

THE
NAZARENE
PREACHER

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CONTENTS

The Thanksgiving Offering, J. B. Chapman	1
Building a Love for the Bible, Editorial	2
The Revival We Need (Part III), John Rice	5
Thanksgiving with a Real Meaning, Lawrence B. Hicks	8
Carnality and Humanity—Can They Be Distinguished? Claude Griffith	9
Pulpit Etiquette, Practical Points	12
The World of John Wesley Jones, D.D., John W. May	13
Outreach with Ink on Its Fingers (Part II), Carlos H. Sparks	15
Of Thorns and Corns, Lee Marvin	33
Jesus and the Law, Jerry W. McCant	35
Compatible or Incompatible? Frank G. Carver	37
Gleanings from the Greek, Ralph Earle	39
More Prayers for the Ill, A. C. Simpson	43
How They Do It Out in Colorado	43

DEPARTMENTS

Pastor's Supplement, pp. 17-32 • Queen of the Parsonage, p. 33 •
Sermon of the Month, p. 35 • Toward Expository Preaching, p. 37
• Timely Outlines, p. 41 • Ideas That Work, p. 43 • Bulletin Barrel,
p. 44 • Here and There Among Books, p. 46 • Calendar Digest, p. 48
• Preachers' Exchange, p. 48 • Among Ourselves, inside back cover.

The Thanksgiving Offering

By J. B. Chapman

The following editorial, written by Dr. J. B. Chapman in 1934, 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 1920-28, 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 in their community worship and their cooperation in service. Likewise a congregation may function 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 hotly. 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 pious and secure; it is not a daily companion by which one is made strong and holy.

In contrast there is the real love for the Bible which turns to it daily for guidance, comfort, and strength. It is our necessary meat and drink, and our hunger for it grows with the passing years. It captivates 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, pencil-marked, maybe tear-stained. In sorrow it sustains us. In joy it sobers us. In prosperity it disciplines us. In it we hear from God. Its words become His words. 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 battle cry. 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; 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 long be hidden from our people. A profound personal love 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 with 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 this slender text; if service after service is so structured that carrying the Bible to church is completely superfluous; if even on prayer meeting night we exhort rather than expound the Scripture; if when we teach Sunday school, a textbook in our hand is a substitute for the Bible in our hand—then all other attempts to build a love for the Bible will be abortive, because we will not have convinced our people that we love it very 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 spend 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 brood 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 have equal benefit. 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 his 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 reading—and I should add quickly, in the reading of them. If the Bible is veritably the Word of God, it deserves better reading than it generally gets. Carelessness here betrays a real lack of reverence, which cannot be camouflaged by pious platitudes. If we want to learn the art of good reading, we can study such books as *How to Speak the Written Word*, by Lamar. There is really no excuse for stumbling, inept reading of

the Bible in public. And while speaking of public Bible reading, may I suggest that the exclusive use of responsive readings in the back of the hymnal is a weakness.

Some may recall reading in the *Nazarene Preacher* (Jan., 1968) the testimony of a pastor who struggled against dilatory and bedraggled service openings. The folk were exhorted to find their pews in quietness and reverence. Quiet prelude music was used. But nothing would work for more than a Sunday or two. Finally he thought he would try an experiment. About 10 minutes before service time he stood behind the pulpit and quietly began reading the Bible, without announcement or comment. He read several chapters. A hush gradually came on the people. Chattering stopped. Laggards in the hall came in and quietly found their places. The next Sunday he continued. The Bible accomplished what no other device had. Gradually the people began bringing their Bibles that they might follow. And of course it goes without saying that a new tone of joyous worship was created for the rest of the service. Although the writer did not say so, I think we are safe in assuming that he must have read the Bible well.

There is power in the Bible. It will generate its own love for it, if we expose our people to it.

And what about the sermon? Let it make the Bible live. Every sermon should advertise the wonder of the Word. The sermon should show the exciting Book the Bible is—its revelations of God in Christ, and its backyard, over-the-fence, relevance to today.

The pastor who has found a new love for the Bible himself will find dozens of other ways to build this same love into his people. Why not talk about Bible school instead of Sunday school—then encourage the teachers to make it that? One pastor told me of a man who kept asking for special Bible study classes during the week, yet never studied his Sunday school lesson. Either it did not occur to him that special activity on Sunday morning between 10 and 11 was the very thing he was asking for, or else in actual fact in his particular class it was not.

Other ways? Films showing how we got our English Bible, or describing modern translation agencies such as Wycliffe, or the power of the Bible in pagan lands, can be useful. Again, sermons on the Bible should not be too rare. Furthermore, the pastor should cooperate wholeheartedly with the NYPS in such activities as Scripturama—endeavoring in doing so to infuse reverence along with the familiarity. One pastor told me that he observes that, when teen-agers have made a special study of the various assigned books in order to compete in the quizzes, their eyes light up with instant interest when he preaches from those books, or even refers to them.

Time does not permit an exhaustive detailing of the many possible aids and devices. May I draw these ideas together by the reminder that the real aim of every thing the evangelist or pastor does along this line is to get the people reading the Bible for themselves, personally, privately, and habitually. For their love for the Bible will grow just as the preacher's does—by spending time with it.

Pray therefore that your efforts will be rewarded by the discovery that your people are bringing their Bibles to church with them; that they are reading them in family worship; but beyond this, that the men are carrying a Testament to work and snatching a few quiet moments during their lunch hour; that some are getting up to read a few pages before breakfast; and that finally you will someday have that crowning experience of happening into a home and finding a man (or woman) just reading the Bible, not because he looked out the window and saw you coming, but because he prefers the Bible to watching TV. You will then feel like saying, "Lord, now lettest thou thy servant depart in peace."

The Nazarene Preacher

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 reformations have 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 lifeless 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 at length to the end of his opportunity. There will be a fixedness of character which is final. The unrighteous will do his unrighteousness still, 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 cumbereth 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 Bridegroom, 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

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door, and the door is shut. Does that mean that the gate of heaven will one day be shut and some will be outside the gate and vainly seek to enter? I fear it does. And who will be in that company? Bad people, of course. One would expect that the jails and the slums would make up that company, but it is a fearsome thing to be told by the only One who knows anything about it that the pulpit and pews will make a heavy contribution to that number; that people who have looked well and dressed well and observed all the proprieties will be told by Him whom they professed to follow, "I never knew you."

It seems to me that the first thing to be done by way of preparing the Church for its work is to stir up the average church member to a realizing sense of his critical position, and a good text would be, "He that hath ears to hear, let him hear what the Spirit saith unto the churches."

I will hasten to say, however, that in preparing the Church for its great work, imitation and example are better than denunciation. We must never despair if there has been a prolonged spiritual drought. It is still a fact that a single day's rain will break the drought of a long, hot summer. The flowers will lift up their wilted heads, the dry brooks will again water the thirsty lands, and the fields will change overnight from the dry, lifeless brown to the beautiful green of renewed life. Who could have supposed on the morning that Paul rode forth breathing threatenings against the Church that before the sun had passed its noontide he would become the most zealous advocate of the cause and the name he despised? It seems a far cry from Zacchaeus, the publican, climbing the tree to satisfy his curiosity to Zacchaeus, God's giver; but the change took place

somewhere between the tree limb and the ground. Now, as in Jonah's day, a great city could repent in less time than it takes to clean its streets. We can pray down a cloud no bigger than a man's hand out of the sea of God's grace, and there will come out of it enough to break a drought of years, and deluge all of God's Israel.

The next step in the preparation of the Church is the realizing sense that it has a mission in the world. The field of operation does not cease in the local church, but as has been said, "The field is the world." "Ye are the light of the world" (not "of the church"), is the solemn injunction, and also, "Ye are the salt of the earth." Now salt is good for nothing as long as it is kept by itself. Salt preserves by contact. So it is with the Church. To save the world it must come into contact with the world. It is a fact that the Church is in the world, but it is also a fact that we cannot have the world in the Church. Put the Church into relation with the world's corruption, and if it has not lost its savor, it will stop the evil. It is the saltiness of the salt that counts, and it is Christ in the Christian that avails. Once the disciples undertook to help the epileptic and failed—just as so many fail in our time—for the simple lack of faith. *It is Christ in you that will win*, and the Church may know how much Christ it has by noting how much the passion to save the lost dominates its life.

There are not two kinds of religion, one for the pulpit and one for the pew. The form of activity may vary, but one Christian is under the same constraint as any other, to do the full will of God. The need of the hour is for consecrated, dedicated, sanctified laymen. The Church was inaugurated by this brand of laymen. The men who conquered the Roman Empire

for Christ and lit up the Roman nights with their winding sheets of flame were for the most part laymen. The old monks were laymen, and the Church has won some of its greatest victories by lay preaching. The most important thing the Church has to do today is to awaken the laymen to their opportunities and obligations. It is the laymen who support the Church, who call the minister, and who stand by him. I have read of a Presbyterian layman who was saved, and in his zeal for his newfound joy won over 200 others to Christ in less than a year. After all, there is no preparation for so great a task that is so heartening as the winning of a single soul. There will be no more trouble as to criticism; the faults of the Church and of the ministry will be forgotten; the apathy of the community will be gone—all this and more will happen when in our sight that transcendent miracle, the birth of a new life, has taken place. Get any church member to undertake this work to the extent of a single convert, and you have filled him with a new passion. That will do more to make a church member a power for God than a month of preaching and special meetings.

There are some things that cannot be taught in the schools, and the winning of men to God is one of them. If the way to learn how to preach is to preach, and the way to learn how to cook is to cook, then it follows that the way to learn how to win men to God is to practice it. It is a marvel to see how God opens the way to any eager heart. It often happens that the one who is sought is more eager than the seeker; and God, who sends His rain to fields that have not asked for it, prepares in unexpected ways the heart to which He sends His messenger. When Peter and Cornelius found each other, they discovered

that God was interested in both of them before they met.

The final preparation to which I wish to call your attention is this: *A personal contact with the Master.* "I will make you fishers of men," is His gracious promise. A casual observer of old remarked that the disciples had been with Jesus. How happy and successful will we be today when we can convince the world of this in our own lives!

*As some rare perfume in a vase
of clay*

*Pervades it with an odor not
its own,*

*So when Christ dwelleth in a
mortal soul*

*All heaven's own sweetness
seems round it thrown.*

(Author unknown)

We must catch this spirit and this perfume. The Church must give itself to days of toil and nights of prayer. It must be consumed by the same type of love that sent Jesus Christ to the Cross. We must "fill up that which is behind" in the sufferings of Christ. Daily dying for men, we shall make real to this world the love which stopped not at the Cross. An ounce of deed means more to this sinful world than a ton of creed. The world is saying that the Church does not believe its own message, and to some people there seems to be no doubt that this is true. But this must be true no longer, if we are to win men to Christ before He comes again; and we all know that His coming is very near, yes, even at the door. The Church must hear anew the call to service and to sacrifice. It is the Master's call, and it is hot with haste: "Go quickly, everywhere"; and with this call comes the heartening promise, "Lo, I am with you alway, even unto the end of the world."

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 very 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 have 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 tithing. 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 Nazarenes! There are no foreigners to the saint. 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 legalistically, not of necessity or fear or for any thought of a heavenly reward, but out of the divine love which He has given, yea, "shed abroad in our hearts" by the Holy Ghost.

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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 doubts 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 Cattell 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 Lowrey 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

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November, 1969

actions if he is sanctified—therefore confusion reigns.

His need may or may not be a deeper experience with God. The real crux of the matter is whether his action was the result of a carnal heart or whether it was simply the faulty expression of humanity. It is doubtful if there are any who would deny that there are certain human limitations, but the confusion arises as to the distinction between carnal actions and human limitations.

One of the standards by which the validity of the testimony of entire sanctification has often been measured is whether or not an individual ever becomes angry. Anger is considered to be proof of carnality. But even this is not a definite standard, for what is anger? After all, even Jesus was angry according to the Gospel writers. "And when he had looked round about on them with anger . . ." (Mark 3:5). Paul writes in Eph. 4:26, "Be ye angry, and sin not." If Jesus experienced anger and Paul suggests that it is possible to be angry and not sin, it would appear that anger in itself is not a valid criterion by which it may be determined whether or not an individual is sanctified.

Jealousy is another attitude which is often used as a proof of carnality. However, in the Bible, God is described as a "jealous" God, and certainly it would not be hinted that He possesses elements of carnality. Of course, it is understood that the meaning is different from the meaning which is ordinarily given the word. But even so, it must be admitted that it is not always understood perfectly what is meant by the use of the term; therefore one person who hears that a sanctified person will not be jealous will understand one thing, while another person might have a different understanding.

So it is seen that some of the words which have been used to describe carnal actions may be mistakenly used. A more definite guide is necessary to aid in distinguishing between carnal actions and human limitations.

Dr. J. Kenneth Grider gives help in making this distinction with a list of 18

comparisons between humanity and carnality:

HUMANITY	CARNALITY
The way we are made	The way we became, thanks to Adam
Not sinful	Sinful
Normal desires	Lustful
Nervousness	Carnal fits
Impatience	Impossible
Desire to excel	Envy and jealousy
Security	Covetousness
Tactfulness	Deceit
Desires for self-fulfillment	Overbearing
Dependent	Parasitical
Righteous indignation	Hurtful anger
Gregariousness	To be with others to use for own selfish ends
Self-preservation	Self-exaltation
Desire to be appreciated	"Me first" attitude
Clam up	Secretive
Manliness	Bullheadedness
Difference of opinion	Faction producing
Pride that is human	Pride that is sinful

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 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.

Lowrey describes the sanctified individual as follows: "Being fully cleansed, he is fully consecrated. He has a will subdued, and moving in harmony with the will of God."

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 is it 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 witnesses 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 so stern and tempestuous 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 in-filling 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 from 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 exert 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 a desire to learn better how to get along. Perfect love heals 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 (Rom. 6:6); 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.

Practical Points that make a difference

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 fidgets 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, but 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,
Dad

The Nazarene Preacher

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 that of the people. 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

*Pastor, Nashville, Tenn.

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, Dr. 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 as he got a 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 lethargy 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 found 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 Florsheims. 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."

