

# THE NAZARENE PREACHER

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## Paul's Guideposts

By D. I. Vanderpool\*

PAUL DECLARES, "I owe something to all men" (Rom. 1:14, Phillips). His life-changing experience on the Damascus road drove home the abiding conviction that, since Christ died for all men, now all men owe a debt to each other without regard to color, culture, or station in life. Paul's conviction was the basis of P. F. Bresee's motto: "We are debtors to every man to give him the gospel in the same measure we have received it."

Paul's conviction that he owed a debt to all men became Guidepost No. 1 for his life and ministry. This sense of debt drove Paul on to the very end of life's pilgrimage.

God grant that we will be obsessed with the same Pauline brand of conviction. Yes, we have a debt! Every church must be a lighthouse. Every budget must be a lifeline. Every member must be a dispenser of the Gospel and an example of what the grace of God can do for men.

Guidepost No. 2—utter commitment. He declared, "I am ready," not "had been ready," not "would be ready," not "could be ready," but "I am ready." Paul was God's "minuteman," ready to pay his debt to all men. He had placed all at God's disposal for Him to have, hold, and wear out in His service—no excuses, no delays, no restrictions. "As much as in me is, I am ready"—total capacity dedicated to paying the debt. We stand amazed at the capacity of Paul. None ever surpassed him; few if any equaled him. Paul channeled all—brains, hands, feet, emotions, nerves, position, and material possessions—into the one thing that so gripped his spirit, namely, his debt to Christ and others.

Guidepost No. 3 is indicated by Paul's confidence in the Gospel. This is voiced in his declaration, "I am not ashamed of the gospel of Christ for," said he, "it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." The Gospel that Paul preached is God's power to change lives—to spring prison doors, to open blinded eyes, to inspire new hope; power to set new goals in life; power to heal broken hearts. Paul was not ashamed of the Gospel because he had seen it operate in the lives of people: Lydia, the seller of purple; the Philippian jailer; Onesimus, the slave. In many different places both Jews and Greeks were gloriously converted. And Paul believed it could change a Roman. Converts in Caesar's household justified his confidence. And it works the same today; whether in new mission fields or in old First Churches.

(Continued on page 45)

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## Why the Crisis Must Be Urged

**T**HE PERIL of procrastination is as great in unsanctified believers as in the unconverted sinner. There is a natural aversion in most everyone to a painful crisis. This is true in all of life, and it is no less true in religious experience. If repentance was humiliating and disturbing, the soul will inevitably shrink from the prospect of another humiliating, tearful siege as a seeker, probably involving another "trip" (or trips) to the altar.

Yet men are sanctified wholly in a crisis, and the crisis cannot be evaded. Holiness is not slipped into gradually and imperceptibly. One's need must be seen, faced, acknowledged, and met. To bring Christians to this kind of decisive action is the most critical test of a preacher's ability in preaching holiness. If some preachers have seemed to overemphasize the crisis to the neglect of the subsequent life, it is only because the sluggishness of the people has compelled them. It is prompted too by the suspicion—in some cases a conviction—that a radical and deep experience of entire sanctification will make the subsequent growth much easier and more likely, while much of the professed holiness which shows so little vitality and so much stumbling is due to a superficial hurry at the altar.

If a pastor wishes to precipitate definite seeking, the kind which will end in definite finding, he must systematically preach in such a way that heart hunger becomes strong enough to overcome fear and indolence. What a demanding but glorious art this is! But such are the eternal consequences that no man can afford not to apply every energy to its mastery.

## Heart Reverence—and Good Manners Too

Our conduct in the house of God is evangelism too. A young Christian from a different country and background was struggling with shocked abhorrence at what seemed to her to be altogether too much lightness in some of our churches. Unfortunately she ran across an ex-church member. "Why did you leave?" the new member asked. "I couldn't stand the irreverence," was the reply. Well, the

church almost lost another right then. But these are the very people we cannot afford to lose. People who have enough sense of propriety, and enough basic reverence for God, to be capable of this kind of indignation are the kind of people we need. Let's not carelessly drive them away by slaphappy patterns of conduct in the house of God. And only the preacher can change the pattern, if not by scolding, at least by gradual education, and certainly, first of all and most of all, by example.

Admittedly, what seems to be irreverence to an outsider may be more in the nature of carelessness, in God's sight. People who really love God may have a lot of undisciplined vitality, which erupts in unseemly boisterousness and thoughtless crudeness. The fact is, proper conduct in church is as much a matter of good manners and good breeding as it is a reverent heart. Inwardly, some "diamonds in the rough" may reverence God more than a whole church full of icily proper sinners whose church manners are impeccable, but who live on Monday in utter godlessness. This is the true irreverence. So things are not always as they seem. But this is no excuse for perpetuating barbarous habits of conduct. For the casual visitor doesn't see the heart—he is not God. What he sees is our behavior, and if it is offensive and unseemly, we will miss an opportunity to be a blessing.

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## The Veil Is Rent

The veil is rent in Christ alone;  
The living Way to heaven is seen;  
The middle wall is broken down;  
And all mankind may enter in.

The types and figures are fulfilled;  
Exacted is the legal pain;  
The precious promises are sealed;  
The spotless Lamb of God is slain.

The reign of sin and death is o'er  
And all may live from sin set free.  
Satan hath lost his moral power;  
'Tis swallowed up in victory.

—CHARLES WESLEY

## Famous British Preachers on Holiness

By H. K. Bedwell\*

### I. G. Campbell Morgan

AS A YOUTHEFUL-EVANGELIST I had the privilege of hearing Dr. G. Campbell Morgan preach in Westminster Chapel in the heart of London. It was his Friday evening Bible Reading, and upwards of 2,000 people were present, many of them ministers and Christian workers. Almost everyone had pen and notebook, for Dr. Campbell Morgan was reputed to be the foremost Bible expositor of his day. That evening he was beginning a series of expositions on the Gospel of Luke.

I can still see that tall, gaunt figure, with glistening, snow-white hair and eagle-beaked nose. He stood with a small Testament in his hand, and for an hour held us spellbound. No notes were used, yet there was no hesitation at any point as he poured out his heart and thoughts to us. It was evident that the subject had mastered him until it burned in his soul, and we could feel it beginning to burn in ours too.

He spoke with mastery and authority. His profound knowledge of the Scripture was evident at all times. His complete confidence in its authority was reiterated again and again "Put your pencils down; I am speculating," he would say; then back

again he would turn to the authoritative Word. There was an almost audible sigh in the congregation as he finished, as if to say, "Please go on." Needless to say that after that experience I bought every book written by Campbell Morgan I could lay my hands on. My whole method of Bible study was influenced by his masterly expositions. He was my ideal of a Bible preacher, and this was the man who was turned down by the Methodist church as not qualified to become a local preacher!

Naturally I was deeply interested to find out what Campbell Morgan would say about holiness. He has a great deal to say; but the best of his expositions on this subject are to be found in Vol. III of the *Westminster Pulpit*. Let us look at some extracts from these great sermons.

"It is in order that men should be holy that Jesus came. That is the meaning of the Christian religion. The Christian religion is not an arrangement by which a man can sin and escape the penalty."

"Holiness in man means approximation to the character of God."

"The work of Christ was directed toward righteousness of life, issuing from holiness of character."

"There is no motive for right conduct sufficiently strong to maintain

it in all places, and under all conditions, other than holiness of character. Any other motive breaks down sooner or later."

"To me who would do good, evil is present." That is the language of a man who has never yet known perfectly the power of Christ. But the language of the man, that same man under the dominion of Christ, is this, "I can do all things through Christ that strengtheneth me." I will the good, and do the evil, until I have surrendered myself to the Lord Christ. But when I have surrendered to Him, I will the good, and do it. Thus my will is free, for action follows its choice."

All of these quotations are taken from Vol. III, Sermon 21, entitled "Holiness: Definition." In this same sermon, Campbell Morgan makes the following propositions:

1. Holiness is not freedom from sin as imperfection, but it is freedom from the dominion of sin, and from willful sinning.

2. Holiness is not freedom from mistakes in judgment; but it is freedom from the need to exercise judgment alone.

3. Holiness is not freedom from temptation, but it is freedom from the paralysis that necessitates failure.

4. Holiness does not mean freedom from bodily infirmity, but it does mean freedom from all ailments which are the direct result of disobedience.

5. Holiness does not mean freedom from conflict, but it does mean freedom from defeat.

6. Holiness does not mean freedom from the liability to fall, but it is freedom from the necessity of falling.

7. Holiness is not freedom from the possibility of advance, but it is freedom from the impossibility of advance.

These propositions give a fine and true exposition of holiness as we Nazarenes understand it, with the exception that in No. 1 we would want to add "freedom from a sinful nature" and we would clarify No. 5 to explain that the conflict is not with inbred sin, but with Satanic and natural forces.

In the sermon following (No. 22), "Holiness: A Present Possibility," Morgan makes some more striking statements about holiness. Here are some of them:

"Holiness is rectitude of character; righteousness is rectitude of conduct. Apart from holiness there can be no righteousness." "When there is holiness there must inevitably be righteousness."

"All Christian people agree that in heaven we shall be holy in character. This admission is evidence that we think that death will be able to do something for us that the living Savior cannot do."

When asked, "Will you tell me if you have met anyone living the Spirit-filled life?" he replied, "Yes, I have known saints so far as I have a right to judge, in whom perfect love has cast out fear, in whom perfect love has become the law of life, gentle, tender, gracious, patient, wooing, winsome souls, strong, angry souls, protesting against all iniquity, holy men and women, and therefore righteous men and women."

Here are his reasons for believing in the possibility of holiness:

1. Holiness of character is possible because it is the will of God for His people.

2. Holiness of character is possible because the New Testament clearly teaches us that for the creation of that character Christ came into the world.

3. Holiness of character is possible

\*Missionary, South Africa.

because of the administration of the Spirit of God in the life of the soul.

4. Holiness of character is possible because the spiritual forces that are against holiness of character are all defeated.

5. Holiness of character is possible because it is already, in germ and potentiality, imparted to the believer.

6. Holiness of character is possible because the whole sanctified territory is possessed by the Spirit of God.

7. Holiness of character is possible because of the limitless resources at the disposal of the believer.

The above seven points form the outline of the sermon. On predestination Morgan points out, "The

fore-ordination is not to salvation but to character." On the teaching of Scripture on holiness he says, "The teaching of Scripture is that the highest is possible."

Paraphrasing Rom. 8:2, he puts it this way: "For the master principle of the Spirit of Life in Christ Jesus made me free from the master principle of sin and death."

Surely these rich expositions on holiness by this master of Bible interpretation will give us much food for thought, and much material for sermons. I commend them to you.

Here is one final thought: "Holiness is not perfection of consummation. It is simply health in the spiritual life."

Why strain and tug and puff  
—when a lever is handy?

## Pray, Preacher!

By Harold R. Crosser\*

THE PREACHER," says Joseph Fort Newton, "must live with his people if he is to know their problems—and must live with God if he is to solve them."

Joseph Fort Newton would have understood the pastor who failed to show in his pulpit for morning worship service. After prelude and song and offertory two deacons looked at unseeing eyes and oblivious ears and heard an agonized voice praying, "I cannot go unless Thou dost go with me. I cannot go unless Thou dost go with me."

\*Owosso, Mich.

This praying pastor, even to the point of not going to the pulpit, had learned that the task of preaching calls for arm-in-arm endeavor. God not only wants to "lead His dear children along" but must have intimate communion with the shepherds who feed His flock.

In a nation that has long revered the preaching ministry, a startling trend has set in. Discussing this in the October, 1965, issue of the *Pulpit*, Kyle Haselden says candidly, "If there were Dow Jones averages on the state of preaching, they would show the homiletical stock in Protestantism is low. Ministers are dump-

ing a commodity on the market nobody wants."

How tragic that in an hour of affluence, with an educated clergy, fine buildings, and adequate tools, the Church is not impressing society, is even considered an anachronism and an obsolete institution! Is it because the Church is no longer the mouthpiece of God to twentieth-century man, is no longer a dynamic purifying agent empowered by the supernatural? Is it because "kneeling to conquer" is considered too humiliating to many a minister who "knows how"?

Innumerable panaceas are offered to the floundering church and the frustrated pastor on the verge of nervous exhaustion. So little is said about the sacred communion of prayer. Conventions, conferences, and conclaves offer one cure-all, one nostrum, one supposedly tried-and-true plan after another that turns sterile and sour before it is fairly launched. The average pastor is sure there is some way through the dilemma, and so fails, in his enthusiastic planning and promoting, to pray.

If the pastor is prayerless, little wonder he has a prayerless people. The prayer meeting is either a thing of the past or is rapidly succumbing to the fast pace of the age. But then, prayer meetings have never been exactly popular.

In his *Yale Lectures on Preaching*, Henry Ward Beecher said, "I suppose there is hardly any other part of church service that is regarded with so little estimation in the community, at large, as the prayer meeting. And I think facts will bear me out in saying that this feeling is participated in by the church on the part of the greatest number of its members, nine out of ten of whom look upon it as perhaps a duty, but almost never a

pleasure. It is a means of grace; and they feel about it as I did when I was a boy about being washed in the morning and having my hair combed. It was better than going indecent; but it was an exercise that I never enjoyed, and I was heartily glad when it was over. In most churches I think that is the feeling with regard to prayer meeting; that it is dull; that it is for the most part without edification . . . now and then the meeting blazes up; there is a revival; there is some novelty . . . but on an average the prayer meeting is eschewed by the great body of the church . . . Now, it is notorious that the prayer meeting is 'below par,' and therefore it may be the more striking to say that, for my part, I regard it as the very center and heart of church life . . ."

This was also the feeling of Mark Guy Pearse about his pastoral work. In looking back over the years he said, "Whatever success may have attended my ministry, I ascribe mostly to the fact that I could never get a room big enough to hold a prayer meeting. From the vestry where I found half a dozen I had a school-room with 250. I made that the 'Big Wheel of the Church.' I may say that the success of the prayer meeting lay in the fact that I always took it myself and worked out my own methods. Also, I prepared myself by an hour of quiet communion and went with 'fire in my hand' as Abraham went up the mount. And in that hour I generally got a message for the prayer meeting—often one that I found later was adapted to some condition or circumstance of somebody present."

Is it so illogical that a pastor praying before prayer meeting produces a conducive atmosphere in which laymen can pray and fan the flame of fervency? The Primitive Method-

ists of England considered the prayer room the powerhouse where immobile dynamos began to turn, and church life was sparked with freshness. How important are the prayers of a pastor to inaugurate divine movings?

What did a man like Charles Haddon Spurgeon feel about prayerless preachers? Said he, "A preacher should pray like a Christian or he is a hypocrite; and he should pray more than an ordinary Christian or he is a monstrous failure."

But he forewarned that when you really pray—and this means the Spirit prays through you—God will at times work in mysterious ways. True praying is yieldedness, and the aftermath of true praying is obedience and instrumentality through which God can work. Sometimes this working is not through routine channels. When we pray we must be willing to let the Holy Spirit work in His way.

A nationally famous evangelist was preaching to a large summer conference. His subject was well in hand and thoroughly salted with prayer. (There is no exhilaration like that felt when one becomes the divine messenger.) During a high point in his message he was literally struck speechless, all thought gone. And then he uttered a nonsense sentence—something totally removed in thought from his topic. A few seconds later the message was resumed and skillfully finished.

But the abrupt halt and the unrelated sentence was a humiliation. It took a lot of private prayer to get past the point of personal chagrin and embarrassment. But all was soon forgotten.

A year later what had seemed like failure was made pleasantly plain as answered prayer. The evangelist had prayed to be especially helpful to someone that morning. He discovered his message had been a great success

when another minister of the Gospel reminded him of the strange happening and thanked him for saving his ministry. What had seemed like a nonsense sentence in the midst of a sermon had pointed out to a now thankful pastor his spiritual peril and had saved him from failure and sin.

What was the power of the Early Church? Its leaders went daily to the Temple to pray. It was their custom. They were not erudite or educated men. But they had discovered a source of power in communion sparked by the creative energies of the Holy Spirit. What they lacked in formal training was compensated by contacting eternal wisdom through which they gained holy intuitions that made them relevant to their day and mouthpieces through which God could speak to the needy people around them. With strong intent they drew close to the heart of God and were not lacking.

Prayer terminated destructive self-consciousness in the apostolic ministry. It dispelled the fog of fearfulness that could have enveloped them when opposition developed. It delivered them from preconceived ideas about how to gain success (by pandering to formalities found in the old ways or yielding to impulses to be very human and use a sword). In prayer they lost their self-sufficiency and discovered how to be delivered from human forces. Prayer surrounded them with "preaching assurance" and gave them holy fortitude.

They were not prayerless preachers with a passionless profession, parroters of orthodoxy, powerless mimics.

They had prayed and prayer made simplicity dynamic, gave crystal clarity to the profound truths of the Gospel, opened channels of under-

standing so that paganism and religious ceremonialism both gave way to the power of the Gospel as it is in Christ Jesus. Out of their prayer to this camaraderie in prayer.

It is frighteningly true, as John McNaughter says in *Quit You like Men*, that "preaching is the essence of the ministry . . . it will never be out of date." But it is also true that the preacher should never reach the place where he thinks of himself as an oracle rather than as "God's messenger boy." The true minister does not invent his message but gives in proclamation what has been revealed supernaturally.

The praying preacher does not have to make the weekly journey to the pulpit alone. He can enjoy a divine companionship, and the open sesame life evangelism flowered.

Said Samuel Logan Brengle, the incomparable Salvationist of another generation: "He who wants a meeting of life and power should remember that there is no substitute for the Holy Ghost. He is life. He is power. And if He is sought in earnest faithful prayer, He will come, and when He comes the little meeting will be mighty in its results."

"The man who wants power, just when it is most needed, must work with God. He must be a friend of God. He must keep the way always open between his heart and God. God will be the friend of such a man, and will show him how to get at the hearts of men. God will make dark things light and crooked places straight and rough places smooth for that man. God will be on his side and help him."

The World of

## John Wesley Jones, D.D.

By John W. May\*

John Wesley Jones sat in the office of the district superintendent. His chair was comfortable, but he wasn't. There was a friendly atmosphere permeating the office-study; rows of standard books in their cases, a pile of mail to be worked on, the familiar ordination certificate on the wall, a book on the corner of the desk with its jacket tucked in about halfway through. All in all, it was a typical study and counselling room. The superintendent was busily engaged with the conversational amenities which would eventually lead J. W. J. to the reason for his being there. He knew that his D.S. was approachable, and had a humorous side, but that he also could get serious soon enough. He had sat in the same chair across from the superintendent at other times talking over other matters.

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and he should be enjoying the camaraderie, but he felt miserable. He had come to quit—not just to resign his church—to quit, period.

In his anxiety, J. W. J. forgot the process of leading into the subject and blurted out his intention. A look of amazement and consternation crossed the D.S.'s face, but J. W. plunged recklessly on. He had gone too far to back up.

Reasons? Well, first of all there were the offerings. There were 12 special offerings last assembly year. So many special offerings were demanded that he could find no place for an offering on the indebtedness of his church. Twelve voices cried for alms, and the clamor was deafening and nerve-wracking.

