually prove to be soul-destroying, but it is something else to needlessly irritate a minor imperfection.

Another important thing about corns is that it is better to have the corn removed by someone who knows what he is doing. Otherwise, surrounding healthy tissue could be adversely affected. Have you ever known a new convert to become discouraged because some well-meaning Christian told it upon himself to “cite him in” on what he “must do” or “couldn’t do” as a follower of Christ?

In a case like that about all we can do is sincerely say, “I’m sorry.” But that doesn’t heal the injury.

The real Expert that we must depend upon to remove our “corns” is the Holy Spirit. First, we must allow Him to decide if the corn really needs to be removed. Sometimes “tribulation, worketh patience” and we will have to adjust to it as Paul had to adjust to his “thorn,” and grow in spirit because of it. Or He may prescribe treatment in a way we never expected. He might even conclude that the one who is trying to treat the “corn” needs himself, to be treated. Of one thing we may be sure—if He does the work, there will be no permanent damage.

We read: “A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle” (Prov. 18:19).

One of the things the Holy Spirit has had to remind me of many times is, I did not call you to preach. I only want you to love people. If I want you to speak I’ll let you know.”

How appropriate is this word: “Even a fool, when he heareth, his peace, is counted wise: and he that shruteth his lips is esteemed a man of understanding” (Prov. 17:28)?

O Lord, help me to keep my friends fooled!

People are not so interested in how you look as they are in how you make them feel.—Clyde Narramore.
maths are forbidden. If you must take an oath to be trusted, that is your condemnation. One should be honest all the time. A Christian is always in God’s presence and therefore should always be perfectly honest. His written word is valid. Attestations to his truthfulness are unnecessary. Honesty is a condition of the heart. Nothing but a lack of respect and honesty makes a dishonest man honest. It should not even be necessary for one to preface remarks with, “And I’m not kidding.”

Retaliation is forbidden by Jesus. When you are slapped on the cheek, turn the other one. Go the second mile, give your coat and lend to the world be forbidden. That’s what Jesus says! This is not merely passivism and nonresistance. It is doing positive good for others. It is love in action. Much more is involved than standing like a blackhead while someone pounds you on both cheeks. It is returning good for evil.

This is not allowed in Christ’s reinterpretation of the laws. One of the hardest commands Jesus ever gave was, “Love your enemies.” Who can love his enemies? That is precisely what we are told must be done; it is Christ’s command. No longer will it be, “An eye for an eye, and a tooth for a tooth,” but “Judge not lest ye be judged” (Matt. 7:1). The love of God in Christ Jesus is required to love your enemies. But who needs your love more than those consumed with the desire for revenge? God’s love is unlimited and this love is enemies will be found in another command, “Pray for your enemies. Have you ever tried hating someone while praying for him? It’s hard to do. Pray for him and you will love him. All of this makes Christ’s law harder than that of Moses. Murder can be brought into a court, a verdict is tried and sentenced. An open adulterer can be caught by the outraged partner. But who can be tried for hatred? What part of law can try you for lust? Each man stands alone, before his God. No one knows what the verdict is except the individual and his God, and no one can say that his vow alleviates the burden of God’s judgment. In the great court of God, one is tried for motives and intents as well as deeds.

II. Jesus Relocates the Law
It was Christ’s desire that the law be written on the heart. This was God’s original plan. In the Garden of Eden law was very simply written on the hearts of man and woman. Sin made the law on tables of stone a necessity.

Jeremiah’s message was that God would make a new covenant. He declared that God would write His law on men’s hearts (31:34). This new covenant was fulfilled in Christ.

The new covenant is really a “renewed” covenant. Jeremiah’s Hebrew word for “covenant” may just as well be “renewed” in English. There was no thought in Jesus’ mind of abrogating the law. The same law was to be written on men’s hearts. Law was to find its fulfillment in love.

Jesus never offered an easier way but insisted on something more demanding than the scribes and Pharisees. The new righteousness was something more than mere obedience. It is an “exceeding righteousness” because it is grounded solely upon the call to fellowship with Him who fulfills the law.

The “new law” of the Kingdom has been criticized as being impossible of attainment and unfair in judgment. This objection overlooks a fundamental concept of Jesus. Lust, anger, and resentment are wrong because a different spirit should dwell in the inner life. Jesus did not intend for us merely to refrain from sinful deeds; He wants us to become loving individuals.

Jesus interiorized and spiritualized the law. He probed to the deeper roots of law. He might well teach that right actions should be the spontaneous expression of a right disposition in man. Good fruit must grow on a good tree. In Christ one is repentant and the new holiness —to a complete change of disposition toward God and man.

Keeping the law is not such a problem when our natures have been changed. This is what Christ proposes to do. This is really the only way possible for anyone to keep the law. When God’s law is written on the heart, no judicial declaration with Paul that we are not under the law (cf. Gal. 5:18). There is no need for law on statute books when one’s nature has been changed, nor need no longer be held over us as a whip. It is the same law; it has only changed locations. He who loves God need not be told to have no other gods before him. There is no need to forbid him to kill. He loves both neighbor and enemy and will do no harm. Standards are not changed to fit man’s nature; man’s nature is changed to fit the standards.

things even up eventually? The higher we get in God’s service, the higher we have to go. While we had only one suit, we always knew where the car keys were.

The Naturess Preacher

November, 1952

TOWARD EXPOSITORY PREACHING

By Frank G. Carver*

Compatible or Incompatible?

Rem. 6:1-7, especially 6. Knowing this, our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves to sin. (All quotations are from NASB unless otherwise indicated.)

INTRODUCTION

Tantu ginokante, “knowing this,” is not so much an appeal to the experience of his readers as it is Paul’s way of introducing the obvious result (vv. 6-7) of all that he has been saying (vv. 1-5).

The issue is the relation of the Christian to sin in his life: “Are we to continue in sin that grace might increase?” (v. 1) The apostle’s answer in the form of a rhetorical question is: “May it never be!” How shall we who died [apothanato, norrit] to sin still live [zezoimen, present in it] in it? (v. 2). This is the answer that Paul explains in vv. 3-5 and restates in expanded form in vv. 6-7.

V. 6 states three interrelated facts that together indicate that sin and the Christian are utterly incompatible. The first and most basic fact is

I. A FACT FROM THE PAST: WE HAVE BEEN CRUCIFIED WITH CHRIST (6a).

A. We were put to death with Christ at death. Sin was crucified, “crucified with.” Thus the term, possibly picturesque, “in the crucifixion of Christ and the results of an action.” The action is past, decisive, and complete. The prime reference is to the death of Christ, where we all died. For “died” indicates ‘the act was done, therefore all died” (II Cor. 5:14). Second, at his baptism, in which the significance of his conversion is fully symbolized, the Christian openly avows his complete union with Christ in His death.

Not only the apostles [apostathenem, “we died” in v. 2] but also the saints in v. 3 [apostathenem, “have been baptized].” “Baptismal death” is not only the act of water immersion but also the death that is accepted by its recipient, and hence it is used for the result which follows according to the purpose of the subject of God.”

On this view of his baptism Paul leaves room for a possible time sequence between the clauses.

Katakero, “might be done away with,” is the aorist passive of katargeo, “abolish, wipe away, and abolish” (cf. I Cor. 15:26). The aorist is constantive; that is, “It takes an occurrence and, regardless of
master. The sense of hamartia was simply described above in II, B.

This new plane of life released from "the tyranny of sin" (Phil.) has been described as the apocalypse as a walk (peripatusomen) in newness of life (v. 4), because we have been united with Christ in the likeness of His resurrection (v. 5).

Conclusion

Paul's final word on the whole matter of the supposed compatibility of sin with the Christian life is: (v. 4-5)

"For he who has died is freed from sin (ho par apo othan apo tis hamartias). Ho . . . apo othan, an orator participates, describes the Christian as one in a state of existence, "the body as sin's tool," the body insofar as it is the organ (Werkzeug) of sin."

That is to be destroyed in a moment of faith.

The practical result is then

III. A FACT FOR THE FUTURE: WE CANNOT

A. Sin no longer dominates our living: tou meleti douleuwmenos . . .

Melikes, which negates the infinite, has the force of "no longer, not from now on."

Douloumen, to "perform the duties of a slave, serve, obey," is an infinitive in the present tense signifying continuous action. It parallels the present "douleusen" in v. 2. How shall we . . . still live in it?"

B. . . . douleusen is an articulate infinitive implying purpose. The normal conclusive or final sense of tou in the infinitive is weakened in Paul. This clause is at least the logical if not the temporal sequence of the previous clause. But it is difficult to be certain whether the exhortations which follow in vv. 11-14 imply that Paul had in mind a sequence in time with the three clauses of v. 6, or that he is only at first speaking logically and then brings out the time sequence with the exhortation. (Hins and the articulate infinitive could be interpreted either way grammatically.)

But regardless of the precise delineation of Paul's thought at this point in the text, the following is the purpose or intended result of the first two clauses for one's moral and religious life.

B. Life is now lived on a new plane: meleti . . . tis hamartias .

To meleti . . . tis hamartias is descriptive referring to the state, power, or person to whom service no longer need be given as absolute

The Naxoprene Preacher

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GLEANINGS

from the Greek

By Ralph Earle*

I Tim. 2:5-8

Mediator

Besides this passage, messia (masseclays) occurs in Genes. (3:19-20) and three times in Hebrews (6:12; 6:15; 12:24). It is regularly translated "mediator" in most versions.

They explain the term as meaning "one who intervenes between two, either in order to make or restore peace, and friendship, or to form a compact, or for ratifying a covenant."

Of this passage he writes: "Christ is called meletes theou to kai anaphoros, since he interposed by his death and his suffering the harmony between God and man which human sin had broken." Arndt and Gingrich refer to it as "this many-sided technical term of Hellenistic legal language."

It is used many times in the papyrus for an arbitrator in connection with both legal and business transactions.

The word comes from mesos, "middle," and so means a middleman; that is, "a man who stands in the middle and who brings two parties together." The Greek term occurs only once in the NT besides the above, and when Job complained: "Neither is there any dayman betwixt us, that might his hand upon us both." (Job 2:23).

*Professor of New Testament, Nazarene Theological Seminary, Kansas City, Mo.
Greek. The mediator became one of the slogans of the meaning in ancient Greek "was "deliberately a pe
lamentfully a pe

Reformation theology looked to the Church and its agents largely (p. 399).

Ransom
In verse 6 it is stated that Christ gave himself, as a "ransom" on behalf of all. Only the New Testament do we find the compound antilytron.
The simple form lytron is found twice in Matt. 20:28 and Mark 10:45—"For even the Son of man came not to be ministered unto (served), but to minister (serve), and to give his life a ransom for many." The literal meaning of lytron was "a price for release." It was used especially for the price paid to
free a slave. The noun comes from the verb lyo, which means "to loose." Still earlier it was used to designate "the money paid to ransom prisoners" (ONT, IV, 310). There does not seem to be any basic difference between lytron and antilytron. The prefix anti, "instead of," follows lytron in this context and is incorporated with the simple noun to emphasize the fact that Christ did in our place to ransom us from the slavery of sin. While makes the helpful suggestion: "Lytron and merely implies an exchange; antilytron hyper implies that the exchange is decidedly a benefit to those on whose behalf it is made" (Expositor's Greek Testament, IV, 165). Bernard, in The Cambridge Greek Testament, says: "Here we have the compound antilytron preceding hyper, which suggests that both the elements represented by anti instead of, and hyper on behalf of, must enter into any Scriptural theory of the Atonement." (p. 42).

"Doubting" or "Disputing?"
The word is dialogismos. (v. 8). It occurs eight times in the Gospels—six in Luke, one each in Matthew and Mark—where it is rendered "thought(s)", with the exception of Luke 8:46 ("reasoning"). It occurs five times in Paul's Epistles and is translated five different ways in the KJV. It is found once elsewhere (in NT), in Jas. 2:4 ("thoughts").

The noun comes from the verb dia
don't think, reason, and so means "a thought, reasoning, inward questioning" (Abbott-Smith). Thayer notes that from the time of Plato it signified, "the thinking of a man deliberating with himself." Schrenk notes that the most common meaning in ancient Greek was "deliberation" or "decision." He states: "The sense of "evil thoughts" is predominant in the NT." But it can also be used for "anxious reflection" or "doubt." With regard to our passage he writes that the translation "without wrath or disputing" (cf. ASV) "yields good sense." But after pointing out the fact that the idea of contention is not necessarily inherent in the term, he concludes: "We thus do better to follow the linguistic instinct of the Greek exegetes and interpret dialogismos as doubt or questioning." (p. 12)

Our own inclination, however, follows that of Lock in The International Critical Commentary. He says, "probably "doubting," and adds that "the idea of doubt is alien to the context, which emphasizes man's relation to his fellow men." (p. 31).