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.

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 8½ 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 paper 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 8½ 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 mailing 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 news-

*Pastor, Johnson City, Tenn.

letter; but if you will put your staple one-eighth inch from the right or left edge, one may tear the newsletter open without damaging the contents.

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 4¼ 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 therefore prohibitive 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 facedown 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 facedown 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 752, 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 blotches. 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.

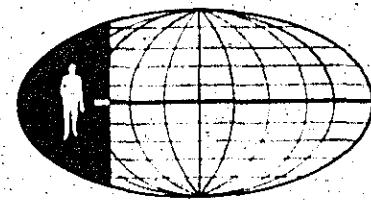
If everything seems to be in order, "let 'em roll." Run as many as you will need and a few more.

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 8½ x 14 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 postcard 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 199 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!



The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee Dr. Willis Snowbarger, Editor

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WILLS AND ANNUITIES

PASTOR—

What happens when a representative from the Wills and Annuities Office comes to your church to assist your members on wills, investments, and estate planning?



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:
The Muehlebach, The Continental, and The Aladdin.
Make your own hotel reservation.
Better write the hotel today!

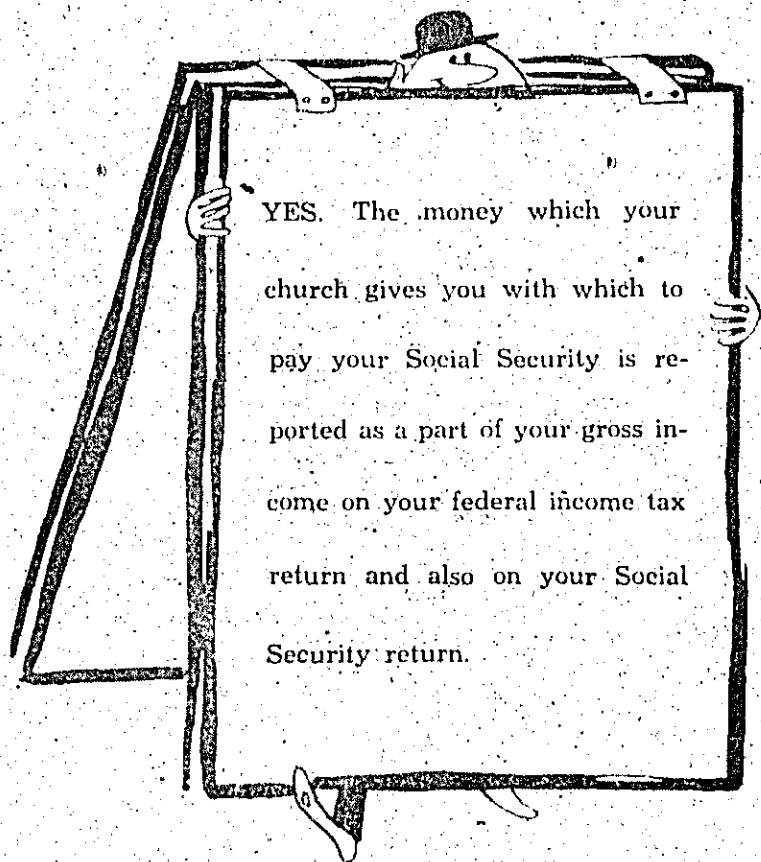
The STRAIGHT of it

— DEAN WESSIELS, Executive Secretary —

— A monthly series of questions and answers —

QUESTION: My church gives me a check each quarter which covers the total amount of my Social Security tax. Do I have to report this as a part of my gross income on my tax questionnaires?

ANSWER:



The Changing News Scene

HIGHLIGHTED 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 in gains 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 than 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



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

Honor School Program TEACHER'S QUARTERLY REPORT	
ADD	...
DEVELOP	...
VISIT	...
APPOINT	...
NOTIFY	...
CONFER	...
EVANGELISM	...

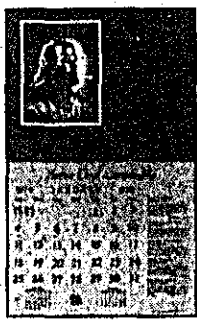
SEE ADVANCE

NOVEMBER ENDS ANOTHER QUARTER

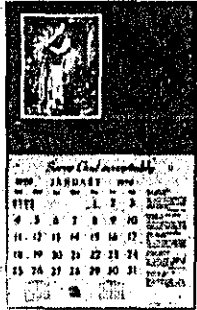
GIVE THEM OUT

&

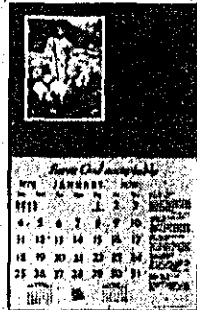
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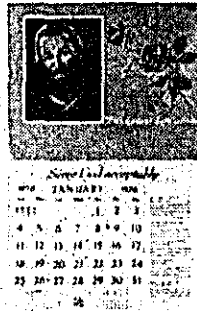
U-9900



U-9902



U-9903



U-9908

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 Sallman'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 high-gloss index stock. Size, 6 1/4 x 10 1/2". White gift envelope included.

Your choice of 4 famous reproductions

- U-9900 Head of Christ **ONLY**
- U-9902 At Heart's Door **25c**
- U-9903 Good Shepherd **EACH**
- U-9908 Portrait of Jesus **EACH**
- 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.

Prices slightly higher outside the continental United States

NOTE: Allow two or three weeks for imprinting and shipping. Late orders may take longer for delivery. We reserve the right to make substitutions after November 20.

PLACE YOUR ORDER RIGHT AWAY!

NAZARENE PUBLISHING HOUSE

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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, 4 1/4 x 5 1/2". 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 Saviour, 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 God of hope fill you with all joy and peace in believing."

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: "Best 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.



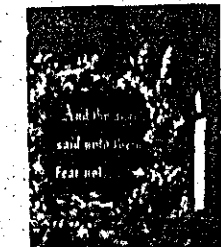
G-1078



G-1079



G-1080



G-1081

STANDARDS:

Too Many?

IRRELEVANT?

Too Few?

NECESSARY?

DESIRABLE?

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

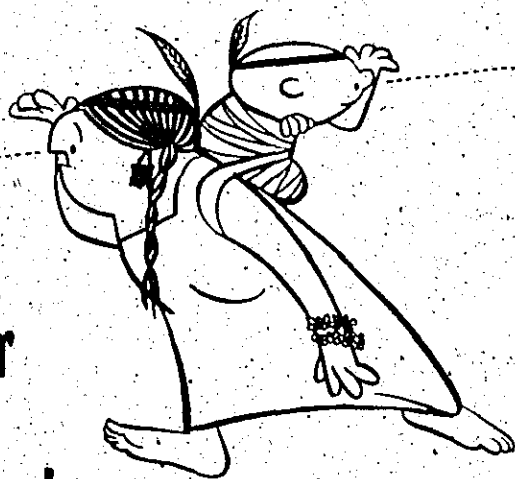
Unit 132.1a, "General Rules—Church of the Nazarene"

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 Birkeli.

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

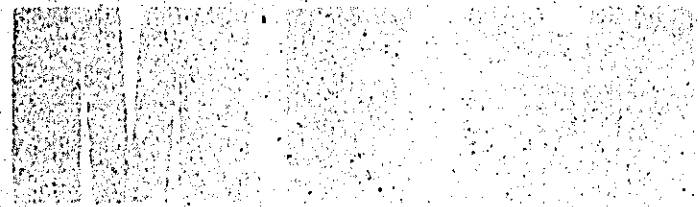
**A RESPONSIBILITY—To Make It Possible for Every Soul
in North America to Hear the Nazarene Broadcast**

NAZARENE COMMUNICATIONS COMMISSION

Radio and Television Division
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
- Match their Thanksgiving offering with their grocery tape for
- _____ one week
 - _____ two weeks
 - _____ three weeks
 - _____ four weeks
- | | |
|---------|----|
| \$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 |

OTHERS NEED THE BREAD OF LIFE



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.)

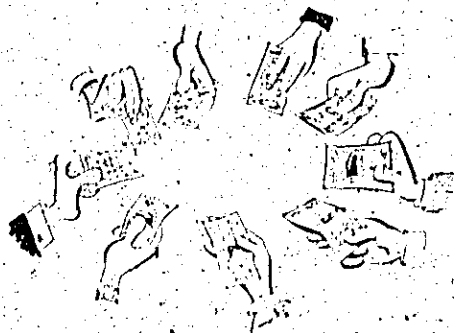
Plan—
 Spring '70 missions emphasis
 Start NOW

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, tiring 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 in 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 her hands 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—the sooner the better. Sometimes we can treat it gently, put a plaster on it, ointment to keep it soft, or trim it ever so 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

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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.

"But 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 took it upon himself to "clue 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 work-eth 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 holdeth his peace, is counted wise: and he that shutteth 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.

IN THE STUDY

SERMON OF THE MONTH

Jesus and the Law

By Jerry W. McCant*

Legalism is anathema to modern minds. We want our freedom! We demonstrate, strike, and insist on the "new morality" to get it. The psychology of permissiveness is preferred and restraint is the hated villain.

There are even some "Bible scholars" who would say, law was never included in God's economy of salvation. This is preposterous! If this be true, how can we account for the fact that He did give the law?

I. Jesus Fulfills the Law

What did Jesus say about the law? Unmistakably He declared, "Don't misunderstand why I have come—it isn't to cancel the Old Testament laws and the warnings of the prophets. No, I came to fulfill them, and to make them all come true" (Matt. 5:17, *Living Gospels*). Jesus came to give the law meaning; to fulfill or fill it full of meaning. God gave the law and it is good; it is still His law in 1969.

Some glibly say, "We're living under grace, not law!" To support this they often quote, "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). This can become an easy excuse for carelessness in Christian living. Certainly we should be thankful for the grace of Jesus Christ. Just be sure that we do not forget that keeping the law of Christ is more demanding than the law of Moses. Jesus insisted on something more radical than the scribes and Pharisees!

"After all," insists the pseudo-intellectual, "Christianity is not a book of rules." It certainly is not, but Jesus claimed His mission to be one of fulfilling, not destroying.

*Pastor, Graham, N.C.

November, 1969

the law. We cannot believe our ears when we hear Him saying, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law . . ." (Matt. 5:18). A. M. Hunter puts it this way: "The law down to the last dotted 'i' and stroked 't' will last to the end of time" (*A Pattern for Life*, Philadelphia: The Westminster Press, 1953, p. 11).

II. Jesus Reinterprets the Law

Jesus knew the sinful deed was only a symptom of the disease and not the disease itself. He pushed the matter back to the cause. Not only did He deal with the fever, but He sought to diagnose and eradicate the disease. There was to be no simple aspirin treatment.

Sin resides in the attitude, not merely in the deed. This is what Jesus is saying through His thorough reinterpretation of the law. Sin is spiritual and originates in motives and attitudes.

An "exceeding righteousness" is what Jesus demanded. This "exceeding righteousness" must be more penetrating and radical. It must reach the motive life.

What is murder? Jesus says it is anger! This is anger which hates and seeks to do harm. It is anger that is deliberately kept hot. An angry word is a stab at the brother's heart and his very life. Its intent is to openly disgrace him and thus to utterly destroy him.

What is adultery? Jesus says it is lust! Lust is not a deed; it is a motive, an intent. It is the look with the deliberate purpose being to awaken and promote illicit sexual desires. The problem begins in the heart.

With the new interpretation of the law,

oaths 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 naked word is valid. Attestations to his truthfulness are unnecessary. Honesty is a condition of the heart. No amount of pledging to be truthful 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 right cheek, turn the other one. Go the second mile, give your coat, and lend to the would-be borrower. 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 blockhead while someone pounds you on both cheeks! It is returning good for evil.

Hate is not allowed in Christ's reinterpreted law. One of the hardest commands Jesus ever gave was, "Love your enemies." Who can love his enemies? That is precisely what we are told we must do; it is Christ's command. No longer will it be, "An eye for an eye, and a tooth for a tooth." Even the heathen can love his friend. The love of God in Christ Jesus is required to love your enemies. But who needs your love more than those consumed with hate? The secret to loving your enemies is 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 of law, where the guilty is tried and sentenced. An open adulterer can be sued by the outraged partner. But who can be tried for anger? What court 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. That in no way alleviates the burden of God's judgment. In the great court of God, one is tried for motives and intents as well as deeds.

III. 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 surely written on the hearts of our first parents. 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: 31-34). This new covenant was fulfilled in Christ.

The new covenant is really a "renewed" covenant. Jeremiah's Hebrew word for "new" may just as well mean "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 is an "exceeding righteousness." 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 conception 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 depths of the soul. Right actions should be the spontaneous expression of a right disposition in man. Good fruit must grow on a good tree. Christ calls us to repentance and to 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, we can declare 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. Law 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, the more frustrations we have. While we had only one suit, we always knew where the car keys were.



TOWARD EXPOSITORY PREACHING

By Frank G. Carver*

Compatible or Incompatible?

Rom. 6:1-7, especially 6, *Knowing this, that our old man' was crucified with Him, that our 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

Touto ginōskontes, "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 emphatic: "May it never be! How shall we who died [apethanomen, aorist] to sin still live [zesomen, present] 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: sunestaurōthe.*

Sunestaurōthe, "was crucified with," is aorist tense, probably perfective, "in which the emphasis is all on the conclusion or results of an action."² The action is past, decisive, and complete. The prime reference is to the death of Christ, where we all died: "One died for all, 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 identification with Christ in this death.