Then there were the drives! Everything from subscription drives to departmental promotion required pastoral attention. Hardly had he gotten out of one before he was faced with another. In fact, he had felt rather apologetic when he presented the last one to his people.

The D.S. made no comment, and Dr. J. W. J. plunged into the third point of his administrative "discourse"—the pressures. How he longed just to be a pastor, but the demands of everyday church life would not allow him the pleasure. Board meetings, committee meetings, community meetings, council meetings, and conferences, all kept him in a whirl. It was far more simple in that much-talked-of day when a pastor was only required to "preach, pray, or die." It seemed that he was not going to be permitted to do any of these properly. He lacked the time to prepare his sermons, had to squeeze in time to pray, and was too busy to die. Not enough that he should have these pressures, there were the letters! Everyone from the general superintendent to the thesis-building seminary student plagued his mail.

Out of breath and words, the Reverend Mr. John Wesley Jones, D.D., asserted that he had had it—not merely up to his Adam's apple, but over his balding head!

The D.S. opened his mouth but only strange sounds emitted as he sought for the right words. J. W. hastened to assure him that he was not ungrateful for what the church had done for him. Though at heart he felt so low he had to look up to see bottom, he began a recital of good things that had occurred to him since he had encountered the church.

It was the church that had given him a chance. As a green kid, he had stood before his home church and "practiced" on them. It was the church that had provided a school for him to attend, and a "preaching point" on Sundays. It was the representatives of the church that laid their hands on him and sent him out to "preach the word." It was the church that paid his salary, nurtured his children, and was responsible for the abundance of lasting friendships and influences with which he had been blessed. It was the church people that stood by and shared the rough times with him, that had prayed for him and encouraged him. It was the church people that gallantly joined in every offering, and supported him when the pressure was on.

"In fact, I guess I don't really want to quit at all!" J. W. exclaimed—over his dream, but a new sense of commitment warmed his heart as he over his dream, but a new sense of commitment warmed his heart as he pulled the covers closer about him.

## The Dividing-the-Audience Technique in Evangelistic Services

By Vernon T. Groves\*

EVERYONE who is well saved and sanctified please stand." This proposition was put by an evangelist in a large, well-appointed church despite the fact that in an earlier service he had promised "no tricks." A young ministerial student had his parents in the service for the first time. His mother had never been saved, and the father had just been converted about four months. Neither was able to stand on the proposition as given. Both were embarrassed, and the boy was "sick about it." After the service the young man quieted his disturbed parents by assuring them that this was a practice which was fast dying out in this particular denomination.

The above incident illustrates the dividing-the-audience technique which has in the past often been used in evangelistic services and which may still be used enough to warrant examination in the light of certain criticisms and possible implications of the practice to be presented in this article. The procedure under discussion does not refer to the related practice of asking people who desire prayer to raise their hands—a valuable and legitimate procedure. It rather refers to the type of technique where all Christians are asked to raise their hands, thus forcibly exposing or developing guilt feelings in those who because of their status or struggles do not feel clear to respond with an up-raised hand to the particular test which is being made.

Some of the criticisms and undesirable

implications of the dividing-the-audience technique are as follows:

(1) *It always involves embarrassment* for someone, and the reputation which some churches have for the use of public-embarrassment techniques quite possibly keeps people from the services who might surrender to the claims of Christ if allowed to have exposure to the Gospel over a period of time. People generally like the warmth and life of an evangelistic service, but they also just as generally do not wish to be "put on the spot" in the public-exposure sort of way. Needy people will respond to the Gospel, but if they are kept from the services by questionable practices, evangelistic efforts degenerate to a re-working of professed Christians. This may account for the stalemate in the growth of some churches. On the other hand it may be noted that rapidly growing churches are of two types:

1. Home mission churches in which there has not been the time nor the type of conditions to establish a reputation for public-embarrassment techniques.
2. Churches where over a period of time the leadership has been able to establish a practice of genuinely considerate treatment of visitors in the services.

(2) *Its ethics is questionable* because it is doubtful if any one man has the right to force public exposure. Requiring all who can to testify does force the exposure of those who cannot or do not wish to testify.

(3) *It is unfair* because the victim has no choice in the matter. This applies not only to those unable because of differences in doctrine or personal status to take an affirmative stand in one of

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those public-exposure polls, but to those whose consciences and sensibilities cause them to react against such a practice.

(4) *It is discourteous*, as almost any public-embarrassment type of technique is likely to be. An evangelist approached about the matter of publicly embarrassing people replied, "Well, they ought to be embarrassed." The author of this article heartily disagrees with this statement, believing that any person who comes to church deserves the very finest in courteous treatment. If the "stranger in our midst" deserves such consideration, certainly those who are regular attendants and supporters deserve as much.

(5) *It is inaccurate* because plenty of sinners stand up with the Christians, and a few Christians who disapprove the practice take their place with honest sinners. The inaccuracy is further increased by the fact that, with the introduction of added light or confusion in a preaching message, some people are temporarily incapable of accurately judging their own spiritual status until they have had a chance to wait before the Lord for the "still small voice." The following case may illustrate this point.

An evangelist in a certain series of meetings preached a very close and searching message, and then at its end instead of following up on his advantage he spoke somewhat as follows: "I do not feel led to give an altar call after a message like this. I would rather have you go home and pray about the matter privately." The next evening testimonies were interesting. One young person testified to going home and praying through to a state of victory. Another said she had been planning during the preceding evening service to go to the altar, but when she went to prayer in her room the Lord reassured her that her heart was right. Had this evangelist not been wisely responsive to the leading of the Spirit, this young woman and, possibly, others like her might have joined the "counting them as they came" statistics with possible weakening of her own spiritual security and damage to her influence.

(6) *It is unnecessary* because people who really want the Lord will generally give in anyway, at least with a bit of

private or personal encouragement, and the hard cases resist such an approach. Indeed the latter are often hiding out from services where it and accompanying pressures are used. The lack of necessity for this kind of approach can be noted in the success of people who do not use it—the Billy Graham evangelistic team, for instance.

(7) *It develops unhealthy introspection*. It has been said that, if you would be discouraged, look at other people; if you would be miserable, look within; but if you would be victorious, look to Christ. While there is a sense in which one should examine himself at times to see whether he is in the faith, the dividing-the-audience technique tends to get people's eyes off Christ and the Gospel to the extent of developing a "pulse feeling" religion which is decidedly lacking in force.

(8) *It is especially hard on conscientious and overconscientious people* who are peculiarly subject to onslaughts by the "accuser of the brethren." These good people are faithful in attendance at services no matter what tricks are used, and they are ready at the drop of a hat to prove their devotion by another trip to the altar. They will generally stand up with the Christians on the first test, but when the enemy moves in with such accusations as, "Were you really sincere when you stood up?" or, "Could you honestly say that you met all of the conditions mentioned by the evangelist?" in about three days, or maybe sooner, they are down at the altar "to make sure." It should be noted that running to the altar beyond a certain point is a weakening rather than a strengthening process, and the people referred to here can and probably will get their spiritual problems settled in private devotions if given encouragement and help rather than being subjected to certain evangelistic pressures.

(9) *It is too often a substitution for work which must be and can only be done by the Holy Spirit*—namely, that of convicting souls of their need.

It would seem appropriate that there be more dependence upon the Gospel

and the power of the Spirit for the application of pressure in evangelistic services. The use of human pressures is largely unnecessary when the Spirit is really working, and such pressures probably produce spurious results if the Spirit is not working.

The concern which prompts the use of the dividing-the-audience technique and all other strenuous efforts to bring people to a decision for Christ is under-

standable and commendable. Certainly some very fine, sincere Christian workers employ this technique in one form or another. However, this article has given voice to the complaints of laymen and some preachers concerning its use. The practice has been objected to on ethical, humane, and practical grounds, and it is thought that its diminution or elimination might result in a greater outreach for the Gospel.

Strong legs assure a  
clear head, the medics say

## The Long Walk

By Lauriston J. Du Bois\*

JOGGING is the big word today relating to personal health. There are those who advocate it as the answer to many of the ills that beset men in the sedentary professions. Many of our preachers, even, are talking about jogging—some are planning to jog; a few have tried jogging; a very few have kept it up sufficiently to do them any good. There is no particular reason here to discuss the reasons why more are not getting the good out of a basic, yet simple, idea such as this. Perchance there is the misconception that time is not available; perhaps it is pride; more than likely, a lack of discipline; maybe the lack of a set schedule for our type of work; no doubt some plain laziness.

Or we could cite other forms of recreation or bodily exercise which would help in the battle of the bulges and in the very essential task of keeping our bodies in a little better shape. But whatever it would be—horseback

\*Chaplain, Northwest Nazarene College.

riding, gardening, golf, tennis, handball, volleyball, etc.—the cold facts are that most of us as ministers just do not carry through on any significant program of physical fitness. Most particularly is this true with the past-40 group—the very group that needs it most.

Let's forget the medical statistics for the moment. This writer is hardly qualified to do anything but quote the authorities anyway. But let's just apply what we already know: In a job such as ours, identified as one of the more extreme of the "sedentary" jobs, it is necessary to have a program of purposeful exercise or we will spread out, gain weight, get flabby, and generally slip below the level of good health. Early heart trouble, nervous tensions, ulcers, and general ill health result.

But in spite of the warnings, verbal and physical, most of us just do not shake ourselves loose from the self-assigned pressure of our schedules to do anything about a thorough, con-

sistent, remedial health program. The numbers of us who look back on 20 to 30 years of telling ourselves that we are "going to do something about it" might well be the awful examples which others need to see to get serious about it and keep serious about it.

These words are directed to the failures, the jogging dropouts, the "I don't have time" group who need some help—any kind of help, no matter how elementary and limited. To these I offer a simple and workable plan. It is not the solution to all of one's needs, nor will it revolutionize one's physical exercise program. It probably is the bare minimum. It is this; Try the long walk.

The most walking that the bulk of us do is when we go from our desks in the study to the car, from the car to the parsonage, or the home of a pastoral call, or the hospital room, or to other appointments, errands, or business. And we try to park as close as we can to the place we are going, and fret no end when a parking space is not available right at the door. Most can detect that this is a confession. But it is one with which all of us can identify.

Those who serve in small communities usually jump in the car to go two or three blocks to the store. We feel that it is an afternoon or evening lost when one of the other members of the family needs the car, or when it is tied up at the shop, but actually there are probably four or five calls that could be made within a mile-or-two walk from the study.

The message is simple: Let's learn the art of taking the long walk, not fretfully, but enthusiastically, making use of the routine of our work to get in that much-needed exercise. They tell us that walking is one of the best exercises there is—perhaps

next to jogging—as a therapeutic, body-building, nerve relaxer. But too many of us bypass the opportunities right at our shoe soles because we "don't have time," "it's too hot," "it's too cold," "it's too wet." Actually, a 10-minute walk now, and a 15-minute walk then is more timesaving than a half day on the golf course (which we don't get to do regularly) or two hours of jogging. Once again, it is more nearly a *frame of mind* than it is an actual *lack of time*. We need to make use of the opportunities we have.

News Commentator Paul Harvey recently told of a cartoon which had been sent him. It was the picture of two golfers riding an electric cart. One was saying to the other, "Sorry I can't play golf with you on Thursday; that's my day for jogging." The point applies to many of us. If we would take advantage of the opportunities we have instead of "riding," it would not be quite the loss when we are cut out of some of the more technically beneficial forms of recreation.

Why not give the "long walk" a try? Why not crank up the frame of mind that looks for opportunities to walk one block, or two, or three, or more? Why not keep the schedule just a little looser, so that there is not the time pressure that demands to use the car for that errand, that will allow you to rejoice rather than fret when you have to park three blocks from the hospital, instead of at the front door. Part of the solution, of course, is to plan for the long walk when the time schedule for the trip is set up. Chances are that at the end of the week you will have accomplished just as much as you would have on the scramble plan. In addition, you will have logged several miles of legwork that rich men pay good money to obtain.



## The Mechanics of the Ministry

By Raymond C. Kratzer\*

### Church Finances (Part II)

#### Study Complex

In order for a pastor to adequately guide the financial potential of his church, he must appraise the possibilities within his congregation for giving. However, at this point a word of caution should be given. Usually it is not advisable for the pastor to go into the record books and find out the exact amount of giving of each of his members. If he does, it will tend to individualize his preaching when the subject of tithing is being used. When he is unaware of the stewardship of his people he can preach without fear or favor on the subject of financial faithfulness. Let the financial records of the church members be kept by a good financial secretary who knows how to keep confidences. The pastor should primarily be interested in totals and trends. It would not be amiss for the financial secretary to apprise the pastor of the number of regular tithers without naming them.

It is helpful for the pastor to take his membership roll and estimate the earnings of his congregation in a private survey. It is a matter of simple arithmetic to figure the tithe potential. A further check of the monthly or annual income of the church will indicate whether the people are tithing or not. This study should not be made public, but only be a part of the pastor's motivation in preaching and planning.

\*Superintendent, Northwest District.

An additional measuring stick is the per capita giving of the congregation. This can easily be figured by dividing the number of church members into the total monies given by the church (all departments) during the last fiscal year. A comparison of this figure to the national denominational per capita giving will show where your church stands.

The above data will give a fairly accurate picture of the weakness or strength of the stewardship of the people. Economic differences will naturally figure into the situation from church to church. However, before inequities are adjudged, remember that the national per capita giving involves children, old people, and many other low-income personnel, so that the temptation to suppose your church an exception should be avoided.

It is helpful in the study complex to compare the giving in your church with churches of similar size. This can be done through a perusal of the financial statistical chart in the assembly journal. There will be some variances between a few churches where economic factors are abnormal on the plus or minus side. However, there will be enough correlation between the average church to set a pattern.

A careful analysis of the tithing habits of a congregation, the per capita giving, and the comparative income of churches of similar size should furnish an alert pastor with many arrows for his quiver of stewardship planning and preaching.



## Stewardship Propaganda

A prime essential in raising the income of a church is a regularly planned dissemination of stewardship information. The month of February is National Stewardship Month and provides a golden opportunity to highlight the subject. One pastor had short testimonials on the blessings of tithing presented to his congregation on each of the Sundays in this month. Some were printed and others were given verbally.

A series of sermons on the various aspects of stewardship are helpful, including the stewardship of money. November is an excellent month to emphasize this. And when a sermon is preached on the proper use of money, some teeth should be put into it. Financial faithfulness has eternal consequences. Ananias and Sapphira were struck dead by the Holy Ghost because they lied about their giving. God classifies non-tithers with robbers and thieves (Mal. 3:10). Of course, the pastor who lifts out this concept must be courteous in his approach, but he need not mince words. Naturally, those who have not been aware of this connotation should not be left with oppressive condemnation hanging over their heads because of lack of insight at this point, but should be urged to pray and ask God to guide them into a more perfect relationship to His will.

Tracts on stewardship may be obtained from the Publishing House for inclusion in the Sunday bulletin. Books can be made available to share with the membership, such as *Investment Here and Hereafter*, by John Stockton.

One of the best indirect methods of propaganda is for the pastor himself to lead the way openly. For example, when the ushers are called to the front of the sanctuary to receive the offering, the pastor should lay his tithing envelope on the offering plate first of all.

One pastor, in order to increase giving in the area of Prayer and Fasting, had the Prayer and Fasting envelopes attached to the church bulletin, and while the ushers were coming forward he reminded the people not to forget their

offering for others. While he was saying this, he was putting a dollar bill in his envelope in front of everyone. This powerful suggestion motivated his people until in one year the church tripled its giving in this area, thus easing the burden of his General Budget greatly.

When special offerings are taken, the pastor should lead the way by sacrificial pledging. A certain pastor became burdened because of the small Thanksgiving and Easter offerings his church gave to missions. He prayed earnestly for God to help. The Lord seemed to whisper to him to challenge the people by giving his week's salary. Satan said, "You can't afford it!" But in a reckless gesture of sacrificial love, he and his wife decided to do it. A miracle happened! The church went over the top and God poured out a great blessing on them. Furthermore, the pastor's heart was refreshed beyond description, and in no time at all hidden springs of income more than made up for the momentary sacrifice. Needless to say, each year he continues to "prove" the Lord, and God has not failed yet!

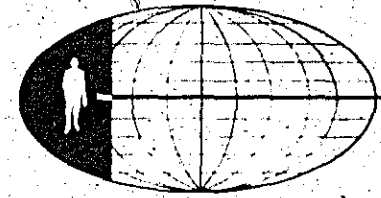
### Practical Methods

1. On the average the tithing envelope is the best method to increase regularity in giving. A few rural churches resist this innovation because farmers get their income spasmodically and pay their tithes in this manner. However even here, often there are some wage earners who ought to be trained to give regularly.

A selling point is to inform your group that a record will be kept of funds received through the envelope system, from which an annual receipt can be given to the tither to be used for income tax deductions. Tax education and the benefits of tithing are outlined in an excellent pamphlet which can be secured from the Publishing House called *Contributor's Income Tax Deduction Guide*, by J. K. Lasser Tax Institute. These should be made available to your people. The Church is **BIG BUSINESS** and should be considered as such.