Huther, in Meyer's commentary, thinks that here it should be taken in the sense of "evil deliberations against one's neighbour" (p. 162). Bernard prefers "disputation." Likewise E. K. Simpson (Pastoral Epistles, p. 48) opts for "controversy," though allowing "the primary Platonic meaning of the word, cogitation, reasoning."

The Perpetual Propriety of Praise

TEXT: Ps. 34:1-3

I. Propriety of Perpetual Praise (v. 7)
II. Propriety of Private Praise (v. 2)
III. Propriety of Public Praise (v. 3)

R. S. T.

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R. S. T.

Three Kinds of Giving

I. Thanksgiving (Eph. 5:20; Heb. 13:15)
II. Substance-giving (Heb. 9:7, 12; Heb. 13:16)
III. Self-giving; (II Cor. 8:5, Rom. 6:13)

A Sevenfold Use of the Word

I. Born again by the Word (1 Pet. 1:23; Jas. 1:18)
II. Cleansed by the Word (Eph. 5:26; Ps. 119:9)
III. Saved by the Word (1 Tim. 4:16; Jas. 1:21)
IV. Growing by the Word (1 Pet. 2:2; 1 Pet. 15:16)
V. Sanctified by the Word (John 17:17; 1 Tim. 4:5)
VI. Enlightened by the Word (Ps. 19:8; Eph. 1:18)
VII. Kept by the Word (Ps. 17:7; Rev. 21:10)

Outlines on the Bible

The Word of God

I. Its divine inspiration (II Tim. 3:16)
II. Its absolute purity (Ps. 12:6)
III. Its supreme authority (Ps. 119:128)
IV. Its perfect unity (John 10:35)
V. Its eternal permanency (1 Pet. 1:25)

Keeping God's Word

The "good ground" bearer, according to Luke, hears the Word of God and keeps it, and brings forth fruit. Many people have memories like leaky vessels—the Word goes out as it comes in. How then can it profit? Luke 8:15.

I. Keep the Word carefully as a treasure (Jer. 15:16)
II. Keep the Word as a preventative (Ps. 119:11)
III. Keep the Word as a fire (Jer. 23:20)
IV. Keep the Word as a river (Isa. 48:18)
V. Keep the Word as a mother does her child (1 Pet. 2:2)
VI. Keep the Word as a priest does the lumps (Lev. 24:2)
VII. Keep the Word as a man does the title to his property (1 Pet. 1:3-4)

Four Gospel "MYS"

I. My soul—a valuable possession (Isa. 13:17)
II. My sins—a weighty burden (Col. 2:13-14)
III. My Saviour—a great Deliverer (Luke 1:47)
IV. My salvation—a joyful confession (Isa. 12:2)

Awakened to own the value of the first, to feel the burden of the second, the sinner is led to the third, and soon knows and rejoices in the fourth.

—Selected
The Saint's Sacrifices
I. His Praise (Heb. 13:15)
II. His Service (Phil. 2:17)
III. His Body (Rom. 12:1)
IV. His Means (Phil. 4:18)

The Bible
I. The Holy Scriptures—divine inspiration (II Tim. 3:15)
II. The Oracle of God—divine authority (Rom. 3:2)
III. The Word of God—divine revelation (Matt. 7:28)

Characteristics of God's Word
I. Word of life—to be held forth (Phil. 2:16)
II. Word of reconciliation—to be proclaimed (II Cor. 5:19)
III. Word of salvation—to be heard (Acts 26:38)
IV. Word of Faith—to be believed (Rom. 10:8)
V. Word of wisdom—to be ministered (I Cor. 12:8)
VI. Word of faithfulness—to be held fast (Titus 1:9)

Symbols of the Word
I. A mirror to show us ourselves (Jas. 1:23)
II. A hammer to break the will (Jer. 23:29)
III. A fire to melt the heart (Mal. 3:2)
IV. A sword to pierce the conscience (Heb. 4:12)
V. A seed to quicken the soul (I Pet. 1:23)
VI. A laver to cleanse the way (Eph. 5:26)
VII. A light to show the path (Ps. 119:105)

Search the Scriptures
John 2:12-13; 5:39
I. Seriously (Acts 17:11; II Tim. 2:15)
II. Earnestly (Josh. 1:8; Ps. 119:12)
III. Anxiously (John 20:31; Ps. 119:9)
IV. Regularly (Acts 17:11; Ps. 1:2)
V. Carefully (Luke 24:27; II Tim. 3:16-17)
VI. Humbly (Luke 24:45; Jas. 1:22)

How to Use the Word
II. Examine it (Acts 17:11; I Cor. 2:10-13).
III. Meditate in it (Ps. 1:2; 119:15).
IV. Delight in it (Ps. 119:47; Jer. 15:17).
V. Declare it (Ps. 119:13; Jer. 23:28).

What the Word Does
I. Life imparted by the Word—receive it (I Pet. 1:23).
II. Life nourished by the Word—feed on it (I Pet. 2:2).
III. Ways cleansed by the Word—use it (Ps. 119:9).
IV. Path enlightened by the Word—walk in it (Ps. 119:105).

I might have recovered more, quickly.
"And the prayer of faith shall save the sick, and the Lord shall raise him up" (Jas. 5:15).

How They Do It Out in Colorado
The pastors of the nine Nazarene Churches in the Pikes Peak area demonstrated not only a commendable fraternity, but that they had imagination sufficient to produce a novel and eye-catching display ad in the newspaper. They used three columns in width and about 15 inches in height of newspaper space. At the top of the ad was the picture of a pair of church doors and beneath it the bold caption, "Behind Our Church Doors." Then the ad continued with the following message:

"We keep the hinges on our front doors well oiled. There is no squaky inner sanctum—no mysteriouscult practices inside."

"Inside our doors you will meet neighborly folks. Don't be uneasy about special dress or highly structured methods of worship. You may sit anywhere (except on the platform—that's for the pastor and the choir). Our folks like to sing and you can join in heartwarming congregational singing. Music is a dominant part of our worship. Our people

The proem view
More Prayers for the Ill
By A. C. Simpson*

*Los Vegas, N.M.

November, 1969
participate in singing and praying. We pray right out of our hearts about everyday things where real people need help.

"But most of all the Church of the Nazarene emphasizes preaching—not long but strong—practical, challenging, inspired preaching.

"When you put it all together you will have a satisfying worship experience that will keep you coming back again and again to draw from the wells of abundant living. So open one of our doors soon. You'll be right at home.

"Perhaps, God will pass by; you—speak forgiveness to your heart. draw you near, and you will feel you can face life again! Then it has been worth it all!"

Underneath, the nine churches were identified with names and addresses. Then at the bottom of the ad was a very fine, clear picture of the nine pastors standing as a group.

This is the way churches in a geographical area should work together. The pastors involved were: Robert C. Vier, Thomas D. Floyd, Bill M. Sullivan, Howard Rogers, J. E. Jornigan, Marvin W. Jagger, Fred M. Moos, Neil B. Wiesman, and Ronald A. Rodes.

R. S. T.

**BULLETIN BARREL**

**THAT THEY MIGHT KNOW HIM**

I planned an ultramodern home—when priorities were lifted.

But a Belgian woman whispered, "I have no home at all!

I dreamed of a country place—of luxurious weekends.

But a Jewish lad kept saying, "I have no country!"

I decided on a new cupboard right now.

But a child in China cried out, "I have no cup!"

I started to purchase a new kind of washing machine,

But a Polish woman said softly, "I have nothing to wash!"

I wanted a new quick-freeze unit for storing quantities of food,

But across the waters came the cry, "I have no food!"

I ordered a new car for the pleasure of my loved ones,

But a war orphan murmured, "I have no loved ones!"

—Colorado District Broadcaster

**THANKSGIVING PRAYER**

I do not thank Thee, Lord,
That I have bread to eat,
While others starve;
Nor yet for work to do
While empty hands solicit heaven;
Nor for a body strong
While others flatter beds of pain.
No, not for these do I give thanks.

But I am grateful, Lord;
Because my ample loaf
I may divide;
Because my busy hands
May move to meet another's need;
Because my doubled strength
I may extend to steady one who faints;

Yes, for all these do I give thanks.

N.W. Ill. Dist. Bulletin

**SELF-EXAMINATION**

Do I conduct myself in such a manner that even the least spiritual will see that my primary aim is to make Christ known?

Is my thought life clean? Am I secretly envious or jealous of anything?

Have I actually done anything?

Do I consider that I am in partnership with God in business, in home building, in all the undertakings of life?

If I knew about another the things which I know about myself, would I want him to be a member of the church where I worship?

If this were my last day on earth, would I do what I now plan, go where I now anticipate going, talk as I am now talking?

O. G. Wilson
Free Methodist

**HOW TO CONVERT NOBODY**

1. Let your supreme motive be popularity rather than salvation.

2. Study to please men and make a reputation rather than to please God.

3. Take up popular, passing, and sensational gimmicks to draw the crowds to your church. Avoid the stronger Christian witness.

4. Denounce sin in the abstract, but pass lightly over sins that prevail in a lesser sense.

5. If asked, "Is it wrong to dance, play cards or attend the theatre?" Answer pleasantly, "Oh, that is a matter for private judgment. It is for me to say you shall or shall not. Ask the preacher."

6. Preach and talk on the loveliness and the glory of heaven, but not on the sinfulness of sin and the terrors of hell.

7. Reprove the sins of the absent, but make those who are present pleased with themselves, so that they will enjoy the sermon and not go away with hurt feelings.

8. Make the impression on worldly church members that God is too good to send anyone to hell, even if there is a hell.

9. Witness to the beautiful color of your church plant and the fine new pews and the tops in socials, but never, ever say anything about the need of a second birth. Just carry on as if it really isn't needed.

—Charles G. Finney

Don't tell us that worry doesn't do any good. We know better. The things we worry about don't happen.

* * *

If you are not big enough to stand criticism, you are too small to be praised.

* * *

A woman went into a small town post office recently and asked for 50c worth of stamps.

"What denomination?" asked the clerk.

"Well," came the angry reply, "I didn't know it would ever come to this, but if you have to go, I'll pay you 50c more to know it's Baptist."

You will not find contentment by never knowing—an hour of ill;

The fire seems brightest when the wind is blowing—the night is chill;

And every road of life that's worth the going—lies up a hill.

—Douglas Malloch

**The Thanksgiving Offering**

(Continued from page 1)

This issue of the Preacher's Magazine contains some special material for use of ministers in the Church of the Nazarene in connection with the semiannual "special offering" for bringing up the general budget, the larger part of which is for the support of foreign missions. In our church Easter and Thanksgiving are, by common consent, everywhere reserved for the purpose of a campaign of inspiration in connection with the denominational program, and on these occasions every pastor and every church is expected to make a special effort to bring up all delinquencies in the payment of the denominational budgets. This plan has met with almost universal approval, and has been a great blessing to our people, as well as a means of advantage to the worldwide program of the church.

I am just urging the full coopera-
Personal Renewal Through Christian Conversion

By W. Curry Mauls (Kansas City: Beacon Hill Press of Kansas City, 1969, 105 pp., cloth, $3.50.)

Dr. Mauls, professor of pastoral theology at Asbury Theological Seminary, is a well-known writer in evangelical circles, with several books to his credit, including Beyond Conformity and The Psychology of Christian Experience. He has been more successful than the average in looking at the Wesleyan theology of Christian experience through the lens of modern psychology. He has brought to bear upon the problems of Christian experience the insights and terminology of psychology without compromising the supernatural nature of either conversion or entire sanctification as acts of divine grace.

This volume particularly concentrates on conversion. The necessity for a profound sense of guilt as a prelude for any meaningful experience of forgiveness is shown. The study of the nature of guilt and of repentance, of release through the worthiness of the Holy Spirit, and of the genuine change of the new birth while in a framework of psychological orientation, dips into the classic literature of the field, and particularly into Wesleyan history, for concrete case studies.

On the whole this volume is a useful contribution to the literature of the new birth. One could wish, however, that the author were more precise in defining the ministry of the Holy Spirit in spiritual awakening. He recognizes, of course, the involvement of the Holy Spirit, but does not seem to make clear that a consciousness of guilt in relation to the judgment of God and in the self-revelation of oneself as a sinner is completely the work of the Holy Spirit. While human therapists may through counselling help a patient to some degree of self-acceptance and even honest appraisal of one's faults, this in and of itself must not be confused with that awakening which is intended by the Holy Spirit to lead to voluntary repentance and conversion. There seems to be a slightly exaggerated assumption of the potential for self-awakening in every person which needs only favorable conditions in environment and periods of honest introspection and meditation. Without the certain convincing of the Holy Spirit, neither would the inclination for such honest introspection arise nor its expression issue in genuine conviction.