Not only the aorist *apethanomen* ("we . . . died") in v. 2 but also the aorists in v. 3 (*ebaptisthēmen*, "have been baptized," twice) and v. 4 (*sunetaphēmen*, "we have

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been buried") along with the perfect in v. 5 (*sunphutōi gegonamen*, "we have become united"), of which *sunestaurōthe* (6a) is a capsule summary, indicate that the reference is to the once-for-all-effected union of the Christian with Christ in His death, which becomes decisive for the Christian at his conversion.³ This is an unavoidable and irrevocable fact of his Christian existence, for as a result

B. *The person we once were is now dead: ho palaios hēmon anthropos.*

Palaios is "old," often with the connotation of being antiquated,⁴ or out-of-date. As applied here to *anthropos*, "human being, man,"⁵ the reference is to the earlier, unregenerate man. For the Christian who has been baptized into Christ's death "the old man he previously was has been crucified and put to death."⁶ (cf. Col. 3:9; Eph. 4:32). Barrett gives the description that is perhaps most accurate for Paul's usage: "The 'old man' is Adam—or rather, ourselves in union with Adam, and . . . the 'new man' is Christ—or rather ourselves in union with Christ."⁷

The fact that the converted and baptized man is no longer "in Adam" but "in Christ"⁸ makes possible a second fact:

II. A FACT IN THE PRESENT: OUR BODY OF SIN MUST BE DESTROYED (6b).

A. *A new situation is possible for us: hina . . . katargethe.*

Hina, "that," or "in order that," is often used "as substitute for the infinitive of result, when the result is considered probable but not actual." If this is the use here, then Paul views what follows *hina* not only as logically implicit in what precedes it but also as not necessarily temporally identical with it. But the usage could be a non-final "that" implying only a necessary logical relationship with no judgment to experiential actuality or non-actuality.⁹ If the former, as the exhortations of vv. 11-13 may indicate, it should be noted with Arndt and Gingrich that "in many cases purpose and result cannot be clearly differentiated, and hence *hina* is used for the result which follows according to the purpose of the subject or of God."¹⁰ On this view of *hina* Paul leaves room for a possible time sequence between the clauses.

Katargethe, "might be done away with," is the aorist passive of *katargeo*, "abolish, wipe out; set aside"¹¹ something (cf. I Cor. 15:26). The aorist is constative; that is, "it takes an occurrence and, regardless of

its extent or duration, gathers it into a single whole." Here the nature of the verbal idea, the similarity in tense to the previous *sunestaurōthe*, and the contrast in tense to the following *douleuein* ("be slaves") all make it probable that the action can be conceived of as punctiliar in the momentary sense.

The intended result or purpose of the crucifixion with Christ is the abolishing of a prior situation or condition which means that

B. Our former relation to sin can now be done away with: *to soma tes hamartias*.

Soma, "body," is used here as often in Paul of "the living body" as "the organ of man's activity."¹⁸ This is obviously the use in 6:12-13, where Paul speaks of *thiēto humon somati*, "your mortal body." Then in the place of *soma* he uses *heatous*, "yourselves," indicating that he has in mind man in his entirety. In the same context he replaces it with *ta mele humon*, "your members," that is, man as exposed to temptation and vice. In 1 Cor. 6:19 the *soma* is the temple of the Holy Spirit. In Rom. 12:1, *our somata* is the place where our "spiritual service of worship" to God takes place. In these and similar uses (7:24; 1 Cor. 6:12-20; Phil. 1:20) man is referred to in his entirety, but never as an isolated individual. *Soma* is man in his relation to God, to sin, to his fellowman, for Paul's main interest is in the activity of the body and what happens with it.¹⁹

Hamartias, "sin,"²⁰ is thought of by Paul almost in personal terms as a ruling power. This is especially evident in the context of Rom. 5:12-7:25, where *hamartia* is used at least 31 times. Sin enters into the world (5:12), reigns there (5:21) and in the mortal body (6:12), is the master of men (6:14) who are its slaves (6:16), but man can be freed from it (6:20-21). Sin can pay wages (6:23), live within man (7:17, 20), and even has its law (8:2). For Paul sin is a "malignant personal power which has man in its grasp."²¹ Further as seen in 7:17 ff. this hold of sin over man "is not merely an external power which exercises sway over a man; it has got into the very fibre and centre and heart of his being until it occupies him, as an enemy occupies an occupied country."²² Since the master-slave imagery is dominant in 6:1-7:25 and present in 6:6, it should not be forgotten that in the world of Paul's day the power of the master over the slave was absolute.

In *to soma tes hamartias* the relation between *soma* and *hamartia* is expressed by

the descriptive²³ or qualitative²⁴ genitive. "Sin" or ruling power is presented as an attribute of the "body" defined as man's concrete existence.²⁵ In view of the dynamic realities involved in the use of the two nouns, it helps to remember that "for practical purposes perhaps the only real division among the genitives is that between subjective and objective. The sole question . . . is whether the relationship is directed outward from the noun in the genitive (as here) to some other person or from some other person to the noun in the genitive."²⁶ The exhortation of v. 12, "Do not let sin reign in your mortal body," is significant for the relation of the terms "body" and "sin" in 6:6. Thus it is a relationship, a state of existence, "the body as sin's tool,"²⁷ the "body insofar as it is the organ (*Werkzeug*) of sin"²⁸ that is to be destroyed in a moment of faith.

The practical result is then

III. A FACT FOR THE FUTURE: WE CANNOT GO ON LIVING AS SLAVES TO SIN (6c).

A. Sin no longer dominates our living: *tou meketi douleuein hemas* . . .

Meketi, which negates the infinitive, has the force of "no longer, not from now on."²⁹

Douleuein, to "perform the duties of a slave, serve, obey,"³⁰ is an infinitive in the present tense signifying continuous action. It parallels the present *zesomen* in v. 2: "How shall we . . . still live in it?"

Tou . . . douleuein is an articular infinitive implying purpose. The normal consecutive or final sense of *tou* with the infinitive is weakened in Paul.³¹ 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. (*Hina* and the articular infinitive could be interpreted either way grammatically.) But regardless of the precise delineation of Paul's thought at this point, the third clause contains 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: *meketi . . . te hamartia*.

Te hamartia, "sin," is dative case referring to the state, power, or person to whom service no longer need be given as absolute

master. The sense of *hamartia* was amply described above in II, B.

This new plane of life released from "the tyranny of sin over us" (Phillips) has been described by the apostle as a walk (*peripatesomen*) in newness of life (v. 4), because we have become united with Christ in the likeness of His resurrection (v. 5).

CONCLUSION

Paul's final word on the whole matter of the suggested compatibility of sin with the Christian life is the declaration in v. 7, "For he who has died is freed from sin" (*ho gar apothanon dedikaiotai apo tes hamartias*). *Ho . . . apothanon*, an aorist participle, describes the Christian as one who has been put to death with Christ in the significance of His crucifixion. *Dedikaiotai apo* . . . (cf. Acts 13:38), "freed from," declares that sin has thus lost all its claim on the life of man. Man is legally dead as far as the mastery sin is concerned. The language is forensic and gathers up all that Paul has said about justification (3:21-4:25). The reality is that of the sanctification or transformation of life which Paul began to make obvious in 5:1 and will discuss until 8:39. Out of death has come a new life—a resurrection of life with Christ (v. 8) and thus to God (v. 10). With this life sin is completely incompatible (v. 2!).

¹⁸With the margin. The text translates "self."
¹⁹Nigel Turner, *Syntax*, Vol. III of James Hope Moulton, *A Grammar of New Testament Greek* (Edinburgh: T. & T. Clark, 1963), p. 72.

²⁰The similar uses of *staurōo* by Paul in Gal. 2:20 and 6:14 are in the perfect tense and denote the present state produced by the past act signified by its use in Rom. 6:6. The uses in Galatians are somewhat parallel to the meaning of the whole of Rom. 6:1-7.

²¹William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 1957), p. 610.

²²*Ibid.*, p. 67.
²³Gerhard Friedrich, ed., *Theological Dictionary of the New Testament*, trans. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans, 1968), V, 719.

²⁴C. K. Barrett, *The Commentary on the Epistle to the Romans*, *Harper's New Testament Commentaries* (New York: Harper and Brothers Publishers, 1957), p. 125.

²⁵See the previous study on Rom. 5:12-21.
²⁶Arndt and Gingrich, p. 378.
²⁷See H. E. Dana and Julius B. Mantey, *A Manual Grammar of the Greek New Testament* (New York: The Macmillan Company, 1927), pp. 248-49.

²⁸Op. cit., He adds: "As in Jewish thought, purpose and result are identical in declarations of the divine will: Lk 11:50; J 4:36; 12:40, 19:29; Rom. 3:19; 5:20; 7:13; 8:17; 11:31f. et al."

²⁹Dana and Mantey, p. 196.
³⁰Arndt and Gingrich, p. 807.
³¹Gerhard Friedrich, ed., *Theologisches Wörterbuch zum Neuen Testament* (Stuttgart: W. Kohlhammer Verlag, 1964), pp. 1061-64.

³²See the previous study on Rom. 5:12-21.
³³William Barclay, *A New Testament Wordbook* (London: SCM Press, 1955), p. 48.

³⁴*Ibid.*, p. 49.

³⁵Dana and Mantey, p. 76.

³⁶Turner, p. 213.

³⁷William Greathouse, "The Epistle to the Romans," *Beacon Bible Commentary* (Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968), p. 134. In a footnote refers to similar Pauline expressions: "7:24, *tou somatos tou thanatou*, 'the body in its present state of humiliation'; Col. 2:11, *tou somatos tes sarkos*, 'the body given over to fleshly impulses.'"

³⁸Turner, p. 207.

³⁹Greathouse, p. 134.

⁴⁰Paul Althaus, *Der Brief an die Römer, Das Neue Testament Deutsch*, ed. P. Althaus and G. Friedrich (Göttinger: Vandenhoeck and Ruprecht, 1966), p. 62.

⁴¹Arndt and Gingrich, p. 520.

⁴²*Ibid.*, p. 204.

⁴³Turner, p. 141. See Dana and Mantey, pp. 214-15.

GLEANINGS

from the Greek



By Ralph Earle*

I Tim. 2:5-8

Mediator

Besides this passage, *mesites* (*messectays*) occurs twice in Galatians (3:19-20) and three times in Hebrews (8:6; 9:15; 12:24). It is regularly translated "mediator" in most versions.

Thayer explains 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 *mesites theou kai anthropon*, since he interposed by his death and restored 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 papyri 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 Septuagint, when Job complains: "Neither is there any daysman betwixt us, that might lay his hand upon us both" (Job 9:33). As in-

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licated in the *Oxford English Dictionary* (III, 53), "daysman" is an archaic term for "an umpire or arbitrator; a mediator."

In his meaty little volume, *A New Testament Wordbook*, William Barclay has an excellent discussion of *mesites*. He says that it had two main meanings in classical Greek. The first was "arbitrator." Both Greek and Roman law gave considerable attention to arbitration. Barclay writes: "An arbitrator, a mediator, a *mesites*, is therefore fundamentally a person whose duty it is to bring together two people who are estranged and to wipe out the differences between them" (p. 86). He adds that this is what Jesus did between us and God.

The second meaning is "a sponsor, guarantor, or surety." Barclay says: "A man who went bail for another's appearance in court was so called. But the words are especially used of guaranteeing or standing surety for a debt" (*ibid.*). So Jesus stands surety for our debt to God. This usage is found several times in the papyri of the second and third centuries (Moulton and Milligan, *Vocabulary of the Greek Testament*, p. 399).

In Kittel's *Theological Dictionary of the New Testament*, Oepke devotes to *mesites* 27 pages, much of it in fine print. His thorough survey of the history of this term and its theological significance ends with a twofold observation. After noting the almost complete absence of *mesites* in early Christian writings, he says: "In Roman Catholicism the Church and its agent largely took over the mediatorial function. In contrast, Reformation theology looked to the one Mediator, Christ." And then he adds this striking statement: "It is no accident that in the 20th century, when, after a period of liberal and rational thought, theology was finding its way back to the biblical and Reformation message, the word 'mediator' became one of the slogans of the new outlook" (IV, 624). In our estranged generation the message of Christ the Mediator needs to be sounded again and again.

Ransom

In verse 6 it is stated that Christ gave himself as a "ransom" on behalf of all. Only here in 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 of war" (TDNT, IV, 340). There does not seem to be any basic difference between *lytron* and *antilytron*. The prefix *anti*, "instead of," follows *lytron* in the saying of Jesus. Here it is incorporated with the simple noun to emphasize the fact that Christ died in our place to ransom us from the slavery of sin. White makes the helpful suggestion: "*Lytron anti* 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, 105). Bernard, in *The Cambridge Greek Testament*, says: "Here we have the compound *antilytron* preceding *hyper panton*, 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"?

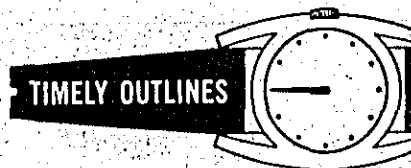
The word is *dialogismos* (v. 8). It occurs eight times in the Gospels—six in Luke, one each in Matthew and Mark—where it is rendered "thought(s)" with the exception of Luke 9:46 ("reasoning"). It occurs five times in Paul's Epistles and is translated five different ways in the KJV! It is found once elsewhere (in NT), in Jas. 2:4 ("thoughts").

The noun comes from the verb *dialogizomai*, "to consider, 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 "reflection." He states: "The sense of 'evil thoughts' is predominant in the NT" (TDNT, II, 97). 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" (II, 98).

