

# THE NAZARENE PREACHER

NOVEMBER 1969

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## THE THANKSGIVING OFFERING

*J. B. Chapman*

## BUILDING A LOVE FOR THE BIBLE

*The Editor*

## THE REVIVAL WE NEED

*John Rice*

## CARNALITY AND HUMANITY—CAN THEY BE DISTINGUISHED?

*Claude Griffith*

## THE WORLD OF JOHN WESLEY JONES, D.D.

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## COMPATIBLE OR INCOMPATIBLE?

*Frank G. Carver*

## MORE PRAYERS FOR THE ILL

*A. C. Simpson*

Sermon of the Month

## JESUS AND THE LAW

*Jerry W. McCant*

—proclaiming Christian Holiness





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NOVEMBER, 1969

Volume 44

Number 11

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# The Thanksgiving Offering

By J. B. Chapman

*The following editorial, written by Dr. J. B. Chapman in 1934, is amazingly appropriate. The name of the magazine has been changed, and these days we speak of the national church instead of native church, and prefer to speak of world missions instead of foreign missions; but apart from these trifling details, the article could almost have been written especially for this month, 1969. Dr. Chapman was the first editor of the "Preacher's Magazine," editor of the "Herald of Holiness" from 1920-28, and general superintendent of the Church of the Nazarene from 1928 until his untimely death in 1947. His voice is still heard among us.—Editor.*

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

(Continued on page 45)



## Building a Love for the Bible

There are two kinds of love for the Bible. One is love in the abstract. It is sentimental, doctrinaire, and very illusory. It is somewhat like the infatuation young people experience who think they are in love with each other when they are merely in love with love. This kind of love for the Bible will buy it (in expensive bindings), and will defend it hotly. It will do everything but read the Bible, at least if the paper or TV is handy. The Bible has an honored place on the shelf, but not in the daily life. It is treasured, but not known. It is a household talisman, by which one feels pious and secure; it is not a daily companion by which one is made strong and holy.

In contrast there is the real love for the Bible which turns to it daily for guidance, comfort, and strength. It is our necessary meat and drink, and our hunger for it grows with the passing years. It captivates our desire more than all other books. We feel the pulse of its power. We warm to its songs and thrill to its promises and respond to its precepts. We delight in daily discoveries, as fresh and new as if we had never read them before. We turn again and again to dear, familiar passages. Its pages are thumb-smudged, pencil-marked, maybe tear-stained. In sorrow it sustains us. In joy it sobers us. In prosperity it disciplines us. In it we hear from God. Its words become His words. It becomes the language of communion. Faith grows as we live in its pages, and faith becomes charity, and fosters hope, so that we walk in the glow of God's sure tomorrow.

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

How is he to begin? The answer is painfully, embarrassingly simple. If the pastor would build a love for the Bible into the spiritual foundations and walls of his church, until it permeates every room and every stone, let him begin by exhibiting it.

This, I fear, is the real root of our problem. Most of us who are preachers must bear at least a substantial share of the blame for the appalling disinterest in the Bible found in the pew. Widespread Bible



illiteracy is notorious. But illiteracy springs from neglect, and neglect from indifference. The problem is not lack of time, but lack of desire. And this poverty is at least partly traceable to the little passion for the Bible our people have seen in us.

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

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

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

Then he will find ways and means of translating this new delight into his ministry and imparting it to his people. His meditations in the Word will begin to structure his conversation. But more than that, it will revolutionize his public use of the Bible. Greater care will be exercised in selecting passages for public reading—and I should add quickly, in the reading of them. If the Bible is veritably the Word of God, it deserves better reading than it generally gets. Carelessness here betrays a real lack of reverence, which cannot be camouflaged by pious platitudes. If we want to learn the art of good reading, we can study such books as *How to Speak the Written Word*, by Lamar. There is really no excuse for stumbling, inept reading of



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

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

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

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

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

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

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

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



# The Revival We Need

By John Rice\*

## Part III     A Prepared Church

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

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

But it still remains true that the average church member is not an outstanding success, either subjectively or aggressively, and until the average church member gets a new vision and quickens his pace in the march of conquest, the average church will still be the dull and lifeless thing over which the angels

weep. There is much in the New Testament that is likely to disturb any self-satisfied and complacent slumberer if he or she really gives himself to meditate upon it. There are things written there which make it quite certain that he who has had many chances but has refused them all will come at length to the end of his opportunity. There will be a fixedness of character which is final. The unrighteous will do his unrighteousness still, and the filthy will make himself more filthy. Of the tree which has long appropriated soil and nourishment to no purpose it will be said, "Cut it down; why cumbereth it the ground?"

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

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

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

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

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

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

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



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

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

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

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

*As some rare perfume in a vase  
of clay  
Pervades it with an odor not  
its own,  
So when Christ dwelleth in a  
mortal soul  
All heaven's own sweetness  
seems round it thrown.*  
(Author unknown)

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



# Thanksgiving with a Real Meaning

Lawrence B. Hicks\*

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

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

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

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

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

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

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

I must give. You must give. "MUST"?

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

\*Pastor, First Church, Ashland, Ky.



An apple may be  
blemished without being wormy

## Carnality and Humanity— Can They Be Distinguished?

By Claude Griffith\*

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

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

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

However, it is not altogether the fault of the preacher or writer, for sometimes the individual has misunderstood the intent of the concept of holiness which

was given. For instance, Asbury Lowrey writes of the experience as follows:

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

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

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

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

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actions if he is sanctified—therefore confusion reigns.

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

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

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

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

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

comparisons between humanity and carnality:

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

According to this list, it is seen that at least from one standpoint carnality can be viewed as a corruption of traits which are human. Entire sanctification, then, will not result in the eradication of human feelings and characteristics, but instead will result in the cleansing of their corruption.

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

"The precise distinction between the propensities, drives, urges, instincts, needs, and tendencies of a human nature and those which spring from a sin-tainted carnal nature is not at any time easy to make. The most important clue we have is in Rom. 8:7: 'The



carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.'"