With this caution, this reviewer heartily recommends this volume not only to pastors, but to laymen. R. S. T.

The New Testament Image of the Ministry

By W. T. Purkiser (Kansas City: Beacon Hill Press of Kansas City, 1969, 148 pp., cloth, $2.50.)

Perhaps the most valuable feature of this study is the practical way the author relates the normative image of the ministry found in the Bible to the realities of the pastoral ministry today. The blurred (and sometimes tarnished) image of the minister in contemporary society is frankly faced. However, the analysis of the contemporary scene is not the author's primary purpose. The book aims to recapture a clear concept of what the Christian minister is divinely charged to be.

The book's outline is thorough and comprehensive. The minister's vocation is viewed from the standpoint of its inherent nature, as a calling, a covenant, a commitment, a consecration, a challenge, and a continuation of Christ's ministry on earth. It is also studied in the light of the many rich metaphors applied to the ministry in the Bible, such as messenger and shepherd.

Perhaps more significant is the careful exposition of the technical biblical terms determining the functions of apostle, elder, and bishop. The author makes clear that in the strict New Testament sense every "elder" who serves in the oversight of a church is also a bishop (pp. 47, 121).

Having made the biblical survey, the author enlarges on the task of today's minister by helpful chapters on "The Minister as Student," "As Preacher," and "Pastor" and "Overseer.

The ministry is the only profession among men with eternal consequences, the author says (p. 28). This sense of awesome responsibility and vocational magnitude permeates the book, and is communicated to the reader. Yet the pages sparkle with innumerable quotes of Purkiser's writing style. They are studded with enriching quotations from the best writers, old and new.

The author is editor of the Herald of Holiness, part-time professor at the Nazarene Theological Seminary, and author of several books, including Conflicting Concepts of Holiness. Who should read this book? The preacher, of course. But also the discriminating layman, not that he may have a-yardstick to judge his preacher, but that he may have a more sympathetic understanding of the demands and complexities of the minister's task. Perhaps the book may even help a call to preach to crystallize in some layman's heart. R. S. T.

How to Witness Simply and Effectively to the Jews

By Martin Meyer Rosen (New York: American Board of Missions to the Jews, Inc., n.d. 33 pp., paper, $1.00.)

This is a helpful manual in dealing with the Jews. In this small, compact volume is an amazingly whole course of instruction that will enable a Christian worker to understand the Jewish mind and to know what to avoid and what to do in presenting the Gospel to a Jewish acquaintance. The principles outlined are such that they are easily adaptable to other minority group situations. R. S. T.

Missions Books for Pastors

Are you thinking of a missionary convention in your local church, or just needing some new ideas to spark missionary interest? The following two booklets offer many good suggestions which can supplement our own NWMS materials, including ideas for a yearly pledge and budget study. Oswald Smith's Holiness and Jewish Acquaintance under the term "faith promise," and Missionary Education Helps for the Local Church, by Dick Pearson ($1.00 postpaid) can be obtained through Triumphal Missionary Ministry in the Local Church, by Norman Lewis ('Back to the Bible Broadcast,' 3 for $1.00).

In the area of the theology of evangelism and missions, a very stimulating book has appeared which outlines the nature of the historical-Conservative encounter at this point.

Protestant Crosscurrents in Missions, Norman A. Horner, editor (Nashville: Abingdon Press, 1968, 224 pp., cloth, $4.50.)
This is a collection of well-prepared essays on the mandates, the design, and the process of world mission. Two of the six articles must be singled out for their special value: "Toward a Reformation of Objectives," by M. Richard Shawl, will make your hair curl as he spells out exactly what the secular Christianity school has in mind to do with evangelism. Yet his trenchant criticisms and comments force us to take stock of our performance and (largely) failure to influence our world. Jack F. Shephard's article, "The Missionary Objective: Total World Evangelization," is possibly the best enlightened evangelical statement to come out in years.

The next book was sold out before its publication date, but you should watch for its reprinting; as it will continue to be the classic on church growth.

Understanding Church Growth, by Donald McGavran (Grand Rapids, Mich.: Wm. B. Eerdmans, 1969. 336 pp., cloth, $5.95)

Don't let this book go, for it is one of the key books of the church growth movement you can own. It's entitled:


Here again, if you will translate "missionary" by "pastor" and "nations" by "laymen," you may find some things all too relevant.

For your information, two important reference books on missions around the world are available with facts and figures on almost every area and mission board that exists:


The Encyclopedia of Modern Christian Missions, Burton L. Goodard, editor (Camden, N.J.: Thomas Nelson and Sons, 1967. 742 pp., cloth, $25.00.)

You may not want to buy personal copies of these two books which do not really duplicate but complement each other, but you may have occasion to need the information they contain.

Paul R. Orjala

As I have looked at the food-price tape on page 36, I am puzzled. Two lower dimes are there. What can be bought for Thanksgiving week, for 10c? An onion, maybe, for the turkey dressing... But at least it is clear that dimes (pennies and nickels missed it) can still make a modest contribution to the whole. So likewise can small gifts in the Thanksgiving Offering. The "widow's mite" may well reach a soul for Christ. A handful of tracts, perhaps, or a Gospel of John, or a fraction of a "Shoeders of Blessing" broadcast or missionary's salary... But if you look again at the grocery tape you'll notice that the dimes are blushing a bit. They feel embarrassed in the presence of so many dollars. These days, food for Thanksgiving week demands dollars-lots of them. In fact, my wife and I would really like to know where these groceries were bought. Surely not in Kansas City! And let us not suppose that the great multimillion-dollar world mission enterprise can be expanded—or even sustained—by small gifts only... These are times for large-hearted and openhanded giving. Even the threat of a minor recession around the corner is in itself the strongest incentive for abundant generosity now... Never was so vast an enterprise, on the whole, so well managed. Never so sound an investment in the Kingdom. Never so sure a way of making deposits, at compound interest, in the treasure stores of eternity, or making to ourselves "friends of the mammon of unrighteousness." When we fail, they may receive us "into everlasting habitations."

Until next month

Rev. R. Orjala
Large Size
Simulated Wood-carved
NATIVITY SCENE

Gentle attention on Christmas in its truest meaning. This beautiful Nativity set will create an atmosphere around your home and an interest in the community that will long be remembered.

Each piece has been accurately hand-carved and hand-painted under the supervision of a master carpenter. Every detail of the old world nativity has been accurately rendered and authentically colored. These figures are life-like portrayals that are guaranteed to last for many years of service.

For INDOOR or OUTDOOR Use

*Display it on the lawn of your church or home*
*Use it in your Church or School Christmas Program*

An Investment That Will Provide YEARS of Pleasure

NAZARENE PUBLISHING HOUSE
POST OFFICE, BOX 527, KANSAS CITY, MISSOURI 64111
Lord, Give Us a Miracle!

General Superintendent Edward Lawlor

Who can draw close to this year's loveliest season, Christmas, without thinking in terms of miracles?

Bethlehem and the Incarnation stand as the focal point of all our ministry. From this center radiate the great miracles that are the foundation stones of our task: the atonement ... the Resurrection culminating in the reconciliation of mankind to God, for “God was in Christ reconciling the world unto himself” (II Cor. 5:19). Moreover He “hath given to us the ministry of reconciliation.” And perhaps the most surprising miracle of all—He can fit and enable us to face this awesome task.

There is a revolutionary manifesto for our day in the dramatic miracle recorded in the ninth chapter of the Gospel according to John. Here is a man born blind. The disciples seem to have fallen in a jungle of “whys” and “whats,” but Jesus sets forth differences. Miraculously, He can make a difference in a world of darkness. It does seem to me that today we Nazarene ministers must either see again the miracles of God that make a difference or retreat into the unachieving darkness of cold professionalism. It is thrilling to watch this healed man testify to the miracle. There he stands, face-to-face with the contrapuntal, dieterial spirit of those who try to confuse him. And he sticks to his guns. “One thing I know,” he says, “that, whereas I was blind, now I see.” (John 9:25). He does not demand or try to give an explanation of seek to figure out what was done. He did not need to. As a child of today who, ignorant of electricity, simply flips a switch and enjoys the light, he just accepts what he knows to be fact. This man knew that, though he was blind, now he could see—and this is what he talked about. He was not testifying to an opinion or picking up someone else’s terminology but, with rugged common sense, he said, “Look, I can see! A miracle has taken place.” We must be able to do the same.

During 1970 we who are Nazarene ministers must not let a day go by without grasping the opportunities we all have to share with others the miracle of God’s love. The Department of Evangelism has designated 1970 as a year of all-out evangelism in our church. If it is to happen, we will have to be radically committed to a faith in miracles. We may talk wishfully about a host of past miracles stretching from that starry night in Bethlehem to December, 1968, but this is not enough. A new year faces us and we must reveal a God of Miracles within reach of the NOW generation: the miracle of the new birth; the miracle of restoration for those who have turned back and follow Him no more; the miracle of entire sanctification;

(Continued on page 3)
From the Editor

The Dual Nature of the Church

The exact nature of the divine-human relationship is difficult to decipher. In Christ this is called "the Christological problem." A similar puzzle is the Holy Scriptures—where is the exact line of demarcation between the human and divine? Even more acutely, perhaps, is man himself an example. He is earthly and biological, yet spiritual and otherworldly. He is stamped by the image of God, yet blindly sensitive to alien elements in his midst—either doctrinal or ethical—and will seek by prayer, preaching, and promotion of revival to rid themselves of them. They won't gloat over "back-door revivals," nor will they glory in their smallness, but they will be endeavoring by every conceivable watchfulness to maintain integrity as New Testament churches. And a church—or a denomination—which no longer is capable of identifying heresy, and no longer able either to isolate it or to expel it, is either already dead or nearly so.

Lord, Give Us a Miracle! (Continued from page 1)

a cleansing, purifying, and empowering experience; the miracle of divine healing for body and spirit.

The world, even as in the long ago, is still trying to banish the fact of divine miracles. Those who drove the healed blind man out of their society would still exclude men who preach and testify to miracles. We must be mastered by a vision and an experience that demonstrate faith and hope in these crisis-caught days and testify of miracles. The true formula for happiness is found in the pilgrimage of the blind man from darkness into light. This must ever stand as an evidence of what Christ can do for all men. For our God of miracles is never imprisoned by time. It is we who can refuse, leave, and therefore become irrelevant to our generation. It is we who can give lip service and merely endorse the possibility of miracles, thereby retaining the status quo, and deny the revolutionary nature of miracles.

It is my faith that God wants His ministers to identify themselves uncommonly with miracles in our ministry. O God, give every Nazarene minister a miracle today, for the real mission of our church is to make our people conscious of the God of Miracles! And more than that, teach us to transform the verbal miracle into the visible. Amen. "In these times, God is able."

The Nazarene Preacher

December, 1969
We are celebrating Christmas because the apostle with a passion went west.

When St. Paul Crossed the Hellespont

By Herbert McGonigle

GREAT AND IMPORTANT EVENTS are often decided by actions which in themselves appear small and insignificant. When, on the second missionary journey, Paul and Silas came to Southern Galatia, their first employment was to visit the congregations in Iconium, Derbe, and Lystra. Having encouraged the converts, Paul turned to head northwest into peninsular Asia with its vast and populous cities of Colossae, Ephesus, and Smyrna. It seemed the obvious direction to take, heavily populated areas in contrast to the wasteland of interior Asia Minor.

But it was not to be: "They were forbidden by the Holy Ghost to preach the word in Asia." No explanation is given of this strange command. Paul must have been greatly perplexed by the insistence of the Spirit that Asia was not then to receive the Gospel. But he was a man under orders and so he turned northward. Arriving on the eastern border of Mysia, Paul and Silas, now joined by Timothy, prepared to turn northeast into Bithynia, but again they were prevented by the Spirit. What could it mean? They could not turn south; Asia was closed to them. Now Bithynia was likewise prohibited. The only course open was due west and in that direction they travelled until they reached Troas.

"A good man's steps, as well as his steps," Mueller of Bristol used to say, "are ordered by the Lord," and when Paul came to Troas, he began to understand why Asia and Bithynia had been forbidden. In His wisdom, God had closed the roads to Asia Minor and brought Paul and his friends to the port of Troas.

Alexandria Troas, to give it its full name, was a great and important seaport city. Most of the trade from Asia to Macedonia passed through Troas; it was the meeting place of two great provinces, Asia and, across the Aegean Sea, Macedonia. Here two worlds met, Asia and Europe, East and West. Into this thronging, bustling Asian port came the Christian missionaries, unnoticed on the busy streets, and feeling in themselves that they hardly knew where they were going.