(Continued on page 45)

The Nazarene Preacher



# The PASTOR'S SUPPLEMENT

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

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HOME MISSIONS

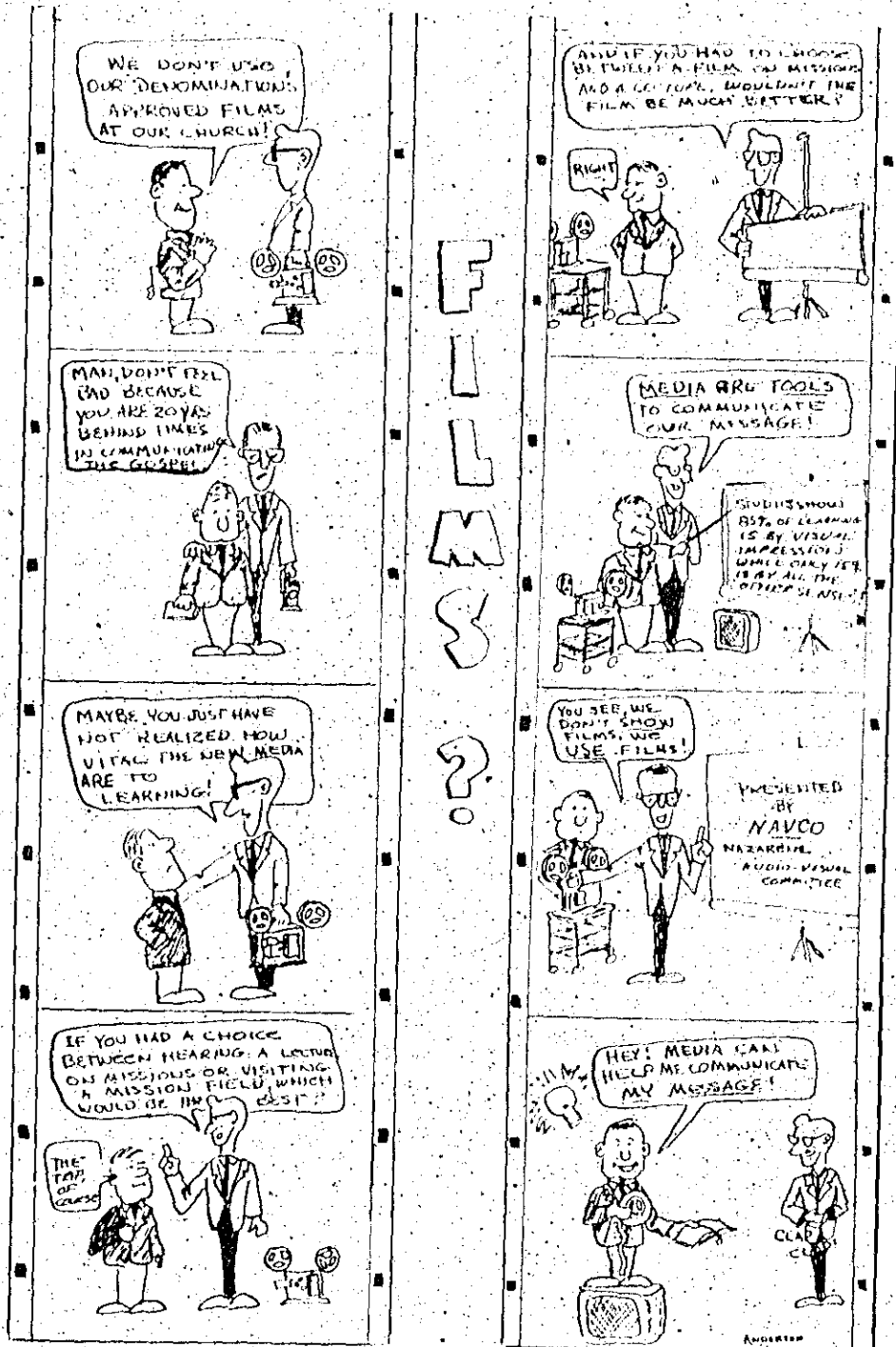
## DISTRICT ASSEMBLY AWARDS



### YOUR CHURCH COULD BE CHOSEN! ANNUAL AWARDS

1. Churches with less than 50 members judged on growth, evangelistic outreach, overcoming obstacles, cooperation with district and general programs, improvement of property, and influence in the community.
2. Churches with 50 or more members are judged on church growth and endeavors such as: (a) sponsoring a new church, (b) giving 5 per cent of total raised for district home missions, (c) meaningful outreach work in an area where a new church could result.

(Application blanks obtained from your district superintendent)



# Evangelism Inventory for March



How is your "Evangelistic Crusade for Children and Young People" progressing?



Are you planning to receive a class of members into church membership on Easter Sunday (March 29)?



Have you made plans for the "Cradle Roll Enrollment Drive" sponsored by the Department of Church Schools (April 19-May 3)?

## RADIO SPOTS WORK

CANTON, OHIO, FIRST put on a "spot" campaign last October. Result—more adults in the service than ever before. Good response at the altar, four new families in the church. The tithe of the new members will more than cover all costs the first month. Rev. Robert Beaty is the aggressive pastor.

## REACH THEM WHERE THEY ARE

Use RADIO and TELEVISION SPOTS.

Rev. Nathan Price, Houston, Tex., reports getting TV spots on a station for entire month—at no cost—public-service time.

There is a way to get the job done in your area too.

## HELP PUT "SHOWERS OF BLESSING" ON 700 STATIONS

We would like "SHOWERS" on 700 stations this year. We have to have your help. Make Dr. William Fisher's dynamic radio ministry available to your community. Tapes furnished free of charge.

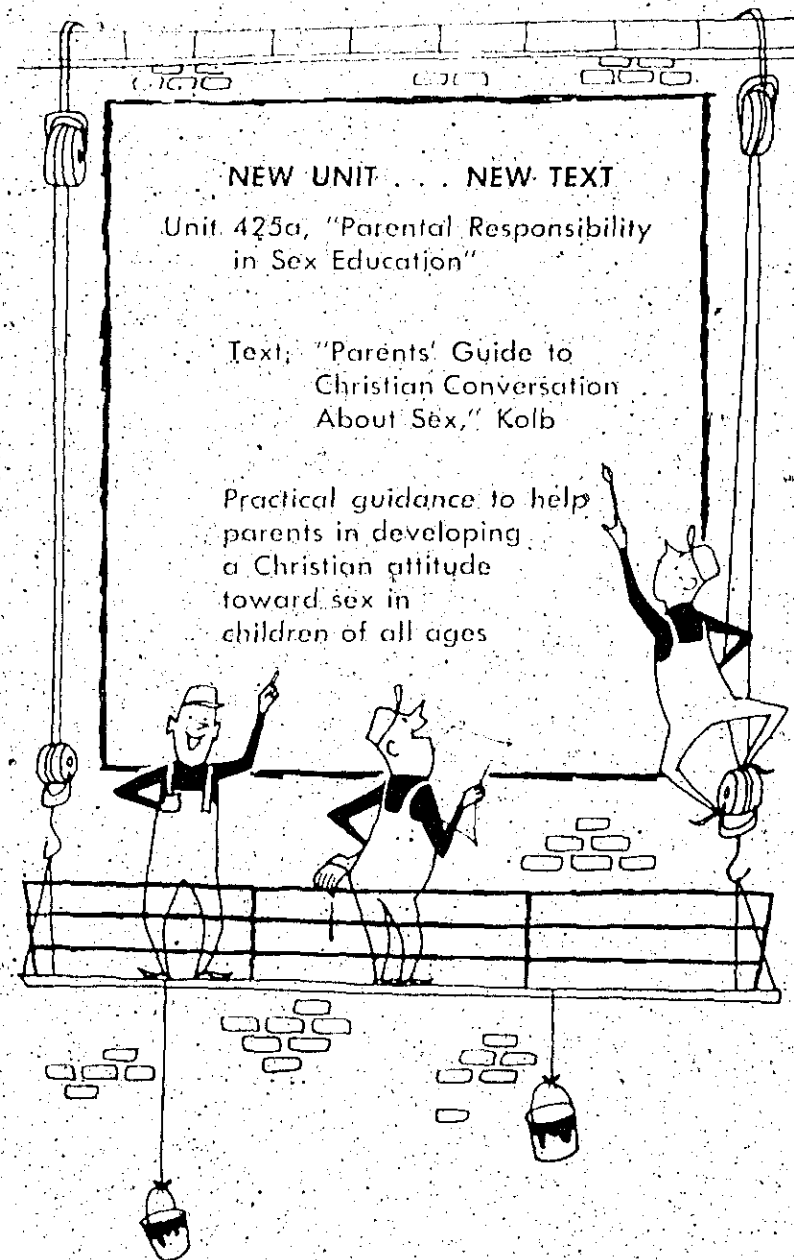
LOUISVILLE, KY, WFIA, made a survey October, 1969, to find the most desired weekly religious broadcast on their station, which carries several national as well as local broadcasts. "SHOWERS OF BLESSING" topped all others.

**WE CAN REACH THE WORLD  
IF WE WORK AT IT**

### COMMUNICATIONS COMMISSION

H. Dale Mitchell, Executive Director

Kansas City, Mo. 64131



**Special announcement!**

# Stumped? Need an Idea for the 1970 Easter Offering



Here are two ideas from pastors:

- 1 Rev. George Lake, pastor in Oklahoma, challenged his people to start a "lay-away" Easter Offering in place of a lay-away Easter outfit. This idea lends itself to all kinds of appeals and publicity.
- 2 Hugh Gorman, pastor in Regina, Saskatchewan, used a poster and card idea. To each member and friend he sent a poster to which was attached at the left an Easter Offering envelope and at the right a picture of a Nazarene missionary. Wording on the poster read:

"Over 500 Missionaries Depend on You  
\$650 Regina's Target

**"GIVE THAT OTHERS MAY LIVE"**

The card sent with the poster urged all to participate: "A picture of your world missionary is on the poster. As you give you will be giving to support this missionary. Your Easter Offering envelope is also attached. Please place your offering in this envelope and put it in the offering Easter Sunday or send it to your local church treasurer.

"Thank you in anticipation  
Your Pastor"

Mr. Gorman reports that their Easter offering was \$900 as compared to \$400 the previous year.

## The STRAIGHT of it

DEAN WESSELS, Executive Secretary



Q. I wonder if it really is important for my dad to return the "Annual Insurance Questionnaire" by May 15?



Q. Do you mean the insurance company will cancel Dad's insurance if the questionnaire is not returned?

A. The answer to both questions is YES.

The insurance laws require that the carrying companies receive proof of eligibility for those insured when the insured does not pay the insurance premium. As you know, the Board of Pensions pays the premium on the eligible ministers' group term life insurance. Therefore the questionnaire which you send each year to the Board of Pensions, in lieu of the insurance premium, determines your eligibility for continued coverage.

Since the insurance company must rely on this method of eligibility proof, they must discontinue the insurance of any individual who does not reply by the deadline.

# FEATHERS

# SUNDAY SCHOOL

Bring Your Friends

March 29



# COULD I HAVE YOUR ATTENTION?

## V B S

Just permit me to add a bit more to all the noise about program

If you haven't already, now would be a good time to order your Vacation Bible School Introductory Packet and get ready for this summer's outstanding V B S

Malton Wienecke



### THIS YEAR Let's Reach That Goal!

A Home Department membership equal to 10 percent of the total Sunday school enrollment

LET THESE TOOLS HELP YOU IN THIS MINISTRY

Reach Them Through the Home Department **FILMSTRIP**

Visitor's Supplies

NA-501

\$10.00



Training Text

**The Sunday School Reaches Out**

By J. Fred Parker

1-51

\$1.25

HD-200

HD-5510

HD-300

HD-100

HD-300

HD-500

**FREE FOLDER**

The Home Department Ministry

Supervisor's Record Book

HD-500

ORDER YOUR SUPPLIES FROM YOUR NAZARENE PUBLISHING HOUSE.

# On Doing the "Unusual"

PASTORS have big plans for Easter Sunday on March 29. This as it should be, but from the standpoint of getting the local church in the newspaper it will be the most difficult time in the entire year for a church to "stand out."

The reason is the competition. Every Protestant and Catholic church will be publicizing programs, many with special music and guest speakers.

### Devote Extra Space

Newspapers will double and triple customary news space to accommodate all the church news stories and even then these will appear in a somewhat abbreviated form.

Easter services receiving most space will be those of the larger congregations, and programs in which the pastor has demonstrated ingenuity.

Lance Zavits, former Buffalo, N.Y., newspaperman and onetime Canadian pastor, who was news chief for Billy Graham four years, believes that evangelicals are to blame for their failure to make news.

In a recent article he quoted New Testament scriptures as the basis for his belief.

### Steps of Discipleship

He said the Scriptures direct Christians to "find the babe in the manger, be filled with the Holy Spirit, become witnesses to the power of Christ, make disciples and teach" and then he climaxed with a modern translation of Matthew 5:47b.

"Have you done anything unusual?"

(Phillips' translation: "Are you doing anything exceptional?")

Zavits underlined that the factor of the "unusual" often makes a news story, and he maintained that it was the task of the evangelicals to do the unusual in the power of Christ.

He wrote that repeating the Apostles' Creed is a fitting part of a church worship service, but the press looks for something more dramatic and moving—"for something that is contagious!"

"In every community there are evangelicals who are respected, admired and loved because of their lives," Zavits stated. "It is not what we say, but what we do that makes a lasting impression on other lives."

"This is exactly what Jesus meant when he asked in that phrase so many of us have forgotten, 'Have you done anything out of the ordinary?'"

### To Build Word Bridge

Zavits also suggested that pastors in sermons and written reports should strive to be creative. "Put your gospel message into terms that persons outside the church can understand."

The reason Nazarene churches in hundreds of communities throughout the nation are considered good sources for church news is because they are alive spiritually. They have active programs that are reaching out and are doing constructive things in their neighborhoods.

Newspaper editors and religion writers welcome any and all church news. We can do no less than to walk through their open door with our church news.

O. JOE OLSON

# All Aboard!

## Cradle Roll Enrollment Campaign

April 19 to May 3

### CRADLE ROLL EXPRESS

Extra CARS and STICKERS

(A) CRADLE ROLL EXPRESS TICKETS

CR 112

(B) BABY DAY INVITATION CARDS

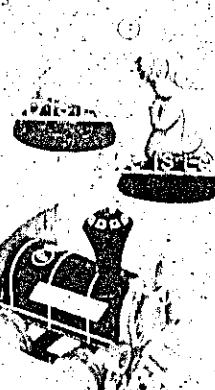
CR 121

(C) NAME CARDS

CR 127

An important outreach of your church  
for an investment of less than \$5.00\*

Gift Reminders



(D) SOUNDS THAT HELP

BL 1101

12 for \$2.25

(E) WOODEN INLAY PUZZLE

GS 100

\$2.00

(F) BABY TESTAMENT

TL 1 - Baby Bible

UL 1 - Baby Bible

Each \$1.50

(G) BOY GIRL LUMINETTES

AA 5125 - Playing Box

AA 5126 - Playing Box

200, 12 for \$2.20

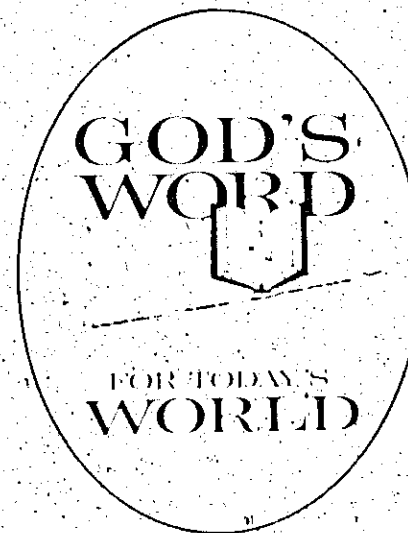
(H) TOOT TOOT TRAIN

GL 613

\$1.40

\*Based on a Cradle Roll with 27 members

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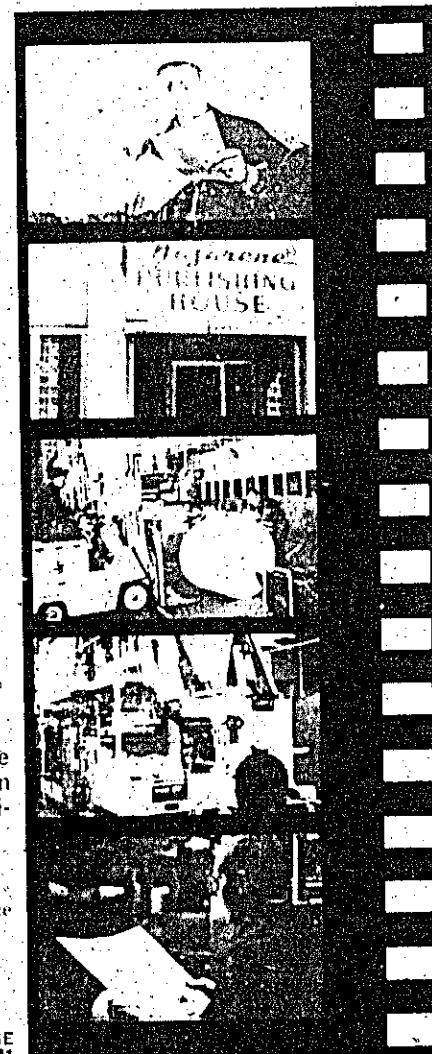
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Send your first, second, and third choice of dates.

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Zones, Districts

ORDER FROM Film Distribution Center  
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Clip and Mail This Handy-Order Blank Today!

Date

Send Film GOD'S WORD FOR TODAY'S WORLD to:

Name

Street

City

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Zip

Give three alternate showing dates: 1st choice  
2nd choice  
3rd choice

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IN CANADA: 1592 Bloor St., W., Toronto 9, Ontario

# All Aboard!

## Cradle Roll Enrollment Campaign

April 19 to May 3



### CRADLE ROLL EXPRESS

Extra CARS and STICKERS

CRADLE ROLL EXPRESS TICKETS: Each set includes 10 tickets for 10 children. Also includes Cradle Roll Express Stickers. Price: \$1.50

CRADLE ROLL EXPRESS STICKERS: Each set includes 10 stickers for 10 children. Also includes Cradle Roll Express Tickets. Price: \$1.00

#### (A) CRADLE ROLL EXPRESS TICKETS

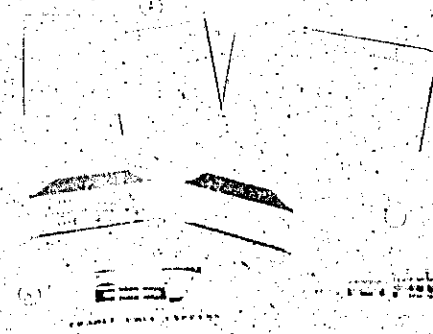
CR 132 Package of 10 for \$1.50

#### (B) BABY DAY INVITATION CARDS

CR 171 Package of 25 for \$1.25

#### (C) NAME CARDS

CR 127 Package of 25 for \$1.00



**An important outreach of your church for an investment of less than \$5.00\***

*Cost Recoverances*



#### (D) SOUNDS THAT HELP

SH 1301 20c each \$2.75

#### (E) WOODEN INLAY PUZZLE

W 5100 \$2.00

#### (F) BABY TESTAMENT

BT 1 - Baby Bible Each \$1.50  
BT 2 - Baby Psalm

#### (G) BOY GIRL LUMINETTES

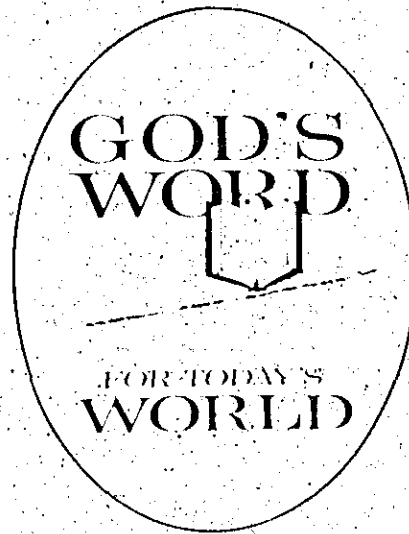
AA 5325 - Playing Boy  
AA 5326 - Playing Girl 20c 12 for \$2.20

#### (H) TOOT! TOOT! TRAIN

GT 133 \$1.40

\*Based upon Cradle Roll with 22 members.

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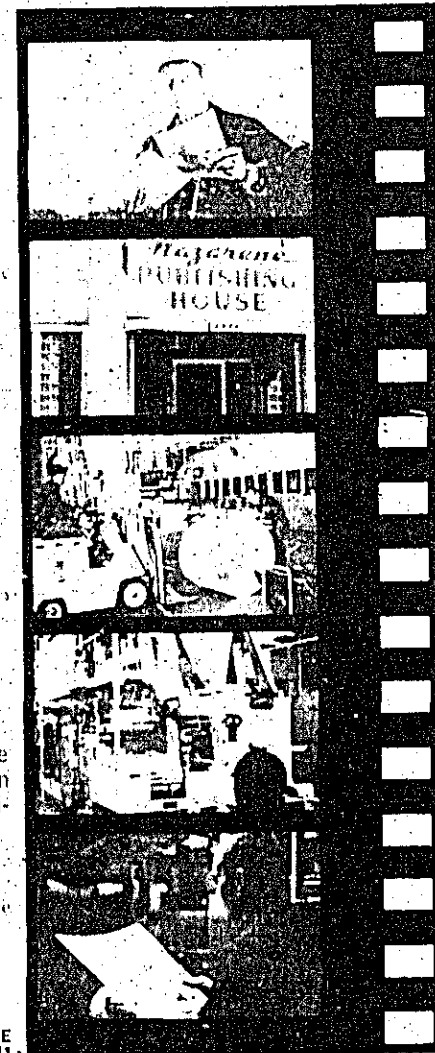
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Clip and Mail This Handy Order Blank Today!