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

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

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

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

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

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

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

"There is proof that Paul was surrendered, that he was Spirit-filled. But the proof lies not in any experience which would make his answers,

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

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

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

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

"This much is certain: they that love



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

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

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

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

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

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

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

## Practical Points

*that make  
a difference*

### Pulpit Etiquette

Dear Son:

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

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

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

Love,  
*David*



## John Wesley Jones, D.D.

By John W. May\*

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

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

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

J. W. J. half-consciously rubbed his knuckles in the palm of his other

\*Pastor, Nashville, Tenn.

hand. Bruised knuckles, that's what he had. He mused about what a great sermon that would make. Point one would be bruising the knuckles against the machinery of the church. "We've the best equipment the church has ever had," he mumbled, "and not enough fire to spark the engine." Point two would be bruising the knuckles against the customs of the church. If he had heard the old chestnut once, he had heard it a hundred times, "But, Dr. Jones, we have always done it this way." It seemed to J. W. J. that, if they had customarily taken a path to the river, they would continue to take it even if they kept falling in. He smiled as he got a mental picture of meddling Minnie Brothers floundering around in the water. Feeling a little guilty, he wiped the smile off his face. His thirdly would be bruising the knuckles against the lethargy of the church. He was so tired of pushing! He had tried to pull a while, and that only made him feel like the man who was found dragging a chain down the street. When he was asked why he was dragging the chain, he answered, "Did you ever try pushing one?"

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



few Christians will accept delegated responsibility?"

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

Pastor Jones sat bolt upright in his

chair. The hair on his neck seemed to stand up, and an electric shock played "Hallelujahs" on his spine. After nearly a week, the words of that prayer hit him. This *was* the Lord's work, and it *was* in His hands! In his 20-odd years of ministry (and some of them were surely odd), God had never failed. He had many times brought success out of failure, and victory out of crisis. He didn't establish His work on earth to fail. Frustration turned to faith in the world of John Wesley Jones, D.D., as he settled back into his chair again with a "Thank You, Lord."

---

## My Pastor Is

A pastor should be the best Christian you know.

—My pastor is.

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

—My pastor is.

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

—My pastor is.

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

—My pastor is.

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

—My pastor is.

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

—My pastor is.

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

—My pastor is.

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

**MY PASTOR IS!**

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



# Outreach with Ink on Its Fingers

By Carlos H. Sparks\*

## Part II How to Do It

**M**Y TROUBLE is organizing a thing like a newsletter. What do I need to get one out?"

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

"Well, if I am going to print a newsletter, I want to know what I will need. I read somewhere that an 8½ x 11-size newsletter was best, but I notice you use the legal-size paper. Which is best?"

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

I do use the legal-size paper. I find it more desirable for the news I have to share. The four-fold of the papers ends up about the size of a standard business envelope. It looks good when it arrives at the mailbox. I also use at least 20-16 paper stock. The 24-16 weight is even better. My advice about the size sheet is simply *whichever* works best for you. A home mission church with a mailing list of 30 names may have a problem attractively filling an 8½ x 14 page.

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

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

Stapling a newsletter has been listed as taboo for fingernails. True, staples can be a nuisance in opening a news-

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

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

You must first make a layout or dummy on the size sheet you will be working with as a finished product. Divide your dummy copy in half. This may be done quickly by folding the sheet in half longways, which gives you two columns 4¼ inches wide. Begin listing the news on the layout. When you have filled the page to satisfaction, edit and correct the copy. Until you have more practice, you may need to make another dummy copy before using it as a guide. You are now ready to transfer the copy to a stencil (if you are using the mimeograph process). Place the stencil in the typewriter as directed by the stencil manufacturer. By using the top margin indication on the stencil, you can find the center. This will be the division of your columns. (Most stencils already have a center mark in white ink.) Set your typewriter to disengage the ribbon. No need to remove the ribbon; simply shift the lever to the "clear" or "no ribbon" setting. Stencils cannot be effectively typed through a ribbon. Instructions on the package of stencils are usually the only guide you will need. If you feel uneasy about it all, have a talk with your office supply store. They are usually anxious to guide you.

After completing the stencil typing work, it should be proofread while still in the typewriter. This prevents the task of trying to realign the stencil in the machine in case corrections are necessary. Stencils may be corrected by the careful use of a stencil correction fluid.

\*Pastor, Johnson City, Tenn.



Precut stencils may be inserted in your stencil by removing an equal amount of material from your stencil and "cementing in" the insert. Leave a contact surface at the edges of at least one-fourth inch. Instructions for the use of the cement appears on the label of the container.

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

Now let's recap:

1. Use a typewriter. Disengage the ribbon for stencil work.

2. Work up a dummy copy of your newsletter.

3. Edit. Correct spelling and grammatical errors. Use an instant spelling dictionary, regular dictionary, or thesaurus when in doubt about spelling, meaning, or the synonym of a word.

4. Place stencil in typewriter and copy the dummy work.

5. Cement in special cuts if you have them. Stencil may be drawn or written on by the use of a stylus.

Now you are ready to print the stencil on the clean side of your newsletter stock. Apply the stencil facedown on the mimeograph drum. Various machines work differently. Some are applied to a pad over the drum, while in other models the stencil is applied facedown over a silk screen. In any case, you can be guided by the manufacturer's instructions or have a demonstration by a dealer. Publication Number 752, entitled *Stencil Duplicating Process* (Speed-O-Print Corp.) may be purchased for approximately \$4.15. This would be helpful to a novice.

As your copies begin to "roll off the press," stop and check a few copies.

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

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

Fold. You may want to experiment with the fold. However this should have been done earlier to determine the location of the address panel. A four-fold, completed in two operations, is best for 8½ x 14 size.

Staple. Address. You may address directly on the newsletter or use one of the methods described in the chapter on addressing. If you are using stamps, the postcard rate applies. In the following chapter, mailing permit cost is covered. This method is best for those who mail over 200, and in some cases even justifies one with a smaller mailing list to increase it to 200. Using a permit, keep in mind that you must send identical pieces at one mailing. If a card or envelope is stapled inside one piece it must also be in the other 199 pieces. The weight is checked. Consistency is important.