We have no record of Paul preaching there; he came and went incognito, unnoticed, and unknown: How could the people of Troas know that in the heart and spirit of that Jewish traveler there rested the destiny of nations? How could they know that this journey through their city would be one of the most significant ever made by any man anywhere? Troas had been the place of destiny before. Xerxes had passed there on his way to do battle with the Greeks; there, by the tomb of Achilles, the heart of Alexander the Great was fired with enthusiasm to overthrow the dynasties on the East; and there, too, in later days, Julius Caesar had rested after the victory of Pharsalia and dreamed of his empire embracing East and West with Troas as his capital. Yes, history had been made at Alexandria Troas, and now history was being made again.

"Having been guided to Troas, Paul now saw the divine intention. He was not unmoved as, standing, with his back to the east, he gazed across the Hellespont and there on the other side, lay Europe. From his classical background, Paul knew the tales of love and war and enterprise associated with this very place—tales that had fired the imagination of so many. Not far away lay the Plain of Troy, where, as recounted in Homer's immortal song, the worlds of East and West had struggled in mortal combat. Up there, with Mount Ida towering behind him, hid once sat Xerxes on a marble throne, while there passed by, below, his seemingly invincible army of 2 million men with which he boldly hoped to bring Europe to her knees.

Now another conqueror was marching west—not a proud and despotic Xerxes, but Paul of Tarsus, apostle extraordinary for Christ, and with a commission from heaven to bring the Gospel of peace to nations torn apart with the ruin of war. This conquering Paul would fight battles—in the jail at Philippi, on the streets of Thessalonica, on Mars' Hill at Athens, battles for the minds and souls of men. Xerxes and Alexander fought to make men slaves; Paul fought to bring men into a slavery in which there is perfect liberty. To these despots human blood was cheap and expendable. To Paul every individual soul was of inestimable worth. Alexander dreamed of imposing his will on the mysterious East; Xerxes stormed with sheer might to crush all that lay in his way. Paul sought by love, sacrifice, and the power of the Spirit, to plant a Kingdom not of this world in the hearts of men.

As he gazed across the Hellespont, we can imagine the feelings of the incommutable apostle. Yearning for the glory of Christ and filled with ambition to plant the standard of the Cross in every land, he longed to cast himself upon Europe and win it for his Lord. He knew of Greece—Greece with all her wisdom, her learning, her seeking after knowledge, yet so lost to that truth that makes for salvation. He knew of Rome—Rome with her irresistible armies; Rome, the bringer of civilization, law, and order. Rome, the conqueror of the world, yet so blind to the world that is to come. Beyond Greece and Rome lay other nations, barbaric, wild, and unknown; races made in the image of God, yet so ignorant of Him, of themselves, and of that life that Christ came to offer! In his heart Paul carried the message for all—the message of pardon and hope and wonderful grace; the message for cultured Greek, militant Roman, and savage Gaul. There across the Hellespont was a world that needed Christ, a world that cried for help and deliverance, for the knowledge of the one true God.

These were the thoughts, the hopes, the ambitions that filled the heart and mind of Paul as he lay asleep that night, and which, projected themselves into a vision that confirmed the longings of his heart. There on the other shore, the shore he had gazed on that very day, stood a man named George with the message, "Come over into Macedonia, and help us." That man represented Europe. In his cry, all
Europe cried for help. From the Highlands of Scotland to the Steppes of Russia, from the fiords of Norway to the vineyards of Spain, there arose a cry from a people in bondage, not to Rome or the armies of men, but to bondage to savage passions, paralyzing fears, and the servitude of pagan worship. The dark, dark night of heathen idolatry lay upon Europe, and now out of that darkness arose a cry for help, a cry for the Light of the World. And that cry did not go unanswered, for as the sun rose next day behind Mount Ida, Paul and his friends were sailing across the Hellespont bound for the shores of Macedonia.

How great is the wisdom of God! 
"How unsearchable are his judgments, and his ways past finding out!" A mighty purpose of our God was in operation that day when Paul crossed to Europe. We cannot think of that journey without the deepest gratitude and thanksgiving. Christianity was born in the East; we might have expected it to spread first among those peoples more akin to the Jews than the people of Europe. Instead of coming west, Christianity might have gone east. Think of that picture—Christianity blazing its way through Arabia, laying the Orient at the feet of Christ, pushing over the Himalayas, and building its churches on the banks of the Indus and the Ganges. Beyond India lay China and the millions of Mongolia and central Asia. There the precious faith might have gone, spreading, not from Rome, but from Calcutta—and today Europe and America would be receiving missionaries from beyond Tibet and Bengal, come to tell us the story of the Cross.

But such was not the will of God. The Gospel moved west, not east; and on Europe, and eventually the New World, God conferred an unspakeable privilege and priority. Paul crossed the Hellespont and in that journey the future of Europe was decided.

To Philippi, Paul came—Philippi, the first European city privileged to hear the eternal gospel; Philippi, where 100 years before, Antony and Octavian had smashed the rebellion of Brutus and Cassius thus securing the dominion of Rome. Now at Philippi other battles were to be fought, not for the glory of arms of perishable kingdoms, but for the immortal souls of men. Down by the riverside in Philippi, Paul found a band of worshippers, precursors of those Christian converts that one day would spread throughout Europe. The first European convert was a woman, Lydia, a shining prefiguration of that change the Gospel would bring to the women of the West. Converted also was an unnamed demon-possessed girl, a further reminder of that degradation from which Christ would redeem the women of Europe, and in her healing at mind and soul a prophecy of that dignity to be conferred upon womanhood by the preaching of the Cross.

In the Philippian jail, while the earthquake rumbled its defiance, the keeper wept and cried for mercy, the first of a great army of the men of the West who would bow the knee to the Man of Galilee. The prison stocks were grim harbingers of what it would cost to follow Christ, and the songs at midnight were the first strains of the Hallelujah Chorus that in the centuries to come would rise from the lips of the redeemed of the West. The destiny of Europe and the New World was decided that day when Paul crossed the Hellespont. The destiny of Asia, Africa, and the islands of the sea depends now in this generation on the fervor and faithfulness of a mission-minded Church.

Firm but Fair

By J. W. Swearengen

On the occasion of my ordination, Dr. R. T. Williams gave me some advice along with an admonition which I will never forget. As he addressed me my credentials he told me to "be firm with the truth, but be fair with the people." By the help of the Holy Spirit I have tried to follow his advice.

Truth is certainly firm. Our Lord said what He meant, and meant what He said. Anointed preaching could very well include lifting the voice, and even some physical exertion to drive home a point of truth. But no matter how loudly expressed, our opinions have merit only when they are scriptural and produce spiritual good to the individual, and honor to our God. In many cases ruggedness in declaration of truth may be reduced to "raggedness."

But truth is also fair. Congressional "impartiality" may be the right of those elected to those bodies. Harsh, unkind words are used to cut down proposals and opponents. Please, we may never use pulpit "impartiality." As pastors and evangelists we are given the high honor of pulpit ministry, and this privilege should not be abused with unfair charges and rash statements. Those sitting in the pews listen courteously, but do not get the spiritual help they want and need.

It may be true that not all laymen are up to par in a life and testimony which is acceptable to God. There are those who have not kept their vows to the church. But when tempted to use a club, evangelists and pastors need to look long and well at their own attitudes and actions. What if the situation were reversed and we were on the listening end?

We should remember there are laymen who stand by with their prayers, presence, finances, and encouragement with a devotion which in all probability some men of the clergy could not match. Thank God for our laymen who work hard in atmospheres unbelievably wicked, then come to our services ready to accept the Word of truth which may edify, correct, instruct, reprove, or rebuke. The Holy Spirit will make application of the truth.

Dr. Leo C. Davis told me, in his unique way, about meetings he had attended which reminded him of two farmers feeding hogs. One would take his basket of ear corn to the pen and after climbing over the fence he would push the corn on the ground and call the hogs to eat it. The other farmer likewise took a basket of corn, and putting the basket on the fence, would call the hogs, then proceed to throw one ear at a time at the animals, hitting them where he could. Both pens of hogs got the corn, but one set had to take a lot of abuse while doing so. We have seen a great deal of feeding in services.

Unwise statements, along with unfair, ad hominem propositions, need to be cancelled out of our work. Let us "be firm with the truth, but be fair to the people."

*Evangelist, Kankakee, Ill.
Sunday Night Evangelism and Current Trends

By Wesley D. Tracy

In light of certain trends today, perhaps the question of the Sunday night service is not how to revitalize this service, nor yet can we revitalize it? The real problem may go much deeper—can we justify even trying to revive and continue the Sunday night evangelistic program? Do we have the right to try to preserve this method, this “apparatus given by a culture which is presently dying?” (Samuel S. Hill, Jr.)

Before we make a blind and heated defense of our tradition, let us admit that according to the word of the “old-timers,” our evangelistic services on Sunday night are much less effective than they were “40 years ago,” perhaps 50 percent less effective in reaching the lost. If in another generation the Sunday night service is 90 percent less effective, will we still dogmatically insist on maintaining this structure?

Our captivity to tradition must not be so strong as to “prevent us from admitting all the church’s forms and organizations are expendable if they stand in the way of sharing God’s love to all men. Everything is expendable, save the operation of God’s grace in the world and in the church” (Howard Moody). If we continue to major on a Sunday night, revival-type service when it is not God’s will, when it is not effective, then we will miss the wider ministry to which Christ has called His Church. If we are more dedicated to preserving a form than to using the most effective methods of winning men, then we shall find ourselves uniquely dedicated to the tradition of the church while neglecting the task of the church.

Certainly God’s main interest is not to save the Sunday night service, but to save men not to save Nazarene custom, but to save lost souls.

When it became impractical for Christ to preach in the synagogues, He took to the fields and meadows. When Wesley’s dynamism could not be contained within the staid sanctuaries of Anglicanism, He evangelized in the streets and lanes. If the time ever comes when the Sunday night service is not a practical method of evangelism, we must courageously give her an honored funeral and lay her to rest in the “mothball fleet” of honored but replaced Christian forms.

Can the Sunday night service be a relic of the nineteenth century? Could the Sunday night preaching service be evangelically less significant than any small study groups, social-action projects, visitation programs, slum mission projects, or youth programs?

What is our answer?

In a small church in an evening service a 16-year-old girl came to the altar. As she wept, the kindly lady pastor patted her head affectionately and said, “Now, Honey, you know you’re alright. You are a Christian. Don’t let the devil make you cast away your confidence. You’re a good girl.”

The 16-year-old seeker lifted her tear-filled eyes to meet the pastor’s with an agony torn from the depths of her heart she cried, “That’s what you think! I drink, I dance, I smoke, I sweat, and I’ve been running around with a married man!”

Perhaps we need evangelical preaching on Sunday nights more than we have realized.

In one sense the Sunday night service, conceived of as a service of involvement and participation, is peculiarly relevant to our time. The tormented youth of the fifties and sixties scream at us that our religion has failed them. But the religion that they have rejected is structured, liturgical formalism. And while our Nazarene services on Sunday morning are becoming more liturgical, the Sunday night service still stands, ideally at least, as a service of involvement and informal participation. This should uniquely communicate with the tide in the religious thought of young Americans that surges toward unstructured religion.

Participation and dialogue through songs, testimonies, and altar work, while certainly not identical with “unstructured” concepts, are uniquely in touch with the group-dynamic mood of new religious thought.

It is perhaps a temptation to evangelicals to join the drift toward making the key operation of the church to become “tangible,” massive impersonal, social programs, though they tend to become organized charity, scrimp and lend.

In the name of a cautious, statistical Christ.

(John Boyle)

The following incident from the experience of Margaret Sangster illustrates the absolute necessity of the “spiritual” dimension of salvation.

There limped into Margaret Sangster’s good-will-center playroom one day a boy on a homemade crutch and a homemade cane. One foot turned completely around and faced backward. His whole body was so twisted that he could not play with the others. He had been run over by a truck. The situation broke Miss Sangster’s heart. She took him to a doctor. The doctor said that it would take several operations and a long time in the hospital but the boy could walk again. He agreed to perform the operations free. But there was the matter of enormous hospital expenses.

Margaret Sangster held a conference with three bankers, who agreed to pay the hospital expenses. “The time came,” she said, “when that boy literally danced into my playroom, and putting his hands on his hips, he pirouetted around. He hopped on one foot and then the other, and then asked, ‘How’m I doing, Miss Margaret?’

“When he had gone, I walked around the playroom with my shoulders up and my head held high with pride. I said to myself, ‘Margaret, that’s a warning that you did that you can see. You are always complaining that you can’t see any visible results...’ There’s one thing definite that you can put your finger on that you did.”

Then Margaret Sangster leaned over the podium and asked, “Where
do you think he is today—the boy the doctors and bankers and I straightened out?"