Date: \_\_\_\_\_  
Send Film GOD'S WORD FOR TODAY'S WORLD to:

Name: \_\_\_\_\_  
Street: \_\_\_\_\_  
City: \_\_\_\_\_ State (Province): \_\_\_\_\_ Zip: \_\_\_\_\_

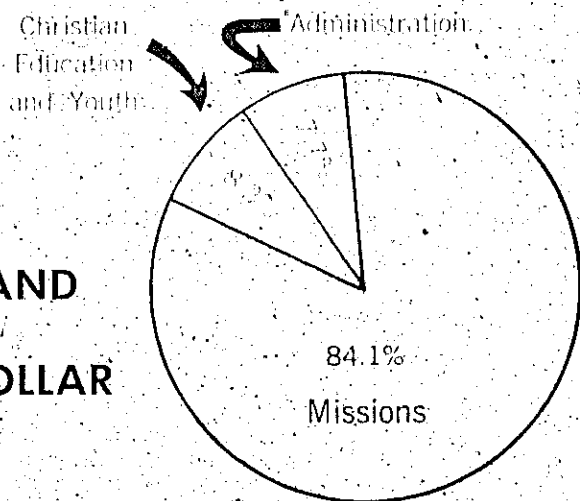
Give three alternate 1st choice  
showing dates: 2nd choice  
3rd choice

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# ARE YOU TEMPTED TO THINK IT'S JUST SO MUCH MONEY OVER THE DAM?

## Your Church Gives A Good Account of These Timeless Investments

This is how the  
**GENERAL BUDGET AND MISSION SPECIALS DOLLAR**  
was allocated.



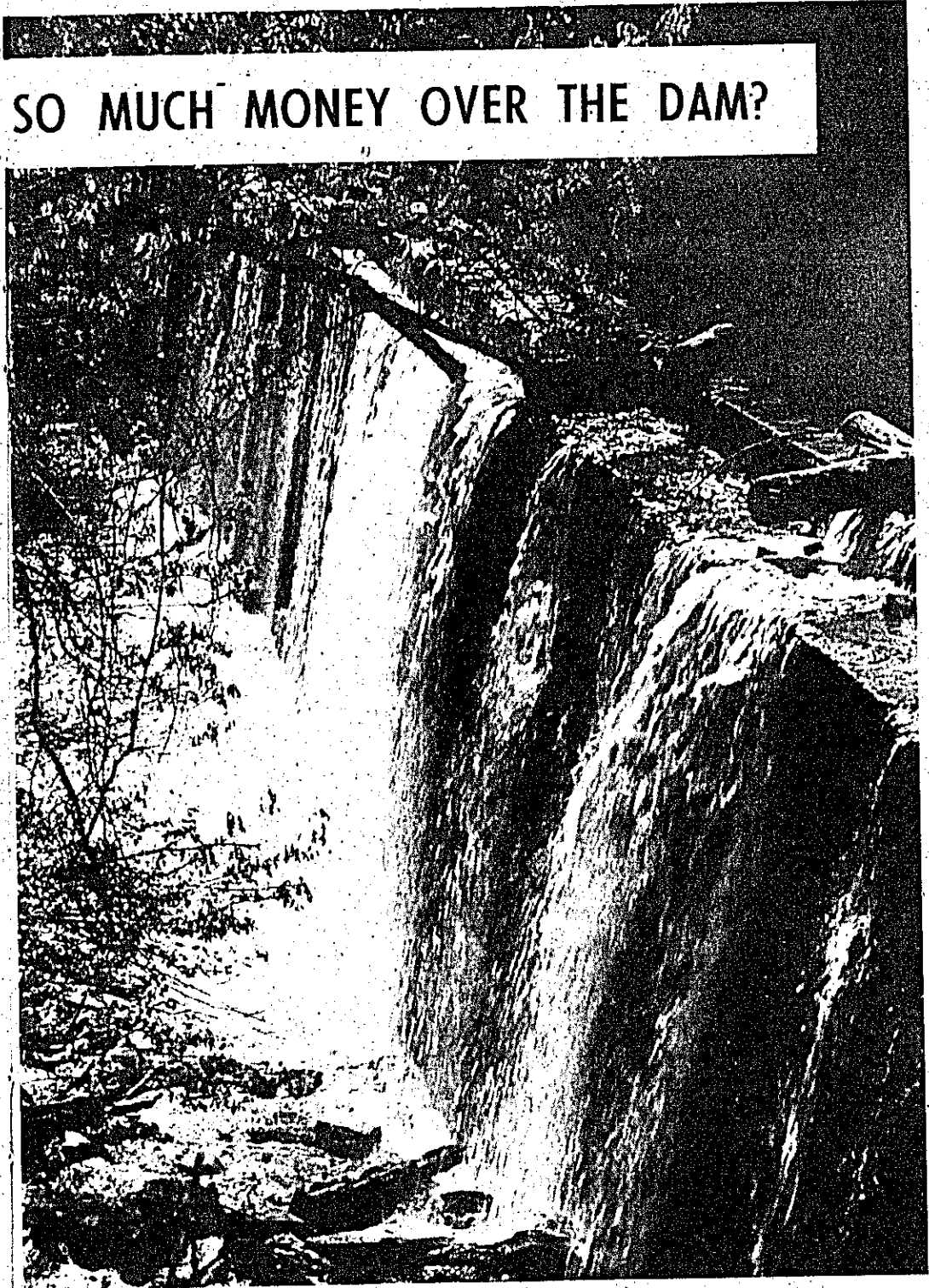
### WHAT WAS INCLUDED IN THE 84.1%?

World Missions.....	\$5,313,172
Home Missions and Church Extension.....	1,048,083
Evangelism.....	50,460

NO... the **EASTER OFFERING** is not **JUST SO MUCH MONEY**

- It is essential in the entire operation.
- It runs the whole mill.
- It works at home and around the world.

OVER THE DAM!



deputation

That's what most missionaries do during their furloughs.

Want to have a missionary in your church?

Contact your district superintendent or district NWMS president. Ask to be included in the next district missions tour.

And write the Deputation Secretary, Department of World Missions, 6401 The Paseo, Kansas City, Mo. 64131. Ask for the booklets "Emphasis: Missions" and "A Missionary Is Coming."

# Queen of the parsonage..... MRS. B. EDGAR JOHNSON

## Love Overcomes Tardiness

By Judy Cummins\*

**S**ELF-PITY is a very destructive thing. It has probably sapped more Christians of real, spiritual strength than any other disease. I had been wallowing in it all day long—a luxury no pastor's wife is ever able to afford.

Now it had come to this evening. Over an hour ago I had sent my pastor-husband to the grocery store. The only item he had to pick up was a loaf of bread. Before he left I told him that dinner was all ready to be placed on the table and the girls and I would be waiting for him. What could possibly be keeping him?

Finally he came in looking very apologetic, and explaining while he was taking his coat off that he ran into Mrs. Jones and that, since she had so many personal problems, he felt he must listen.

It was not until I had our three precious little girls in bed and was sitting alone in the living room (my husband had been called out during dinner) thinking over the happenings of the day that I suddenly realized that Mrs. Jones was not even a member of our congregation. A little bit of resentment began to creep in. As I knelt to pray, I began pouring out my heart to God.

After all, wasn't it enough that our own church members had heartaches and burdens that we must try to help

lighten? Must we take on the responsibility of another's parish? Hadn't my husband been called out of bed, away from meals and his own family enough lately without taking on new responsibilities?

The longer I prayed, the more the Holy Spirit revealed to me in a very sweet way that it is our responsibility as Christians (let alone as pastor) to show the love of Christ in our lives; and after all, what would Christ have done? I prayed then that the Lord would help me to be more loving and live close to the Lord, so others would know I have the love of Christ.

A few nights later we attended a special P.T.A. at which my husband was asked to speak. Following the meeting, the chief of police came up to me and said, "You are married to the most wonderful person I know. As you are aware, my mother passed away not too long ago, and when I met your husband on the street the other day and talked to him, he stood there with the deepest look of concern on his face. He made me feel as though nothing else was as important as what I had to say. After I left him, I felt better than I had for days. I know he had more important things to do than stand and listen to me—especially when I am not even a member of your church."

\*Pastor's Wife, Osawatimie, Kans.



And there was more to come. The editor of the newspaper said, "He always has time to stop and talk to me about my business, my personal life, or whatever I feel like talking about."

The school superintendent referred to my pastor as his "sounding board." "No one can just listen as he can, and I know it stops with his ears."

None of these is a member of our church. I left that meeting realizing in a new way that my husband was doing

what Christ wants all of us to do—to love and to give of ourselves. I breathed a short prayer: "Thank You, Lord for a preacher-husband with an understanding heart and a good listening ear. Help me never again to feel resentment at his tardiness when he is helping others. I promise, Lord, that if You will keep him loving and helping others, I will always keep his meals warm and let him know You and I are very proud of him."

## The Preacher's Wife

There is one person in your church  
Who knows your preacher's life;  
She's wept and smiled and prayed with him,  
And that's your preacher's wife.  
She knows your prophet's weakest point,  
And knows his greatest power;  
She's heard him speak in trumpet tone  
In his great triumph hour.  
She's heard him groaning in his soul  
When bitter raged the strife,  
As, hand in his, she knelt with him—  
For she's the preacher's wife.

The crowd has seen him in his strength,  
When glistened his drawn sword  
As underneath God's banner folds  
He faced the devil's horde,  
But she knows deep within her heart  
That scarce an hour before,  
She helped him pray the glory down  
Behind a fast-closed door.

You tell your tales of prophets brave  
Who walked across the world,  
And changed the course of history  
By burning words they hurled.  
And I will tell how, back of them,  
Some women lived their lives,  
Who wept with them and prayed with them—  
They were the preachers' wives!

—Author unknown

# IN THE STUDY

## The Certainties of Easter

By James F. Ballew\*

SCRIPTURE: Acts 17:29-34

Dr. H. Orton Wiley, who was given a unique ability to see things whole, said that if you were to tell him what you think of God he could tell you the balance of your theology. He was saying that what one believes about God is the fountainhead of all else he believes. It is the hub of the wheel, and all of the spokes that run from it find their meaning and position with reference to one's knowledge or instruction about the nature and character of God. Our generation is marked by the loose, elusive, and general character of man's belief or understanding about God. Herein lies one of the basic reasons for the weakness, the lack of real vitality and strength in our time.

If this is so, and I think it is clearly borne out, then we must hasten to affirm that it is so without reason. We are given, in the Word of God, sharply etched lines to define the nature and character of God. We have, in the sermon preached by the Apostle Paul on his second missionary journey, some of these rather clearly etched lines.

The Apostle Paul declares in terms of theology that God is a Creator. He says in Acts 17:24, "God that made the world and all things therein." He declared that God is Sovereign, saying that He is "lord of heaven." He declared that He is Governor, saying that He is "lord of . . . earth." If we insist upon defining, drawing, or creating God at some other level or position than this, we destroy for ourselves some of the dynamic of our faith. He is, in our time, Creator, Sovereign, God.

The Apostle Paul preaches, in the word of a philosopher, that God is *transcendent*, by which he means that He is above and beyond all. He says in Acts 17:24-25, "God . . . dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing . . ." He is *self-sufficient*. He is autonomous. He is without the need of our support. The moving, quaking, and changing of our times do not upset Him. We may, in the midst of a veritable crisis, calmly submit ourselves to His care and find, in His power to sustain us, no diminishing, change, or loss.

But that is not enough, for we find ourselves quite at loose ends with a God who is simply self-sufficient. In the fact of the Cross, and in the person of Jesus Christ, we see that God is imminent. That is to say, He is personally involved in our world and place. Paul put it . . . "seeing he giveth to all life, and breath, and all things" (Acts 17:25); and in v. 28 we are reminded that it is " . . . in him we live, and move, and have our being . . ." Paul says that God is a God of mercy, for that in past times He winked at the ignorances of men (Acts 17:30); but, as well, he declares that He is a God of justice. Drawing this together, in the teaching of the theologian, in the pronouncement of the philosopher, and in the announcement of the preacher, Paul is saying that the credential for all of this is the fact of the Resurrection. It is proven. It is established. It is declared for all time by the fact of the Resurrection.

It is a matter of great concern to me that the posture of the church, seen on an Easter Sunday, not appear to be a kind of playacting, unrelated to the rest of the year

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and the rest of our lives. In the Early Church this was one of the foundation stones upon which their preaching was based. The fact that Jesus Christ was resurrected from the dead has deep and permanent implications in our lives.

I. First, then, the Apostle Paul comes to say that the certainty of Easter needs to be remembered.

Matthew 28 declares that on this day, as dawn began to come, Mary Magdalene, and Mary the mother of James, and others came. They came to perform the final rites of embalming. They would have come the day before, but this was the Jewish Sabbath and, observing the commands of the law, they had stayed in quietness. But now they come, and their hearts are drained of every emotion but despair. It is clear that an almost intolerable weight of loneliness seems to hang about them, and they stare vacantly into the empty cave, gaping darkly as it does in the recesses in rocky hillside. The heavy stone door lies at one side. Then they are called to awareness by a voice that asks, "What brought you here? What did you expect to find in the tomb? Don't you remember that He recounted for you a promise that He would rise from the dead? He is not here but He is risen." They returned quickly to the city to tell the disciples that Christ had risen.

There are men and women who stubbornly refuse to accept the fact of the Resurrection. On repeated occasions our Lord revealed himself, and we must either be prepared to refuse to accept the credentials of these men who've written or we must be prepared to believe their witness to what they knew—the fact of the Resurrection. The Apostle Paul is saying, then, that this declares to us the certainty of Easter, so that faith has a solid foundation.

The Christian faith is not some illusive dream, that promises fair to disappear as dew does when the morning sun comes. In our world, that has groveled at the feet of physical fact, sometimes the Church has taken a backseat. We have too long assumed the position of the mystic. We have sometimes left the impression that the basis upon which we build our lives is illusory and mystical. I believe that there are vital relationships with Christ that are personal. There are written experiences in the Word of God, and declared witnesses of God's people, that are truths so well supported that men may account them as fact. We may build our lives upon them and not be

concerned lest in some crisis hour those truths be like rugs jerked out from under our feet. They are more substantial than that. They bear close scrutiny, and are fact. But their sure anchor is in the certainty of Easter.

II. Paul also reminds us that the forgotten certainty of Easter is judgment.

It is of vital consequence that we may somehow relate the fact of Easter to all of life; that it may not be isolated and covered with honeyed sentiment until one feels a kind of mystical glow about the story of the Resurrection and not recognize the implications of this truth in all of life. We should do violence to you if we were satisfied with that transient goal, for there is a forgotten certainty of Easter, and it is the judgment. The resurrection of Jesus assures the judgment; "... he hath appointed a day, in which he will judge the world ... whereof he hath given assurance unto all men, in that he hath raised him from the dead."

It is important for us to see that that day can be neither hurried nor delayed. The biblical concept of divine judgment includes opposite ends of a single truth. Sometimes people worship God for His righteousness, and they see in its glow and its beauty great strength. They remember that He is untouched by man's sin. He is unaffected by the world's soil. He is undiminished by the world's darkness. But they are unable to understand that the very fact of God's righteousness must then speak of His rejection of sin and "evil. To deny God's judgmental nature is to deny His righteous nature. To cover one is to hide the other. Paul declares the need, in view of this certainty, for us to repent first; then we can worship.

Someone passed by a beautiful estate, wonderfully cared for. The lawns were manicured as if each blade of grass had been cut to its precise size in order to find right relationship with all the rest, and the flowers bloomed in lavish abundance. The passerby stopped to question the gardener and learned in the course of his conversation that the man who owned it was not then in the country at all. The gardener did not, in fact, know when he would be in the country. The passerby wondered then, in view of that, why such meticulous care was provided when only an occasional passerby saw what was there. The answer was simply that he knew the master would return and he wanted the preparation to be

complete. This is to illustrate the forgotten fact of judgment.

A couple of boys were given the task of planting some grain in a field. They planted awhile and became weary with the sun hot upon their backs. They saw a swimming hole nearby, and they took the few remaining handfuls of their grain and threw them haphazardly by a great rock. The day came when the grain reared its head in growth. There was a section where there was no grain at all, but it grew in luxurious abundance under the overhanging edge of the rock where they had thrown it. We find in our own lives that things done in secret do not remain in secret.

Luke points out that there were three reactions to the remembered certainty of Easter: some mocked, some procrastinated or delayed, and some believed. We have the same basic reactions in our day. Wise men believe. Wise men stand to see that there is in the Resurrection a certainty to be believed, a judgment to be remembered, and a living Christ to be shared.



By Ross E. Price\*

## How Have Some of the Exegetes Identified the Old Man?

(Article 2 of a series)

Still backing into our study of the old man and seeking an answer to his identity, let us explore in this article the way in which some of the leading exegetes have identified this Pauline term.

John Calvin, commenting on Eph. 4:22, writes as follows:

"As we were first born of Adam, the depravity of nature which we derive from him is called the *Old Man*; and as we are born again in Christ, the amendment of this sinful nature is called the *New Man*."

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In his comments on II Cor. 4:16, he states:

"Some persons perversely and unskillfully confound the outward man with the old man. For the old man, about whom the apostle treats in Rom. 6:6, is something far different. In the reprobate, also, the outward man perishes, but without any counterbalancing compensation."

It is Charles Hodge's contention that "disposition as distinguished from acts, may have moral character." Hence, back of the old man's deed stands the old man's essential (nature) character.

McClintock and Strong, in their article on "Man," contrast the old and the new man by calling attention to the fact that, in the Pauline Greek, *no palaios anthropos* denotes an "unsanctified disposition of the heart," whereas *ho kainos anthropos* specifies the "new disposition created and cherished by the Gospel."

Godet comments on this Pauline term as follows:

"Our old man denotes human nature such as it has been made by the sin of him in whom originally it was wholly concentrated, fallen Adam reappearing in every human ego that comes into the world under the sway of the preponderance of self-love, which was determined by the primitive transgression. This corrupt nature bears the name of old from the viewpoint of the believer who already possesses a renewed nature."

It is important to note that in the case of both the old and the new man, he regards such as a "nature."

In a footnote in Lange's Commentary, Philip Schaff says:

"The *palaios anthropos* is the *sarx* personified, or the *ego sarkikos* (Rom. 7:14, 18)—i.e., the fallen sinful nature before regeneration, in opposition to the *kainos*, or *neos anthropos*, or the *kaine ktisis*, the renewed, regenerated man; Col. 3:9-10; Eph. 4:22-24; II Cor. 6:17."