Our own inclination, however, follows that of Lock in *The International Critical Commentary*. He says, "probably 'disputing,'" 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 series, thinks that here it should be taken in the sense of evil deliberations against one's neighbor (p. 102). Bernard prefers "disputation." Likewise E. K. Simpson (*Pastoral Epistles*, p. 45) 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. 1)
- II. Propriety of Private Praise (v. 2)
- III. Propriety of Public Praise (v. 3)

R. S. T.

Three Kinds of Giving

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

—Selected

Four Gospel "MY'S"

- I. My soul—a valuable possession (Isa. 38:17)
- 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

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 (I Pet. 1:25)

—Selected

Keeping God's Word

The "good ground" hearer, 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. 23:29)
- IV. Keep the Word as a river (Isa. 48:18)
- V. Keep the Word as a mother does her child (I Pet. 2:2)
- VI. Keep the Word as a priest did the lamps (Lev. 24:2)
- VII. Keep the Word as a man does the title to his property (I Pet. 1:3-4)

—Selected

A Sevenfold Use of the Word

- I. Born again by the Word (I Pet. 1:23; Jas. 1:18)
- II. Cleansed by the Word (Eph. 5:26; Ps. 119:9)
- III. Saved by the Word (I Tim. 4:16; Jas. 1:21)
- IV. Growing by the Word (I Pet. 2:2; Jer. 15:16)
- V. Sanctified by the Word (John 17:17; I Tim. 4:5)
- VI. Enlightened by the Word (Ps. 19:8; 119:105)
- VII. Kept by the Word (Ps. 17:4; Rev. 3:10)

—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)
- Selected

The Bible

- I. The Holy Scriptures—divine inspiration (II Tim. 3:15)
 - II. The Oracles of God—divine authority (Rom. 3:2)
 - III. The Word of God—divine revelation (Matt. 7:36)
- Selected

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 28:26)
 - 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)
- Selected

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)
- Selected

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)
- Selected

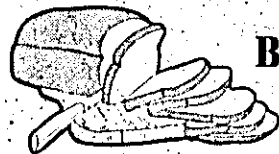
How to Use the Word

- I. Search it (John 5:39; I Pet. 1:10-11; Acts 8:28, 30)
 - 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)
- Selected

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)
- Selected

Others Need



THE
BREAD
OF
LIFE

1969
THANKSGIVING OFFERING
for World Evangelism

The Nazarene Preacher



IDEAS
THAT WORK

The prone view

More Prayers for the Ill

By A. C. Simpson*

Shouldn't more of our ministers pray for the sick at their hospital bedsides?

To a minister, what does ministering unto the sick include? "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord" (Jas. 5:14).

While I was hospitalized for lengthy periods of time in large and small hospitals, during the last 30 years, the only ministers asking, "May we have a word of prayer before we go?" were a couple of Full Gospel and one Methodist minister.

Other ministers of practically every denomination (I knew them all well, for I had served as church-page editor on our daily paper for many years), would "bounce" into my room, stand by my bed and talk a few minutes; maybe crack a few old jokes, and go on their way. This was a welcome break in the dull day's routine. And I knew that they thought they had done their duty, visiting the sick—"I was sick, and ye visited me . . ." (Matt. 25:36).

What I would have appreciated most was a brief but heartfelt prayer while they were there. This longing must often be felt by others. When I would say, "Remember me in your prayers," some ministers actually acted embarrassed. They would say they would remember me in their prayers, but I always wondered whether or not they did, for in this busy age it is much too easy to forget.

If they had prayed for me then and there, at my bedside, it would have given me much immediate comfort. And

*Las Vegas, N.M.

November, 1969

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).

A few denominations do pray for the sick at the bedside. However some groups wait to comfort a person until it is too late, and then they perform last rites.

Possibly many ministers are not praying for the sick at the bedside because they feel it might embarrass the ill to be prayed for. I think that the majority of ill persons, Christian, Jew, agnostic—or even atheist—would appreciate a prayer they could hear—and feel—in their sickroom.

I wish more ministers, dedicated men of God, would try this. They should pray for the sick while in their presence. And then watch them recover more quickly. The results could be surprising.

How They Do It Out in Colorado

The pastors of the nine Churches of the Nazarene 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 squeaky inner sanctum—no mysterious cult 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

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. Viser, Thomas D. Floyd, Bill M. Sullivan, Howard Rogers, J. P. Jernigan, Marvin W. Jagger, Fred M. Moon, Neil B. Wiseman, 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 flatten 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 expend 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, and 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 not 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 wordly 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

After all is said and done, more is said
than done.

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 criti-
cism, 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 nousey government people have to
know, I'm a 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-

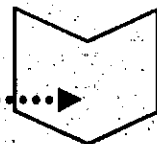
tion of our ministers—especially of the pastors. Make this an occasion, not only for raising money, but also for making known to our people the things our church is trying to do. It is like using Christmas for making known the facts of the life of Christ—there is no other time quite so good, since the atmosphere is prepared. In two thousand local churches of the Church of the Nazarene, preachers and people will be hearing about our work around the world, and this very fact makes it an auspicious time for you to "Nazareneize" your crowd. And no matter how large or how small your portion of the general

budget is, your people will be happier and better prepared for other tasks if this amount is raised and paid. Our people like to pay the general budget, and they like to cooperate with their brethren. Help them, lead them on. Present the matter in such a manner that the people will give as a privilege and not merely as a duty. Make the Thanksgiving offering a means of grace to your people. Make it help on with the revival in your own church. Make it an occasion for developing denominational consciousness, and thus it will become a means of helping you with every phase of your work—district and local.



HERE AND THERE

AMONG BOOKS



Personal Renewal Through Christian Conversion

By W. Curry Mavis (Kansas City: Beacon Hill Press of Kansas City, 1969. 165 pp., cloth, \$3.50.)

Dr. Mavis, 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 works of divine grace.

This volume particularly concentrates on conversion. The necessity for a profound sense of guilt as a prerequisite for any meaningful experience of forgiveness is shown. The study of the nature of guilt and of repentance, of release through the witness 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-understanding 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 direct quickening of the Holy Spirit, neither would the inclination for

such honest introspection arise nor its exercise issue in genuine conviction.

With this caution, this reviewer heartily commends 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 as 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 biblical examination 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 commission, 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 designating an office, such as apostle, elder, and bishop. The author makes clear that in the strict New Testament sense every "elder" who serves as the overseer of a church is thereby 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" . . . as "Pastor" and . . . as "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 deft touches of humor, characteristic of Dr. Purkiser's writing style. And 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 Naza-

rene 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 by, 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 which Oswald Smith has popularized under the term "faith promise."

Missionary Education Helps for the Local Church, by Dick Pearson (\$1.00 postpaid)

Triumphant 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 Ecumenical-Conservative encounter at this point:

Protestant Crosscurrents in Mission, 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 Shaul, 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. Shepherd'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 the world missions emphasis fool you; Pastor—it has clues for you and your church that you cannot afford to miss, plus new missionary understanding.

One book you can still get, and ought to own, is:

Church Growth and Christian Mission, Donald Anderson McGavran, editor (New York: Harper and Row, 1965. 252 pp., cloth, \$5.95.)

Here again, if you will translate "missionary" by "pastor" and "nationals" 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:

World Christian Handbook, H. Wakelin Coxill and Sir Kenneth Grubb, editors (Nashville: Abingdon Press, 1967. 378 pp., cloth, \$7.50.)

The Encyclopedia of Modern Christian Missions, Burton L. Goddard, 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

Preachers' Exchange



WANTED—Manual, Church of the Nazarene, up to 1944, and 1956. Any books on Wesley and early Methodism. Hugh H. Gorman, 900 King St., Regina, Saskatchewan, Canada.

WANTED—Old copies of Peloubet's *Select Notes on the International Bible Lessons for Christian Teaching*. Rev. Paul E. Richardson, 10549 Emerald Ave., Chicago, Ill. 60628.

TO TRADE—1932 Manual for 1924 Manual. J. E. Hazelwood, 1623 N. Bigelow, Peoria, Ill. 61604.

Items for this Exchange may be either **WANTED** or **FOR SALE**, but must be confined to periodicals and out-of-print books, limited to five items. All response should be directly with the advertiser and not with this office or the Nazarene Publishing House.

CALENDAR DIGEST

NOVEMBER—

- 2 Begin five weeks: "Witnessing with the Word"
- Home Department Sunday
- 9 Servicemen's Sunday
- 23 Thanksgiving Offering

DECEMBER—

- NWMS Memorial Certificates
- NMBF Christmas love offering
- 7 Reception of new members
- 14 Bible Society Offering
- 31 Conquest: Teen talent contest deadline

JANUARY—

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



AMONG OURSELVES

As I have looked at the food-price tape on page 30, I am puzzled. Two lowly 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 "Showers 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 multi-million-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 magnificent 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," that when we fail, they may receive us "into everlasting habitations."

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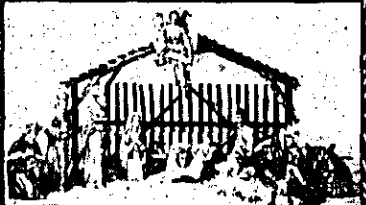
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CONTENTS

Lord, Give Us a Miracle! <i>General Superintendent Lawlor</i>	1
The Dual Nature of the Church, <i>Editorial</i>	2
When St. Paul Crossed the Hellespont, <i>Herbert McGonigle</i>	4
Firm but Fair, <i>J. W. Swearingen</i>	7
Sunday Night Evangelism and Current Trends, <i>Wesley D. Tracy</i> ...	8
On Using the King's English, <i>Practical Points</i>	10
Outreach with Ink on Its Fingers (III), <i>Carlos H. Sparks</i>	13
These Are My People, <i>W. J. Turner</i>	16
Anniversary, <i>A Christmas Story</i>	33
A Christmas Cantata by the Congregation, <i>D. C. Warner</i>	36
Emanuel—God with Us, <i>Robert Harding</i>	37
Gleanings from the Greek, <i>Ralph Earle</i>	39
When Grace Is at Work, <i>James Pettitt</i>	40

DEPARTMENTS

Pastor's Supplement, pp. 17-32 • Queen of the Parsonage, p. 33 • Ideas That Work, p. 36 • In the Study, p. 37 • Gleanings from the Greek, p. 39 • Toward Expository Preaching, p. 40 • Timely Outlines, p. 42 • Hymn of the Month, p. 43 • Bulletin Barrel, p. 43 • Yearly Index, p. 45 • Preachers' Exchange, p. 48 • Calendar Digest, p. 48 • Among Ourselves, inside back cover.

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Lord, Give Us a Miracle!

General Superintendent Edward Lawlor

WHO CAN draw close to the 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 "bath 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 gotten lost 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 controversial, dictatorial 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 or 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 wistfully about a host of past miracles stretching from that starry night in Bethlehem to December, 1969, 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)

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 the image of dust. He is both material and immaterial, and any attempt to solve the problem by denying the dualism results in a distorted and unchristian doctrine of man.

What is often overlooked is that the Church shows the same kind of dualism. To ignore this is to make a true doctrine of the Church impossible. It is both visible and invisible, local and universal, an organization yet an organism.

As the body of Christ, it is composed of all regenerate persons, including those who have not yet joined a visible church. They are joined to Christ and to all other believers by the life of the Spirit within them. This is a mystical, but real union which creates a sense of kinship and love among all regenerate persons, regardless of external ties. This is the "invisible" Church in the sense that only Christ himself knows the identity and full tally of these redeemed.

But the invisible Church is made up of very visible, flesh-and-blood persons, who gravitate together in very visible, local assemblies, for mutual worship, fellowship, and service. Ideally, of course, the visible Church is the exact counterpart of the invisible Church. All in Christ should be in a local body of believers; and all in the local body of believers should be in Christ. But this, unfortunately, may not always be true. Paul acknowledged this possibility when he foresaw the inner schism in the Ephesian church: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men rise, speaking perverse things, to draw away disciples after them."

Because of this peril Paul urged: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

Such constant, jealous guardianship shouldn't be necessary. Alert watchfulness seems strangely out of keeping with the trust and freedom which should prevail, but that which is not altogether pleasant is made necessary by the dualism. The Church is still on earth. It is accessible to Satan, who makes himself an angel of

light. It is accessible to wolves in sheep's clothing, and to all manner of false prophets. Furthermore, it is made up of people who, even if they once got in by regeneration, are still in the body, still on probation, and may backslide. And the rub is that, having backslidden, they may remain in the organized Church and cling like leeches to their positions.

Just as there is a fight between life and death in the physical body, so there is a similar struggle in the Church. A healthy body is constantly ridding itself of inner foes. The fevers and discomforts which we suffer in our physical illnesses may be unpleasant, but they are really signs of basic health. There is enough vitality in us to do battle with threatening disease. It is when we are too feeble to fight that we die. Exactly so in the Church. Churches that approximate in their personnel the true body of Christ will be highly sensitive to alien elements in their 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 unequivocally 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."

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 proconsular 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 insistency 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.

*Pastor, Uddingston, Glasgow, Scotland.

"A good man's stops, 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 seafaring 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, had once sat Xerxes on a marble throne while there passed by, below, his seemingly invincible army of 2 million men with which he fondly 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 conqueror, too, 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 incalculable worth. Alexander dreamed of im-

posing 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 indomitable 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 of the West, crying, "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 in bondage to savage passions, paralysing fears, and the awful emptiness 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 un-

speakable 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, Anthony 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 congregations that one day would spread throughout Europe. The first European convert was a woman, Lydia, a shining prefigurement 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 of 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 isles of the sea depends now in this generation on the fervor and faithfulness of a mission-minded Church.

Firm but Fair

By J. W. Swearingen*

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 handed 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 "immunity" may be the right of those elected to those bodies. Harsh, unkind words are used to cut down proposals and opponents. Please, may we never use pulpit "immunity"! 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 strew 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 both types of feeding in services.

Unwise statements, along with unfair altar-call 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.

Some tools are not worn-out—
they just need to be resharpened

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 Anglicania, 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 evangelistically less significant than say 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 and with an agony torn from the depths of her heart she cried, "That's what you think! I drink, I dance, I smoke, I swear, and I've been running around with a married man!"

Perhaps we need evangelistic 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, scrimped and iced

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 goodwill-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 *one thing 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

*Pastor, Oil City, Pa.

Practical Points

that make a difference

On Using the King's English

Dear Son:

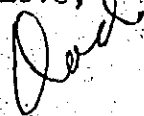
I wish that I could handle my native tongue better than I do. The broken English of those who worked on our farm in the early days made me a user of several languages, but a master of none. But there is one thing that any layman expects of his pastor—the proper use of his mother tongue.

We deeply appreciate any insights that he might share with us from the biblical languages, the fine distinctions of another day that guide us to truth. But the one factor that makes us proud of him in the pulpit is his use of the "King's English." It is the least that we can expect of any minister in the public pulpit.

Now you have enjoyed all the advantages of a college education, and we expect such from you! But can we expect this of every preacher? I believe so! And why? Souls are the answer! If a man loses a soul who is sensitive to the "King's English," he embarrasses himself, his profession, and his Lord.