Let's recap again:

6. Apply stencil to machine per manufacturer's instructions.

7. Run a few copies and check for quality.

8. All being well, run your requirement plus a few.

9. Fold to appropriate envelope size (whether or not you are using an envelope).

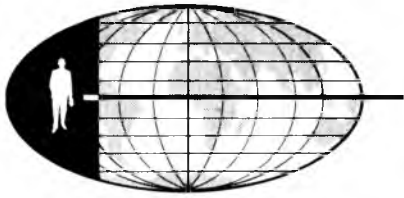
10. Staple. Address.

11. Affix postage stamp if permit is not being used.

12. Carry to post office.

You are now a publisher!





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

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

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## WILLS AND ANNUITIES



### PASTOR—

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

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

### Our records show:

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

### For scheduling a service, write to:

Office of Wills, Annuities, & Special Gifts

John Stockton, General Treasurer

6401 The Paseo • Kansas City, Mo. 64131



# College Student Involvement

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

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

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

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

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



# **SUCCESSFUL PREACHERS**

**attend**

**CONFERENCES,  
CONVENTIONS, ETC.**

**HUNDREDS**

**of them will be at the**

# **CONFERENCE ON EVANGELISM**

**January 13-15, 1970**

**Music Hall**

**Kansas City, Missouri**

**Convention workshops conducted in the following hotels:  
The Muehlebach, The Continental, and The Aladdin.**

**Make your own hotel reservation.**

**Better write the hotel today!**



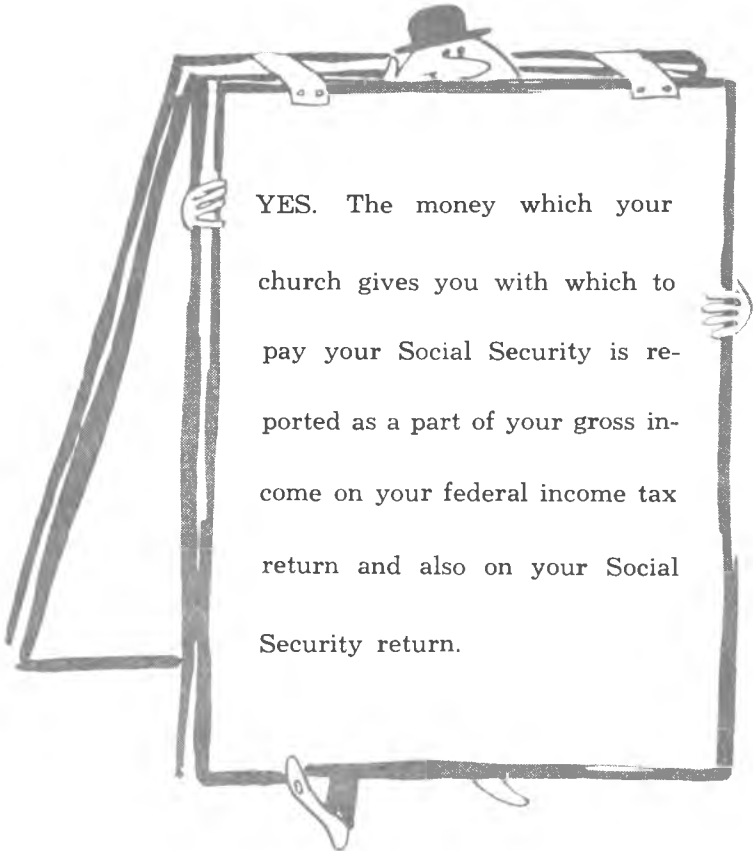
# The STRAIGHT of it

- DEAN WESSELS, *Executive Secretary*

— A monthly series of questions and answers —

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

**ANSWER:**





# The Changing News Scene

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

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

## A Time for Review

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

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

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

## More Competition

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

The Kerner report pointed up the fact that newspapers in urban centers had slipped back in publishing news about minority groups, which were

reported getting "80 percent of their news from television."

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

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

## Seek Simple Solutions

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

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

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

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

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

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

O. JOE OLSON





# *A Timely Reminder*

## IT'S THE FOLLOW-UP

that brings them

## BACK



## USE EVERY POSSIBLE CONTACT



To FOLLOW-UP Your  
“KEYS TO LIFE”  
ATTENDANCE  
CAMPAIGN





# You're on the RIGHT TRACK Using the

Honor School Program TEACHER'S QUARTERLY REPORT	
<b>1. ADD</b>	<p>My class average attendance has increased during this quarter. <input type="checkbox"/> Yes <input type="checkbox"/> No</p> <p>Average last quarter _____</p> <p>Average this quarter _____</p> <p>My class enrollment has increased. <input type="checkbox"/> Yes <input type="checkbox"/> No</p> <p>Beginning of quarter _____</p> <p>Present enrollment _____</p>
<b>2. DEVELOP</b>	<p>I have received at least one credit in the Teacher Training Program this year. <input type="checkbox"/> Yes <input type="checkbox"/> No</p>
<b>3. VISIT</b>	<p>I found and contacted at least one regular and one new prospect during this quarter. <input type="checkbox"/> Yes <input type="checkbox"/> No</p>
<b>4. APPOINT</b>	<p>My class enrollment is above the recommended level of the Honor School Program and should be discussed. <input type="checkbox"/> Yes <input type="checkbox"/> No</p>
<b>5. NOTIFY</b>	<p>I submitted a Teacher's Quarterly Report last quarter. <input type="checkbox"/> Yes <input type="checkbox"/> No</p>
<b>6. CONFER</b>	<p>I attended a workers' meeting this quarter. <input type="checkbox"/> Yes <input type="checkbox"/> No</p>
<b>7. EVANGELISM</b>	<p>I have made at least one effort to win unsaved pupils or parents this year. <input type="checkbox"/> Yes <input type="checkbox"/> No</p>

The Church School Board can help me in my teaching ministry by \_\_\_\_\_

This report is for the quarter ended: ☐ Fall ☐ Winter ☐ Spring ☐ Summer

**GOD'S WORD FOR ALL ADVANCE** ☐ ☐

**NOVEMBER ENDS ANOTHER QUARTER**

**GIVE THEM OUT**

**&**

**GET THEM IN**



# Pastor's Christmas Remembrance

## TRIUMPHANT LIFE

### 1970 CALENDAR

### Meaningful, Inexpensive Gift!



U-9900



U-9902



U-9903



U-9908

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

Highlighting this popular calendar are reproductions of Sallman's paintings and contemporary floral designs, all in full color. Other features include three months at a glance . . . monthly theme thoughts . . . weekly Bible texts . . . church attendance record . . . "Where to Look in the Bible" section . . . telephone memorandum . . . information about moon phases, flowers, and stones. Clear, bold numerals for easy reading. Printed on high-gloss index stock. Size, 6¼ x 10½". White gift envelope included.