Bloomfield would identify the old man with the body of sin in Rom. 6:6. He says, "To *sōma tēs hamartias* is the same with *ho palaios anthropos*, and means that sin is a body consisting of many particular members or vices, an *imperium in imperio*." He then observes that "he whose corrupt nature has been crucified with Christ is freed from its power and slavery."

Brown comments on this passage in Romans 6 saying:

"The body of sin—not a figure for the 'mass of sin'; nor the 'material body,'

considered as the seat of sin, which it is not; but (as we judge) for 'sin as it dwells in us in our present embodied state, under the law of the fall.'<sup>10</sup>

G. A. McLaughlin insists that:

"The evil nature is called 'our old man' because it is older than the new man, our new nature, which we received at conversion. It is likened to a man, for it acts as if it were a person with a will independent of and adverse to our better natures."<sup>11</sup>

Likewise David B. Updegraff explains:

"The phrase 'our old man,' is a personification of the fallen, sinful nature, which all have inherited from Adam . . . He is spoken of, both here (Rom. 6:6) and in Eph. 4:22, and in Col. 3:8, as expressing the totality of the sinful infection of our nature, in consequence of the fall, and in opposition to the 'new man' of the same passages, or the 'new creation' of II Cor. 5:17. The terms 'body of sin,' 'the flesh,' 'the carnal mind,' and 'sin that dwelleth in me,' are all synonymous, and are properly used interchangeably with the 'old man.' In him we have sin personified, as a living organism with many members, or particular vices."<sup>12</sup>

Finally, we may note the following incisive observation by Adam Clarke:

"We find that *palaios anthropos*, the old man, used here (Rom. 6:6) and in Eph. 4:22, and Col. 3:9, is the same as the flesh with its affections and lusts, Gal. 5:24; and the body of the sins of the flesh, Col. 2:11; and the very same which Jewish writers term *Adam Hakkadmoni*, the old Adam; and which they interpret by *yestar hara*, 'evil concupiscence,' the same which we mean by indwelling sin, or the infection of our nature, in consequence of the fall."<sup>13</sup>

He offers this further observation:

"By the destruction of the body of sin, our old man, our wicked, corrupt, and fleshly self, is to be crucified; to be as truly slain as Christ was crucified; that our souls may be as truly raised from a death of sin to a life of righteousness, as the body of Christ was raised from the grave, and afterwards ascended to the right hand of God."<sup>14</sup>

The biblical expositors also have a word for us concerning the old man. To them let us turn our attention in the next article.

<sup>10</sup>Commentary on Ephesians (4:22), ad loc.  
<sup>11</sup>Commentary on II Corinthians 4:16, ad loc.

<sup>12</sup>Systematic Theology, II, 107.  
<sup>13</sup>Cyclopedia of Biblical, Theological, and Ecclesiastical Literature, Article, "Man," V, 689.  
<sup>14</sup>Commentary on St. Paul's Epistle to the Romans, p. 244.  
<sup>15</sup>Commentary on Romans, p. 204.  
<sup>16</sup>Ibid.  
<sup>17</sup>Ibid., p. 205.  
<sup>18</sup>Jamelson, Fausset, & Brown, Commentary on Romans, ad loc.  
<sup>19</sup>Commentary on the Epistle of Paul to the Romans, p. 106.  
<sup>20</sup>Old Corn (Boston: McDonald & Gill, 1892), p. 88.  
<sup>21</sup>Commentary, VI, 77.  
<sup>22</sup>Loc. cit.

## GLEANINGS

from the Greek



By Ralph Earle\*

I Tim. 3:2-3

"Blameless" or "Irreproachable"?

There are six Greek adjectives that are rendered "blameless" in the King James Version. One of the main faults of the 1611 version is that it fails to convey accurately the distinctions which are in the Greek. It is an inadequate translation, and so an inaccurate one at many places.

For instance, one of these adjectives, *amomos*, occurs six times in the New Testament and is translated six different ways in the King James Version! Two of these are incorrect; the other four are acceptable. But why not render the same Greek word by the same English word?

The term here is *anepileptos* (only here; 5:7; 6:14). It comes from a (negative) and the verb *epilambano*, which means "take hold of." It literally means "not apprehended, that cannot be laid hold of," and so "that cannot be reprehended, not open to censure, irreproachable" (Thayer). Trench (*Synonyms*, pp. 381-82) prefers "irreprehensible" and says the word indicated "affording nothing which an adversary could take hold of, on which he might ground a charge." Arndt and Gingrich give a single definition: "irreproachable." That is the most accurate translation here. No one—not even a bishop!—can hope to live without being blamed. But a Christian's

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conduct must be above reproach. It is important to remember that "bishop" here may indicate any leader in a local church.

"Vigilant" or "Temperate"?

We may at once dismiss the KJV translation as being unsupported in the standard lexicons. The Greek term is *nephalios*. It occurs only three times in the New Testament, all of them in the Pastoral Epistles. It is used of bishops (here), of women (v. 11), and of elders (Titus 2:2).

The word was first used literally to describe drink which was "unmixed with wine." The ancient Greeks used to give to the Muses offerings of water, milk, and honey. It was forbidden to mix wine with these. The prohibitions went a step further: the wood burned with the sacrifices must not include the twigs of grapevines. There must not be the slightest contact with that which caused drunkenness.

Applied first to materials, it later referred to persons. The meaning then was "abstaining from wine." Some commentators take the adjective here in this literal sense. But it probably should be taken metaphorically. Bavernfeind (Kittel's *Theological Dictionary of the New Testament*, IV, 941) writes: "The reference is to the clarity and self-control necessary for sacred ministry in God's work." Bernard (*Pastoral Epistles*, p. 53) says: "Primarily having reference to sobriety in the case of wine, it has here the more extended sense of temperate." That is the best translation.

"Sober" or "Self-controlled"?

This is another pastoral word, *sophron*. It is found here and three times in Titus (1:8; 2:2, 5). In the KJV it is translated three different ways in the three passages in Titus—"sober," "temperate," "discreet."

It is the adjective related to the noun *sophrosyne* (2:9, 15). Basically it means "of sound mind, sane, in one's senses," and then "curbing one's desires and impulses, self-controlled, temperate." The ASV renders it "sober-minded."

There are two objections to "sober." One is that this term is often used as the opposite of "drunk." Much more than that is meant here. The other is that it often suggests a solemn demeanor, such as we find in "Mr. Sober-sides." This too often is a denial of that radiant religion which is the hallmark of the true Christian. "Self-controlled" is best here.

March, 1970

"Of Good Behaviour" or "Orderly"?

This is the adjective *cosmios*, already noted in 2:9, where it is translated "modest." But the basic meaning is "orderly," and that fits well in this context. If a church official does not lead a well-ordered life, the work will suffer. Bernard (p. 53) says of *cosmios*: "This expresses the outward manifestation of the spirit of *sophrosyne*." That is, inward self-control will be reflected in an outward life that is "orderly."

"Given to Hospitality"

This is a single word in Greek, the adjective *philoxenos* (found also in Titus 1:8 and I Pet. 4:9). It is compounded of *philos*, "friend" or "lover," and *xenos*, "stranger." So it means "loving strangers, hospitable" (Abbott-Smith), or "generous to guests" (Thayer). It's obviously best translated "hospitable," which is all that Arndt and Gingrich give for it.

"Apt to Teach"

This is also one word in Greek, the adjective *didacticos* (cf. *didactis*). It is found only here and in II Tim. 2:24. The meaning is "skillful in teaching." It may be rendered "able to teach" (NASB)—a necessary qualification of bishops.

"Not Given to Wine"

In Greek this is *me* (may), which means "not," and the adjective *paromos*—from *para* "beside," and *ainos*, "wine." So it suggests "one who sits long at his wine." It also has the secondary meaning, "quarrelsome over wine" (Thayer). That is why the ASV has "no brawler." Ellicott (*Pastoral Epistles*, p. 58) translates it "violent over wine" and says that it includes "drunkenness and its manifestations." But since "striker" (*plektes*) follows immediately, Bernard feels that the more moderate meaning, "given to wine," fits better. These two Greek words are found in the New Testament only here and in Titus 1:7.

"Patient" or "Gentle"?

In the best Greek text there are omitted the words translated "not greedy of filthy lucre." So we pass by that phrase and come to the next word, rendered "patient."

The term is *epieikes*. Simpson (*Pastoral Epistles*, p. 51) bluntly asserts: "Epieikes defies exact translation." He goes on to say:

"Gracious, kindly, forbearing, considerate, magnanimous, genial, all approximate to its idea."

The earliest meaning (from Homer down) seems to be "seemly, suitable." Thayer thinks that in the New Testament it means "equitable, fair, mild, gentle." Arndt and Gingrich give "yielding, gentle, kind." Vincent (*Word Studies*, IV, 230) prefers "forbearing," as does Bernard (p. 54). In three out of the five occurrences of this word in the New Testament it is translated "gentle" in KJV. That is the best rendering here.

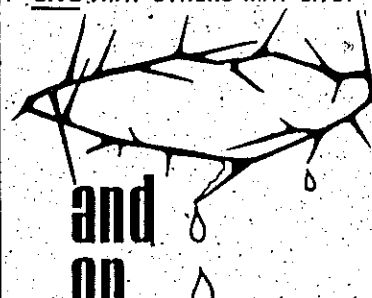
#### "Brawler" or "Contentious"?

The expression "not a brawler" is one word in Greek, *amachos*, found only here and in Titus 3:2. By Xenophon, the historian, it is used in the sense of "abstaining from fighting, noncombatant." Then it took on the metaphorical sense, "not contentious" (Abbott-Smith). That is probably the best translation here.

#### "Covetous" or "Lover of Money"?

"Not covetous" is *aphilargyron* (only here and Heb. 13:5). Literally it means "not loving silver [money]." Perhaps the best we can do in English is "no lover of money" (RSV) or "free from the love of money" (NASB).

GIVE THAT OTHERS MAY LIVE!



and  
on  
the third day  
he arose

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1970 EASTER OFFERING FOR  
WORLD EVANGELISM  
CHURCH OF THE NAZARENE



Preaching during Lent—

## "Eyewitnesses of His Majesty"

By T. Crichton Mitchell\*

It is suggested that the following outline be used as separate sermons in its three parts. If used as a single sermon, the parts should be re-outlined within themselves.

TEXT: "For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty" (II Pet. 1:16, RSV). Supplementary texts: John 1:14; 18:37; Acts 3:15; John 10:10.

In these four words from the Big Fisherman we want to exalt the Lord Jesus Christ, to glory in His regal person, to extol His lordship, to revel in His kingly grace and power.

Join ALL the glorious names of wisdom, love, and power  
That mortals ever knew, that angels  
ever bore:

ALL are too mean to speak His worth;  
Too mean to set my Saviour forth.

"We were eyewitnesses of his majesty."

Beside this glory the vision of all earthly majesty is but a passing shadow, and earthly coronations but a poor act of the vagrant moment. The contrast may read, as at the coronation of Queen Elizabeth II, "eyewitnesses by the millions" via the personal presence of television; but "Jesus taketh with him Peter, and James, and John, and . . . was transfigured before them." No fleeting blimps of earthly glory passing by. They were with Him in the trailing clouds of eternity, and they heard the "voice that breathed o'er Eden," and saw a sight that put the prophetic word beyond all cavil or doubt, and not one of the three ever forgot that day.

"We were eyewitnesses of his majesty"—Peter.

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"We beheld his glory"—John.

And with joy, as obedient to the heavenly vision, James went to spill his warm, red blood on the brown earth.

### I. The Majesty of His Person

That first! For that was primarily in Peter's mind. The unflecked holiness of the Son of God as He knelt in prayer before the eternal throne:

A. That was an *inherent glory*. It shone through His very garments, making them luminous with the light of the glory of God.

B. That was an *inevitable glory*. It could not but occur. It was the out-shining of His holy soul; it was glorified manhood. Perhaps, as another has said, He could at that moment have stepped into the heaven He had renounced; but if so, then for a second time He renounced that heaven and turned His shining face toward a devil-darkened world at the mountain base.

C. That was an *irresistible glory*. The majesty of His holiness, unsullied, shone around the group: "They feared as they entered into the cloud." Small wonder that Peter was "sore afraid" and knew "not what to say." He felt his dirt as he had never felt it before. "So [white]," he said to Mark long years afterward, "as no fuller on earth can white them."

Let us bend low before His Majesty, Jesus Christ—bend low and be disturbed. Let us see ourselves against this backdrop of glorious holiness—and how dirty our vaunted whiteness! The poet asked—

And what may I forgive in Thee,  
Jesus, Thou Paragon of virtue,  
Thou crystal Christ.

Bend low before His glory and like Peter you will cry out; "Depart from me; for I am a sinful man, O Lord." Or like Charles Wesley, "O what can I do to be clean, in the sight of the all-seeing eyes." The holiness of the Son of Man disturbs and convicts and casts us down in the dusts of repentance. "God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Hugh Price Hughes, that holy genius of Methodism, required that his helpers in the rescue mission wear pure-white carnation flowers. In this way black was seen to be black, dirt was seen to be dirt, and the strong suggestion of possible purity and cleanness was passed across from counsellor to seeker without a word being spoken.

March, 1970

### II. The Majesty of His Passion (John 18:37; 19:19)

A. Peter was witness of the majesty of Jesus as He spoke about His cross with Elijah and Moses, surrounded by the light of the glory of God.

B. Pilate was witness too of the majesty of Jesus; he was disturbed more than we can ever know by the kingly Figure before him. "So you are a King?" That was a jumpy question from a most uneasy hearer, and the question made its own answer, but so also did the Christ—"Certainly I am a king" (v. 37, Moffatt). And Pilate could believe it. The Christ looked every inch a King as He stood there, head unbowed, eyes unflinching and love-lit, the word of truth on His lips and the world behind His back. Caesar's friend was most uneasy and uncomfortable before this kingly Figure—the only majestic Figure among them—who stood like a victorious Victim passing on to His cross in the full power and spirit of His own words, "No man taketh it [my life] from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

C. And there followed a crown, not of His own plating; a scepter-rod, not of His own plucking; a robe blood-red, not of His own picking; and a cross—this was His own—cut from the same wood as His cradle: "Thou shalt call his name JESUS; for he shall save his people from their sins."

"Eyewitnesses of his majesty!"  
And when He died upon the tree  
They wrote this name above Him,  
That all might see the reason why  
Forevermore must love Him.

"This is Jesus . . . King . . ."

"Save your tears," He said, "save them against your own need; weep not for Me . . . weep for yourselves . . ." For of what need of human tears has He who is doing what God sent Him to do? What He desires to do more than anything else. What He was born to do. What He has all His life travelled toward. And at the end it was the shout of a King they heard—not the whine of a beaten spirit. "It is finished." And He dismissed His spirit.

"If He is a King," they cried, "let Him save himself and come down from the Cross." It was the devil's last fling at Him. As William Booth once said: "They would have believed if He had come down. We believe because he stayed up!"

D. It is the majesty of His passion that saves us. The man who sees Jesus thus will know the holy hope of deliverance from sin rising in his heart.

E. But that was only the beginning. As Samson slept in Gaza and broke out in the morning, so Jesus Christ lifted hell from its hinges on the third day. He took His life again. "Because," says Peter with his sublimely simple profundity, "it was not possible that he should be holden of" death. The Prince of Life is Lord of all, a Prince and a Savior. "I am he that liveth, and was dead; and, behold, I am alive for evermore . . . and have the keys . . ." Samson lifted the gates from their sockets, but the keys swing at the girdle of King Jesus. And the Christ whose majestic person convicts us, and who by His majestic passion bore our sins, is the Lord of Life to us.

III. *The Majesty of His purpose* (Acts 5: 31; John 10:10)

That dour old Scot, Donald Cargill, used to say, "I hae gotten me Christ; and Christ hae gotten me the victory!" That's it sweetly put. That is the majestic purpose of the kingly Christ—"that he might deliver them who through fear of death were all their lifetime subject to bondage."

As our German brethren would say: "*Jesus Christus der König*"—and King means "the one who is able." He was born King; He was crucified King; and He was raised from the dead "a Prince and a Saviour" . . . the Prince of Life . . . the Pioneer of Life . . . the File Leader of Life.

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C. He is able to give us life to the full. There again is His majestic purpose. It's a right kingly word—"full."

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Large petitions with thee bring.*

Not His prodigality, but our moderation, should surprise us. Full! Not as an orange is full, not stuffed as a grip may be stuffed. Full—as a seed is full, as a circle is full, as a rosebud is full. Full—in degree and in growing degree as the King himself is full in perfection, for He is "full of grace and truth." Life to the full is what He offers: fullness of love, fullness of joy, fullness of power; fullness of grace.

SIN is the minus sign. GRACE is the plus sign. "Be filled with the Spirit."

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"EYEWITNESSES OF HIS MAJESTY!"

## Vital Verbs in the Life of a Man of Action

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B. A certain disgrace is to be preferred to a certain indulgence. Can you imagine the snigger that went around Pharaoh's barracks when Moses crossed to the brick-makers? How many suggestions did he hear? "Use your influence"—"Remember your patronage possibilities"—"Act for them, not with them."

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IV. *The affirmative.* He defied (v. 27). Like Luther he said, "Here I stand." In every life that votes unanimously for God, the . . . conflict will soon emerge. Moses' dad and mom found it so (v. 23); Elijah vs. Ahab; Daniel vs. Darius; John vs. Herod; Paul vs. Nero; Luther vs. the pope; Niemoller vs. Hitler; etc. In every life the line will be drawn. Defiance is a part of Christianity.

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Easy to say! The good fight for Moses was long, exhausting, and in human terms unrewarding. It is so easy to begin, so wonderful to finish with the cheering crowd, but, oh! that long stretch in between! Moses endured. He kept at it for 40 years—a heartbreaking task with stubborn and pig-headed people. On top of that the unrelenting wilderness, the weakness of friends.



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the hatred of enemies. He endured. He carved in his soul some such words as, "I see the King Invisible." The future belongs to God.

Where can strength be found? Some of us are new recruits; some are experienced soldiers; a few are tried veterans—but all in common need to know the sources of power. Where can strength be found? Only in the King Invisible and His Chief Executive, the blessed Holy Spirit.

By faith we commit our whole lives to Him.

In faith we read His counsel for the long march, and for the orders of the day.

In faith we confer and commune with Him in the quiet place of prayer and in the silent places of the soul.

We practice His presence. For—  
We see Him that is invisible.

T. CRICHTON MITCHELL



## IDEAS THAT WORK

### How I Faced This Problem

She had wanted another pastor when I was called to the church. And for at least the first two years of my ministry there her attitude was critical, negative, and pessimistic. She especially disliked change from the old ways of doing things. She either verbally or passively opposed every new program. I tried to initiate on the church board.

Her sister was also a member of the board, and her son was Sunday school superintendent. They both had healthy attitudes toward the work of the Lord and didn't usually agree with her in her "conservatism." But I realized how easily their outlook could be changed if I did not handle her properly. Most people are quite sensitive, and some are almost blind, when family relations are involved in their decisions.

I was tempted to denounce her in board meetings and to preach "at" her from the pulpit. Indeed, I did deal with the principles of good attitudes and progressiveness in God's work. Over and over in my ministry there, I stressed

the importance of love and optimism. But I never allowed our differences to become personal.