From the audience came answers: "A banker!... "Governor of the state!"... "A senator!... "A lawyer?!" To each she answered, "No." Then she held up her hand for silence and with sadness said: "You'd never guess. He's in the penitentiary for life for a crime that was so heinous, so terrible, that except for his youth they would have sent him to the electric chair or the gas chamber."

Do you see what my mistake was? I spent so much time teaching that boy how to walk that I forgot to teach him where to walk.

Let's actively minister to the physical and social needs of men, but let us make spiritual salvation absolutely primary.

Pass the aspirin, please.

Our nation today is sick—nauseated, sick and tired of what it sees in American life—riots, looting, burning, war, delinquency, strikes, divorce, immorality, crime, frustration, filth. The masses sense their 'ethical deprivation,' a condition which exists "when the individual comes to feel that the dominant values of the society no longer provide him with a meaningful way of organizing his life, and that it is necessary for him to find an alternative." This ethical deprivation has produced a mood of existential nausea that pervades the nation.

Black day for the Church? No, just the opposite. This adds up to the greatest opportunity the Church has had in years. Why? Because when you get a headache you start looking for the aspirin. When you get sick you search for a remedy.

Traditional institutions, anemic religion, nor yet hippiedom have been able to satisfy sick America. And in this day of moral fogs and spiritual twilight I sense that America is rumbling in the medicine cabinet looking for the answer. Let's give them that answer—found in Jesus Christ. Not the same oldphony, half-hearted religion that has proven to be inadequate, but the transforming, redeeming grace of a living, vital Christ. A revitalized, Holy Spirit-baptized, evangelistic Sunday night program can be a significant part of this answer.

If there had never been any Sunday night service with its God-honored, glorious history, I think I would now propose a Sunday night evangelistic program as a bold new departure, for in the future such a program will meet the needs and fit the mood of America better than it has in a long time.

Make the Sunday night service evangelistic.

A starting point is to rebuild the philosophy of the Sunday night service as an evangelistic service. What many churches have accepted for the Sunday night program is a midweek-prayer-meeting-type service with the faithful few—usually about 50 percent of the Sunday school attendance—gathering for an informal session of mutual edification with a devotional message from the pastor, and no altar call.

Dr. Orville W. Jenkins writes that in the past in a typical Sunday night service an aggressive, spirit-filled man occupied the pulpit and brought a message from God which captured the hearts and minds of the people. Sitting in the pew were people full of faith in God and filled with compassion. For their fellowman. Also assembled there were people sick at heart and hungry to know Christ.

In our services today one or more of these three elements is usually missing: Most conspicuous by their absence are those whom Dr. Jenkins described as "sick at heart and hungry to know Christ." This continual fact moves the pastor away from preparing aggressive evangelistic services for Sunday night, for they would be delivered to the saved and sanctified or "to empty seats." The idea of shifting the major part of the pulpit-evangelism program to the morning service is not altogether satisfactory. People will come to the altar more readily on Sunday night than on Sunday morning.

We need to find a way to educate our people to the idea that Sunday night and Wednesday night services are not identical twins. We must get across to them that Sunday night is a tool by which they can carry out the local implications of the Great Commission. This is the avenue through which we become soul winners; this is the service that the unsaved should be urged to attend.

Personal and pulpit evangelism must work together to accomplish the full-orbed evangelistic task. There is no sense in which they are ever in competition with each other. Let us face the fact that only a very small percentage of our people will really be effective as personal soul winners that is, being able to pray people through their homes, on the job, in trains, etc. However, almost all our people can get someone to attend a preaching service.

I believe in and practice personal evangelism, but there are several advantages to praying through at a public altar over finding Christ elsewhere. (1) The seeker at the altar senses himself to be more of a "child of the church." (2) The Christians who helped at the altar feel a sense of responsibility for their "new child."
Every church member should feel that it is his responsibility to be present on Sunday night. "Every pastor is a fisher of men. The pastor's net is his church. Every member who is absent unnecessarily on Sunday night is a rent in the net" (Jenkins). In addition, the attendance should be recorded, and publicized. Sunday night sermon topics and sermon series should be publicized.

Sunday night service checklist

1. Plan. Successful Sunday night services don't just happen; they are the result of planning and deliberate action. Planning should include proper music, prayer, preparation of the physical plant, special features, and a plan for the altar call. Of course over-planning can kill the spontaneous nature of the service. There are, as someone has said, two fools in the world—the man who plans everything, and the man who plans nothing.

2. Publicize. A thorough advertising program for the church that includes promotion for the Sunday night service should be developed. Sunday school teachers should promote the night service in their classes.

Outreach with Ink on Its Fingers

By Carlos H. Sparks

III Postal Regulations and Costs

I can see myself licking a hundred stamps every week. Is there a better way to do it?

"Ed, I have gathered some information which I believe will help you fellows to decide for yourselves whether you will lick stamps or buy a mailing permit."

"As far as I am concerned, you can forget the part about mailing permits. I understand they are out of this world for cost."

"Charlie, with your home mission church of 18, I can well understand your statement, but even for you there may be an advantage."

It is understood that postal regulations and fees change from time to time. We can speak here only of the current situation, then assume that in the future our figures would continue to serve as an estimate.

Notice the chart which will help you decide about stamps or permit:

<table>
<thead>
<tr>
<th>No. pieces in mailing</th>
<th>Postage</th>
<th>Unit cost</th>
<th>Cost to mail 52 weeks</th>
<th>Permit @ 1.6c</th>
<th>Annual Fee</th>
<th>Annual Cost with permit</th>
<th>Annual Savings</th>
</tr>
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<tbody>
<tr>
<td>50</td>
<td>6c</td>
<td>$156.00</td>
<td>$212.60</td>
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<td>200</td>
<td>6c</td>
<td>$624.00</td>
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One can see at once that by the use of a postal mailing permit for nonprofit organizations, 200 newsletters can be mailed for 52 weeks for only $211.40. We are quick to spot a savings of $412.60. The fellow who plans to mail only 100 newsletters would do well to increase his mailing list to 200 (the minimum with bulk mail permit) and reap an annual savings of $100.00. He could mail to relatives of the church members, merchants, fellow ministers, etc., in order to develop a list of 200 names.

The mailing permit number is a ONE-TIME PURCHASE from the Post Office Department. The current cost is $15.00. However, the bulk-mailing permit must be renewed each January 1. The current fee is $30.00. Therefore, in the chart shown here, one can see that the $412.60 savings the first year would be $427.60, the second and succeeding years.

*Pastor, Johnson City, Tenn.
IV. GETTING IT DONE OR DOING IT

However you decide to duplicate your newsletter for mailing, the minister should edit. The pastor knows the motives and the objectives of his newsletter, so he knows best what should be in it. If any of the work is delegated to others, make sure that person can be corrected in her work without developing a bad attitude. You must not allow yourself to be put in a position where you must tolerate substandard work just for the sake of keeping peace. Better do it yourself if this is a threat. I produce my newsletter from beginning to end at the post office. I find there are less problems of the pitfalls of ill feeling when you must criticize an assistant.

If you can afford a machine on which to produce your newsletter, it can be done in your church offices. You may have to settle for a used mimeograph machine, which begins at about $100.00. If that figure is out of reach, you can purchase all the supplies except the machine and take it to an office supply store, where it can be run off for a fee. Better still, you could probably use the machine of a fellow minister, whether or not he is of the same denomination. Most ministers are pleased to help a fellow laborer. If you use this method, make sure you find out what kind of machine he has before you buy the supplies. There are many sizes and types of stencils. Get the right one.

Still another process available to the home-mission-class church is the little hectograph gelatin process. This is tedious and one would not want to pull off more than 50 copies at a time, but it is an inexpensive starting place. Using the hectograph gelatin transfer copy onto an 8 1/2 x 11 sheet, the church publisher can get into business for less than $5.00. The instructions that come with the hectograph are quite clear.

You will not want to overlook the fluid-pen duplicator. We suggest you consult your local office store for an on-the-spot demonstration. If you are able to have the job done outside, you may want to consult a lithographer who uses a flat metal-plate copy of your final layout. An offset printer will also do a fine job if you can afford the bill of fare.

We have dealt at length with the equipment most likely to be found in a church office. There are many processes by which a newsletter can, be printed. We have endeavored to keep the information basic and thereby useful, no matter what process you use.

V. ADDRESSING THE HARD WAY MADE EASY

"Isn’t it a chore to address each news-ter every week?"

"It could be a quite a task, Ed, but I have found a way to make it quite easy."

"I can see my church spending a hundred dollars for one of those fancy address machines! Sure, it is easy to address that way. Might even be fun."

"Ed, if you can afford one of the automatic addressing machines, it will be easier, definitely. If you can’t, pay attention and I can show you how to make it easy to do a hard job at little cost."

You can type a list of names in address blocks of three tiers on a sheet of 8 1/2 x 11 paper. You can even use scrap paper if one side is clean. These can be clipped and glued to your newsletter by you or an assistant. You can then be assured that no one has been missed. You could use this example:

The above-type mailing list can be produced by mimeograph or hectograph. A 13-week supply is sufficient, due to changes of address. These sheets of addresses should be stapled to expire on different weeks; otherwise you will be saddled with the job of preparing an entire mailing list of many names in one week.

You may use the above method and print on gummed labels instead of regular paper. The Dennison Manufacturing Company of Framingham, Mass., produces a gummed label on an 8 1/2 x 11 sheet with 32 labels to the page. Each label is perforated. Five hundred sheets cost approximately $9.00. Smaller quantities are available in packages of 25 sheets. Colors are also available if you wish to color-code your mailing list. Some prefer to use one color for in-town mail and another color for out-of-town, and still another color for occasional recipients of the newsletter.

"Pal, you have convinced me. I think I can put out a pretty good newsletter."

"Ed, I am glad to hear you say that, but don’t put it off. There is an old Indian saying that should apply. ‘The best way to cut down a tree is to cut down a tree.’ If you are going to put out a newsletter, put one out this week and send me a copy."

The Guiding Star

A king might miss the guiding star,
A wise man’s foot might stumble;
For Bethlehem is very far
From all except the humble.

There is no palace in that place,
Nor any seat of learning,
No hilltop vision of God’s face,
No altar candles burning.

But he who goes to Bethlehem
Shall hear the even lowing
And, if he humbly kneel with them,
May catch far trumpet blowing.
—Louis F. Benson
Ending on an upbeat

These Are My People

By W. J. Turner*

THE OLD year was drawing to a close. This was Saturday, the end of the week, the end of the month, and the end of the year. I came home from a new church building, a maze of thoughts in my mind. The Sabbath lay ahead. I had prayed and I had prepared. I was ready—or almost. As is usual, the mail was laid neatly on my desk. It seemed as if there is always so much more advertising than anything else—a circular from a company that sells Sunday school chairs, a new-type lawn mower and snow-removal machine, pre-recorded sermons, and preaching materials, the usual list of advertising. But there was a special letter. It bore a familiar postmark, and beside the postmark was some writing on the outside of the envelope.

What wonderful tonic was enclosed in that letter! The week had been full—standing by at the hospital where a young mother had been the victim of a bad auto accident, snow on the ground which made highways almost impassable, church services closed because of the weather, problems at the new church building. All this went through my mind. But the letter—what joyous news! Here was a little bit of heaven at the kitchen table as I drank coffee my wife had prepared for me.

The letter read, "I want you to know that I settled it to go with God!"

*Pastor, Willingboro, N.J.

there is no turning back. Heaven seems so real, and I want to assure you that I am going to do all that I can to help you in your new church. I know the Lord is going to bless you and I plan to be a part." Tears flowed, my soul rejoiced; heaven was near. These are my people.

The person who wrote the letter is not a Nazarene, but God has given definite leading and she will be. We had prayed in her home many times; we sat by the bed while cancer ate away the life of her husband; we prayed with her that God would keep her and the three children and let them meet their loved one in the gloryland. We watched her at the funeral as she said so many times, "He is with His-Jesus!"—and now we see again how all things work together for good to them that love God and are called according to His purpose.

Yes, these are my people. I thank God for the glorious privilege of being a co-laborer with Him, Building churches—but also extending His kingdom. I thank God for these people, the people who await the Church of the Nazarene to come, to their community with the glorious news of the gospel, to send laymen into their homes to witness to God's wonderful grace. These are my people. Church building—sure, it's hard work, but there is blessing after blessing, joy after joy. These are my people. I would not want it any other way.

The Nazarene Preacher
Order the free booklet

EMPHASIS: MISSIONS

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

Suggestions for emphasizing MISSIONS in the local church.

WE CONTINUE TO SHARE WITH THOSE WHO HAVE GIVEN THEIR LIVES FOR OTHERS.

clip and mail

Please send ______ free annual Christmas love offering envelopes to be used in our church during December.