Mother and I are sending you a tape recorder—not because we think that you need to improve your English, but in order that you might not grow careless. One preacher told me that he has every sermon he has preached, on either manuscript or tape recorder. It is not a bad idea! Your old dad has a "sneaking suspicion" that, all things being equal, the Holy Spirit expresses himself best through the committed spirit of a man who speaks well in the pulpit.

Love,



This completes the very helpful "Practical Points" series, which has been running throughout 1969. Every "point" has been a needed reminder. We are grateful to the college pulpiteer-professor who has prepared them—whose name has been withheld at his request.—Editor.

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, futility. 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 fumbling in the medicine cabinet looking for the answer. Let's give them that answer—found in Jesus Christ. Not the same old phony, 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 pews 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 sermons 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 they can 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 in 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."

(3) There is the aspect of public confession and testimony that is beneficial. So even though personal evangelism, thank God, is in the ascendancy, we need not think that pulpit evangelism is expendable.

Perhaps our poor attendance on Sunday nights is a commentary on our commitment to secondary standards. No one has to report or record attendance or interest in the Sunday night services. Seldom is any organized effort to reach absentees from the Sunday night service made. When visits are made, we mostly invite people to the morning service or the Sunday school. If Sunday night evangelism is really important, perhaps we should reevaluate our institutional priority lists.

As we attempt to rebuild the concept of the Sunday night service as an evangelistic service with altar calls every night, we should not expect overnight miracles; but if the glory can be restored, it will be worth patient effort.

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, proper 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.

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.

3. *Preach.* It is only natural for most preachers to spend most of their preparation time on the Sunday morning sermon, figuring to preach to more people then. However, the Sunday night service should not be neglected. The fact that the preacher is probably less thoroughly prepared on Sunday night does have one advantage. He is more likely to speak spontaneously from his heart than to "reflect" profundities from wise men.

R. E. Maner (in *Nazarene Preacher*) suggests that pastors make a practice of giving an altar call every Sunday night without exception. If this fact is publicized, "everyone that attends church knows he can come any Sunday night and have a chance to seek help at the altar."

4. *Pray.* We need to prepare our hearts for pulpit evangelism, for "not by intellectual power or social gifts or personal witchery do we become channels of grace, but in the plentitude of the Spirit" (Ralph Turnbull). We must also educate our laymen to pray effectively for the evangelistic service. If we develop skill in visitation and assemble a crowd, and develop skill in organization and execution of evangelistic services, but have failed to pray, our great program will avail nothing, for when the people come there must be enough of God in the service to convict and convert. This comes by prayer and fasting.

Outreach with Ink on Its Fingers

By Carlos H. Sparks*

III Postal Regulations and Cost

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:

No. pieces in mailing	Postage Unit cost	Cost to mail 52 weeks	Permit @ 1.6c (Permit would not be wise) (See text below)	Annual Fee	Annual Cost with permit	Annual Savings
50	6c	\$156.00				
100	6c	\$312.00	\$166.40	\$45.00	\$211.40	\$412.60
200	6c	\$624.00				

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 \$100.60. 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.

A first-class United States post office can supply you with two helpful pub-

*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 all yourself if this is a threat. I produce my newsletter from beginning to the mailing at the post office. I find there are less problems. Publish yours as you will, but beware 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 tray which will transfer copy onto an 8½ 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-process duplicator. We suggest you consult your office supply 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 newsletter every week?"

"It could be 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 addressing 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 8½ 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:

John Dennington
707 77th St.
Hopetown, U.S.A.

Millie Jones
24 Victory Apts.
Hopetown, U.S.A.

Connie Henry
Apt. B, State U
Hopetown, U.S.A.

Percy Arnold
1221 E. 4th St.
Hopetown, U.S.A.

John Neil
1101 Sunrise Blvd.
Hopetown, U.S.A.

George Spira
Rta. 4
Hopetown, U.S.A.

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 staggered 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 8½ x 11 sheet with 33 labels to the page. Each label is perforated. Five hundred sheets cost approximately \$9.00. Smaller quan-

ties 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 gets to Bethlehem
Shall hear the oxen lowing
And, if he humbly kneel with them,
May catch far trumpets 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 seems 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, prerecorded 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.

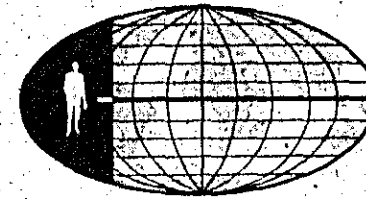
The letter read, "I want you to know that I settled it to go with God;

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 soon 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.

*Pastor, Willingham, N.J.



The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee Dr. Willis Snowbarger, Editor

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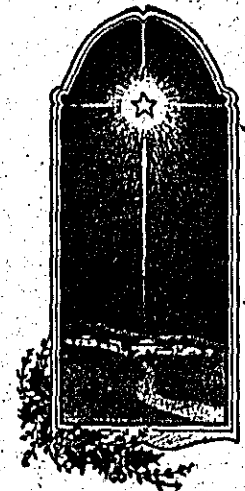
STEWARDSHIP



Whatever else be lost among the years,

Let us keep Christmas; its meaning never ends. Whatever doubts assail us, or what fears,

Let us hold close this day . . . remembering friends.



Merry Christmas

from the
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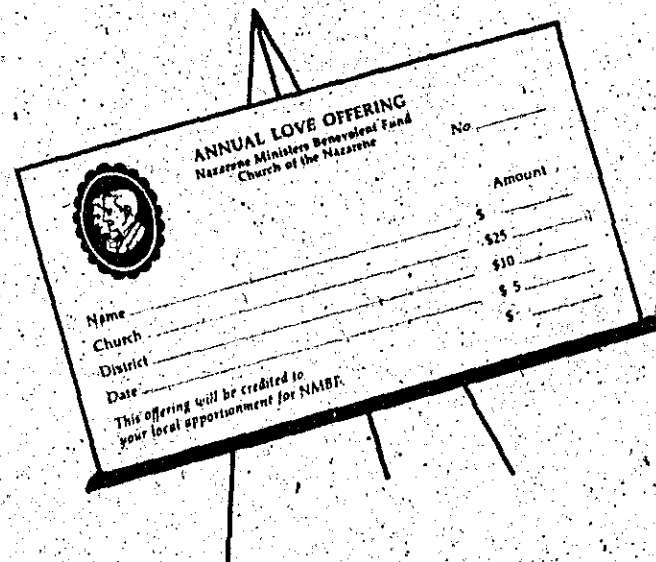
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EMPHASIS: MISSIONS

from the Department of World Missions,
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Suggestions for emphasizing MISSIONS in the local church.



Offering
may be
received
anytime in
December.

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

clip and mail

Please send _____ free annual Christmas love offering en-
velopes to be used in our church during December.

Church _____

District _____

Name _____

Address _____

Send to: Department of Ministerial Benevolence
6401 The Paseo
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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



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 112a, "Prayer and Christian Living"
Text: "Alive to God Through Prayer," Demaray
Unit 129a, "The Christian's Use of His Bible"
Text: "The Living Word," Wolf
Unit 132.1a, "General Rules—Church of the Nazarene"
Text: "Guidelines for Conduct," Du Bois

For Teens

Unit 132.1a, "General Rules—Church of the Nazarene"
Text: "Guidelines for Conduct," Du Bois
Unit 318a, "My Lifework"
Text: "Christ in My Career," Graves
Unit 315.6a, "Youth and Stewardship"
Text: "Take Care, Man!" Reed

For Children

Unit 10a, "This Is My Church," Troutman
Unit 12a, "Beliefs of My Church," Gray

Complete plans call for at least one course for each age-group.

THEY DO NOT WAIT



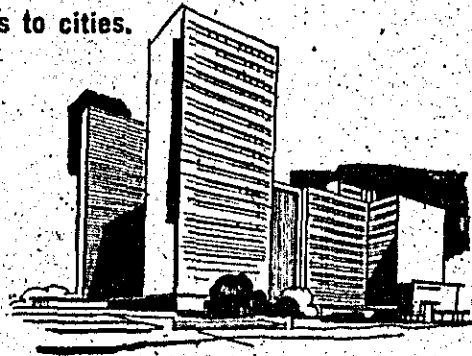
MASSES MIGRATE AT A

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.



OUR FRONTIER
LIES MORE AND MORE
IN THE CITIES!

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!



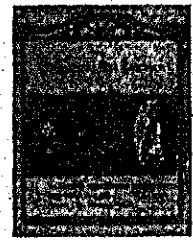
A CHRISTMAS BONUS*

For YOU and Your Congregation

in the CHRISTMAS GIFT SELECTOR

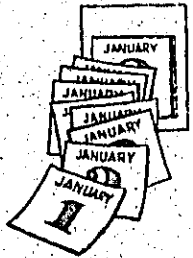
Mailed to all "Herald of Holiness" subscribers, October 20.

*Free books with orders over \$5.00.

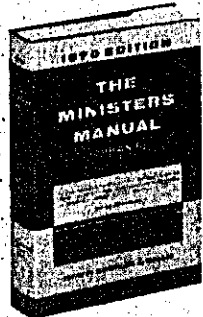


An enjoyable, relaxing way to Christmas shop! Gifts for pastor friends . . . missionary and NYPS president . . . SS superintendent . . . teachers and pupils . . . many relatives . . . and lots of other special people.

PASTOR: You'll be doing your members a holiday favor when you remind them of this easy way to secure many outstanding books FREE.



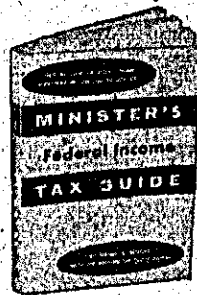
1970 STARTS with . . .



MINISTER'S TAX GUIDE

Prepared by SIDNEY PRERAU. Offers valuable aid for clergyman filing returns on his 1969 income. Tips on how to fill out the annual tax form will save you time, trouble, and money. Indexed. 152 pages, paper.

\$2.95



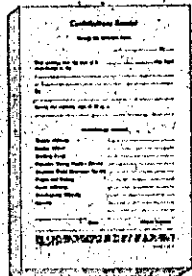
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Edited by CHARLES L. WALLIS. Biblically centered resources representing more than 500 contributors are arranged for all aspects of the pulpit, pastoral, and church school ministries. Indexed. 372 pages, cloth board.

\$4.95

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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, 5 1/2 x 8 1/2". No. R-70 Pad of 100, 65c



ACT NOW!

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Washington at Breese Pasadena, California 91104

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DEVOTIONAL BOOKS



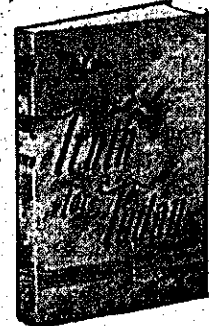
For CHRISTMAS GIVING—Appropriate to recommend when asked, "What shall our class give its teacher?"

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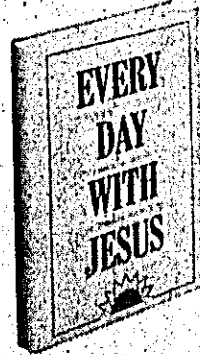
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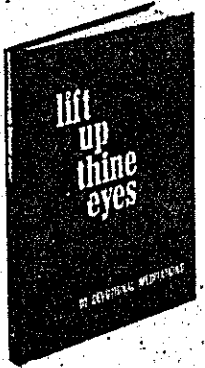
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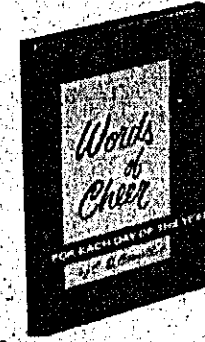
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- Pastors
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- Evangelists
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- Juniors
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- Young Adults
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MOTIVATION

MOTIVATION

MOTIVATION

Evangelize
the following:

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- Juniors
- Teens
- Young Adults
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- Senior Citizens
- Mothers
- Fathers
- Visitors
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- Sunday Mornings
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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:

- 1 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.
- 2 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.
- 3 Personnel Needs—A larger percentage of them live in a college dormitory. They are average in their interests in debate, athletics, student government.
- 4 College Attractions—The major factors in their choice of college were "intellectual reputation," "religious environment," "social opportunities," and the "advice of parents."
- 5 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.

You Still Have Time!



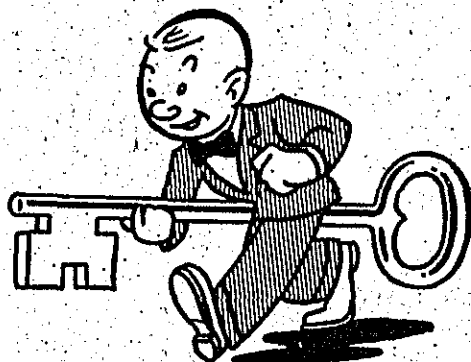
Before your college students come home for the Christmas holidays, organize some activity especially for them.

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!
Keys!
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. Reeford L. Chaney
MEMORIAL ROLL—General Council

The STRAIGHT of it
—DEAN WESSELS, Executive Secretary

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.

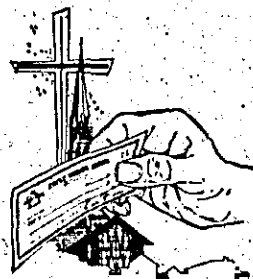
STEWARDSHIP

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 75c. 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
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 airmail 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 assist 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 5-6.

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



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 hillsides 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 hump 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 oft 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

that the Youth had returned, grown, and had organized a band of men and with them was journeying from place to place preaching and teaching and healing the sick. And some had said that He was the Messiah—because He made the blind to see and the lame to walk, healed the lepers, even raised the dead!

Once at this point the little boy had interrupted his father and said, "I wish that I might meet Him, and He might take the hump from my back and make me strong and straight like other children."

With loving finger laid against her son's mouth the mother silenced him. "What must be, must be," she told him. "You were born that way, my son."