I might have "put her in her place" or "showed her who was boss," but in so doing I could have lost the love and respect of several people whose goodwill actually grew toward me throughout my ministry there. This would have been the easier thing to do, but I chose to accept the bigger challenge of winning her confidence.

I never missed an opportunity to publicly commend her—and she had some very commendable qualities. I was careful not to overdo it—nothing mushy or sentimental—just sincere, factual compliments. I went out of my way to be a good pastor and Christian friend to her.

When I left the church for another field of service, she was my friend and, I believe, appreciated my ministry and me as a person. She had even begun to take on some positive and progressive outlooks.

By handling this situation differently, I could have lost her, and others with her. I might even have brought about a serious crisis in the church. I am glad I handled it the way I did. I think Jesus was pleased.

CHESTER PIKE  
Frankfort, Ky.

### Hymn of the month

#### Christ, the Lord, Is Risen Today

(No. 459, Praise and Worship Hymnal)  
(No. 134, Joyfully Sing Hymnal)

This Easter hymn came from the pen of Charles Wesley, co-founder of Methodism, sometime during the difficult year which followed his conversion. It consisted of 11 verses, and first appeared in 1739 in *Hymns and Sacred Poems*. Some alterations were made and several stanzas were deleted by Martin Madan, who in 1860 included this hymn in his *Psalms and Hymns*. These revisions have come down through all subsequent publications of the hymn.

The Nazarene Preacher

The "alleluias" which add to the beauty and grandeur of the hymn are not in the original version. It is possible that Madan added these in his adaptation in order to use the hymn tune "Worgan" (composer unknown).

It is remarkable to note that this Easter hymn from one of the greatest of all hymn writers (credited with not less than 6,500 hymns) was not included in the Wesley hymnbook until 1830. Today this hymn is recognized to be among the greatest of all Easter hymns. An acknowledged English authority says, "There is probably no tune in Christendom so universally sung on any festal day as is the Easter hymn, with its rolling 'Hallelujah' on Easter morning."

### Paul's Guideposts

(Continued from page 1)

Guidepost No. 4—reliance upon his connection. "The just shall live by faith." Paul believed that the just had powerful connections, seen and unseen. It was the hands of unidentified rope holders which made possible his ride down the Damascus wall in a basket. In another case Paul said, "For these causes . . . [they] caught me . . . and went about to kill me. Having . . . obtained help of God, I continue unto this day." He had connections that inspired his faith and increased his strength. Only faith in God and the strength of the abiding Spirit could have carried Paul over 10,000 of Satan's hurdles.

The story is told of a young scientist and inventor whose shop must close because the power was being shut off. Henry Ford heard of his trouble and sent the young fellow word saying, "Just connect into my line." The young fellow's trouble was at an end. When Paul was running short on power, he had one unseen "connection" who would say, "Just connect into My line." His trouble ended there.

Having observed his guideposts, Paul was assured of divine comfort when in Rome ready for the countdown. Stand-

ing in chains with the blood-stained guillotine in full view, Paul gave a shout of triumph, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day: and not to me only, but unto all them also that love his appearing." Before Paul's head hit the basket his spirit was returning to the God whom he had so faithfully served. Moses, Joshua, John the Baptist, Stephen, and the mighty host of the Blood-washed gave a thunderous shout of welcome to the old soldier. Then to hear Jesus say, "Well done, thou good and faithful servant . . . enter thou into the joys of thy Lord," was a thrill compensating for every loss, lash, or lonely hour behind prison bars or amid the wild waves of a stormy sea.

By the grace of God, Paul's guideposts shall be mine!

### Church Finances

(Continued from page 16)

2. An annual budget should be worked out as a minimum goal. Likewise, this should be broken down into monthly requirements and weekly needs. A number of churches have a register board on which they place several figures—Example:

Goal for November	\$1,043.73
Sunday's offering	200.00
Total for month	500.00
Needed next Sunday	343.73

This information can be put in the Sunday bulletin or the midweek reminder also. You will be amazed at the team spirit this will engender and how people will work to attain the desired goal. An informed people is a happy people. Likewise, non-church members will see what is needed and will become involved in helping out the cause.

3. Special projects are helpful to encompass a greater potential in giving.

Wednesday night offerings can be designated for a flower fund, a radio program, a budget offering, etc.

4. Building fund ideas are always being sought. And usually churches are in some kind of building program, or at least in the planning stages. This is as it should be. Whenever we become satisfied with our size and status quo, we are moving away from God's will for His Church. Jesus said to His disciples, "Occupy-till I come." This is a dynamic occupancy and means progress.

Some churches have a perpetual building fund in which each family pledges a certain amount per month for each year. This can be used to buy new equipment, help redeccorate the building, make a down payment on some property, etc. A major building program necessitates a major financial campaign. Guidance should be sought from the Board of Church Extension, and boundaries must be observed as far as safe and workable procedures.

When the congregation has approved an expansion program, steps should be taken to raise some money—for money will be needed regardless of the building plans. Loaning agencies look in favor on groups who already have sizeable building funds when they apply for a loan. A good rule of thumb is to have no less than 10 percent of the total cost raised (15 percent is better), before letting out a contract or finalizing a loan.

The next step is to discover some plan that will capture the imagination of the people and will challenge their love to God so that they will want to share in a gift of love to His cause. Miracles have happened in many churches where people have surprised themselves at what could be done, if each one did his part. But to help people to catch an insight into their potential is a project in which the minister reaches one of his highest plateaus as he works together with God. Every great church has behind it a story in which a pastor working together with God was able to inspire a congregation to do better than they thought, they

could do. Let us go to our knees and ask God to infuse our minds with the gossamer of imagination that will ultimately be woven into a cord that will lift our churches to a place of adequacy in financial resources and spiritual conquests.

*(This subject will be extended in another installment with additional methods and plans for financing the Kingdom.)*

## BULLETIN BARREL

### EASTER

The great Easter truth is not that we are to live newly after death—that is not the great thing—but that we are to be new here and now by the power of the resurrection; not so much that we are to live forever as that we are to, and may, live nobly because we are to live forever.

—Phillips Brooks

*The value of Easter Sunday attendance cannot be evaluated until attendance is taken the following Sunday.*

\* \* \* \*

*The empty tomb proves Christianity, but the empty church denies it.*

\* \* \* \*

*Let us place more emphasis on the Easter heart than the Easter hat.*

### The Little Brown Bulb

A little brown bulb lay under the ground.  
Sleeping all winter, with never a sound.  
Springtime came, and from out the gloom

Forth came a beautiful lily bloom,  
That rang its pure white bell to say:  
"Jesus is risen. 'Tis Easter Day."

—Selected

The Nazarene Preacher

### Thoughts from the Cross

*Our crosses are hewn from different trees,  
But we all must have our Calvaries.*

*We do not need culture, but we need Calvary.*

*The Cross is God's plus sign to a needy world.*

*The Cross is the only ladder high enough to touch heaven's threshold.*

*Our Lord has written the promise of the resurrection, not in books alone, but in every leaf in springtime.*

—MARTIN LUTHER

### TAXES!

*Even kids know about income tax—like the five-year-old saluting Old Glory with, "I pledge my allowance to the flag . . ."*

\* \* \* \*

*You've got to hand it to the income tax people. If you don't they'll come and get it anyway.*

### Who Am I?

*I am more powerful than the collected armies of the world.*

*I have destroyed more men than all the wars of the nation.*

*I am more deadly than bullets and have wrecked more homes than the mightiest of siege guns.*

*I spare no one, and I find my victims among rich and poor alike, the young and the old, the strong and the weak.*

*I lurk in uncertain places and do most of my work silently.*

*You are warned against me, but you heed me not.*

*I bring sickness, degradation, and death; and yet few seek to avoid me.*

*I give nothing, but take all. I am your worst enemy—*

**I AM CARELESSNESS!**

*Clearview News, Snohomish, Wash.  
J. K. FRENCH*

March, 1970

## Preachers' Exchange



WANTED—Copy of Lon Woodrum's poems. Fable Griffin, 3744 W. Ledbetter, Dallas, Tex. 75211.

WANTED—Back issues of Nazarene Preacher for years 1936 through 1953. Searching the Scriptures, by T. M. Anderson; Coming Revival, by R. C. Campbell. Write Ronald Thompson, 610 N. Third Ave., Siler City, N.C. 27344.

FOR SALE—Fifty copies of the Preacher's Magazine, Preacher's Assistant, Expositor and Homiletic Review, around the turn of the last century, containing sermons by pulpit giants. \$35.00. S. E. Nothstine, Rte. 4, Box 405, Florence, S.C. 29501.

FOR SALE—Library of 275 quality books (preaching, holiness, biography, commentary, etc.), \$175.00. Byrd Tucker, 2945 S. Coast Ave., Lincoln City, Ore. 97367.

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

## CALENDAR DIGEST

### MARCH—

- 22 Palm Sunday
- 27 Good Friday
- 29 Easter Offering for World Missions

### APRIL—

- NWMS Reading and Study
- 12 National Christian College Day
- 19 Cradle Roll Campaign

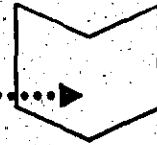
### MAY—

- 3 Cradle Roll Sunday
- 10 Mother's Day
- National Family Week
- 17 Pentecost Sunday
- 30 Memorial Day
- 31 VBS Sunday



# HERE AND THERE

## AMONG BOOKS



Conducted by Willard B. Taylor

### Breakthrough

Press, 1969. 92 pp., cloth, \$275.)

This book was born out of a personal experience of the author, Alan Walker, superintendent of the Central Methodist Mission in Sydney—the oldest and largest Methodist congregation in Australia. The Spirit spoke to Walker one soft, tropical evening as he sat on a hillside of one of the islands off his native country and viewed its coastlines. He remembered that one early Portuguese explorer had called Australia the "Land of the Holy Spirit."

Then in the stillness of the evening he knew he needed to "personally seek afresh in [his] life the presence of the Holy Spirit." Furthermore, he realized that he must write this book and challenge others to move with him along this path.

Walker makes it quite explicit that the greatest single need of the Church today is the presence and power of the Holy Spirit. The price the Church is paying for her neglect of the Spirit's power likewise exercises the author's heart and mind.

For Walker, "the meaning of the doctrine of the Holy Spirit is, God is where the action is." A strong emphasis upon the Holy Spirit by the Church brings a concern "for the moment" for now. The Holy Spirit is "a dynamic presence in the world, in human experience." "Power," writes Walker, "is another name for the Holy Spirit. This power provokes belief, endurance, and the ability to convince others."

After a discussion of the need for "Rediscovering the Holy Spirit," the author goes on to assert that the Spirit "makes new people" and brings about maturity or sanctification in the Christian. When speaking of conversion, Walker places the major emphasis upon "the process," though he does not deny a climax. As he writes, "Conversion is never instantaneous. The climax comes suddenly, but it comes as the end of a process . . . Conversion is like the flash of lightning" (p. 23). Sanctification is a matter of growth. The Holy Spirit is available moment by moment for the grappling with the inner sin.

However, Walker does believe, along with many evangelical contemporaries, in "a special baptism of the Spirit." This baptism is "a further gift of God offered to all who are surrendering to Jesus Christ for witness and service" (p. 40). Four passages in Acts point to this experience. The author records the occasion of his personal reception of this baptism one evening in the Australian bush (pp. 53-54).

Walker's chapters "The Spirit Renews the Church," "The Spirit and World Revolution," and "The Spirit in World Mission" will provoke both strong agreement and disagreement. But it is the conviction of the reviewer that we ought to listen anyhow in order that we might be open to the Holy Spirit to hear what our special responsibility is socially as a church in our time.

WILLARD H. TAYLOR

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## AMONG OURSELVES

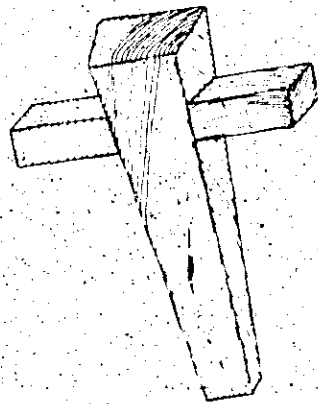
An intriguing typographical error popped up in the first editorial, p. 2, in the "dummy." There the sentence, now corrected to read, "If a pastor wishes to precipitate definite seeking, the kind which will end in definite finding . . ." came out, ". . . which will end indefinite finding." Maybe I should have left it that way! . . . Our holiness preaching will be more on the mark if attention is always directed to the atonement as the ground of faith, and to the Resurrection as our assurance of power . . . Speaking of the Resurrection, when Adolph von Harnack first published his famous history of dogma, his father said to him: "Just to mention the most important thing, whoever takes an attitude toward the resurrection as you do, is in my eyes no longer a Christian theologian." Perfectly Pauline! There is a kind of tolerance which is nothing but base betrayal—as shameful a denial as Peter's when warming himself by the enemy's fire . . . Evangelical scholars are especially in danger of spending so much time warming themselves by the enemies' fire that they lose both the clarity and the courage of the elder Harnack . . . Let's hope every preacher's tardiness for meals is as excusable as Judy Cummins decided her husband's was . . . rather than just plain thoughtlessness . . . Efficiency Quiz: (1) How may a Nazarene minister lose insurance coverage? (2) What "layaway" plan is recommended for Easter? (3) What is special about April 19—May 3? (4) What did Robert Beatty do? (5) In what connection is asked the question, "Have you done anything unusual?" (6) What "runs the whole mill"? (For answers, look in the Supplement.)

Until next month,

BT

APRIL 1970

# An opportunity to move within the shadows of the Cross and linger for awhile

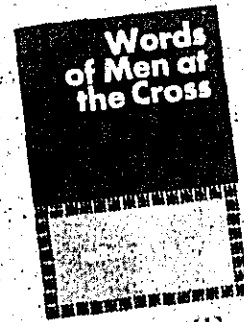


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Hail, King of the Jews

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### DARE TO BE DIFFERENT

G. B. Williamson

### SOME RANDOM THOUGHTS ON CHRISTIAN EDUCATION

The Editor

### A STRANGE BUT NEEDED ADMONITION

T. W. Willingham

### ARE YOU THROWING GOOD SERMONS IN THE TRASH?

Carlos H. Sparks

### FAMOUS BRITISH PREACHERS ON HOLINESS

H. K. Bedwell

### THE PASTOR AS AN ADMINISTRATOR

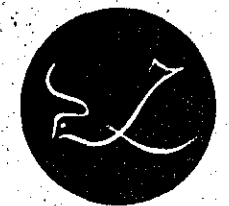
D. W. Hildie

### THE PROBLEM OF ROMANS 7

William Greathouse

### BABY-DAY MESSAGE

Melton Wienecke





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APRIL, 1970

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## Dare to Be Different

By G. B. Williamson\*

SHALL THE CHRISTIAN MINISTER be relevant or different? As a matter of fact, he is not relevant to the world in any redemptive role if he is *not* different. He does not need to be a recluse or a pale-faced ascetic. He does not need to be a pharisaical legalist. But he certainly cannot be a slave to his own desires, a captive of his carnal ambitions, a hireling to those who offer prestige and profit, or a chameleon who can change color according to his current environment or company. His conscience and conduct are guided by the changeless ideals of the Ten Commandments as given by God to Moses and the Sermon on the Mount delivered by Jesus Christ. He accepts no such clichés as "situation ethics" or "the new morality," which is indeed "the old immorality." He has abiding convictions drawn from the clear teachings of God's Word. His soul is not for sale to the highest bidder.

There can be no argument against the proclaimer of Christ's gospel being different from the world in the Christlikeness of his character. He knows no disposition to a physical likeness such as long hair, a beard, a robe reaching to his ankles, or sandals on his feet. But he does with passionate eagerness long for likeness to Christ in mind and spirit.

The minister of Christ yearns to be the personification of the gospel he preaches. This is no less than the strong desire that in him the Word shall again become flesh. In his *Song of Ascents*, Stanley Jones has written, "The Word must become flesh. Now we know what God is like: He is Christlike. And we know what man can be like: He can be Christlike. Jesus Christ is God's self-revelation." This is the image the world waits to see in the man who declares that "if any man be in Christ, he is a new creature."

This representative of Christ can be like his Lord in the clear, clean simplicity of his life. He can be Christlike in his humility. Jesus was in the form of God, but He thought equality with God was not something to be grasped. He was not concerned with a position of power. He emptied himself of His glory. Let the minister be concerned enough with sharing Christ's redemptive work to surrender all and reach for nothing for self-exaltation. Let him have no concern for self-protection or personal security. Let him have a Calvary compassion for sorrowing, sinning humanity. Let him fix no boundary to his selfless dedication to a ministry of reconciliation of man to God. Let him pray, "Lord, teach me how to be a 'living sacrifice.'" To live a Christlike life takes unfaltering faith in God and a dauntless courage to be as Christ was when "he stedfastly set his face to go to Jerusalem."

(Continued on page 14)

\*General superintendent emeritus, Colorado Springs, Colo.

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## Some Random Thoughts on Christian Education

**W**E DARE NOT blur the lines between liberal religious education and Christian religious education. If we are not careful we will offer lip service to the latter while swallowing whole the educational theory and methods of the former.

We need only to glance at the contrasting presuppositions to see how deep and wide is the chasm between them. The major presupposition of liberal religious education is that human nature is basically normal, for most people, but needs to be directed and improved. The presupposition of Christian education is that human nature without grace is universally abnormal and needs first to be transformed before it can be adequately improved. The assumption of liberal religious education is that inherently the normal child has within him an adequate affinity for religious nurture, and should never know himself other than as a Christian. On the other hand, Christian education insists that at some point there must be a conscious acceptance of the Lord Jesus as Savior and a divine change called the "new birth." Prior to this great change the primary function of religious education is to prepare for it and lead to it; after it, the function of religious education is to foster spiritual growth.

Liberal religious education is essentially humanistic; Christian education is essentially supernaturalistic. Up to a point both utilize the same laws of learning in their methodology, and the same environmental tools; but Christian religious education makes no attempt to equate its effects with the divine work of regeneration; nor does it suppose that its efforts can either accomplish regeneration or substitute for it if only prosecuted with sufficient skill. It makes no attempt to work alone, but seeks to cooperate with the Holy Spirit in maximizing in each person the full potential which has been put within his reach by divine grace.

It seems obvious, therefore, that if educational theory is to be Christian, it must be shaped by both the doctrine of original sin and the doctrine of grace. In many ways can the bearing of inherited sinfulness on the educational process be seen.

For one thing, this biblical perspective brings a new dimension of understanding respecting human behavior. The one who assumes that original sin is a significant factor in human behavior will not be puzzled or surprised at the irrationality which often characterizes it. Moreover, he will better understand the impediments to the learning

and growing process. For many of the so-called "mental blocks" and "emotional problems" which arrest development are inexplicable on the Pelagian assumption that the child or adult is normal, therefore should react in reasonable and predictable ways. For instance, liberal educators habitually trace emotional problems and moral delinquency to defects in the environment—such as poverty, alcoholism, broken homes, and minority injustices. When the same problems are found repeatedly in youth from homes which are free from poverty, which are orderly, accepted, and with strong and stable personal ties, the liberal is puzzled; but the Christian, whose view of human nature is biblical, understands.