______
Church

______
District

Name _____________________________
Address __________________________

Send to: Department of Ministerial Benevolence
6401 The Paseo
Kansas City, Mo. 64131
COMMUNICATIONS COMMISSION

IN SOME AREAS
JANUARY
IS AN IDEAL TIME FOR A
"SPOT"
CAMPAIGN ON RADIO AND TV

PLANS FOR A SPRING EFFORT
SHOULD BE FINALIZED SOON

WE STAND READY TO ASSIST
WRITE

NAZARENE COMMUNICATIONS
COMMISSION

H. Dale Mitchell, Executive Director

6401 The Paseo
Kansas City, Missouri 64131
The Nazarene Preacher

COMMUNICATIONS COMMISSION

CHRISTIAN SERVICE TRAINING

Are your plans complete for the
DENOMINATION-WIDE TRAINING EMPHASIS in the spring?
February—March are the months.
Select courses according to the need of your congregation.
Some suggestions are:

For Adults
Unit 11: "Prayer and Christian Living"
Text: "Christianity and Prayer," Demarest
Text: "The Christian's Use of His Bible"
Text: "The Living Word," Wolf
Unit 12: "General Rules—Church of the Nazarene"
Text: "Guidelines for Conduct," Du Bois

For Teens
Unit 12: "General Rules—Church of the Nazarene"
Text: "Guidelines for Conduct," Du Bois
Unit 21: "My Lifework"
Text: "Who is My Career," Graves
Unit 21: "Youth and Stewardship"
Text: "Take Care, Mein!" Reed

For Children
Unit 10: "This Is My Church," Troutman
Unit 12a: "Ballets of My Church," Gray

Complete plans call for at least one course for each age-group.
They Do Not Wait

Our frontier lies more and more in the cities!

Masses migrate at a staggering pace

2,300 people daily move from farms to cities.
Ninety percent of the people of the U.S.A. will live on 1 percent of the land by A.D. 2000.

There are: 350 target areas of great need which have been established in consultation with the district superintendents.

We need: 1,500 lay-missionary couples during 1970 and 1971 who will pioneer in these places.

Will you: call your people to prayer concerning this great need?

Write to: your district superintendent informing him of prospective areas—alert him relative to families who would make good lay-missionaries.

To Help You Plan

1. Plan to include a film on Christian Family Life in your preparations for watch-night service on December 31. Check your NAVCO catalog for some splendid choices.

2. Plan to make Sunday, January 4, outstanding as FAMILY ALTAR SUNDAY. The newly revised "Family Life Packet" should be made available for every family which does not now use it. Order on your quarterly Sunday school order blank. Order number is F-52.

3. Plan to make the week of January 4 to 11 truly a NAZARENE FAMILY WEEK. Make each service relevant to Christian Family Life. Involve as many different families as possible in your planning. Urge each church family to invite an unchurched family to attend with them on January 11, then take the guests home with them for the noon meal. Climax the week with an all-out family commitment service where each family is urged to try to win an unchurched family to Christ and the church during 1970. See the "Family Life Packet" for helps and directives and materials.

4. Plan to have your local director of Christian Family Life (Manual, 159.12) write for the completely new local Director's Kit. Write to Director of Christian Family Life, 6401 The Paseo, Kansas City, Mo. 64131. It's free! Arrange with your local Christian Family Life director to check the kit when it arrives for the yearly Planning Calendar. This will provide several practical ideas for promoting Christian Family Life activity in the church each month of the year.

5. When you have a particularly successful project in Christian Family Life promotion, please do write it up and send the report to A. C. McKenzie, Director of Christian Family Life, 6401 The Paseo, Kansas City, Mo. 64131. Also, we would welcome several sermon outlines on Christian Family Life. Send these to the same address. As we share with each other we all become richer. Let's do it!
For YOU and Your Congregation
in the
CHRISTMAS GIFT SELECTOR
Mailed to all "Herald of Holiness" subscribers, October 20.
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For distribution to regular contributors. Spac
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remind them of this easy way to secure many outstanding books FREE.

1970 STARTS with . . .

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For distribution to regular contributors. Space is provided for filling in money given through the various departments. Members will find this form an important reference when figuring their income tax deductions. Pass this timesaving information on to your church treasurer, 5½ x 8½". No. R-78
Prices slightly higher outside the continental United States

ACT NOW!

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KANSAS CITY, MISSOURI 64141
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DEVO T NAL BOOKS
For CHRISTMAS GIVING—Appropriate to recommend when asked, "What shall our class give its
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ian living. 135 pages. Leatherette.
$1.25

Prices slightly higher outside the continental United States

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POST OFFICE BOX 527
KANSAS CITY, MISSOURI 64141
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Toronto 5, Ontario
Jesus Loves Them Do You?

An invitation to Sunday School helps prove your love.

Mobilize the following:
- Nazarene
- Prayer
- Singers
- Personal Witnesses
- Pastors
- Superintendents
- Evangelists
- Administrators
- Personal Workers
- Entire Membership
- Whole Congregation
- Juniors
- Teens
- Young Adults
- Whole Families
- Your Total Know-how
- Your Preaching
- Your Printing
- Your Money
- All Departments

Evangelize the following:
- Children
- Community
- Juniors
- Teens
- Young Adults
- Newlyweds
- Senior Citizens
- Mothers
- Fathers
- Visitors
- Regulars
- New People
- Sunday Mornings
- Sunday Nights
- SS Enrollment
- NYPS
- NWMS
- Regular Services
- Special Revivals
- District Camps

Our goal: 50,000 new members on profession of faith!
Pastor: Adapt to fit your local needs. But do something!
WHAT IS YOUR "IMAGE" of

NAZARENE EDUCATION

You can't do anything these days without the proper IMAGE. Some pastors and parents may not have a clear and correct image of the Nazarene college of the 1970's.

Here's what American College-Testing Service research reveals about Nazarene College Freshmen:

- Academic Ability—Equal to that of the average student in four-year colleges across the nation. We had more than our share of students from high school graduating classes of 400 or more and more women in the upper 25 percent of their graduating class than in other colleges.
- Goals and Aspirations—More of them aim for graduate degrees than most college students and larger percentages of them are preparing in fields of social service. More of them have non-conventional goals.
- Personal Needs—A larger percentage of them live in a college dormitory. They are average in their interests in debate, athletics, student government.
- College Attractions—The major factors in their choice of college were "intellectual reputation," "religious environment," "social opportunities," and the "advice of parents."
- Demographic Information—Seventy-five percent of them come from a high school graduating class 100 or larger in size and 79 percent took either a college preparatory or a general high school curriculum. Thirty-three percent of them came from rural communities.

Before your college students come home for the Christmas holidays, organize some activity especially for them.

Want some suggestions?

1. A Christmas "Welcome Home" Party
2. A "Get Rid of That Old College Thing" (white elephant) gift-exchange party
3. A weekend retreat. Possible theme: "How can the church relate to the student community?"
4. Christmas Eve Vesper Service with college students planning, preparing, and participating—conducting the entire program.

Don't let Christmas go by this year without making your church mean something to your college students.
Keys!

THE KEY TO THE NEED—that's you, PASTOR. Regardless of how much you may have TIRED of this expression, it is yet true that in every phase of our church work—you are the KEY!

You have been called upon to turn and twist in many directions to help in the Kingdom, PLEASE, turn a little more in the direction of MEMORIAL ROLL. Few churches will do much UNLESS encouraged, prodded, and promoted by their KEY.

KEY, TURN enough to be sure your church places a name on the Memorial Roll this year! Suggested names are listed in "Council Tidings," should you need assistance.

Some church boards have made it a policy to place the name of any deceased member of their congregation on the Memorial Roll.

Help make this a good year for our active and retired missionaries by placing a name THIS MONTH on the MEMORIAL ROLL.

May the HOLY SPIRIT help every KEY to know HOW to turn to meet every need in his church!

Mrs. Reesford L. Chaney
MEMORIAL ROLL—General Council

Q. My district assembly granted me district license this year at assembly time and I do want to participate in Social Security as a minister. Is there a waiver that I must sign to be eligible for Social Security participation?

A. No. You do not have to sign a waiver to be eligible to participate in Social Security as a minister. Prior to January 1, 1968, there was such a waiver to sign, but at that time the law was changed and now all ministers are automatically enrolled in Social Security. Ministers who earn at least $400 net income annually from the ministry are covered by Social Security and this must be reported with the federal income tax.

The information contained on this page each month is a means of information for the Nazarene minister and his family. If you have questions, please send them to Dean Wessels, Department of Ministerial Benevolence, 6401 The Paseo, Kansas City, Mo. 64131, and we will try to answer your questions in this monthly feature.
STEWARDSHIP

YEAR-END GIVING

The tax year for most ends on December 31. The deduction allowed by the U.S. Government means that a dollar given to the church costs most of us only 75¢. While it is not the best motivation for stewardship, it is legitimate, and the pastor should not be too proud to pull this lever.

Here are some aspects which could be suggested to the people:

1. Catch up on your tithe.
2. Make a special love offering for world missions, a district project, your Nazarene college, or an extra payment on the church mortgage.
3. For older Christians, begin to divide your estate while you are living, and remember God's work.
4. Let's square our accounts at year's end.

NAZARENE INFORMATION SERVICE

Report on 1969 Church Year

Hundreds of pastors have told us that their annual “Nazarene Year-End Denominational Review” story helped to start or to strengthen their local press-relations program.

A copy of the 1969 Nazarene Year-End Review is being mailed to the pastor of every Church of the Nazarene.

First copies were sent by air mail to pastors of churches overseas. Pastors in Canada and Mexico got their copies next. And then the largest mailing, to all pastors in the U.S., went out early in December.

Nazarene Information Service also will send copies of the annual news story directly to religion editors of the larger newspapers in major metropolitan centers.

Pastors of churches in these coverage areas may wish to take their copy of the news story to a broadcaster or suburban editor.

To Nazarene pastors in other smaller communities, we suggest that they write a brief review of their own church program during 1969 and possibly add some plans for 1970.

Their newspaper will be more interested in an annual review about a local church than in a denominational summary, although many newspapers will publish both if the pastor will insist in the matter.

The best time to take the articles to your editor (weekly) or church news editor (daily) will be Monday or Tuesday, December 29-30, or on January 4-6.

This will be our twelfth annual Nazarene Year-End Review for newspapers and broadcasters. Many pastors duplicate the story themselves and send it to their local news editors. If extra copies are desired, we will send them by return mail upon request.

O. JOE OLSON

The Nazarene Preacher

December, 1969

queen of the parsonage

MRS. B. EDGAR JOHNSON

Anniversary

A Christmas Story

One of my Sunday school teachers read this little story to us years ago, and I liked it so much that I made a copy of it. I've used it as a reading for campfire programs, banquets, and even Christmas Eve service at church. The Bible says, "There are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written." This could have happened on the hillside of Judea. (Unfortunately I do not know the author.)

MRS. B. EDGAR JOHNSON

The little boy sat quite alone on the hilltop, his shepherd's crook across his knees, his small, square lunch basket beside him. He made an odd, distorted shadow in the white light of the moon, for even the fringed shawl that his mother had woven of lamb's wool could not hide the ugly lump that lay between his shoulders—a burden much too heavy for so young a lad to bear.

Far below him dotting the hillside were the sheep. The little lad was not watching the sheep; his eyes were fixed on the sky—he looked wistful. Perhaps it will happen again, he was thinking. Perhaps even though 33 years have gone by, I shall see the great star and hear the angel voices as my father did?

The moon went under a blanket of cloud and the world was dark for a moment. The little boy sighed and lowered his eyes. "It is an omen," he said. "Though this is the time of anniversary, there will be no star tonight, nor will the angels sing."

How of had he listened to the story of the miracle that had taken place so long ago! His father had been a lad himself then, and had heard the angels sing and seen the bright star. He had gone with the other shepherds to the stable of the inn, and crowding through the doorway, he had seen a woman with a Baby in her arms. He had told the story so many times that the neighbors knew it word for word. "She was no ordinary woman! There was something in her face that made one think of a lighted candle—and a tender smile."

"And what of the Baby?" the little boy always prompted his father when he told the story. "What of the Baby?"

"The Baby," he said, "was scarce an hour old when I glimpsed Him, but I found myself kneeling, and there were tears upon my face, and I was not ashamed."

Alone on the hillside the little boy could almost hear his father telling the old story, also how the wise men had brought their precious gifts. He remembered that for a while the Child had disappeared with His parents, and some thought He had been stolen and slain by Herod. But years later they heard
And to share it," he murmured. "You are a stranger, Sir?"

The man came closer and stood looking down upon him. "No, not a stranger, never a stranger. As it happens, my journey started not far from this very place.

"I was about to eat my lunch," the little boy said. "Will you share it with me? Perhaps you will talk with me. It grows lonely on the hillside."

