

THE
NAZARENE
PREACHER

DECEMBER 1969

LORD, GIVE US A MIRACLE!

General Superintendent Lawlor

THE DUAL NATURE OF THE CHURCH

The Editor

WHEN ST. PAUL CROSSED THE HELLESPONT

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SUNDAY NIGHT EVANGELISM AND CURRENT TRENDS

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ANNIVERSARY

A Christmas Story

A CHRISTMAS CANTATA BY THE CONGREGATION

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Sermon of the Month

EMMANUEL—GOD WITH US

Robert Harding

—proclaiming Christian Holiness



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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 "hath given to us the ministry of reconciliation." And perhaps the most surprising miracle of all—He can fit and enable us to face this awesome task.

There is a revolutionary manifesto for our day in the dramatic miracle recorded in the ninth chapter of the Gospel according to John. Here is a man born blind. The disciples seem to have 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 pro-consular 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.

"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

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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. Swearengen*

On the occasion of my ordination, Dr. R. T. Williams gave me some advice along with an admonition which I will never forget. As he 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."

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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,

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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

Practical Points

*that make
a difference*

On Using the King's English

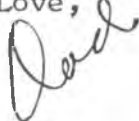
Dear Son:

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 pulpiter-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:

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-

No. pieces in mailing	Postage Unit cost	Cost to mail 52 weeks	Permit @ 1.5c (Permit would not be wise) (See text below)	Annual Fee	Annual Cost with permit	Annual Savings
50	6c	\$156.00				
100	6c	\$312.00				
200	6c	\$624.00	\$166.40	\$45.00	\$211.40	\$412.60

One can see at once that by the use of a postal mailing permit for nonprofit

lications: (1) Publication No. 13 Revised, *Mailing Permits*; and (2) Publication No. 21, *How to Prepare Second- and Third-Class Mail*.

*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.

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

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

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

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

George Spire
Rte. 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

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.

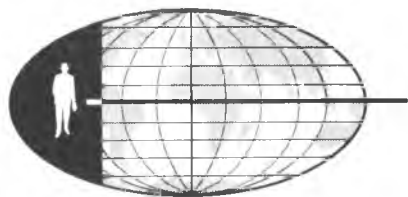
The letter read, “I want you to know that I settled it to go with God;

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, Willingboro, N.J.



The PASTOR'S SUPPLEMENT

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

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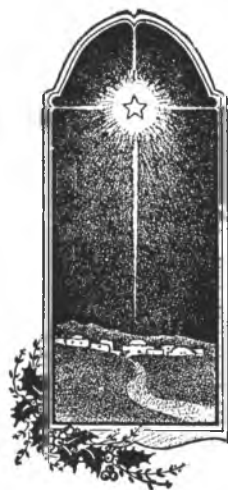
Whatever else be lost among the years,

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
BOARD OF GENERAL SUPERINTENDENTS

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and all the
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Order the free booklet

EMPHASIS: MISSIONS

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

Suggestions for emphasizing MISSIONS in the local church.



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

clip and mail

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

Church

District

Name _____

Address _____

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

**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



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



**OUR FRONTIER
LIES MORE AND MORE
IN THE CITIES!**

MASSES MIGRATE AT A STAGGERING PACE

2,300 people daily move from farms to cities.

**Ninety percent of the people
of the U.S.A. will live on
1 percent of the land
by A.D. 2000.**



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

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

WILL YOU: call your people to prayer concerning this great need?