#### Your choice of 4 famous reproductions

U-9900	Head of Christ	<b>ONLY</b>
U-9902	At Heart's Door	<b>25c</b>
U-9903	Good Shepherd	<b>EACH</b>
U-9908	Portrait of Jesus	
U-9909	Assortment of 100	<b>\$22.00</b>

#### Buy IN QUANTITIES and SAVE!

10 for \$2.40; 50 for \$11.50; 100 for \$22.00;  
200 for \$42.00; 300 for \$60.00; 500 for \$98.00;  
1,000 for \$190.

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

Prices slightly higher outside

**NOTE:** Allow two or three weeks for delivery. Orders may take longer for delivery substitutions after November 20.

#### PLACE YOUR ORDER

NAZARENE PUBLICATIONS

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Washington at Brees, P.



# Pastor's CHRISTMAS GREETINGS

Appropriate for Sending Your

Entire Mailing List

## Only 4c Each

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

### THE NATIVITY . . . . . G-1078

**Message:** "May the happiness and peace of the newborn Savior make your Christmas complete and enrich your life each day of the new year."

**Scripture:** "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

### BIBLE and CANDLE . . . . . G-1079

**Message:** "In this Christmas season, may the miracle of the Savior's birth fill your heart with joy and hope now and throughout the coming year."

**Scripture:** "Now the God of hope fill you with all joy and peace in believing."

### NATIVITY CRECHE . . . . . G-1080

**Message:** "May the perfect love of the Christ Child fill your heart with gladness and make your new year rich with His continued blessing."

**Scripture:** "For unto us a child is born, unto us a son is given."

### WREATH-CANDLE . . . . . G-1081

**Message:** "Best wishes for a joyous Christmas and a new year enriched by an abiding faith in the Babe of Bethlehem."

**Scripture:** "Behold, I bring you good tidings of great joy."

**50 For \$2.50; 100 For ONLY \$4.00**

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

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1, California 91104

IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario

November, 1969



G-1078



G-1079



G-1080



G-1081



# STANDARDS:

## Too Many?

IRRELEVANT?

*Too Few?*

NECESSARY?

*DESIRABLE?*

## Scriptural?

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

### GUIDELINES FOR CONDUCT

by Lauriston J. Du Bois

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

Make plans now for a CST class in your church during February and March of 1970. Choose the area most needed in your church:—Stewardship—Bible Study—Teacher Training—Christian Living—Articles of Faith.

Keep your groups small and aim for the needs of the various ages.



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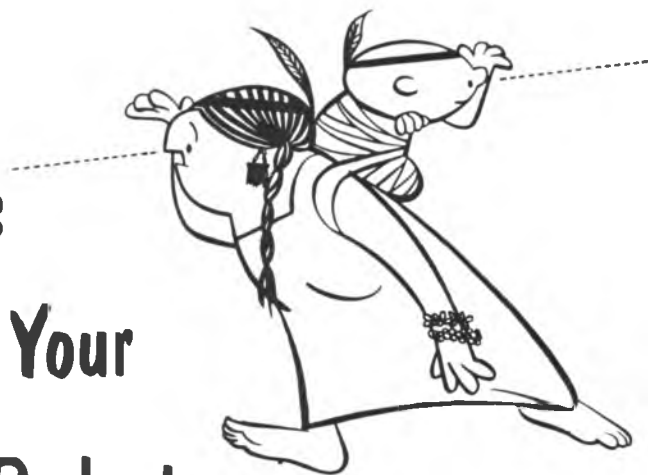
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Mrs. Carrier of the Akron District sent this challenge to every local NWMS president and society: “Match your Thanksgiving Offering with your week’s grocery tape. [\$30.00 was the suggested amount in 1964.] Let us give as much for spiritual food as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

Since the theme for the 1969 Thanksgiving Offering is “Others Need the Bread of Life,” this same idea (or similar) could be used to promote the Thanksgiving Offering in 1969. Groceries have gone up in the last five years! Determine a fair amount for a week’s groceries for an average family in your church. Then challenge each family to

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**OTHERS NEED THE BREAD OF LIFE**



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## Of Thorns and Corns

By Lee Marvin\*

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

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

been done, and we could only say sincerely, "I'm sorry."

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

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

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

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

St. Paul had what he called a "thorn in the flesh." I wonder, do you have

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

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

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

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

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

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

“Doesn’t she realize . . . ?”

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

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

Another important thing about corns is that it is better to have the corn removed

by someone who knows what he is doing. Otherwise, surrounding healthy tissue could be adversely affected. Have you ever known a new convert to become discouraged because some well-meaning Christian took it upon himself to “clue him in” on what he “must do” or “couldn’t do” as a follower of Christ? In a case like that about all we can do is sincerely say, “I’m sorry.” But that doesn’t heal the injury.

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

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

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

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

O Lord, help me to keep my friends *fooled*!

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**People are not so interested in how you look as they are in how you make them feel.—Clyde Narramore.**



# IN THE STUDY



## SERMON OF THE MONTH

### Jesus and the Law

By Jerry W. McCant\*

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

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

#### I. *Jesus Fulfills the Law*

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

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

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

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

#### II. *Jesus Reinterprets the Law*

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

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

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

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

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

With the new interpretation of the law,

\*Pastor, Graham, N.C.



oaths are forbidden. If you must take an oath to be trusted, that is your condemnation. One should be honest all the time. A Christian is always in God's presence and therefore should always be perfectly honest. His naked word is valid. Attestations to his truthfulness are unnecessary. Honesty is a condition of the heart. No amount of pledging to be truthful makes a dishonest man honest. It should not even be necessary for one to preface remarks with, "And I'm not kidding . . ."