It was cold on the hillside; the child drew the shawl closer about his tired body and wished he were not a shepherd. Shepherds led a lonely life. Yawning, he glanced at the sky. It was almost midnight—hours yet before someone would take his place and he could limp home. And yet midnight had its compensations. For now he could partake of the lunch that his mother had so carefully packed into a basket. He found a flask of milk, nearly a loaf of crusty, dark bread, some yellow cheese, some dried figs, and wrapped separately he came upon a real treat—a cake made of eggs and flour with citron and raisins. It was a surprise! His eyes gleamed and some of the sadness went out of them. He laid his lunch all out except the cake. He wrapped it up and laid it in the bottom of the basket, lest he be tempted to eat it first.

"It is good to be hungry and to have food!" he said. From somewhere just behind him a voice spoke. It was not a loud voice, yet the music of it seemed to carry beyond the hillside.

"Yes, indeed," said the voice. "It is good to be hungry. And to have food, and to . . ."

The little boy was startled. He saw a man standing upon the brow of the hill. Ordinarily he would have been frightened, but somehow the sight of this man failed to frighten him. He instinctively completed the man's sentence.

"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 also have often grown 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 hesitated. "Oh, I have a great plenty." He did not mention the cake 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 camels that 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 on this night? It is very curious." 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 told

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 the lad said, "I had hoped that my life might be short because of my deformity, but already I am 10 years old. How old are you, Sir? I feel older than my years."

The stranger replied: "I also feel older than my years. I am over three times as old as you, my lad."

When the little boy asked the time of his birth, the stranger smiled, "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 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 maybe 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 have in my basket a cake that I was saving 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."

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 robust 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 shoulder 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 shadows and the sheep. He sobbed once, and with a sense of loss he struggled to his feet. Only he didn't have to struggle, really, for there was a curious lightness about his body and a feeling of freshness 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.



IDEAS THAT WORK

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 unannounced. The scripture and these fine songs created an atmosphere of the Divine Presence and at the conclusion of this cantata by the congregation three young people sought the Christ of Christmas.

The following is the format we followed. It may help you get started 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.

Hear the prophecies 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. 442, 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

READER—Luke 2:7; The birth of Jesus

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 took 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

READER—Luke 2:17-20, The report of the shepherds

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

READER—Luke 2:21, The circumcision

CONGREGATION—"Joy to the World," No. 447 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, you 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." It was love that motivated God to send His Son. You 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,

*Pastor, First Church, Oklahoma City, Okla.

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."

I. The Humanity of Jesus

A neglected theme. Many times we emphasize His divinity to the neglect of the humanity of Jesus.

*Pastor, Seattle, Wash.

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 He—

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. 4:15-16, "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 man and dwelt among men and lived in such 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 Sir Thomas Mallory's *King Arthur*, the story is told of the way in which Arthur was discovered and declared king of Britain. When Utherpen-dragon died, he 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 services for all of them. On emerging from church they saw in the churchyard a great square stone, and in the midst of the stone a steel anvil, and stuck into the anvil by its point a gleaming sword. Written on the sword in letters of gold were these words: "Whoso pulleth out this sword out of this stone and anvil, the same is rightwise king born of England." One after another of the great lords tugged at 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, "Whatsoever 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 for us unless we have a personal incarnation. 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; behold, all things are become new."

"If any man have not the Spirit of Christ, he is none of his."

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 miniskirts this famous passage on how women should dress takes on added interest. We need to find out exactly what the Scripture says here.

The word for "apparel" is *katastole* (ay), 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, *katastole* first meant "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 furnish this definition: "Department, outward, as it expresses itself in clothing, as well as inward, and probably both at the same time." Ellicott (*Pastoral Epistles*, p. 50) says: "*Katastole* is not '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: "*Katastole* can signify dress; but usage favours the wider sense of demeanour, so that the entire phrase best speaks a well-ordered carriage."

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 would, of course, be metaphorical.

The adjective "modest" is *cosmos*. It is found only here and in 3:2, where it is translated "of good behaviour." It comes from *cosmos*. 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 *cosmos* was "or-

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December, 1969

der" (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 for "world" or universe, as an ordered system. Finally it came to be used as equivalent to "the earth."

So *cosmos* signifies "well-arranged, seemly, modest" (Thayer). White says: "It means orderly, as opposed to 'disorderliness in appearance' (EGT, IV, 108). Perhaps the emphasis here is as much on neatness of dress as on modesty. The ideal is to combine these two aspects. A good translation here is "becoming attire" (Berkeley Version).

"Adorn"

The verb is *cosmeo*, which also comes from *cosmos*. Originally it meant "to order, arrange, prepare" (Abbott-Smith). Homer uses it for marshalling armies. In Matt. 25:7 it refers to trimming the wicks on lamps. In Matt. 12:44 and Luke 11:25 it is used for a house "put in order" (RSV). In Rev. 21:2 the New Jerusalem is described as like "a bride adorned for her husband." In contrast to this, a passage in an Oxyrhynchus papyrus speaks of women "adorned for adultery" (A. & G., p. 445).

"Shamefacedness"?

This unfortunate translation has made many Christian women feel that they should go around in public with heads bowed and eyes averted, as if they were ashamed of themselves.

Actually this rendering appears to be an error. The *Oxford English Dictionary* (IX, 620) says that the adjective "shamefaced" was "originally an etymological misinterpretation of SHAMEFAST." Wycliff's earliest English version of the Bible (1382) has the correct term here, "shamefastness." This is used in the ASV (1901), but obviously this word is obsolete today.

The Greek term is *aidos*, found only here in the New Testament. Bernard (p. 45) says that it implies "(1) a moral repugnance to what is base and unseemly, and (2) self-respect, as well as restraint imposed on oneself from a sense of what is due to others." He goes on to say: "Thus *aidos* here signifies that modesty which shrinks from overstepping the limits of womanly reserve." In our opinion, that states the case with complete accuracy and relevance. In this day when many careless women seem to have no sense of shame (cf. Jer. 8:

12—"They were not at all ashamed, neither could they blush"), it is refreshing to see a proper "womanly reserve." Here, as in all else in life, it is "the golden mean" which should be sought, something between shamefacedness and bold-facedness.

"Broided" or "Braided"??

The KJV expression "broided hair" is obviously obsolete. Today we speak of "braided hair" (RSV). The phrase is one word in Greek, *plegmasin*, found only here in the New Testament (a similar term is found in I Pet. 3:3). Literally it means "what is woven or twisted." It is used of baskets and nets.

History goes in strange circles. Women who say that the Bible forbids them to cut their hair wear it long and often braided over their heads. Yet this is apparently condemned, here! Long hair used to be considered the sign of a conservative Christian. Now it is the emblem of the hippies. "Long-haired music" is no longer Bach or Beethoven, but wild rock 'n' roll!

But what is the correct meaning of the passage? Combining "braided hair" with "gold," *The Twentieth Century New Testament* has, "Not with wreaths or gold ornaments for the hair." *The New English Bible* reads: "Not with elaborate hair-styles, not decked out with gold." Probably this is what the admonition means.

"Costly" or "Expensive."

The adjective "costly" is a strong compound, *poluteleis*. Thayer says, it means "requiring great outlay, very costly." Perhaps "expensive" (Moffatt) conveys the idea best.

"Array"

The Greek word is *himatismos*, not the common New Testament term for clothing—*himatia*. Trench (*Synonyms*, p. 185) says: "Himatismos, a word of comparatively late appearance . . . is seldom, if ever, used except of garments more or less stately and costly. It is the 'vesture' . . . of kings; thus of Solomon in all his glory . . . is associated with gold and silver, as part of a precious spoil."

The six occurrences of this word in the New Testament all bear this out. It is used for Christ's expensive seamless tunic, called "vesture," for which the soldiers cast lots (Matt. 27:35; John 19:24). Luke 7:25 speaks of those who are "gorgeously apparelled" and live in luxury. The "raiment" of Jesus glistened on the Mount of Transfiguration

(Luke 9:29). Paul testified that he had coveted "no man's silver, or gold, or apparel" (Acts 20:33). And here the word is coupled with "costly."



TOWARD EXPOSITORY PREACHING

By James Pettitt*

When Grace Is at Work

Rom. 6:1-22, especially 14. *For sin shall not be master over you, for you are not under law, but under grace* (all quotations are from NASB unless otherwise indicated).

INTRODUCTION

Oun (v. 12), "therefore," used here with hortatory sentences, is "inferential, denoting that what it introduces is the result of an inference from what precedes." The "therefore-exhortation" is to practice the basic principle enunciated in 6:1-11, to live in the reality of the situation summed up by v. 11: "Consider yourselves to be dead to sin, but alive to God in Jesus Christ."

Hupo charin (v. 14), "under grace," is the new situation that the apostle has been elucidating since 3:21. *Charis*, in its significance for the quality of the day-to-day life of the Christian (vv. 12-14), was defined in 6:6-7. *Charis* thus furnishes the indicative on which the imperative of vv. 12-13 is based.

The call is now to act, to exercise the privileges of the sanctification (vv. 19, 22) of life that corresponds to grace. For "when grace is at work"

I. OUR RELATIONSHIP WITH SIN IS BROUGHT TO AN END (vv. 12-13a).

A. We are not to let sin continue its reign in our lives (v. 12): *Me oun basileueto he hamartia en to thneto humon somati* . . .

Basileueto, "let . . . reign," is present tense and indicates continuous action.¹ *Me* makes it an imperative of prohibition, and thus negates the action. Since sin no longer

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has the right of dominion (v. 14; vv. 3-11), the Christian need not, indeed dare not, allow sin to reign in his living. 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.

He hamartia, "sin," is conceived by Paul here as an enslaving demonic power of enmity against the will of God, a power which determines the state of man and the world.

En to thneto humon somati, "in your mortal body," indicates the territory where sin reigns. *En*, "in," is locative of place. *Somati*, as in v. 6, is "the living body" as "the organ of man's activity." The flesh-and-blood body of man is viewed as the realm where he lives. But it need no longer be a sinful body (6:6, "body of sin"), although it remains a "mortal body."

Eis to upakouein aute, "that you should obey it," defines the reign of sin as man's obedience to it, i.e., his disobedience to God (3:12, 19). We prefer the variant reading *aute*, "it," i.e., sin; to the more normally read (KJV, RSV, NASB, NEB) *tais epithumiais autou*, "its desires," i.e., the desires of the body. The former is the shorter and less explicit reading; it fits the immediate context better (cf. v. 2) and it is an early (third-century) though not widely attested reading. A fourth-century scribe, influenced by Paul's use of *epithumia* in 7:7-9, may have expanded *aute* into *tais epithumiais autou* due to the asceticism in the Church of his day which tended to link sin closely with the physical body.

B. We are to cease presenting the functions of our bodies to sin as weapons of unrighteousness (v. 13a): *mede paristanete ta mele humon hopla adikias te hamartia*.

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

Paristanete with the negative, "Do not go on presenting," is present tense and its force would be interpreted as *me basileueto* in v. 12.

Ta mele humon, "your members," refers to the various organs of our physical frame, through which the personality functions.² This would include the mind as a function of the brain of man.

Hopla, "instruments," defines our members as tools or weapons in the hands of

sin.³ *Adikias*, "unrighteousness, wickedness, injustice,"⁴ is a qualitative genitive describing the use to which *te hamartia*, "sin," puts our members.

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

II. OUR RELATIONSHIP WITH GOD IS BROUGHT TO PERFECTION (13bc).

A. We are to present ourselves to God (v. 13b): *alla parastesate heautous to theo*

Alla, "but," is not a mere connector of ideas, but an "adversative particle" indicating a difference with or contrast to what precedes.⁵ Paul indicates that there is an action to take the place of, indeed displace, that which must be discontinued.

Parastesate, "present," is an aorist imperative, probably ingressive, and expresses "the coming about of conduct which contrasts with prior conduct."⁶ The contrast is "do not continue *paristanete*, but once and for all *parastesate*."⁷ One grammarian notes that the aorist is used "where the new life of the Christian, corresponding to the divine call which creates a new beginning, is meant."⁸ Implied in the tense is a decisive act, an action which will be characteristic of the life which is to follow, as 13c suggests.

Heautous, "yourselves," is parallel to "mortal body" in v. 12 and includes man in the entirety and concreteness of his existence.

Hosei ek nekron zontas, "as those alive from the dead," refers to the indicative of grace presented 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 present the functions of our bodies to God as weapons of righteousness (v. 13c): *kai ta mele humon hopla dikaiosunes to theo*.

Kai, "and," introduces a second object of the aorist imperative *parastesate*. As v. 13 details v. 12, so v. 13c makes quite specific the *parastesate heautous* of v. 13b. This phrase indicates the aorist imperative implies more than the initial moment (cf. v. 19).

Ta mele humon . . . to theo, "your members . . . to God," is in direct contrast to *ta mele humon . . . te hamartia*, "your members . . . to sin," in v. 13a.

Hoplá dikaiosunes, "instruments of righteousness," is the opposite of *hopla adikias*, "instruments of unrighteousness," in v. 13a. *Dikaiousunes*, like *adikias* a qualitative genitive describing the use to which God puts our members, is "righteousness as the living power which overcomes sin."¹⁵ Compare 5:21; 6:16, 18-20, and these uses as related to 4:3-22 and even back to 1:17.

The result is the sanctification of life: "So now present your members as slaves to righteousness resulting in [eis] sanctification" (v. 19). It is even possible that Paul is here picturing the everyday life of the Christian as a tool in God's hand for the accomplishment of His righteousness (1:17; 3:21ff.) in its fullest sense, i.e. God's salvation activity, in the world.¹⁶

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 life in which "grace is at work." Paul is exhorting his Christian readers to the full life-potential of their accomplished crucifixion with 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).

¹⁵William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 1957), p. 597.

¹⁶See the previous study on these verses.

¹⁷H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (New York: The Macmillan Co., 1935), p. 181.

¹⁸John Murray, *The Epistle to the Romans*, "The New International Commentary on the New Testament" (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1959), I, 227.

¹⁹Gerhard Kittel, ed., *Theological Dictionary of the New Testament*, trans. Geoffrey W. Bromiley (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1964), I, 309-11.

²⁰Dana and Mantey, p. 87.

²¹Arndt and Gingrich, p. 807.