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

TO HELP YOU PLAN

1. Plan to include a film on Christian Family Life in your preparations for watch-night service on December 31. Check your NAVCO catalog for some splendid choices.
2. Plan to make Sunday, January 4, outstanding as FAMILY ALTAR SUNDAY. The newly revised "Family Life Packet" should be made available for every family which does not now use it. Order on your quarterly Sunday school order blank. Order number is F-52.
3. Plan to make the week of January 4 to 11 truly a NAZARENE FAMILY WEEK. Make each service relevant to Christian Family Life. Involve as many different families as possible in your planning. Urge each church family to invite an unchurched family to attend with them on January 11, then take the guests home with them for the noon meal. Climax the week with an all-out family commitment service where each family is urged to try to win an unchurched family to Christ and the church during 1970. See the "Family Life Packet" for helps and directives and materials.
4. Plan to have your local director of Christian Family life (**Manual**, 159.12) write for the completely new local Director's Kit. Write to: Director of Christian Family Life, 6401 The Paseo, Kansas City, Mo. 64131. It's free! Arrange with your local Christian Family Life director to check the kit when it arrives for the yearly Planning Calendar. This will provide several practical ideas for promoting Christian Family Life activity in the church each month of the year.
5. When you have a particularly successful project in Christian Family Life promotion, please do write it up and send the report to A. C. McKenzie, Director of Christian Family Life, 6401 The Paseo, Kansas City, Mo. 64131. Also, we would welcome several sermon outlines on Christian Family Life. Send these to the same address. As we share with each other we all become richer. Let's do it!



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.

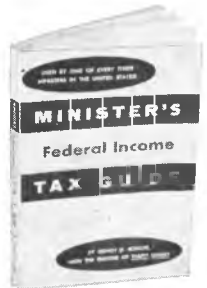


1970 STARTS with . . .

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



*Prices slightly
higher outside
the continental
United States*



1970 MINISTER'S (Doran's) MANUAL

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.

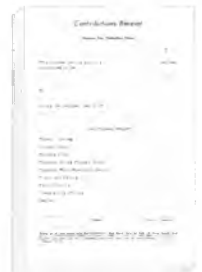
\$4.95

CONTRIBUTION RECEIPT FORM

For distribution to regular contributors. Space is provided for filling in money given through the various departments. Members will find this form an important reference when figuring their income tax deductions. Pass this timesaving information on to your church treasurer, 5½ x 8½".

No. R-70

Pad of 100, 65c



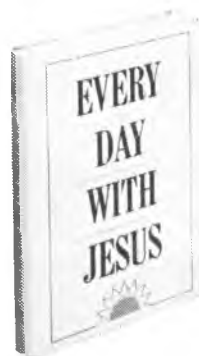
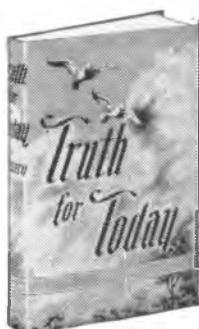
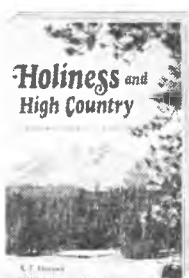
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NOW!**

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Toronto 9, Ontario

Washington at Breese
Pasadena, California 91104



DEVOTIONAL BOOKS



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

For PERSONAL ENRICHMENT—Encourage each member to begin the NEW YEAR with a systematic Bible reading plan.

HOLINESS AND HIGH COUNTRY

By A. F. Harper. Presents a year's study of the deeper life. 376 pages. Kivar binding.

\$1.95

TRUTH FOR TODAY

By Bertha Munro. 365 soul-lifting meditations unique in their practical applications. 380 pages. Cloth board.

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By Mendell Taylor. Daily readings around the events of Jesus' earthly ministry. 256 pages. Kivar board.

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By Marilyn Millikan. For families with children. Seeks solutions to "problems" through discussion, Bible, and prayer. 172 pages. Kivar board.

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An exceptional gift! 111 meditations selected from "Come Ye Apart" the past 30 years. 119 pages. Kivar board.

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By Paul Martin. Sixty challenging chats about teen-age questions with believable answers. 64 pages. Cloth board. Compact, 4½ x 6½" size.

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GET UP AND GO

By Paul Martin. A worthy companion to "Good Morning, Lord," helping teens get the right start for each day. 96 pages. Cloth board. Compact.