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

Hate is not allowed in Christ's reinterpreted law. One of the hardest commands Jesus ever gave was, "Love your enemies." Who can love his enemies? That is precisely what we are told we must do; it is Christ's command. No longer will it be, "An eye for an eye, and a tooth for a tooth." Even the heathen can love his friend. The love of God in Christ Jesus is required to love your enemies. But who needs your love more than those consumed with hate? The secret to loving your enemies is found in another command, "Pray for" your enemies. Have you ever tried hating someone while praying for him? It's hard to do! Pray for him and you will love him.

All of this makes Christ's law harder than that of Moses. Murder can be brought into a court of law, where the guilty is tried and sentenced. An open adulterer can be sued by the outraged partner. But who can be tried for anger? What court of law can try you for lust? Each man stands alone before his God. No one knows what the verdict is except the individual and his God. That in no way alleviates the burden of God's judgment. In the great court of God, one is tried for motives and intents as well as deeds.

### III. *Jesus Relocates the Law*

It was Christ's desire that the law be written on the heart. This was God's original plan. In the Garden of Eden law was very surely written on the hearts of our first parents. Sin made the law on tables of stone a necessity.

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

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

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

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

Jesus interiorized and spiritualized the law. He probed to the depths of the soul. Right actions should be the spontaneous expression of a right disposition in man. Good fruit must grow on a good tree. Christ calls us to repentance and to holiness—to a complete change of disposition toward God and man.

Keeping the law is not such a problem when our natures have been changed. This is what Christ proposes to do. This is really the only way possible for anyone to keep the law. When God's law is written on the heart, we can declare with Paul that we are not under the law (cf. Gal. 5:18). There is no need for law on statute books when one's nature has been changed. Law need no longer be held over us as a whip. It is the same law; it has only changed locations. He who loves God need not be told to have no other gods before Him. There is no need to forbid him to kill. He loves both neighbor and enemy and will do no harm. Standards are not changed to fit man's nature; man's nature is changed to fit the standards!

\* \* \*

**Things even up eventually! The higher we get, the more frustrations we have. While we had only one suit, we always knew where the car keys were.**





## TOWARD EXPOSITORY PREACHING

By Frank G. Carver\*

### Compatible or Incompatible?

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

#### INTRODUCTION

*Touto ginokontes*, "knowing this," is not so much an appeal to the experience of his readers as it is Paul's way of introducing the obvious result (vv. 6-7) of all that he has been saying (vv. 1-5).

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

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

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

A. *We were put to death with Christ: sunestauothe.*

*Sunestauothe*, "was crucified with," is aorist tense, probably perfective, "in which the emphasis is all on the conclusion or results of an action."<sup>2</sup> The action is past, decisive, and complete. The prime reference is to the death of Christ, where we all died: "One died for all, therefore all died" (II Cor. 5:14). Second, at his baptism, in which the significance of his conversion is fully symbolized, the Christian openly avows his identification with Christ in this death.

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

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

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

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

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

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

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

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

*Katargethe*, "might be done away with," is the aorist passive of *katargeo*, "abolish, wipe out, set aside"<sup>12</sup> something (cf. I Cor. 15:26). The aorist is constantive; that is, "it takes an occurrence and, regardless of

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

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

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

*Soma*, "body," is used here as often in Paul of "the living body" as "the organ of man's activity."<sup>12</sup> This is obviously the use in 6:12-13, where Paul speaks of *thneto humon somati*, "your mortal body." Then in the place of *soma* he uses *heatous*, "yourselves," indicating that he has in mind man in his entirety. In the same context he replaces it with *ta mele humon*, "your members," that is, man as exposed to temptation and vice. In I Cor. 6:19 the *soma* is the temple of the Holy Spirit. In Rom. 12:1, *our somata* is the place where our "spiritual service of worship" to God takes place. In these and similar uses (7:24; I Cor. 6:12-20; Phil. 1:20) man is referred to in his entirety, but never as an isolated individual. *Soma* is man in his relation to God, to sin, to his fellowman, for Paul's main interest is in the activity of the body and what happens with it.<sup>14</sup>

*Hamartias*, "sin,"<sup>15</sup> is thought of by Paul almost in personal terms as a ruling power. This is especially evident in the context of Rom. 5:12-7:25, where *hamartia* is used at least 31 times. Sin enters into the world (5:12), reigns there (5:21) and in the mortal body (6:12), is the master of men (6:14) who are its slaves (6:16), but man can be freed from it (6:20-21). Sin can pay wages (6:23), live within man (7:17, 20), and even has its law (8:2). For Paul sin is a "malignant personal power which has man in its grasp."<sup>16</sup> Further as seen in 7:17 ff. this hold of sin over man "is not merely an external power which exercises sway over a man; it has got into the very fibre and centre and heart of his being until it occupies him, as an enemy occupies an occupied country."<sup>17</sup> Since the master-slave imagery is dominant in 6:1-7:25 and present in 6:6, it should not be forgotten that in the world of Paul's day the power of the master over the slave was absolute.

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

the descriptive<sup>18</sup> or qualitative<sup>19</sup> genitive. "Sin" or ruling power is presented as an attribute of the "body" defined as man's concrete existence.<sup>20</sup> In view of the dynamic realities involved in the use of the two nouns, it helps to remember that "for practical purposes perhaps the only real division among the genitives is that between subjective and objective. The sole question . . . is whether the relationship is directed outward from the noun in the genitive (as here) to some other person or from some other person to the noun in the genitive."<sup>21</sup> The exhortation of v. 12, "Do not let sin reign in your mortal body," is significant for the relation of the terms "body" and "sin" in 6:6. Thus it is a relationship, a state of existence, "the body as sin's tool,"<sup>22</sup> the "body insofar as it is the organ (*Werkzeug*) of sin"<sup>23</sup> that is to be destroyed in a moment of faith.

The practical result is then

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

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

*Meketi*, which negates the infinitive, has the force of "no longer, not from now on."<sup>24</sup>

*Douleuein*, to "perform the duties of a slave, serve, obey,"<sup>25</sup> is an infinitive in the present tense signifying continuous action. It parallels the present *zesomen* in v. 2: "How shall we . . . still live in it?"