Also the fact of depravity imposes limits on the educational process in achieving maturity and inner fitness. Education can go only so far in developing character which is socially reliable. This suggests that educational theory should frankly recognize the limits of education, as such. At least a modest dose of humility is in order.

Finally, the doctrine of original sin requires that at the heart of educational theory there be a counterbalancing doctrine of sanctification; indeed, this must be a cornerstone.

Acknowledgment of the fact of original sin will also shape educational methods.

1. Discipline becomes an integral and logical necessity, as a means of combating imbred obstinacy on the one hand, and harnessing natural drives and energies on the other. This is why the child cannot be left to his own desires or decisions at all times and in all situations, but must be required, for example, to go to school (including Sunday school) even when he does not want to, possibly compelled to study, or practice his lessons.

2. There must be maximum exposure to the good, the beautiful, and the true, with minimum exposure to the evil, ugly, and false. This is true because the natural heart is already "loaded" on the side of sin. There is a predispositional tendency towards evil which, when the child or youth is overly exposed to it, results, not in revulsion, but irresistible attraction. This fact is significant in high school literature courses, for instance.

3. The methods of repetition and rote learning are seen to have an important place in the learning process. Spiritual sluggishness or reluctance may prevent immediate benefit from learning situations, while the storing of the mind with memorized material may result in positive response later, as a delayed reaction. It furthermore provides the Holy Spirit a "handle" to take hold of when the person is alone or in a future learning situation structured, not by man, but by God.

4. Because of the incalculable strength of the downward pull in fallen human nature, the Christian educator will include a large measure of dependence on prayer in his total methodology. He will recognize fully the black and demonic forces standing in the way of the educational process. He will, moreover, be aware that the highest source of that motivation in the child or youth which he constantly

(Continued on page 14)

## Famous British Preachers on Holiness

By H. K. Bedwell\*

### II. Charles Haddon Spurgeon

PERHAPS NO OTHER preacher made such a remarkable impact upon his own generation in Britain than Charles Haddon Spurgeon. He was named "The Prince of Preachers." Fortunately, many of his sermons were printed, and among them "Twelve Sermons on Sanctification" and "Twelve Sermons on Holiness." Of course there are numerous references to the subject scattered throughout all his sermons.

I was born too late to have the privilege of hearing Spurgeon preach, but in a little secondhand bookshop I picked up, for a few pence, two ancient copies of his *Lectures to My Students*. Incidentally, every young preacher ought to read these two books. They are invaluable in their homiletical teaching. When I got home, I discovered that these two old volumes had been autographed on the flyleaf by none other than Mrs. Charles Haddon Spurgeon! Naturally I decline to part with them!

Spurgeon was unashamedly a Calvinist. He loved to have a good-humored tilt at the Arminians, but he was not averse to preaching fairly often in Methodist churches. He was

very strongly anti-antinomian, as you will see in the following quotations from his sermons. Spurgeon was essentially a Bible expositor, and he was not afraid to proclaim his views on holiness. Listen to these declarations:

"Salvation in sin is not possible, always it must be salvation from sin."

"Grace and holiness are as inseparable as light and heat in the sun."

"Let your main and chief thought be, now that you are saved, to get rid of sin. Let the master powers of your soul be called into this purging work, and ask the Master to help you. Doth He not sit as the refiner to purify the sons of Levi? 'Search me, O God, try me and know my ways. Thine eyes can see what I cannot.' May the great refiner put forth from us every crumb of the old leaven of our natural corruption."

"Until the Holy Spirit has cut up the last root of sin, evil will grow up again in the heart."

"The fellowship of heaven is not enjoyed where the leaven of hell is endured."

"When I see Calvary I believe everything is possible. If Jesus can blot out sin, His Spirit can subdue it. The holy peace created in the soul by feeding upon Christ nerves the spirit

for conflict with sin. We will overcome it, we will drive out the Canaanites which defile our soul, we will be pure, we will be perfect, for greater is He that is with us than all that be against us."

Because Spurgeon was so committed to Bible preaching, his earnest spirit sometimes went beyond the bounds of his Calvinistic theology. He longed for his people to be holy. Hear the burden of his heart as he cried passionately to his flock:

"I fear that we shall not enjoy the blessings we have had as a church unless there is more jealousy for holiness among us." Gently and earnestly he goes on: "Keep your heart tender before God, ready to be moved by the faintest breath of His Spirit. Ask to be like sensitive plants that you may shrivel up at the touch of sin, and only open out in the presence of your Lord and Master."

While Spurgeon held strongly to the belief that we can never be free from the sinful nature in this life, yet when he gets down to expounding the Scriptures he seemingly contradicts himself. Regarding bad temper he said, "Do not say, 'Christ has sanctified me so far; but you see I have a bad temper naturally, and you cannot expect it to be removed.' Dear brother, do not make provision for thus sheltering and sparing one of your soul's enemies."

In his doctrine of the final perseverance of the saints (commonly called today "eternal security") he is very balanced. He probably understood Calvin a great deal better than many modern so-called Calvinists. He made clear his position very carefully. Listen to this: "True faith in Jesus in every case leads to an abhorrence of every false way, and to a perseverance in the paths of holiness even unto the end."

"Where you find the safety of the believer guaranteed, you are sure to see needful holiness set side by side with it." And again he says: "The way of faith is not contrary to the way of holiness, but it is the way of holiness. There is no way to heaven but by holiness."

"The way to heaven, if it be anything, is a way of holiness; and if the way we follow be not a holy way and a separated way, it is not God's way."

Certainly there is nothing antinomian about these statements. He gives no license to sin, nor does he ever infer that we can live in sin and still go to heaven. He insists, "We must not believe that Christ will save us in our sins; that would be unholy faith. But we must look to Him to save us from our sins; that is holy faith."

"We must trust Him to cast the evil out of us and that He will purify unto Himself a people zealous of good works."

Regarding holiness in the church he was very explicit in his warnings and exhortations. He said: "If you permit one sin or false doctrine in the church knowingly and wittingly, none can tell the extent to which that evil may ultimately go. The church therefore is to be purged of practical and doctrinal evil as diligently as possible. That sour and corrupting thing which God abhors must be purged out, and it is to be the business of the Christian minister, and of his fellow helpers, to keep the church free from it."

Finally an exhortation and a prayer from the "prince of preachers": "Let us strive, God striving in us, after the highest conceivable standard of holiness and of separation from the world. Oh Spirit of God, do Thou help us that we be sanctified by Thy grace, spirit and soul and body." Every holiness preacher can say a hearty "Amen" to that!

\*Nazarene missionary, South Africa.

## A Strange but Needed Admonition

By T. W. Willingham\*

“... rejoice not . . . but rather rejoice . . .”

AT TIMES Jesus said some strange and hard-to-be-understood things. Luke 10:20 contains such a statement.

He had just reminded His disciples that “the harvest truly is great, but the labourers are few” (v. 2), and enjoined them to “pray . . . the Lord of the harvest, that he would send forth labourers into his harvest.” He then implemented His teaching by sending out the 70 to declare the gospel message. He gave them special instructions for this particular mission, and endued them with miraculous powers.

When the 70 had finished their mission, they returned with a glowing report. They had wielded their special powers, and reported to the Master, saying, “Lord, even the devils are subject unto us through thy name” (10:17).

One would expect an enthusiastic approval from the Master. But it was not forthcoming. Instead of approval, there was a rebuke: “In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven” (10:20).

Strange words! We might pass them off as ill-spoken, trite, or even untrue, except that they were spoken by the Master.

What could be their meaning? They appear so untrue to life. Why should the disciples not rejoice when devils were subject to them in the name of the Lord? Would we not do the same? And if we should, would we not get the same rebuke from the Christ?

To understand these words, one must remember that Jesus dealt in the eternal and not the temporal. He sought to anchor His followers to the permanent and not the passing. When He directed one to a fountain, its waters would never cease to flow. The basis of the Christian's joy must not be subject to the loud “Hosannas” of Palm Sunday, or the “Crucify him” which soon followed.

Jesus was saying to the 70 and to all who would succeed them in Christian service that such glorious victories would not obtain forever, and that they must find a source of joy that could not be destroyed by the attitudes or reactions of men or devils.

On different occasions Jesus had pointed out that Satanic power would be so great in the last days that it would threaten “the very elect.” He had already announced that He would cut the time short because of the destructive influences of the deceiver.

We have also been warned that the time will come when “they will not

endure sound doctrine” (II Tim. 4:3). This age is not going out in a wave of glory, but in stygian darkness. That, the Word well supports.

Jesus was preparing His laborers for the inevitable hour of “falling away.” Someone will be bearing the message in the closing hours of earth's last day, and then there will be few—if any—devils “subject” unto him. This is no new situation. It was true in the days of the prophets. The Lord reminded Ezekiel that he was to the people “as a very lovely song . . . they hear thy words, but they do them not” (Ezek. 33:32). The Lord reminded Isaiah that “this is a rebellious people, lying children, children that will not hear the law of the Lord” (Isa. 30:9). Other such passages run through the Word of God.

If a Christian worker fails to heed our Lord's injunction, he exposes himself to two errors that could bring discouragement to himself and possible injury to others. It works in this way: Suppose a minister's primary joy is in the number of seekers that come to his altars—when the number is large, his joy is high; but when it is small, his joy subsides. Just suppose that he is one who is to carry the message in the closing hours when darkness has settled down and visible results are almost nil—where then will his joy be?

Jesus has provided for such a day. He makes the primary source of the Christian's joy his relationship with the Heavenly Father, who never changes, and not the wavering response of a decadent generation. The Christian's primary happiness, therefore, cannot be disturbed. “These things have I spoken unto you, that my joy might remain in you, and that your joy might be full” (John 15:11). “Your joy no man taketh from you” (16:22).

April, 1970

Then too, the source of our happiness is in what God has done for us, and not in what we are doing for God. Our efforts may fail—His never.

The second ill result that naturally follows the failure to heed the injunction of the Master is the temptation to use all kinds of gimmicks to produce the source of one's joy. Unfair and damaging propositions are sometimes employed to fill the altar, for that is what some ministers live for—this is their chief joy. If they cannot get such a result honorably, then they are tempted to get it “by hook or by crook.” Many souls have been injured, and some permanently, because some eager worker must “line the altar.” For what purpose?—To keep the fountain of his joy flowing!

These words of Jesus cut deeply when we remember that many of us are following the same pattern as the rebuked disciples. As strange as the injunction of Christ appears, there is a vital message in it for us. While it is not to be seized upon as an alibi for ununctionless preaching, neglect of prayer, or lack of soul interest in the unsaved, it does serve to remind us that we will be judged by our obedience and faithfulness and not by the numbers that seek the Lord under our ministry. Christ was no less pleasing to the Father when “they all forsook him, and fled” than when “great multitudes followed him.”

It will not be easy to keep a living, vibrant faith in a “faithless generation.” When men's hearts are “failing them for fear,” it will take more than outward success to keep hope aglow and faith triumphant.

God, in His infinite wisdom, has provided for such an hour; He bids us keep the drapes at the upper window drawn aside, so that we may read our names inscribed on the scroll of the saints. The lights of

\*Nazarene elder, Kansas City, Mo.

earth may be well-nigh blacked out by the thickening clouds of sinful sinog, but the infrared rays from Calvary will still light the record that bears the names of the faithful; and while the hardening hearts of time's last survivors are closing the reaping season, the faithful laborer can lift a paean of praise as upward he wends his way to his eternal reward. The

glow of the glory in his soul has not grown dim. His joy has not abated. The unyielding devils have not dimmed the vision fair nor choked the channels of his happiness. His rejoicing has always been and ever shall be that his name is written in the Lamb's book of life. He heard what his Master said. He heeded His words. His joy is eternal.

---

A forgotten source of  
sermonic helps—including illustrations

## Are You Throwing Good Sermons in the Trash?

By Carlos H. Sparks\*

A GOOD SERMONIZER finds inspiration in everything about him, but inspiration is one thing and delivery of the product is another. From the moment of inspiration there is a need for the gathering of information and the skillful relating to scripture and to life. The preacher needs an illustration that will convey the point. The process seems even more difficult when one attempts to prepare a series of expository sermons on a given subject. Many of us tend to tell it all in the first sermon and leave the rest of the series somewhat spineless. But there is an answer. First-class assistance can be yours. It is stashed away in a cardboard box in the Sunday school office waiting to be thrown

in the trash. It is the *Adult Bible Teacher* (formerly called *Bible School Journal*).

Sure, the quarter is ended and your folk have heard it before from their teacher; but if you let it age a little, then bring it up to date in your "fresh style," you have a winner—a whole set of winners.

The preacher who uses this material in his study will find much of the legwork already done for him. Research has been done for him by experts. The writers of this material are from many fields of service—seminary and college professors; clerical people, ministers, professional writers, and laymen. Their work provides the user with inspiration, scripture references, outline, interesting data, and even illustrations. To help us

understand the wealth of this resource, let us zero in on the second quarter, 1967, issue of the *Bible School Journal*. The material is nearing its third birthday.

You want to do a series to lead your people into a spiritual understanding of sanctification. You read the cover of the February, 1967, number: "Acts of the Apostles." You could use that for a series title. How about the divisions? Open the flyleaf. There it is. A good suggestion, if not a firm program. Sermons could be:

1. "Ye Shall Be Witnesses unto Me."
2. Empowered for the Task.
3. Peter's Sermon at Pentecost.
4. Faith Makes the Difference.
5. Standing for the Faith, etc.

Now read Dr. Willard Taylor's article on page 3, entitled "The Mighty Acts of the Spirit." All the introductory articles will be as helpful to you as they were to the teacher who used them before. The individual lesson

outlines could well be your sermon outline. Look at the outline for the second message, entitled "Empowered for the Task":

- I. A Review of Pentecost
- II. The Rhetoric of Pentecost
- III. The Reason for Pentecost
- IV. The Reaction to Pentecost
- V. A Reliving of Pentecost

Yes, it is all there waiting for your personal touch that will make it live again, and Drs. Wolf, Greathouse, Galloway, and a host of others will help you do it. The materials are unlimited and are growing each quarter—"Studies in Wisdom Literature," "Exile and Restoration," "Writings of Faith and Encouragement," and many more.

I plan to make these back issues of the *Bible School Journal* a part of my library. I know it will never be a substitute for Bible reading, prayer, and frequent use of my commentaries, but it will be a great aid in helping me to better feed my flock.

---

A great newspaper editor pointed to two desk drawers and said: "On one side of that desk is a Bible, and on the other side is a typewriter. I try to make the two sides of this desk speak the same thing. For I know that if what I write in my editorials coincides with what is in that Book, it will live on; but if it is out of harmony with that Book, it will perish." This is our Christian faith in action. Every act and deed of our life is to be in harmony with the teachings of Christ and the Bible.

—C. William Ellwanger

\*Pastor, Johnson City, Tenn.



## The Mechanics of the Ministry

By Raymond C. Kratzer\*

### Church Finances (Part III)

#### Practical Methods

1. Some churches have used the thermometer method, in which a large poster with a thermometer is placed in the front of the church with a goal on it for needed finances. As money is raised, the red is painted in to show the growth of the fund.

2. Another plan is to raise a mile of pennies at 16 cents per foot. Containers can be purchased for this type of method at church supply houses. It challenges the imagination of people and helps to get the job done.

3. Charts can be made in which squares can indicate bricks to be pledged at so much a brick. The amount can be planned so as to complete the church building when all of the bricks are sold.

4. Investment certificates can be printed with the idea that when people give money to the church they are investing in eternal values. It is challenging to think of being a stockholder in eternal securities.

#### Building funds

One of the best ways to raise building fund money is to proceed on weekly pledges of one-year duration. The pastor and a small finance committee should analyze the potential of the church and project a plan for underwriting a specified amount.

Example: Church of 100 members  
Needs new building—cost \$50,000  
Weekly need to amortize loan over 15 years at 6 percent—\$100 per week

Plan:	9 persons, \$5.00 per week—	\$ 45.00
	8 persons, 3.00 per week—	24.00
	10 persons, 2.00 per week—	20.00
	20 persons, 1.00 per week—	20.00
	20 persons, .50c per week—	10.00
		<hr/>
		\$119.00

This formula would give a cushion of \$19.00 per week for the year.

#### Method:

1. Have pledge cards printed with suggested amounts and a place to sign for one year.

2. Have sufficient small building-fund envelopes printed to send one month's supply to each donor for each month of the year.

3. Encourage the church board to pray mightily for the pledge Sunday.

4. Preach a Spirit-anointed message and then present the program.

5. Have a large blackboard on platform with a heading of "GOAL—\$100 PER WEEK FOR OUR NEW CHURCH."

6. Have church treasurer on platform with his adding machine.

7. Send ushers throughout congregation with a card given to everyone. Then have a prayer for God's guidance in pledging.

8. Announce that the ushers will be walking up and down the aisles watch-

ing for those who are ready to pledge. When a card is handed to an usher, he immediately brings it to the platform and hands it to the treasurer, who records it on the adding machine without saying a word.

9. When 10 or 12 pledges have been put in the machine, the pastor asks, "Brother Jones, what is our total so far?" The treasurer replies, "Twenty dollars." The pastor marks this on the blackboard and says, "Praise God!"

10. As other cards come up, and when a few more have been tabulated on the adding machine, the pastor asks again the amount and proceeds to erase the \$20.00 on the blackboard and record the new figure.

The congregation will catch the spirit and excitement of it all as God moves in with the spirit of giving. Don't let the service drag. If the goal is not reached, praise God for what has been done and tell them the campaign will be continued for the next three Sundays, and urge them to ask God to guide them in their obligation. Each of the following Sundays put pledge cards in the Sunday bulletin and show the growing amount at the end of the morning service without fanfare.

11. *Follow through!* Each month send a letter of thanks to each donor with a quantity of envelopes for the new month and a record of total giving so far on his pledge. This will keep alive the interest and will assure a large return on the pledges.

On the average it is better to pledge your people for only one year. This will not burden them with a psychological load which may seem too heavy to bear. I have known a few cases where people had taken three-year pledges and were unable to follow through for even one year. Consequently, they became embarrassed before their fellows, they suffered with a sense of guilt, and one family actually moved to another city to get away from the complex situation.

One pastor sets the month of October aside each year to reduce the indebtedness of the church by 10 percent. On the first Sunday of October he presents

a display board on an easel in front of the church with pledge envelopes of various amounts fastened to it. The totals on the envelopes approximate the 10 percent goal. While the instruments play, the people volunteer to come forward and take the envelopes which suit their ability to give. The board is kept up during the month until all of the envelopes are taken—or nearly so.

A unique plan devised by one pastor was entitled "Operation 650." The specific figure was used because it was the monthly payment needed to amortize the building loan. He endeavored to use the 650 figure in many ways. For instance, he pledged 650 minutes of prayer, etc.

#### Paying budgets

One pastor challenged his people to save all of their dimes and put them in a BUDGET BANK each Sunday to help pay the district budget and other budgets assessed to the church. The results were amazing.