\$1.75

WORDS OF CHEER

By C. E. Cornell. Pocket-size devotional of 60-second messages emphasizing the joy of Christian living. 136 pages. Leatherette.

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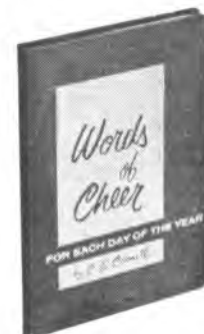
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Jesus



Loves



Them

DO YOU?

AN INVITATION TO SUNDAY SCHOOL

HELPS PROVE YOUR LOVE

1970

A Big

1970

YEAR OF EVANGELISM

Totally Mobilize - Evangelize

**Mobilize
the following:**

- Nazarene—
- Pray-ers
- Singers
- Personal Witnesses
- Pastors
- Superintendents
- Evangelists
- Administrators
- Personal Workers
- Entire Membership
- Whole Congregation
- Juniors
- Teens
- Young Adults
- Whole Families
- Your Total Know-how
- Your Preaching
- Your Printing
- Your Money
- All Departments

MOTIVATION

MOTIVATION

MOTIVATION

MOTIVATION

**Evangelize
the following:**

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

OUR GOAL: 50,000 new members on profession of faith!

PASTOR: Adapt to fit your local needs. But do something!

WHAT IS YOUR "IMAGE" of

NAZARENE EDUCATION



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

Here's what American College Testing Service research reveals about

Nazarene College Freshmen:

- 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?

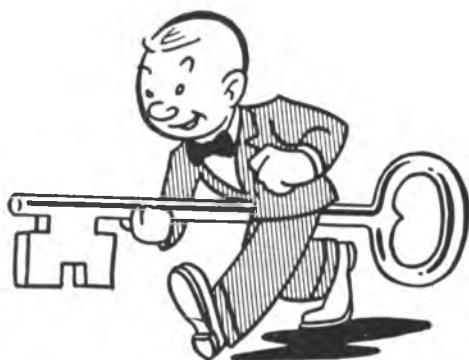
1. A Christmas "Welcome Home" Party
2. A "Get Rid of That Old College Thing" (white elephant) gift-exchange party
3. A weekend retreat. Possible theme: "How can the church relate to the student community?"
4. Christmas Eve Vesper Service with college students planning, preparing, and participating—conducting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



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.

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:



Catch up on your tithe.



Make a special love offering for
world missions
a district project
your Nazarene college
an extra payment on the church mortgage



For older Christians, begin to divide your estate while you are living, and remember God's work.



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

*Pastor, Britton, Mich.

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,

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.

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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: "*Deportment*, 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 simply 'dress' . . . a meaning for which there is not satisfactory authority, but 'deportment,' 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 bespeaks 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 *cosmios*. 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-

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 *cosmios* 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" (Berkley 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:

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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 hairstyles, not decked out with gold." Probably this is what the admonition means.

"Costly" or "Expensive"

The adjective "costly" is a strong compound, *polyteleis*. 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 6:6-7.² *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.³ *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.⁴

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.⁵

En to thneto humon somati, "in your mortal body," indicates the territory where sin reigns. *En*, "in," is locative of place.⁶ *Somati*, as in v. 6, is "the living body" as "the organ of man's activity."⁷ 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 (5:12, 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."⁸ 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." *Adikias*, "unrighteousness, wickedness, injustice,"¹⁰ 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."¹¹ 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."¹² The contrast is "do not continue *paristanete*, but once and for all *parastesate*."¹³ 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."¹⁴ 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.

Hoplē dikaiousunes, "instruments of righteousness," is the opposite of *hoplē 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; 3:21 ff.) 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., 1955), 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. 94.

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.

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.



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.

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?"

The Nazarene Preacher

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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 OURSELVES

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?

Until next month,

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