The man continued to gaze at the little boy, and his eyes looked as if a candle burned somewhere behind them. "It is a strange coincidence," he said, "the fact that you are a shepherd, for I also tend my Father's flock. And I have often gone lonely waiting for the gates of dawn to open. Are you sure that you have sufficient food for two?"

"Oh, yes, I have a large flask of goat's milk, some cheese, nearly a loaf of bread, then figs, and..." He halted. "Oh, I have a great plenty." He did not mention the cake he wrapped in the basket—it was a rare delicacy and it wasn't very big.

The little boy saw that the stranger's sandals were covered with dust. "Perhaps your feet are aching," he ventured, as he placed the food before him. "This hill is hard to climb; I am almost spent by the time I reach the top."

The man said slowly, "I have climbed steeper hills than this one, my lad, and know that there are steeper hills to be."

Then he changed the subject. "How long have you been crippled?"

"Why," he answered, "I have never been without a hump between my shoulders. But what must be, must be." He quoted his mother. "Still, it is hard to go through life looking like one of the carmelites were the wise men rode when they came from the East."

The man interrupted. "What do you know of the wise men from the East?"

"How does it happen that you should mention them to me tonight? It is their feast!" He bit into a piece of dark bread.

The boy told him how the wise men were on his mind because this was the anniversary of the time when the Babe had been born 33 years ago. He said how he had been hoping the great star might shine again, and about his father's visit to the Babe. The stranger listened to it all.

He shared the lad's cup of milk and drank as if he were very thirsty. Suddenly he said: "Today is my birthday. You are unknowingly giving me my birthday feast, and never has a feast been more welcome. I was weary when I came upon you."

"Haven't you any people of your own with whom you can make merry on your birthday?" the boy asked.

"My mother prepares a feast and gives me gifts," the man said.

The man reached over and rested his hand on the boy's knee. "I fear I have grown too old for birthday gifts. My loved ones are not near enough just now to make merry with me. But perhaps there will be a gift for me at my journey's end."

"But you don't look very happy about it. Don't you want to reach home and come to the end of your travels?"

"Yes, I want to reach home. But the gift—it may be too beautiful to bear, or too heavy for me to carry. I suppose I should be getting on. You have made this birthday very sweet, my lad!"

Peering down at the cloth with its remnants of food, the boy thought. There seems to be as much food as ever. He couldn't have liked it. Suddenly he was swept with a burning sense of shame. He spoke hastily.

"You have had no true birthday feast because I have been selfish and mean. I took the cake that I was saying to eat after you had left me. But now if I ate it in solitude, it would choke me. Sir, I desire to give the cake to you as my gift. Perhaps you will eat it later."

December, 1969

The man did not speak, but his eyes were like stars instead of candles. "Ah, my lad," he said, "you have sustained me with your bread and we have drunk of the same cup; so now we will share this cake, which shall be my birthday cake."

He divided the cake and said, "Bless unto us this food, my Father." It was the sweetest cake the little boy had ever tasted. He felt that he was gathering force and purpose. In his mind's eye, for no reason at all, he saw a picture of himself, tall and brave, striding down the road with his weakness gone from him.

"It's like a vision!" he said. And he remained so silent that the man rested his hand on the shoulder—lightly but firmly. There was something in the touch that made tears hang on the boy's lashes. "Oh," he cried, "do not leave me, Sir! Come to my home and dwell. My mother will bake you lots of cakes. You may have my bed, and even this shawl that my mother made. Stay with me here in Bethlehem!"

The man spoke. His voice was like a great bell tolling over hill and valley.

"I must go on, I must be about my Father's business. I must travel toward my destiny. But I shall never leave you, my lad, for all that. 'Lo, I am with you always—even unto the end of the world.'"

The boy covered his misty eyes with his hands, but he was aware of the man's firm fingers traveling up from his shoul-
ders until they touched his hair. But now he couldn't speak, for a pulse drummed in his throat. When he raised his head the man was gone, and the hillside was empty, save for the shadow of the sheep. He sobbed once, and with a sense of loss he struggled to his feet. Only he didn't have to struggle. He could not have spoken, for there was a curious lightness about his body and a feeling of strange
dness and peace—a peace that overcame the pain of parting. But it was not until he drew the fringed shawl tighter across his back that he realized how straight he was standing—and how straight he would always stand.
I, II v

A Christmas Cantata by the Congregation—Why Not?
By D. C. Warner*

We tried something new last Christmas. Perhaps you would like to use this idea as a springboard for developing a very meaningful Christmas experience for your congregation.

I made a large flash card showing the song numbers and verses and put it at the front of the church. With a reader and a song director we proceeded uninterrupted. The scripture and these fine songs created an atmosphere of the Divine Presence and at the conclusion of the cantata by the congregation three young people sought the Christ of Christmas.

The following is the format we followed. It may help you start on one of your own.

THE STORY OF CHRISTMAS

Organ Playing—"It Came upon a Midnight Clear"

Reader: For many centuries man had been struggling against the power of Satan and sin. The world had reached its lowest ebb, and the clock of the centuries was about to strike.

Hearken the prophetic ringing across the pages of Scripture. In Gen. 3:15 we hear the first prophecy of Christ in the words of God to Satan. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." In Gen. 18:18 we read, "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him." Isaiah said, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6).

From Moses to John the Baptist, the people of God looked earnestly for the promised Messiah. In the fullness of time God chose to make them wait no more.

Congregation—"Angels from the Realms of Glory," No. 412, verse 1

Praise and Worship hymnal.

Reader—Luke 1:26-38, Annunciation

Congregation—"Not My Will, but Thine" (chorus)

Reader—Luke 2:1-6, The journey to Bethlehem

Congregation—"O Little Town of Bethlehem," No. 338, verses 1 and 3


Congregation—"Away in a Manger," No. 450, all verses

Reader—What a night this is! All history will look back to this night as the night when hope became reality when God looked upon himself the form of man. What a wondrous, holy night!

Congregation—"Silent Night," No. 451, all verses

Reader—Luke 2:8-12, the announcement to the shepherds

Congregation—While Shepherds Watched Their Flocks," No. 444, verses 1, 3, 4, and 5.

Reader—Luke 2:13-14, The heavenly host

Congregation—"The First Noel," No. 449, verses 1 and 2

"Hark! The Herald Angels Sing," No. 446

Reader—Luke 2:15-16, The shepherds search and find the Babe

Congregation—"O Come, All Ye Faithful," No. 452, all verses


Congregation—"Praise Him, Praise Him," No. 4, verse 3

Reader—Luke 2:21, The circumcision

Congregation—"Joy to the World," No. 417, verses 1 and 2

Reader—The foundation for joy tonight is the wonderful fact that the Babe of Bethlehem became the Light of the World, not just by His remarkable birth, but by His life and teachings, by His atoning death on the Cross, and by His resurrection from the dead. He is our living Savior today!

Congregation—"He Lives," No. 453, verse 1

Reader—"He lives, salvation to impart!" Because He lives, we may live also. Would you like to have the Christ of Christmas in your heart and sing with us: "You ask me how I know He lives? He lives within my heart"? In John 3:16 we read, "For God so loved that He gave... he gave... It was love that motivated God to send His Son. Yea are the object of that love, that you might not perish, but have everlasting life. The Christ lived upon the earth in order that He might live within your heart!

IN THE STUDY

SERMON OF THE MONTH

Emmanuel—God with Us

By Robert Harding*

Scripture: Matt. 1:18-25

Text: They shall call his name Emmanuel, which being interpreted is, God with us (v. 23).

Introduction

As we read the Christmas story and as we hear it told or see it portrayed every year, we are conscious of the divine and the human. The voice of the angels and the shining star of Bethlehem, along with the visit of the wise men, make us think of the divine. But as we think of Jesus we are more conscious of his humanity than anything else—the stable, His birth, later His work in the shop, the calloused hands: Then gradually we see more and more the expression of His divinity—in the Temple, at His baptism, in His ministry for all, His hope for all, His ministry in the healing of the body and soul. Personally, as we hear and apply the story of the coming of Jesus to our own lives, it should lead us to the place where we cry out with Thomas of old, "My Lord and my God."

The Christian religion has at its core three great mysteries—the Incarnation, the Atonement, the Trinity. We are dealing with the first of these today. Christmas reminds us of the Incarnation. It tells us of the coming of Jesus, the Son of God. They shall call his name Emmanuel, which being interpreted is, God with us."

1. The Humanity of Jesus

A neglected theme. Many times we emphasize His divinity to the neglect of the humanity of Jesus.
Jesus said, "For the Son of man is come to seek and to save that which is lost." "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." Here be—

A. Confesses His humanity.
B. Tells the purpose of His coming and thus confirms the angelic word, "Thou shalt call his name JESUS: for he shall save his people from their sins." This is why He came.

His humanity was the basis for the words of encouragement found in Heb. 4:14-16, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Our confidence in His understanding is based on His humanity. We know He is sympathetic because as a man He too had to contend with the temptations and weaknesses of the flesh, and—praise God!—He was victorious. We should keep in mind that the same power available to Him is available to us.

II. The Divinity of Christ

"They shall call his name Emmanuel, which being interpreted is, God with us."

Christmas cannot mean much in a spiritual sense to a liberal, because the whole Christmas message is wrapped up in the Incarnation. "And the Word [eternal nature of Christ—coexistent with the Father] was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father;) full of grace and truth" (John 1:14).

Here it is: God the Son became a man and dwelt among men and lived in such a manner that they recognized His divinity.

III. So we have the God-man, Jesus Christ.

Not only was He human so that He understands our needs, infirmities, and weaknesses; but He is also divine and is thus able to help us in every situation in life.

In St Thomas Mallory's "King Arthur," the story is told of the way in which Arthur was discovered and declared king of Britain. Edmund, Arthur's half-brother, was apparently left no heir, for Arthur had been smuggled away by Merlin at his birth. The realm fell into confusion as many of the great barons coveted the crown for themselves. Then, according to the story, the Archbishop of Canterbury summoned all the nobles to London on Christmas Eve, and on Christmas Day held elections for all of them. On emerging from church they saw in the churchyard a great square stone, and in the midst of the stone was set an anvil, and stuck into the anvil by its point a gleaming sword. Written on the sword in letters of gold were these words: "Whoever pulleth out this sword out of this stone and anvil, the same shall be king of all England." One after another of the great lords pulled out the sword to no avail, and then Arthur, the unknown son of a simple knight (as the people thought), drew it out with ease. Thus he became their king.

As the drawing of Excalibur from the anvil served to declare Arthur king of Britain, so the name Emmanuel, applied to Jesus through faith, opened up the way for the power of God to work through His people, Jesus said, "Whatever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13).

IV. The Incarnation Has Another Meaning Also.

The fact of the birth of God's Son, Jesus, has little meaning unless we have personal Inarnation. We speak of the coming of Jesus, and it was because of His coming that we celebrate Christmas; but it doesn't mean much to us unless we have asked Him to come into our hearts.

When He enters our hearts, then we will have some of those same attributes which He manifested.

"If any man be in Christ, he is a new creature; old things are passed away; be hold, all things are become new." (2 Cor. 5:17)

"If any man have not the Spirit of Christ, he is none of his." (Rom. 8:9)

"Has He come to you, to your heart?—with His love, His peace, and His joy?"

The Saviour is waiting to enter your heart.

Why don't you let Him come in?

There's nothing in this world to keep you apart.

What is your answer to Him?

Time after time He has waited before.

And now He is waiting again.

To see if you're willing to open the door.

Oh! How He wants to come in!—Ralph Carmichael

The Nazarene Preacher

GLEANINGS

from the Greek

By Ralph Earle*

I Tim. 2:9,10

"Modest Apparel"

In a day of mini-skirts this famous passage on how women should dress takes on added interest. We need to find out exactly what is meant by "appropriate apparel." The word for "apparel" is katanéto (按规定), which is found only here in the New Testament. The latter part of this (cf. English "stole," for a scarf) comes from the verb stello, which meant "to set, place, arrange, fit out" (Abbott-Smith).

The prefix kata means "down." So, katanéto literally means "a lowering, letting down, and then a garment let down, dress, attire" (Thayer). In classical Greek it also was used in the sense of "modesty, reserve" (Liddell-Scott-Jones). Arndt and Gingrich translate the word as "bebecome." In this way, it expresses itself in clothing, ... as well as inward ... and probably both at the same time." (Abbott-Smith, P. 59) says: "Katanéto is not simply 'dress' ... a meaning for which there is not satisfactory authority, but 'department,' as exhibited externally, whether in look, manner, or dress." Simpson (Pastoral Epistles, p. 46, writes: "Katanéto can signify dress, but usage favours the wider sense of costume, so that the entire phrase become speaks of a well-ordered person." However, Abbott-Smith says that in the Septuagint and New Testament the word means "a garment, dress, attire." As in the case of the New Testament, the word occurs only once in the Septuagint, in Isa. 61:3, where it is translated "garment" (of praise). This, of course, be meta- phoric and figurative.