*Tou . . . douleuein* is an articular infinitive implying purpose. The normal consecutive or final sense of *tou* with the infinitive is weakened in Paul.<sup>26</sup> This clause is at least the logical if not the temporal sequence of the previous clause. But it is difficult to be certain whether the exhortations which follow in vv. 11-14 imply that Paul had in mind a sequence in time with the three clauses of v. 6, or that he is only at first speaking logically and then brings out the time sequence with the exhortation. (*Hina* and the articular infinitive could be interpreted either way grammatically.) But regardless of the precise delineation of Paul's thought at this point, the third clause contains the purpose or intended result of the first two clauses for one's moral and religious life.

B. *Life is now lived on a new plane: meketi . . . te hamartia.*

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



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

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

## CONCLUSION

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

<sup>1</sup>With the margin. The text translates "self."

<sup>2</sup>Nigel Turner, *Syntax*, Vol. III of James Hope Moulton, *A Grammar of New Testament Greek* (Edinburgh: T. & T. Clark, 1963), p. 72.

<sup>3</sup>The similar uses of *stauroo* by Paul in Gal. 2:20 and 6:14 are in the perfect tense and denote the present state produced by the past act signified by its use in Rom. 6:6. The uses in Galatians are somewhat parallel to the meaning of the whole of Rom. 6:1-7.

<sup>4</sup>William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 1957), p. 610.

<sup>5</sup>*Ibid.*, p. 67.

<sup>6</sup>Gerhard, Friedrich, ed., *Theological Dictionary of the New Testament*, trans. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans, 1968), V, 719.

<sup>7</sup>C. K. Barrett, *The Commentary on the Epistle to the Romans*, *Harper's New Testament Commentaries* (New York: Harper and Brothers Publishers, 1957), p. 125.

<sup>8</sup>See the previous study on Rom. 5:12-21.

<sup>9</sup>Arndt and Gingrich, p. 378.

<sup>10</sup>See H. E. Dana and Julius B. Mantey, *A Manual Grammar of the Greek New Testament* (New York: The Macmillan Company, 1927), pp. 248-49.

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

<sup>12</sup>Dana and Mantey, p. 196.

<sup>13</sup>Arndt and Gingrich, p. 807.

<sup>14</sup>Gerhard Friedrich, ed., *Theologisches Worterbuch zum Neuen Testament* (Stuttgart: W. Kohlhammer Verlag, 1964), pp. 1061-64.

<sup>15</sup>See the previous study on Rom. 5:12-21.

<sup>16</sup>William Barclay, *A New Testament Wordbook* (London: SCM Press, 1955), p. 48.

<sup>17</sup>*Ibid.*, p. 49.

<sup>18</sup>Dana and Mantey, p. 76.

<sup>19</sup>Turner, p. 213.

<sup>20</sup>William Greathouse, "The Epistle to the Romans," *Beacon Bible Commentary* (Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968), p. 134, in a footnote refers to similar Pauline expressions: "7:24, *tou somatos tou thanatou*, 'the body in its present state of humiliation'; Col. 2:11, *tou somatos tes sarkos*, 'the body given over to fleshly impulses.'"

<sup>21</sup>Turner, p. 207.

<sup>22</sup>Greathouse, p. 134.

<sup>23</sup>Paul Althaus, *Der Brief an die Romer, Das Neue Testament Deutsch*, ed. P. Althaus and G. Friedrich (Göttinger: Vandenhoeck and Ruprecht, 1966), p. 62.

<sup>24</sup>Arndt and Gingrich, p. 520.

<sup>25</sup>*Ibid.*, p. 204.

<sup>26</sup>Turner, p. 141. See Dana and Mantey, pp. 214-15.

## GLEANINGS from the Greek



By Ralph Earle\*

### I Tim. 2:5-8

#### Mediator

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

Thayer explains the term as meaning "one who intervenes between two, either in order to make or restore peace and friendship, or to form a compact, or for ratifying a covenant." Of this passage he writes: "Christ is called *mesites theou kai anthropon*, since he interposed by his death and restored the harmony between God and man which human sin had broken." Arndt and Gingrich refer to it as "this many-sided technical term of Hellenistic legal language." It is used many times in the papyri for an arbitrator in connection with both legal and business transactions.

The word comes from *mesos*, "middle," and so means a middleman; that is, "a man who stands in the middle and who brings two parties together." The Greek term occurs only once in the Septuagint, when Job complains: "Neither is there any daysman betwixt us, that might lay his hand upon us both" (Job 9:33). As in-

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

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

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

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

### Ransom

In verse 6 it is stated that Christ gave himself as a "ransom" on behalf of all. Only here in the New Testament do we find the compound *antilytron*.

The simple form *lytron* is found twice, in Matt. 20:28 and Mark 10:45—"For even the Son of man came not to be ministered unto [served], but to minister [serve], and to give his life a ransom for many." The literal meaning of *lytron* was "a price for release." It was used especially for the price paid to

free a slave. The noun comes from the verb *lyo*, which means "to loose." Still earlier it was used to designate "the money paid to ransom prisoners of war" (TDNT, IV, 340). There does not seem to be any basic difference between *lytron* and *antilytron*. The prefix *anti*, "instead of," follows *lytron* in the saying of Jesus. Here it is incorporated with the simple noun to emphasize the fact that Christ died in our place to ransom us from the slavery of sin. White makes the helpful suggestion: "*Lytron anti* merely implies an exchange; *antilytron hyper* implies that the exchange is decidedly a benefit to those on whose behalf it is made" (*Expositor's Greek Testament*, IV, 105). Bernard, in *The Cambridge Greek Testament*, says: "Here we have the compound *antilytron* preceding *hyper panton*, which suggests that both the elements represented by *anti* 'instead of,' and *hyper* 'on behalf of' must enter into any Scriptural theory of the Atonement" (p. 42).

### "Doubting" or "Disputing"?

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

The noun comes from the verb *dialogizomai*, "to consider, reason," and so means "a thought, reasoning, inward questioning" (Abbott-Smith). Thayer notes that from the time of Plato it signified "the thinking of a man deliberating with himself."