²²C. H. Dodd, *The Epistle of Paul to the Romans*, "The Moffatt New Testament Commentary" (New York: Harper and Brothers, 1932), p. 93.

²³Arndt and Gingrich, p. 579.

²⁴*Ibid.*, p. 17.

²⁵*Ibid.*, p. 37.

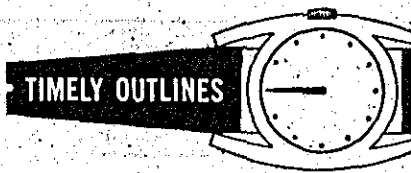
²⁶F. Blass and A. Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, trans. Robert W. Funk (Chicago: University of Chicago Press, 1961), p. 173.

²⁷Nigel Turner, *Syntax*, Vol. III of James Hope Moulton's *A Grammar of New Testament Greek* (Edinburgh: T. & T. Clark, 1963), p. 77.

²⁸Blass and Debrunner, p. 173.

²⁹Kittel, II, 209.

³⁰See the studies on Rom. 1:16-17 and 3:21-23.



The Unspeakable Gift (Christmas)

TEXT: II Cor. 9:15

INTRODUCTION: The value of a gift is determined by different factors: cost, person of the giver, need, and especially the unobtainability except by gift. Such a gift is presented by Paul, and that is why he calls it an "unspeakable gift." Its reasonable consequence is our undying gratitude.

I. GOD'S UNSPEAKABLE 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 is treasure within treasure—pardon, reconciliation, fellowship, character, happiness, hope, the Church, and a Christian society.
- B. *In cost* (II Cor. 8:9; I Pet. 3:18).
- C. *In its revelation of divine love* (John 3:16; Rom. 5:8).

II. OUR UNDYING GRATITUDE

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

- A. *With our words* (Heb. 13:15). *Illus.*: Man saved little girl and looked for her to come to hospital to say thank you, as told by Wilkes in *Dynamic of Redemption*.
- B. *With our deeds* (Matthew 25). The unfaithful steward did nothing. The rejected "goats" did nothing.
- C. *With our possessions.* Stewardship. See p. 149, Williams, *Financing the Kingdom*.
- D. *With our devotion.* We might give words, deeds, money, and still not thank God with the gift of ourselves. *Illus.*: Indian giving gun, etc., then himself. Surrender of will and life. The entire life should be a perpetual sacrifice of thanksgiving (Rom. 12:1).

R. S. T.

The Nazarene Preacher

Sermonic Suggestion

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

Julian Price Love, "Conviction of Sin," *20th Century Encyclopedia of Religious Knowledge*, pp. 297-98.

John Line, "Conviction of Sin," *Ferm's Encyclopedia of Religion*, p. 203.

Howard Z. Cleveland, "Conviction," *Baker's Dictionary of Theology*, pp. 139-40.

See also Olin A. Curtis, *The Christian Faith*, pp. 351-52.

William N. Clarke, *An Outline of Christian Theology*, pp. 376 ff.

W. G. T. Shedd, *Christian Dogmatics*, I, 180.
W. T. Davidson, *The Indwelling Spirit*, pp. 47 ff.

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

ROSS 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.

Hymn of the month

Hark! The Herald Angels Sing

(No. 446, Praise 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 became 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 assisted by both singing and preaching, and helped to stir the British nation to new spiritual life. He gave the world more than 6,500 hymns.

December, 1969

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 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 "Festgesang No. 7" he had no idea it would become the melody of one of the best-loved Christmas carols ever written.

BULLETIN BARREL

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. What 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 have to 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, easing others' loads, 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 we have a lot to be thankful for,
Along with the Christmas cheer.

As the embers glow on the hearth,
We sit here at eventide
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
today
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, 1968

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.

If you hitch your wagon to a star, be sure
it is the star of Bethlehem.

... 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 glow;
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 real, and love is a force,
And the torch which ages ago 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?"

INDEX

EDITOR'S NOTE:

The references in the index are to the month of issue and page; e.g., J-30 is January issue, page 30. The code for months is J—Jan., F—Feb., M—March, A—April, My—May, Ju—June, JI—July, Au—Aug., S—Sept., O—Oct., N—Nov., D—Dec.

Authors

A

Ashart, Willard B., Fountains That Never Run Dry, F-37

B

Barrett, Earl E., Is Racial Prejudice a Sin? S-12
Bassett, Paul M., An Anonymous Invitation to Christian Faith, A-15; Origen on the Use of Temptation, F-14
Becker, Roland M., The Minister as a Standard, S-15
Bedwell, H. K., Greatest Prayer of All (No. 14), J-34
Benner, Hugh C., The Basic Denominational Executive, JI-1
Brookman, Rick, Where and How to Involve Youth, Au-13

C

Carver, Frank G. (see Biblical Studies—Toward Expository Preaching)
Chaffant, Morris, "Conscience Preaching," My-10
Chapman, J. B., The Preacher's Tenure, Ju-1; The Thanksgiving Offering, N-1
Chilvers, Gordon, The Preacher's Intercession, M-6
Conrad, Emily Louise, Church Talk Made Simple, Au-46
Coulter, George, The Management of Time, Au-1
Crabtree, Bernice, Big-Business, M-15

E

Earle, Ralph (see Biblical Studies—Gleanings)
Ely, Wallace A., After the Funeral, O-13; Preachers in Peril, JI-15
Emsley, Robert, John Nelson, A Follower of Wesley, JI-12

G

Gibson, Charles A., A Forgotten Goal? JI-B
Giblaw, Robert L., Not Just "Brainstorming" but "Heart Storming," D-7
Green, Robert, The Pastor Evangelizing His Youth, Ju-12
Grider, J. Kenneth, Baptism: The Doctrine and Its Practice, M-12; The Slower Pace in the Second Work, JI-4
Griffith, Claude, Carnality and Humanity, N-9

H

Harding, Robert, Emmanuel—God with Us (sermon) D-37
Harrington, Milton, Questions for the Sanctified (sermon), J-35

Hayslin, Ross W., Blind to the Presence, A-38; A Moratorium on Preaching? S-7; Ten Commandments for the Funeral Service, Au-14
Hesley, Reginald, The Man of God, O-15
Helfrich, Robert W., Life's Three Alternatives, J-38
Hicks, Lawrence B., Thanksgiving with a Real Meaning, N-B
Hughes, Don, Changing Methods Which Will Affect Youth Work, Au-22

I

Irwin, Don, Changing Methods in Christian Education, JI-5
Isbell, Chas. D., Case History of a Visitation Project, F-9; John Wesley's Views on Preaching, Au-4

J

James, Mrs. Robert E., Ideas for Family Altar, My-33
Jenkins, Orville W., Ministerial Desires, A-1
Jessop, Harry E., John Wesley and the Sanctified Life, J-4

L

Lanphier, Wilson R., Prayer for My Pastors, J-16
Lavender, J. L., Some Beautiful Pictures of Death, S-35
Lawlor, Edward, House-to-House Visitation, F-1; Lord, Give Us a Miracle! D-1
Lewis, V. H., Do You Believe? O-1

M

Maner, R. E., Is Your Church Fully Insured? JI-9; Sermons That Sizzle, A-13
Martin, Paul, An Evangelist Says His Piece About Seminarians, Ju-B
Marvin, Mrs. Lee, Of Thorns and Corns, N-33; Why Can't We Be Like Normal People? O-33
May, John W., Evangelism—Church Programming at Its Highest Level, A-4; World of John Wesley Jones, N-13
McCant, Jerry W., Jesus and the Law, N-35
McCullough, Melvin, Pastoral Calling in the Space Age, My-4
McDowell, Doris M., A Way Through, J-33; Alone with God, Au-33
McGonigle, Herbert, When St. Paul Crossed the Hellespont, D-4
McGraw, Vashti B., The Symphony of Life, JI-33
Moore, C. T. (see Sermonic Studies—Timely Outlines)
Moore, Mrs. Paul, Staying Close to Our Children, M-33, A-33

Moore, S. T., Have Any Problems That Need Solving? S-16
Mucci, Dallas, "Itchy Feet"—Do You Have It? Ju-10

N

Nees, L. Guy, On Success and Statistics, S-3
Nees, Tom, Inter for the Ministry, Why Not? A-10

O

Orjala, Paul R., Principles of Church Growth, J-9

P

Perryman, J. E., Delivery of the Sermon, A-43
Phillips, Jackson D., The Church as a Witnessing Community, Au-B

R

Reed, Charles R., Ministering to the Senior Citizen, M-9
Rice, John B., The Revival We Need, S-8, O-4, N-5
Roland, Mrs. Frankie (see Queen of the Parsonage)

S

Scott, Robert H., A Father Who Fostered the Faith, Ju-35
Sparks, Carlos H., Outreach with Ink on Its Fingers, G-10, N-15, D-13; The Rewards of the Pastorate, Au-10
Sparks, David E., He Remains, My-35
Stowe, Eugene L., "Be One with Them . . ." M-1
Strait, C. Neil, How Is the Time for Faith, Au-35
Swearingen, J. W., Firm but Fair, D-7

T

Taylor, Richard S., (see Editorials—Among Ourselves)
Thomas, J. Melton, On Rounding Third Base, M-4
Thompson, Richard H., How to Conduct a Funeral, My-12
Turner, W. J., These Are My People, D-16

V

Voik, Harold L., The Minister as Counselor, A-7

W

Walker, W. B., The Penitent's Prayer, J-40 (see Sermonic Studies—Timely Outlines)
Walters, Orville S., Tyranny of the Tangible, Ju-4
Warner, D. C., Christmas Cantata by Congregation, D-36
Warner, Wayne M., Witness with the Written Word, Au-15
Williams, Doyle, Cain's Error, O-33
Williamson, G. B., Preacher, Share Your Burden! My-1

Y

Young, Roger S., As Soon as You Can, F-7
Young, Samuel, Keep Them Coming, J-1; The Ministerial Dropout, S-1

Z

Zachary, E. E., Nazarenes Are Law-abiding, J-14
Zollinhofer, R. E., Budgets—Friend or Foe? My-15

Titles

(Items in capitals refer to departments.)

A

After the Funeral, Wallace A. Ely, O-15
Alone with God, Doris McDowell, Au-33
AMONG OURSELVES, inside back cover, all issues
Anonymous Invitation to Christian Faith, An, Paul M. Bassett, A-15

Anniversary (A Christmas Story), D-33
As Soon as You Can, Roger S. Young, F-7

B

Baptism: The Doctrine and Its Practice, J. Kenneth Grider, M-12
Basic Denominational Executive, The, Hugh C. Benner, JI-1
"Be One with Them . . ." Eugene L. Stowe, M-1

BIBLICAL STUDIES

Gleanings from the Greek New Testament, Ralph Earle, I Thess. 5:12-28, J-36; II Thess. 1:1-2:2, F-33; 2:3-8, M-35; 2:9-17, A-35; 3:1-5, My-37; 3:6-18, Ju-37; I Tim. 1:1-4, JI-39; 1:4-11, Au-36; 1:12-20, S-36; 2:1-40, O-36; 2:5-8, N-39; 2:9-10, D-39

Toward Expository Preaching

Carver, Frank, Compatible or Incompatible? (Rom. 6:1-7), N-37; Dark Side of the Gospel (Rom. 1:18-32), A-36; Good News of Jesus (Rom. 1:1-4), F-35; In Adam or in Christ? (Rom. 5:12-21), O-38; Love of God (Rom. 5:6-11), S-38; Possessing Our Justification (Rom. 5:1-5), Au-37; Proud of the Gospel (Rom. 1:16-17), M-37; Vindication Now Visible (Rom. 3:21-23), Ju-39; When God Declares (Rom. 2:1-16), My-39

Minn, Sherrill F., The Just and the Justifier (Rom. 3:24-26), JI-37

Pettitt, James, When Grace Is at Work (Rom. 6:1-12), D-40

Big Business, Bernice Crabtree, M-15

Blind to the Presence (sermon), Ross W. Hayslip, A-38

Budgets—Friend or Foe? R. E. Zollinhofer, My-15

Building a Love for the Bible, Editorial, N-2

"But Seek Ye First . . ." Mrs. Frankie Roland

C

Cain's Error (sermon), Doyle Williams, O-35
Carnality and Humanity, Claude Griffith, N-9
Case History of a Visitation Project, Chas. D. Isbell, F-9
Changing Methods in Christian Education, Don Irwin, JI-5
Changing Methods Which Will Affect Youth Work, Don Hughes, Au-12
Children Do Have Ears, Mrs. Frankie Roland, S-35
Christmas Cantata by the Congregation, D. G. Warner, D-36
Church as a Witnessing Community, Jackson D. Phillips, Au-B
Church Talk Made Simple, Emily Louise Conrad, Au-46
"Conscience Preaching," Morris Chalfant, My-10

D

Delivery of the Sermon, J. E. Perryman, Jr., A-43
DIRECTORY OF RETIRED MINISTERS, Ju-31
Do You Believe? V. H. Lewis, O-1
Dual Nature of the Church (editorial), D-2

E

EDITORIALS—Richard S. Taylor:
Building a Love for the Bible, N-2; Dual Nature of the Church, D-2; Freedom with Reverence, Ju-2; He Who Serves Best Is Not Always He Who Shouts Loudest, Ju-3; His Cross and Ours, A-2; How Do You Preach Holiness? Au-2; "Husbands, Love Your Wives," J-2; Is the Revival Campaign Outdated? My-2; Maximum Strategy, O-2; Needless Ministerial Suicide, JI-2; Power of Home Atmosphere, JI-3; Prohibition or Discrimination? M-2; The Layman's Dream, S-2; The Stewardship of Leadership, F-2

EDITORIALS, GUEST

Benner, Hugh C., The Basic Denominational Executive, JI-1
Chapman, J. B., The Preacher's Tenure, Ju-1; The Thanksgiving Offering, N-1

Coulter, George, The Management of Time, Au-1
Jenkins, Orville W., Ministerial Desires, A-1
Lawlor, Edward, House-to-house Visitation, F-2; Lord, Give Us a Miracle! D-1