The adjective "modest" is katanéto. It is found only here and in 3:2, where it is translated "of good behaviour." It comes from stemata, this is the regular term for "world" (186 times in NT), but in the similar passage in I Peter (3:3) it is rendered "adorning." The original meaning of costumes was "ornament" (Homer, Plato, and others). Then it came to be used in the sense of "ornament" or "adornment," especially in relation to women. Only in later writers did it take on the popular usage of the term as considered as the case of complete accuracy and relevance, in this day when many careless women seem to have no sense of shame (cf. Jer. 8:22)."
TOWARD EXPOSITORY PREACHING

By James Pettit

When Grace Is at Work

Rom. 6:1-22, especially 14. For sin shall not have dominion over you, for ye are not under law, but under grace (Galatians 3:13, 14). "Grace is not the same as liberty," says Chrysostom. "Grace is the opposite of liberty. Liberty gives freedom to do as we please; grace causes us to do what God has willed. Grace is the doing of God's will, liberty of conscience in the doing of God's will. Liberty is the absence of constraint, grace the cooperation in the will of God." (Luke 2:29: Paul testified that he had coveted "no man's silver, or gold, or apparel" (Acts 20:35). And here the word is coupled with "costly.""

I. OUR RELATIONSHIP WITH SIN IS BROUGHT TO AN END (vv. 12-15a).

A. We are not yet to let sin continue its reign (v. 12): Me oua hatsiwcu he hamartia en to thutoi human somati.

B. Basileuo, "let . . . reign," is present tense and indicates continuous action. Christ makes it an imperative of prohibition and thus negates the action. Since sin no longer has the right of dominion (v. 14; vv. 3-11), the Christian need not, indeed dare not, allow sin to reign in his life. An analogy could be that of an exhortation to a newly emancipated slave: "Now that you have been set free, do not go on behaving as a slave." The indicative is the presupposition of the imperative.

II. PARISTATETE, "present," is an aorist imperative, probably imperative, and expresses "the coming about of conduct which contrasts with prior conduct." The contrast is "do not continue paristateote, but once and for all paristateote." One grammarians notes that the aorist is used "of the new life of the Christian, corresponding to the divine call which creates a new beginning, is meant." Implied in the tense is a decisive act, an action which will be characteristic of the life which is to follow, as it suggests.

3. Heautous, "yourself," is parallel to "mortal body" in v. 12 and included man in the entirety and comprehensiveness of his existence.

4. Kai ek ekkrion ton, "as those alive from the dead," refers to the present tense and imperfective aspect of the aorist present in 6:1-11, upon which the imperative is based. It is only those who are "alive to God in Christ Jesus" (v. 11) who can thus present themselves to God (cf. 12:1).

B. We are to cease presenting the functions of our bodies to sin as weapons of unrighteousness (v. 13b): me paristateute, mele humon hopla adiakrisin to hamartia.

Mede, "and . . . not," introduces a second imperative of prohibition as the apostle becomes more specific as to how sin is not to reign in the life of the Christian.

5. Paristateute with the negative, "Do not go on presenting," is present tense and its force would be interpreted as negative by modern translations.

6. To mele humon, "your members," refers to the "various organs of our physical frame, through which the personality functions," which would include the mind as a function of the body.

Hopla, "instruments," defines our members as tools or weapons in the hands of sin. Addias, "unrighteousness, wickedness, injustice," is a qualitative genitive describing the use to which these instruments, "sin," puts our members.

Although the apostle has presented his prohibition very clearly, as a practical level, it can actually only charactize the life as

II. OUR RELATIONSHIP WITH GOD IS BROUGHT TO PERFECTION (15b).

A. We are to present ourselves to God (v. 13b): alla paristateute heneo to thuo.

B. Kai, "and," introduces a second object of the aorist imperative paristateute. As v. 13 details v. 12, so v. 15 specifies the particular heautous of v. 13b. This phrase indicates the aorist imperative implies more than the initial moment (cf. v. 15).

C. Kai to mele humon . . . to theo, "your members . . . to God," is in direct contrast to to mele humon . . . to hamartia, "your members . . . to sin," in v. 13b.

December, 1969

The Nazarene Preacher
The Unspoken Gift

(Christmas)

TEXT: II Cor. 8:15

INTRODUCTION: The value of a gift is determined by different factors: cost, person of the giver, need, and especially the unspoken gifts except by gifts. Such a gift is presented by Paul, and that is why he calls it an "unspoken gift." It is reasonable to ask, "Is this the unspoken meaning of God's salvation activity in the world?"

CONCLUSION

The imperatives of vv. 12-13 constitute one exhortation presented in basic principle and practical detail. It is an exhortation for the Christian to realize in the actual course of his life what he has become "under grace." It is a description of the "how" of the "why," in which grace is at work. Paul is exhorting his Christian readers to the full life-potential of their acquired graces in Christ (6:6). The true character of the Christian life is "that sin shall not be master over you, for you are not under law, but under grace." (v. 14).

II. OUR UNSPoken GIFT

Not unmentionable, but "which cannot be related" (adequately, "inexpressible, unutterable." It is beyond expression.

A. In magnitude. The gift of God's only begotten Son. In Jesus, human and divine, is the fulfillment of the prophecies (Isa. 53).

B. In cost. (II Cor. 8:9; I Pet. 3:18).

C. In its revelation of divine love (John 3:16, Rom. 5:8).

III. OUR UNSPoken GAVE

This should be our minimum response—the only response possible such a matchless gift. We should be forever saying thanks.

A. With our words (Heb. 13:15). "Blessed is the man who has not seen and yet has believed, who has not heard and yet has known" (Rom. 10:20).

B. With our deeds (Matthew 25). The beneficent act does nothing. The rejected "good" did nothing.

C. With our possessions. "Stewardship. See v. 14, "With whom He has chosen to dwell" (Par. 38:17).

D. With our devotion. We might give words, deeds, money, and still not thank God with the gift of ourselves. "Blessed are the merciful, for they shall inherit the kingdom of heaven" (Matt. 5:7).

E. With our possession. We might give words, deeds, money, and still not thank God with the gift of ourselves. "Blessed are the merciful, for they shall inherit the kingdom of heaven" (Matt. 5:7).

F. With our possession. We might give words, deeds, money, and still not thank God with the gift of ourselves. "Blessed are the merciful, for they shall inherit the kingdom of heaven" (Matt. 5:7).

Hark! The Herald Angels Sing

(No. 446, Prager and Worship Hymnal)

Again this month we have a hymn by Charles Wesley. Born in Epworth, England, the eighteenth child of Susanna and Samuel Wesley, he becane known as the "Singer of Methodism." After his graduation from Oxford, he accompanied his brother John on his missionary tour to Georgia, U.S.A. Throughout the Wesleyan revival he was assisted by both singing and preaching, and helped to stir the British nation to new spiritual life. He gave the world more than 5,000 hymns.

December, 1969

Sermonic Suggestion

How about preaching a sermon on CONVICTION OF SIN? Here is a suggested bibliography of source materials:


Then, of course, one should consult the commentaries on the various scriptural passages that deal with the subject.

ROSE E. PRICE

Beginning Next Month

Those who are stimulated by the study of good outlines will be glad to learn that Dr. T. Crichton Mitchell has consented to supply "Timely Outlines" through 1970.

Changes were made in the musical setting of the hymn from time to time. George Whitefield, evangelistic associate of the Wesleys, first edited the hymn for a collection he was planning to publish. Much later, Dr. Cummings, principal of the Guildhall School of Music and organist at Waltham, England, regretted that Wesley's fine hymn had never been given a tune of its own, but it had been sung to various tunes for 120 years. Among the works of Felix Mendelssohn (1809-47), he found a melody so well suited that it could have been written for the words. Dr. Cummings made the adaptation, and it has been sung to that tune ever since. It is certain, however, that when the Christianized Jew, Felix Mendelssohn, living in Germany in 1840, composed his "Posthumous No. 9," he had no idea it would become the melody of one of the best-loved Christmas carols ever written.

BULLETIN 1

The Christmas Scene

Take one donkey, two cows, four sheep, three shepherds, three wise men, three camels, one angel, one man, one woman, a manger, a stable, and a special baby for the words? or do you have? The manger scene, of course, but did you miss something? Without it the scene is just a good story, a nice picture, a tale. If you do not include this, the event has no point and purpose. What is missing? Your heart! You will not give it to the Christ, I cannot add your heart to the scene. I can give only mine.

—Rochester, Minn.

J. CHRISTY, pastor

The joy of brightening other lives, bearing others' burdens, sharing their load, and supplanting empty hearts and lives with generous gifts becomes for us the magic of Christmas.
Remembering at Christmas
When the rivers are frozen over,
And snowdrifts are far and near,
We sit by the fireside at Christmas,
And wish that you were here.

We've received so many blessings,
From day to day through the year,
And have a lot to be thankful for
Along with the Christmas cheer.

As the embers glow on the hearth,
We sit here at evenside
And pray for all of those we love,
That the Lord with you may abide.

We are asking that peace and joy
Be sent to you from above,
And that all the blessings we have
Be shared with those we love.

And may this season be filled with joy,
Wherever you may go.
Because of the Christ who came to earth
At Christmas so long ago.

JOHN STOCKTON
Christmas, 1958

HOLIDAY SEQUENCE: Anticipation, preparation, recreation, prostration, recuperation.

"Men always have hope of a better world when they see the miracle of Christmas. All the selfishness, bitterness, and hatreds pause, and for a day surrender to the sweet charm of a little Divine Prince who cast His spell over the earth two thousand years ago."—Chas. Wells.

Light of the World, so clear and bright,
Enter our homes this Christmas night.
Relight our souls so tenderly,
That we may grow to be like Thee.

—ANONYMOUS

Have you any old grudge you'd like to pay,
Any wrong laid up from a bygone day?
Gather them now, and lay them away
Ere Christmas comes.

Hard thoughts are heavy to carry, my friend,
And life is short from beginning to end;
Be kind to yourself, leave nothing to mend
When Christmas comes.

Christmas living is the best kind of
Christmas giving.

... and it was always said of him, that
He knew how to keep Christmas well
May that be truly said of us, and all of us! And so, as Tiny Tim observed,
God bless us, Every One!

—CHARLES DICKENS
A Christmas Carol

Oh, it isn't the holly, it isn't the snow,
It isn't the tree or the firelight place;
It's the flame that goes from the hearts of men
When Christmas love is abroad again,
It's the laughter of children quivering high
In a shower of radiance to the sky:
For wishes are rent, and love is a force,
And the torch which once had source
In the star that lighted the wise men's way
Burns with a musical fire today.

—AUTHOR UNKNOWN

Little Sally was allowed to distribute the family gifts on Christmas Eve. After all the gifts were given out with loving care, she kept looking around the tree and among its branches. Finally her father asked, "What are you looking for, Dear?"

To which Sally replied, "I thought Christmas was Jesus' birthday, but I can't find His present. Did everyone forget Him, Daddy?"

The Nazarene Preacher.

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December, 1969
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CALENDAR DIGEST

DECEMBER—
5. NWMS Memorial Certificates
6. NMBF Christmas Love Offering
7. Introduction of new members
14. Bible Society Offering
22. Conquest: Teen talent contest deadline

JANUARY—
7. Church-wide day of prayer
9. Family Altar Week
13-15. Conference on Evangelism at Kansas City
25. Youth Week begins

FEBRUARY—
6. STEWARDSHIP MONTH
7. NWMS Alahaster and Prayer Chart
8. Seminary Sunday
11. Ash Wednesday, beginning of Lent
13. World Day of Prayer
16. Brotherhood Week begins

General Superintendent Lawlor's editorial reminds us that the modern Christmas season is a time of many miracles but few miracles... The destiny of men everywhere turns on two and two only—the miracles of the Incarnation and the Resurrection. But from these two have sprung the myriad miracles since... And, preacher, you may validate your ministry today... Every one of us must have, and may have, the divine dimension... The surest way to forfeit the touch of the supernatural is to seek miracles for their own sake... The end will be fakery or despair... But every one of us can be a "miracle"... And that is the best footing for seeing them, after all.

God delights to do the unusual and the unexpected for the holy man, whose soul breathes, heavenly air. I'm quite sure God will perform no miracles for men whose shoe leather is unzipped, and whose pants are shiny in the seat but not at the knees... And Wesley Tracy helps us to believe that spiritual miracles can occur again happen on Sunday nights (p. 8)... But here too a miracle must take place in the preacher, in many cases, before it can take place on Sunday nights... Any candidates?
2 New Filing Systems Designed Exclusively for the Church of the Nazarene

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