Schrenk notes that the most common meaning in ancient Greek was "deliberation" or "reflection." He states: "The sense of 'evil thoughts' is predominant in the NT" (TDNT, II, 97). But it can also be used for "anxious reflection" or "doubt." With regard to our passage he writes that the translation "without wrath or disputing" (cf. ASV) "yields good sense." But after pointing out the fact that the idea of contention is not necessarily inherent in the term, he concludes: "We thus do better to follow the linguistic instinct of the Greek exegetes and interpret *dialogismos* as doubt or questioning" (II, 98).

Our own inclination, however, follows that of Lock in *The International Critical Commentary*. He says, "probably 'disputing,'" and adds that "the idea of doubt is



alien to the context, which emphasizes man's relation to his fellow men" (p. 31). Huther, in Meyer's commentary series, thinks that here it should be taken in the sense of evil deliberations against one's neighbor (p. 102). Bernard prefers "disputation." Likewise E. K. Simpson (*Pastoral Epistles*, p. 45) opts for "controversy," though allowing "the primary Platonic meaning of the word, *cogitation, reasoning*."



## The Perpetual Propriety of Praise

TEXT: Ps. 34:1-3

- I. Propriety of Perpetual Praise (v. 1)
- II. Propriety of Private Praise (v. 2)
- III. Propriety of Public Praise (v. 3)

R. S. T.

## Three Kinds of Giving

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

—Selected

## Four Gospel "MY'S"

- I. My soul—a valuable possession (Isa. 38:17)
- II. My sins—a weighty burden (Col. 2:13-14)
- III. My Saviour—a great Deliverer (Luke 1:47)
- IV. My salvation—a joyful confession (Isa. 12:2)

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

—Selected

## Outlines on the Bible

### The Word of God

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

—Selected

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### Keeping God's Word

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

- I. Keep the Word carefully as a treasure (Jer. 15:16).
- II. Keep the Word as a preventative (Ps. 119:11).
- III. Keep the Word as a fire (Jer. 23:29).
- IV. Keep the Word as a river (Isa. 48:18).
- V. Keep the Word as a mother does her child (I Pet. 2:2).
- VI. Keep the Word as a priest did the lamps (Lev. 24:2).
- VII. Keep the Word as a man does the title to his property (I Pet. 1:3-4).

—Selected

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### A Sevenfold Use of the Word

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

—Selected



## The Saint's Sacrifices

- I. His Praise (Heb. 13:15)
- II. His Service (Phil. 2:17)
- III. His Body (Rom. 12:1)
- IV. His Means (Phil. 4:18)

—Selected

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## The Bible

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

—Selected

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## Characteristics of God's Word

- I. Word of life—to be held forth (Phil. 2:16)
- II. Word of reconciliation—to be proclaimed (II Cor. 5:19)
- III. Word of salvation—to be heard (Acts 28:26)
- IV. Word of faith—to be believed (Rom. 10:8)
- V. Word of wisdom—to be ministered (I Cor. 12:8)
- VI. Word of faithfulness—to be held fast (Titus 1:9)

—Selected

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## Symbols of the Word

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

—Selected

## Search the Scriptures

John 2:12-13; 5:39

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

—Selected

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## How to Use the Word

- I. Search it (John 5:39; I Pet. 1:10-11; Acts 8:28, 30).
- II. Examine it (Acts 17:11; I Cor. 2:10-13).
- III. Meditate in it (Ps. 1:2; 119:15).
- IV. Delight in it (Ps. 119:47; Jer. 15:17).
- V. Declare it (Ps. 119:13; Jer. 23:28).

—Selected

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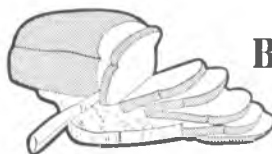
## What the Word Does

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

—Selected

*Others Need*

**THE  
BREAD  
OF  
LIFE**



1969

THANKSGIVING OFFERING  
for World Evangelism





## IDEAS THAT WORK

The prone view

### More Prayers for the Ill

By A. C. Simpson\*

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

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

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

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

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

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

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

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

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

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

### How They Do It Out in Colorado

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

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

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

\*Las Vegas, N.M.



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

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

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

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

Underneath, the nine churches were identified with names and addresses.

Then at the bottom of the ad was a very fine, clear picture of the nine pastors standing as a group.

This is the way churches in a geographical area should work together. The pastors involved were: Robert C. Viser, Thomas D. Floyd, Bill M. Sul-livan, Howard Rogers, J. P. Jernigan, Marvin W. Jagger, Fred M. Moon, Neil B. Wiseman, and Ronald A. Rodes.

R. S. T.

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BULLETIN



BARREL

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## THAT THEY MIGHT KNOW HIM

I planned an ultramodern home  
when priorities were lifted,  
But a Belgian woman whispered,  
"I have no home at all!"

I dreamed of a country place of  
luxurious weekends,  
But a Jewish lad kept saying,  
"I have no country!"

I decided on a new cupboard  
right now . . .  
But a child in China cried out,  
"I have no cup!"

I started to purchase a new kind of  
washing machine,  
But a Polish woman said softly,  
"I have nothing to wash!"

I wanted a new quick-freeze unit  
for storing quantities of food,  
But across the waters came the cry,  
"I have no food!"

I ordered a new car for the pleasure  
of my loved ones,  
But a war orphan murmured,  
"I have no loved ones!"

—Colorado District Broadcaster

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## THANKSGIVING PRAYER

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

*But I am grateful, Lord,  
Because my ample loaf  
I may divide;  
Because my busy hands  
May move to meet another's need;  
Because my doubled strength  
I may expend to steady one who  
faints.  
Yes, for all these do I give thanks.*

N.W. Ill. Dist. Bulletin

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## SELF-EXAMINATION

Do I conduct myself in such a manner  
that even the least spiritual will see that  
my primary aim is to make Christ known?  
Is my thought life clean? Am I secretly  
envious or jealous of anything?

Have I actually done anything?

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

If I knew about another the things which  
I know about myself, would I want him



to be a member of the church where I worship?