Lewis, V. H., Do You Believe? O-1
Stowe, Eugene L., "Be One with Them . . ." M-1

Williamson, G. B., Preacher, Share Your Burden! My-1
Young, Samuel, Keep Them Coming, J-1; The Ministerial Dropout, S-1

Emmanuel—God with Us (sermon), Robert Harding, D-37

Evangelism—Church Programming at Its Highest Level, John W. May, A-4

Evangelist Says His Piece About Seminarians, An, Paul Martin, Ju-8

F

Father Who Fostered the Faith, A (sermon), Robert Scott, Ju-35
Firm but Fair, J. W. Swearingen, D-7
Forgotten Goal, A, Chas. A. Gibson, JI-8
Fountains That Never Run Dry (sermon), Willard D. Airhart, F-37
Freedom with Reverence (editorial), Ju-2

G

Gleanings from the Greek New Testament, Ralph Earle (see Biblical Studies)
Greatest Prayer of All (No. 14), H. K. Bedwell, J-34

H

Have Any Problems That Need Solving? S. T. Moore, S-16
He Remains (sermon), David E. Sparks, My-35
He Who Serves Best (editorial), Ju-3
His Cross and Ours (editorial), A-2
House-to-house Visitation, Edward Lawlor, F-1
How Do You Preach Holiness? (editorial), Au-2
How to Conduct a Funeral, Richard H. Thompson, My-12
"Husbands, Love Your Wives" (editorial), J-2

HONOR OF THE MONTH

Dear Lord and Father of Mankind, Ju-43
Hark! The Herald Angels Sing, D-43
Jesus Saves, J-43
O Day of Rest and Gladness, JI-43
Open My Eyes, That I May See, Au-43
This Is the Day the Lord Hath Made, A-41
'Tis Midnight, M-42
Trusting Jesus, S-43
Waiting on the Lord, My-45
When I Survey, O-44
Wonderful Saviour, F-44

IDEAS THAT WORK

Anon., Improving Board Attendance, A-42
Haynes, B. F., Preaching to Full Pews, O-43
Kline, David K., Revival Pledge Board, S-44
Lee, Jack H., Five Spiritual Disciplines, J-43
Morgan, Harold R., Scoreboard, S-44
Perryman, J. E., Conversation and Communication, O-43
Simpson, A. C., More Prayers for the Ill, N-43
Smith, Doyle, Prayer and Revival Preparation, F-41
Sparks, Carlos H., Avoid Those Year-End Statistical Shocks, Ju-46
Taylor, R. S., Calling Folder, M-44; How They Do It in Colorado (church advertising), N-43
Vandyne, G. Lewis, Early Christians, Au-43
Warner, D. C., Christmas Cantata by the Congregation, O-36
Wenger, Fred, Salary Increases, S-43; Surprise for Evangelists, O-43
Wetmore, Gordon, Graduating Seniors, A-41
Williams, Roger M., Publish Your Pastoral Schedule, JI-43
Intern for the Ministry—Why Not? Tom Nees, A-10
Is Racial Prejudice a Sin? Earl E. Barrett, S-12
Is the Revival Campaign Outdated? (editorial), My-2
Is Your Church Fully Insured? R. E. Maner, JI-9
"Itchy Feet"—Do You Have It? Dallas Mucci, Ju-10

J

Jesus and the Law (sermon), Jerry W. McCant, N-35
John Nelson—a Follower of Wesley, Robert Emsley, JI-12
John Wesley and the Sanctified Life, Harry E. Jessop, J-4
John Wesley's Views on Preaching, Chas. D. Isbell, Au-4

K

Keep Them Coming, Samuel Young, J-1

L

Layman's Dream, The, (editorial), S-2
Life's Three Alternatives (sermon), Robert W. Heifrich, J-38
Light from the Church Fathers (see Paul Bassett)
Lord, Give Us a Miracle! Edward Lawlor, D-1

M

Man of God, The, Reginald Heasley, O-15

December, 1969

Management of Time, George Coulter, Au-1
Maximum Strategy, Editorial, O-2
Minister as a Standard, The, Roland M. Becker, S-15
Minister as Counselor, The, Harold L. Voik, A-7
Ministerial Desires, Orville W. Jenkins, A-1
Ministerial Dropout, Samuel Young, S-1
Ministering to the Senior Citizen, Chas. R. Reed, M-9
Moratorium on Preaching? Ross W. Hayslip, S-7
Mother Hubbard Sermon, Ju-42

N

Nazarenes Are Law-abiding, E. E. Zachary, J-14
Needless Ministerial Suicide (editorial), JI-2
Now Is the Time for Faith (sermon), C. Neil Strait, Au-35
Not Just Brainstorming but "Heart Storming," Robert Goslin, O-7

O

Of Thorns and Corns, Mrs. Lee Marvin, N-33
On Rounding Third Base, J. Melton Thomas, M-4
On Success and Statistics, L. Guy Nees, S-3
Origins on the Use of Temptation, Paul H. Bassett, F-14
Outreach with Ink on Its Fingers, Carlos H. Sparks, O-10, F-15, D-13

P

Pastor Evangelizing His Youth, Robert Green, Ju-12
Pastoral Calling in the Space Age, Melvin McCullough, My-4
Penitent's Prayer, W. B. Walker, J-40

POEMS

Because You Loved, Esme James, Au-34
End Seals, The, author unknown, O-44
Guiding Star, The, Louis F. Benson, D-15
Happy New Year, A, Frances Ridley Havergal, J-44
If Money Talks, author unknown, F-43
Mary Had a Little Boy, Blake Martin, My-46
Mother's Prayer, A, author unknown, S-39
Our Stewardship, George W. Wiseman, F-42
Remembering at Christmas, John Stockton, D-44
Success, author unknown, S-6
Surrender, Martha Snell Nicholson, F-43
That They Might Know Him, author unknown, N-44
Thousand Easters, A, Lloyd M. Hearn, A-44
When May I Cease to Love Missions? author unknown, F-43
Power of Home Atmosphere (editorial), JI-3

PRACTICAL POINTS THAT MAKE A DIFFERENCE

He Always Has Something to Say! A-9
He Has an Instinct for Truth, My-7
He Is an Administrator Who Never Calls, Au-7
His Optimism Speaks to Me, J-13
His Pastoral Prayer Was a Benediction, S-14
I Was Embarrassed Sunday Night! Ju-6
If You Have Your Bible This Morning . . . M-11
Informality Is His Forte, O-3
On Making Introductions, F-8
On Using the King's English, D-10
Pulpit Etiquette, N-12
Talking on the Platform, JI-11

Prayer for My Pastors, Wilson R. Lanpher, J-16
Preacher, Share Your Burden! G. B. Williamson, My-1
Preachers in Peril, Wallace A. Ely, JI-14
Preacher's Intercession, The, Gordon Childers, M-6
Preacher's Tenure, The, J. B. Chapman, Ju-1
Principles of Church Growth, Paul Orjala, J-9
Prohibition or Discrimination? Editorial, M-2

QUEEN OF THE PARSONAGE

Anniversary (A Christmas Story), D-33
James, Mrs. Robert E., Ideas for the Family Altar, My-33
Marvin, Mrs. Lee, Of Thorns and Corns, N-38; Why Can't We Be Like Normal People? O-33
McDowell, Doris M., A Way Through, J-33; Alone with God, Au-33
McGraw, Voshé B., The Symphony of Life, JI-33
Moore, Mrs. Paul K., Staying Close to Our Children, M-33, A-33
Roland, Mrs. Frankie, "But Seek Ye First . . ." Ju-33; Children Do Have Ears, S-33; Six Weeks in a New Parsonage, F-16

Questions for the Sanctified (sermon), Milton Harrington, JI-35

R
 Restored Preacher, A. Anonymous, F-4
 Revival We Need, The, John B. Rice, S-8; G-4; N-5
 Rewards of the Pastorate, The, Carlos H. Sparks, Au-10

S
 Sabbath—Holiday or Holy Day? H. M. Griffith, M-38

SERMONIC STUDIES

Mather Hubbard Sermon, Ju-42
Sermon of the Month:
 Airhart, Willard B., Fountains That Never Run Dry, F-37
 Griffith, H. M., The Sabbath—Holiday or Holy Day? M-38
 Harding, Robert, Emmanuel—God with Us, D-37
 Harrington, Milton, Questions for the Sanctified, JI-35
 Hayslip, Ross W., Blind to the Presence, A-38
 Heifrich, Robert W., Life's Three Alternatives, J-30
 Lavender, M. L., Some Beautiful Pictures of Death, S-35
 McCant, Jerry W., Jesus and the Law, N-35
 Scott, Robert H., A Father Who Fostered the Faith, Ju-35
 Sparks, David E., He Remains, My-35
 Strait, C. Neil, Now Is the Time for Faith, Au-35
 Williams, Doyle, Cain's Error, D-35
Timely Outlines:
 Avery, G. C., Seven Ways to Preach John 3:16, My-41
 Burch, Bill, The Public Prayers, A-40
 Chambers, H. E., Sanctification, My-43
 Cox, Kuhnman K., Why Believe in the Doctrine of Sanctification? J-40
 Harrington, Milton, Looking unto Jesus, Au-41
 Hunter, Ronald, Christian Holiness, J-39
 Isbell, Chas. D., When Christ Appeared to Saul, S-40
 Larson, Joseph T., Dwelling in the Secret Place, S-42
 Lewis, Clark, Babel or Pentecost? D-40; I Am Involved, O-40
 McCumber, W. E., "Just August 24!" Au-42
 Mongerson, Harold, An "Enough" Religion, JI-42
 Moore, C. T., Bible Babies, My-43; Communion messages, J-43, M-41; Father's Day, Ju-41-42; Funeral messages, M-42; Godly Mothers, My-43; New Year's outlines, J-42; Our Victorious Hope, Au-40; Palm-Sunday message, M-40; Paul on Study, A-40; Stewardship outlines, F-39; The Christian Home, My-42; The Living Christ, A-39; The Message of the Master, S-42; Together with Christ, J-43; Watch-right outline, J-42; What Pentecost Means, Ju-41; When God Chose to Speak, Au-40
 Outlines on the Word of God, N-39-41
 Reed, Millard, The Defense of Uncalculating Love (Alabaster), F-39
 Taylor, R. S., The Unspeakable Gift, D-42
 Tolbert, Wm. A., Sanctification, Five Ways to Be Lost, Selected for Service, Divine Sifting, My-44
 Truesdale, Al, When the Comforter Came, Au-41
 Walker, W. B., The Stewardship of the Gospel, The Mighty Keeper, JI-42; The Penitent's Prayer, J-40; Man's Emptiness and God's Fullness, F-40
 Wesley, R. E., The Blessings of Following, A Successful Heart Transplant, S-41
 Sermons That Sizzle, R. E. Maner, A-13
 Six Weeks in a New Parsonage, Mrs. Frankie Roland, F-16
 Slower Pace in the Second Work, J. Kenneth Grider, JI-4
 Some Beautiful Pictures of Death, M. L. Lavender, S-35
 Staying Close to Our Children, Mrs. Paul Moore, M-33, A-33
 Stewardship of Leadership, Editorial, F-2
 Sunday Night Evangelism and Current Trends, Wesley D. Tracy, D-8
 Symphony of Life, The, Yashti B. McGraw, JI-33

T
 Take That Next Step! T. Crichton Mitchell, A-15
 Ten Commandments for the Funeral Service, Ross Hayslip, Au-14
 Thanksgiving Offering, The, J. B. Chapman, N-2
 Thanksgiving with a Real Meaning, Lawrence B. Hicks, N-8
 These Are My People, W. J. Turner, D-16
 Tyranny of the Tangible, Orville S. Salters, Ju-4

W
 Way Through, A. Doris McDowell, J-33
 When St. Paul Crossed the Hellespont, Herbert McGonigle, D-4
 Where and How to Involve Youth, Rich Brockman, Au-13
 Why Can't We Be like Normal People? Mrs. Lee Marvin, O-33
 Witness with the Written Word, Wayne M. Warner, Au 15
 World of John Wesley Jones, John W. May N 13

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 NWMS Memorial Certificates
 NMBF Christmas Love Offering
 7 Reception of new members
 14 Bible Society Offering
 31 *Conquest*: Teen talent contest deadline

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

FEBRUARY—
STEWARDSHIP MONTH
 NWMS Alabaster and Prayer Chart
 8 Seminary Sunday
 11 Ash Wednesday, beginning of Lent
 13 World Day of Prayer
 15 Brotherhood Week begins



AMONG OUR

General Superintendent Lawlor's editorial reminds us that the modern Christmas season is a time of many mirages 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 myriads of miracles since . . . And, preacher, they 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 unworn, and whose pants are shiny in the seat but not at the knees . . . And Wesley Tracy helps us to believe that spiritual miracles can once 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?

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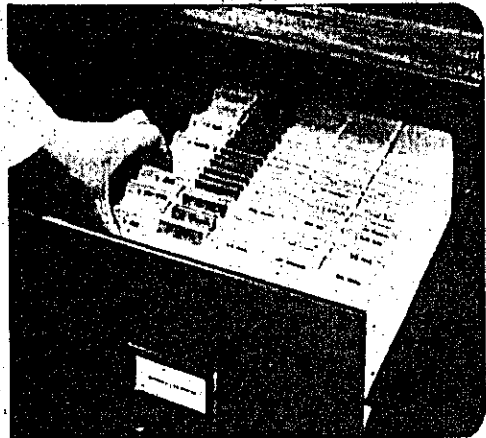
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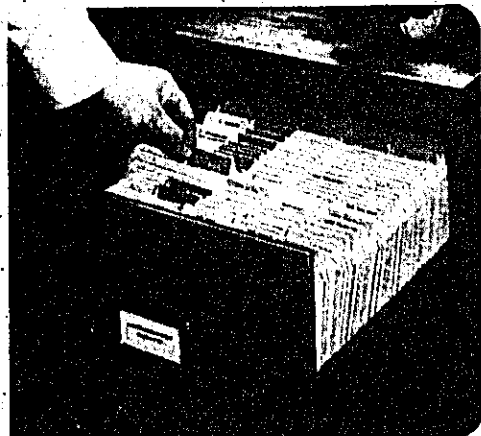
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