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

O. G. Wilson  
*Free Methodist*

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## HOW TO CONVERT NOBODY

1. Let your supreme motive be popularity rather than salvation.
2. Study to please men and make a reputation rather than to please God.
3. Take up popular, passing, and sensational gimmicks to draw the crowds to your church. Avoid the stronger Christian witness.
4. Denounce sin in the abstract, but pass lightly over sins that prevail in a lesser sense.
5. If asked, "Is it wrong to dance, play cards, or attend the theatre?" answer pleasantly, "Oh, that is a matter for private judgment. It is not for me to say you shall or shall not. Ask the preacher."
6. Preach and talk on the loveliness and the glory of heaven, but not on the sinfulness of sin and the terrors of hell.
7. Reprove the sins of the absent, but make those who are present pleased with themselves, so that they will enjoy the sermon and not go away with hurt feelings.
8. Make the impression on wordly church members that God is too good to send anyone to hell, even if there is a hell.
9. Witness to the beautiful color of your church plant and the fine new pews and the tops in socials, but never, ever say anything about the need of a second birth. Just carry on as if it really isn't needed.

—CHARLES G. FINNEY

\* \* \*

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

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

\* \* \*

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

\* \* \*

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

"What denomination?" asked the clerk. "Well," came the angry reply, "I didn't know it would ever come to this, but if you nosey government people have to know, I'm a Baptist."

\* \* \* \*

*You will not find contentment by  
never knowing—an hour of ill;  
The fire seems brightest when the  
wind is blowing—the night is  
chill;  
And every road of life that's worth  
the going—lies up a hill.*

—DOUGLAS MALLOCH

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## The Thanksgiving Offering

(Continued from page 1)

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



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

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



## HERE AND THERE AMONG BOOKS

### Personal Renewal Through Christian Conversion

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

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

This volume particularly concentrates on conversion. The necessity for a profound sense of guilt as a prerequisite for any meaningful experience of forgiveness is shown. The study of the nature of guilt and of repentance, of release through the witness of the Holy Spirit, and of the genuine change of the new birth while in

a framework of psychological orientation, dips into the classic literature of the field, and particularly into Wesleyan history, for concrete case studies.

On the whole this volume is a useful contribution to the literature of the new birth. One could wish, however, that the author were more precise in defining the ministry of the Holy Spirit in spiritual awakening. He recognizes, of course, the involvement of the Holy Spirit, but does not seem to make clear that a consciousness of guilt in relation to the judgment of God and in the self-revelation of oneself as a sinner is completely the work of the Holy Spirit. While human therapists may through counselling help a patient to some degree of self-understanding and even honest appraisal of one's faults, this in and of itself must not be confused with that awakening which is intended by the Holy Spirit to lead to voluntary repentance and conversion. There seems to be a slightly exaggerated assumption of the potential for self-awakening in every person which needs only favorable conditions in environment and periods of honest introspection and meditation. Without the direct quickening of the Holy Spirit, neither would the inclination for



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

With this caution, this reviewer heartily commends this volume not only to pastors, but to laymen.

R. S. T.

## **The New Testament Image of the Ministry**

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

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

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

Perhaps more significant is the careful exposition of the technical biblical terms designating an office, such as *apostle*, *elder*, and *bishop*. The author makes clear that in the strict New Testament sense every "elder" who serves as the overseer of a church is thereby a "bishop" (pp. 47, 121).

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

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

The author is editor of the *Herald of Holiness*, part-time professor at the Naza-

rene Theological Seminary, and author of several books, including *Conflicting Concepts of Holiness*.

Who should read this book? The preacher, of course. But also the discriminating layman, not that he may have a yardstick to judge his preacher by, but that he may have a more sympathetic understanding of the demands and complexities of the minister's task. Perhaps the book may even help a call to preach to crystallize in some layman's heart.

R. S. T.

## **How to Witness Simply and Effectively to the Jews**

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

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

R. S. T.

## **Missions Books for Pastors**

Are you thinking of a missionary convention in your local church, or just needing some new ideas to spark missionary interest? The following two booklets offer many good suggestions which can supplement our own NWMS materials, including ideas for a yearly pledge and budget which Oswald Smith has popularized under the term "faith promise."

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

**Triumphant Missionary Ministry in the Local Church**, by Norman Lewis ("Back to the Bible Broadcast," 3 for \$1.00)

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

**Protestant Crosscurrents in Mission**, Norman A. Horner, editor (Nashville: Abingdon Press, 1968. 224 pp., cloth, \$4.50.)



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

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

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

Don't let the world missions emphasis fool you, Pastor—it has clues for you and your church that you cannot afford to miss, plus new missionary understanding.

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

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

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

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

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

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

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

Paul R. Orjala

## Preachers' Exchange



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

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

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

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

## CALENDAR DIGEST

### NOVEMBER—

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


### DECEMBER—

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

### JANUARY—

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





## AMONG OURSELVES

As I have looked at the food-price tape on page 30, I am puzzled. Two lowly dimes are there. What can be bought, for Thanksgiving week, for 10c? An onion, maybe, for the turkey dressing . . . But at least it is clear that dimes (pennies and nickels missed it) can still make a modest contribution to the whole. So likewise can small gifts in the Thanksgiving Offering. The "widow's mite" may well reach a soul for Christ. A handful of tracts, perhaps, or a Gospel of John, or a fraction of a "Showers of Blessing" broadcast or missionary's salary . . . But if you look again at the grocery tape you'll notice that the dimes are blushing a bit. They feel embarrassed in the presence of so many dollars. These days, food for Thanksgiving week demands dollars—lots of them. In fact, my wife and I would really like to know where these groceries were bought. Surely not in Kansas City! And let us not suppose that the great multi-million-dollar world mission enterprise can be expanded—or even sustained—by small gifts only . . . These are times for large-hearted and openhanded giving. Even the threat of a minor recession around the corner is in itself the strongest incentive for magnificent generosity now . . . Never was so vast an enterprise, on the whole, so well managed. Never so sound an investment in the Kingdom. Never so sure a way of making deposits, at compound interest, in the treasure stores of eternity, or making to ourselves "friends of the mammon of unrighteousness," that when we fail, they may receive us "into everlasting habitations."

Until next month

BT



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