Budget responsibility is always on the horizon of every pastor, if he expects to succeed. No pastor can neglect his offerings for others and hope to have fruitful ministry and a growing church. His call to the ministry involves giving the whole gospel to the whole world. This includes his district, college, and general budgets and any other assembly-approved budget. This task is never easy, but where there is a will, there are many ways to attain this goal.

The 10-month plan is widely accepted as a good way to pay budgets. This means that an alert pastor will, immediately following the district assembly, work out the monthly payments on each of his budgets. The church treasurer should be instructed by the church board to pay these as regularly as he pays the light bill, the phone bill, or any other obligation. The General Budget can be raised through Prayer and Fasting offerings and the Easter and Thanksgiving offerings.

In some instances it is advisable to divide the budgets into 40 weekly payments to fit more psychologically into

\*Superintendent, Northwest District.



the thinking of the church. By breaking the payments into smaller segments, the job does not seem so overwhelming. "Life by the yard is hard; by the inch it's a cinch." For instance, if the monthly payment on the district budget would be \$80.00 on the 10-month plan, it would be only \$20.00 per week on the 40-week plan.

One church for several years has raised its total budgets (excluding General Budget) during the first three months following the district assembly. They work on the theory that, if a job needs to be done, do it quickly. Consequently they have nine months in which to channel the finances into local projects and worldwide missions. Inciden-

tally, during the past five years this church has raised its pastor's salary 36 percent, they have grown until they are enlarging their building, and their denominational ties are wholesome and rewarding.

Many other plans are available to help get the job of church financing done. Most of all, we have God! And God cannot be figured at the end of a ball-point pen. Prayer and dynamic faith plus a sanctified imagination can do wonders. What a thrill it is to pastor and people alike when financial giving increases until needs are met and progress is the order of the day! God help us as ministers to ask largely that our joy might be full.

## The Pastor as an Administrator

By D. W. Hildie\*

**M**EN WHO SERVE the Lord as pastors of churches differ as widely in their tastes and abilities as they do in their appearance. Some men have greater ability than others in preaching. Other men distinguish themselves as builders of buildings, etc. All of us share one thing in common: Whether we like it or not, we are administrators of a church program. As chairman of a church board which will be meeting at least once a month, it is our responsibility to so direct the work of the church that it will be efficient in its operation, as well as spiritual in its tone.

There are two extreme theories in church administration. One is that the

\*Pastor, Fairbanks, Alaska.

pastor is the total authority. In this capacity he maintains the right to veto any action of the church board or any of its officers, and is the ultimate authority in all matters both spiritual and material. The other extremity is reflected by the man who proclaims that his is the responsibility for the spiritual program of the church, and that there are a church board and auxiliary departments who, without his attention, are to conduct all the organizational and business matters of the church. In between these two extremes is the man who sees himself as the coordinator of the efforts of the auxiliaries, and without taking the reins of leadership from the hands of his lay leadership, by his advice and

counsel feels so much a part of the whole program that he is personally identified with their gains or losses. No doubt all of us would like to be classified in the latter group. The question is how to successfully operate in that vehicle.

A few months ago I sat in the office of a friend who at that time was the manager of a local business valued in the neighborhood of three to four million dollars. Our conversation was interrupted as he was called to another office, and as I sat waiting for his return I noted a small, framed motto on the wall. I read it, and copied it, for I felt that it contained the essence of the formula for success in the administration of any enterprise, either secular or spiritual. The words of the motto outlined a six-point program of administration:

1. PROGRAM YOUR WORK. It is not needful to outline the areas of work which must be covered in the pastorate. We all know them. All of us have tastes which differ, and that which is one pastor's delight in the work will be another's burden. It is therefore easy for us to drift into habits of spending time with the area of the work which is personally gratifying, and for which we have the greatest talent—to the neglect of other portions of the task. I shall always remember the man who stands out in my memory as being the best organized pastor in this area of planning. On Monday morning he usually planned his personal program for the week, with the task separated into various days of the week. In this planning he made reference to his calendar which contained the emphasis which was being made by the entire church for that week or month. Of course there will be unexpected interruptions to such a well-planned program, but generally speaking, a plan for our time each week will help us avoid the pitfalls of coming to the end of a week to remember some of the sundry items we should have cared for in previous days.

2. REVIEW YOUR PROGRESS. The first Monday of any month would be a

good time to honestly evaluate your success as an administrator during the last month. The church year is narrowing down. In a few months you will be filling out your report to the district assembly. What about the goals which were outlined for your church last summer? We should know the progress of each of the departments, both financially and numerically, and with a board meeting ready at hand, this would be a splendid time for a frank discussion in the session if your progress review indicates a dangerous lag in any area of administrative responsibility.

3. OPERATE WITHIN ALLOWANCES. The administration of a church is much like the management of any other business enterprise. I cannot imagine any successful businessman conducting his business without definite budget limitations and guidance. A business should have a definite amount to spend for advertising, repair and maintenance, debt liquidation, salaries, and all the other facets of the business interest. In a successful business enterprise the budget will dictate precisely what expenditures can be assumed this month, and spending will be controlled by budget stipulations. Why should such a system as this be foreign to the operation of a church? Pastors differ widely in dealing with this problem. Some pastors have expressed doubts as to setting a rigid local budget, feeling that there is no room for "faith." The same pastors would be reluctant to serve without a stipulated salary, no doubt. In my own experience I have found it most satisfactory to have a board appoint a finance committee (usually the trustees and the church treasurer, if he is not already a member of the board of trustees). This group is then charged with the task of coming up with a budget for the year. This budget should be all-inclusive, and should name specific amounts to be spent under the major headings of the budget—all the way from office expenses to major building improvements, with a single item for "miscellaneous expenditures," which, while nominal, can add up to a large amount.

**1. FIGHT FOR BUSINESS.** A successful businessman need not fight his competitors. He will spend his time making his product and his place of business so attractive that people will want to patronize his business because of your merit and your people and not because of your price. We need to make our past and present as well as our plan for the future a part of our program for a new and better product which is more attractive to people than our old product. This part of our plan will then involve the physical appearance of our buildings, our advertising program, and most important of all, our personal and group sanitation efforts.

**2. ISOLATE PROBLEMS.** Problems in a church usually fall into one of three categories: (1) financial, (2) physical, or (3) personal. Almost every church may have one possibly two of the three. Lord, help the man who is faced with all three! Of these three problems, the last is by far the most painful—not is there any pain formula for such? One of my pastor friends was relating to a group of us how he had solved this particular kind of problem. He would take the pastor or persons who were causing the disturbance for a drive out along the river, and in nature's own cathedral have a wonderful prayer time, thus solving all the friction problems. One of the pastors who had been listening to the report attentively turned to the rest of us and exclaimed, "That's a great idea! Do any of you know where I can get a bus to take my problems out to the woods for a prayer meeting?"

**3. TAKE ACTION.** This last item would almost seem to be superfluous, but for some strange reason known to God alone human nature does not always do the logical thing. The course of action to be taken can be fairly simply determined by recalling just what it was we intended to do when at last year's assembly we concluded our report with the timeworn statement that "next year will be different." If this year is not proving to be different from preceding

years it could be because we have not taken the necessary action to do the thing we know we should do, and may even have the resources to perform.

### Dare to Be Different

(Continued from page 1)

The story of Daniel is as up-to-date as the story of the moon walk. "Daniel proposed in his heart, that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." His self-discipline was the occasion of his promotion and the secret of his wisdom and power.

*Dare to be a Daniel.*

*Dare to stand alone.*

*Dare to have a purpose firm.*

*Dare to make it known.*

Who among the ministers of today have the faith and courage to be Christ-like?

### Some Random Thoughts on Christian Education

(Continued from page 3)

courts is not in humanistic devices, but in the grace of God.

5. His educational methods will include evangelism which aims at the crisis experiences of regeneration and entire sanctification.

But one last note in conclusion: It is not just that there can be no sound theology of education without giving large consideration to the factor of original sin. It is equally true that without such consideration there can be no sound *psychology* of education, or *philosophy* of education. No science can be sound which ignores the Christian doctrine—and the observable fact—of racial depravity.

The Nazarene Preacher

## Queen of the parsonage..... MRS. B. EDGAR JOHNSON

### "Like a Tree Planted"

WHEN WE MOVED into our parsonage, I noticed that one of the bushes in front of the house looked rather wilted. In spite of my faithful watering and extra attention, it grew droopier by the day. The leaves shriveled and became brittle. It looked positively dead! As I stood puzzling over it one day, for some strange reason I took hold of it and shook it a bit. To my astonishment the entire bush moved out of place. Then I discovered it was completely severed from the root. It had been merely sitting there on the ground, held upright by close, adjacent bushes. My careful watering had been in vain. The bush was dead. It no longer had roots. It was not "like a tree planted . . . [whose] leaf also shall not wither."

Mrs. Myers was a faithful member in one of our churches. It seemed as though tragedy stalked her tracks. Two children had been burned to death in a home fire some years before we knew her. Early one summer my husband received a letter from the army chaplain overseas where the youngest son was in service. The chaplain wrote that Frank had been stricken with the fastest growing type of cancer in his lung and was being sent home immediately. Then he made this request, "We think you are the one to prepare his family for this sad news. We believe Frank has only a very short time to live."

With heavy heart Mr. Johnson went to the home, but he had visited only a

few moments when Mrs. Myers broke in, "Brother Johnson, I've had the strangest feeling for several days that something terrible is going to happen; I know something is wrong. I've been praying about it, and God has been preparing my heart. I would just feel so relieved to know what it is!" Then it was almost easy to tell her. Of course it was a shock and heartbreaking grief, but she rested her faith in the Lord. By summer's end Frankie's wasted body was laid to rest.

Just about six weeks later Brother Myers was stricken with a sudden heart attack and died in a few days. The memory is clear of the keen pain I felt within as I saw that widow come into the church on the day of the funeral—her heart already so sore from the recent bereavement.

Within two years the next youngest son, who was studying for the ministry in one of our colleges, died of a rare disease. That week Mrs. Myers was in prayer meeting, and Mr. Johnson called for her to come up to the altar that we all might gather round and pray for her comfort and strength. Kneeling a short distance behind, I heard her blessing the Lord, praising Him with deep devotion, committing her way unto Him. As I listened to her expressions of worship to her Lord, there came a most unusual sensation—as though we were kneeling over her "roots," which went deep and spread wide beneath us. She

was "like a tree planted." I had been praying for her strength, but I was feeling that strength. She was anchored; her soul could draw water from the hidden wells of salvation that sustain in the storms of life. I longed for a faith like that.

One has to do more than just pray for "roots" though. He has to bring about some conditions conducive to producing roots. We know the need for water and sunlight. But Jesus taught that the soil was quite important too. He told about a farmer who sowed good seeds; some fell among thorns and some by the hard wayside, but some in good soil where it took root, grew, and produced a harvest. It seems the seed wasn't to blame in this case—it was the soil.

Many of us have "hang-ups" at this point, with the lament that we just can't help it—we have poor soil. "I'm just not made that way . . ." "It just isn't in me . . ." "I'd give anything, if . . ."

Granted, we all are individually different. But Jesus said we were to bear fruit—to produce.

Another parsonage planting experience gave me a bit of insight here. Across the front of one home was a large, bricked-in planter space. The plants in it always looked rather anemic. Although I tried different plantings, nothing seemed to do well. My neighbor who had a "green thumb" suggested that the soil wasn't too good. So I decided to do something about it. With the aid of my daughters' little red wagon, an excavation project was under way. I removed the soil to a depth of about 12 inches, pulverized the hard lumps, added peat moss, sand, fertilizer. When I had it all filled in again, everything planted flourished. Soon there were

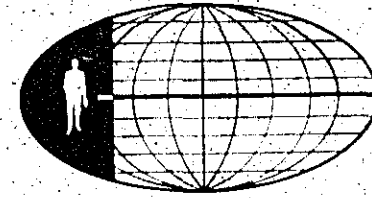
blooming azaleas and fuchias, giant elephant ears, and across the front edge a profusion of pink petunias spilled clear over the brick wall.

It was in this same parsonage that my own soul-soil underwent a major change. I had occasion for more Christian love, tolerance, and understanding than I had needed before. The fruits of the Spirit were not producing well. My peace began to droop. My joy shriveled. Day after day I prayed—yes, I could actually use the word "agonized" during those days. My heart became tender, receptive, pliable. A motto hung in our bedroom which read, "Prayer Changes Things." I read it often and prayed harder. The Lord helped me to see that it would better read, "Prayer Changes ME." This was quite a revelation. Particularly in one instance I had been praying for a change of circumstances. I began to sift through my "soil" with a fine rake—removing stones, plucking out critical attitudes, walking in the light. One wonderful day, while in prayer, God found my "soil" ready, and I experienced such a baptism of love that I haven't been the same since. The change in my soul was far greater than in my planter box. Such love and peace and joy filled my days that it seemed every good thing took root.

Soils vary—as well as climates—but the planter in New England must cultivate and improve his soil as well as the citrus grower in southern California. As one rugged farmer said, "It takes a heap more hard work in this territory, but that makes the crop more rewarding."

*Being rooted and grounded in love . . . that ye might be filled with all the fullness of God (Eph. 3:17).*

Christ will never do more through you than He has been permitted to do in you.



# The PASTOR'S SUPPLEMENT

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

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## STEWARDSHIP



### HOW LONG IS AN EASTER OFFERING?

Should the 1969 Thanksgiving offering be remitted and counted by December 31? By January 31? By March 1? What is a reasonable time to collect and mail the Easter offering to the General Treasurer?

Strange things happen. Thanksgiving remittances arrive in the spring and some Easter offerings in December.

Our people do wonderfully well, but the General Stewardship Committee felt we should encourage prompt remittances. Accordingly, the 1970 Easter offering is due in the General Treasurer's office on or before May 15. Let's get it in promptly and keep the people informed as we approach the goal of \$2.5 million for world evangelism.

**Let's make it shorter and bigger!  
But, let's get all of it—it is all needed.**

NAZARENE THEOLOGICAL SEMINARY ANNOUNCES --

# THE CHURCH GROWTH WORKSHOP

June 3-5, 1970  
Kansas City First Church

Featured speakers --

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Pastor of the Skyline Wesleyan Church, Lemon Grove, Calif., founded in 1954; membership 1,000; Sunday school average 1,500. Three morning worship services; two Sunday evening services. Three Sunday school sessions.

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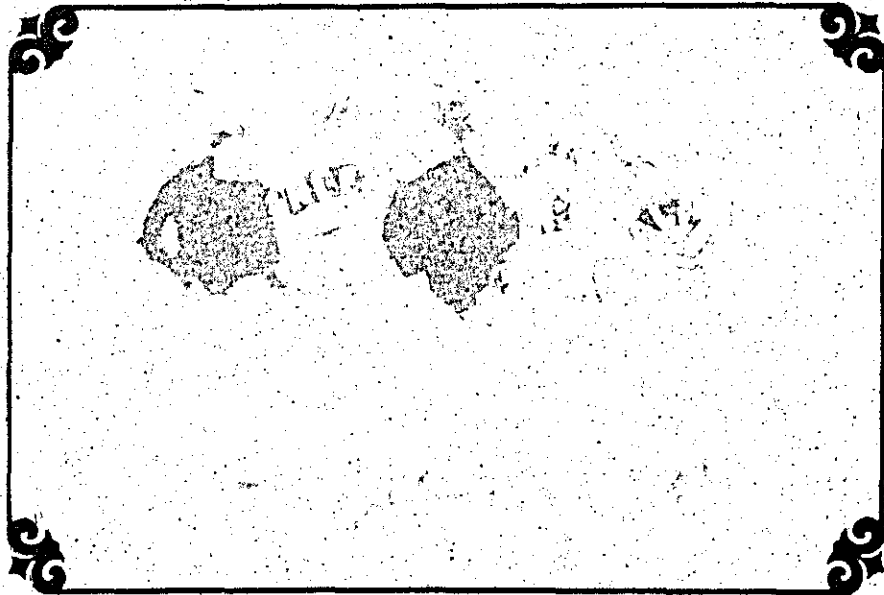
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I wish to attend the Church Growth Workshop, June 3-5, 1970, and enclose the registration fee of \$5.00 (make the check payable to Nazarene Theological Seminary).

Name \_\_\_\_\_

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Send to: Church Growth Workshop, Nazarene Theological Seminary,  
1700 E. Meyer Blvd., Kansas City, Mo. 64131.



## April and May Is Your Chance to Make Teens a Part of the Church Gang

**Y**ou know how they are. They stand in the back of the church, get into trouble...

What they are telling us is that they want to be a part of something that makes a difference.

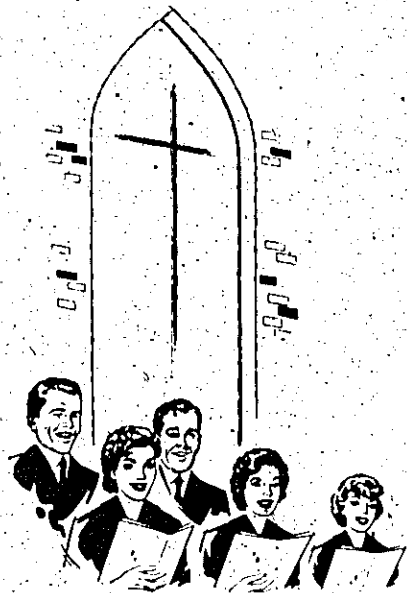
What your youth program can offer is a place where they can move, swing, and talk to these outside teens.

Wait a minute, please. You don't know the kids. We spend most of our time trying to keep them out.

"Aha!" A clear-cut case of purposelessness. If the purpose of our youth work is to bring others to Christ and to provide ways of channeling the energies of youth into the total evangelistic mission of the church, then help your teens lose themselves in other people... in making an IMPACT for Christ.

April and May are Youth Outreach months. The Department of Youth joins with the Department of Evangelism in urging every church to make an IMPACT upon teens. Call your church teen gang together and lay plans to reach these other gangs.

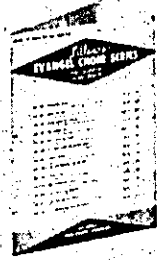
Check for spring issues of Teen Guide and Direction for Youth Leaders for suggestions.



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Great Anniversaries  
of the  
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**PENTECOST SUNDAY**

May 17, 1970

**Choral Choir Arrangements**



No church would think of Christmas or Easter without special music. As important a date as Pentecost is on the Christian calendar, would it not be significant for Nazarene choirs to present music emphasizing the experience of Pentecost on this day?

Any of these 10 meaningful numbers will prove a blessing to your choir and congregation alike. All arrangements are SATB.



AN 1-149	LET THE FIRE FALL	By Floyd W. Hawkins	15c
AN 1-130	LET THY MANTLE FALL ON ME	By Floyd W. Hawkins	20c
AN 1-145	LET THY MANTLE FALL ON ME	Arr. by Paul Mickelson	20c
AT-1001	OLD-TIME POWER	Arr. by Jerry Kirk	25c
AT-1002	PENTECOSTAL MEDLEY	Arr. by Hope Collins	23c
AN 1-602	THE COMFORTER HAS COME	Arr. by Eleanor Whitsett	25c
AN 2-221	THE DAY OF PENTECOST	By Floyd W. Hawkins	30c
AN 1-129	WAITING ON THE LORD	Arr. by Harold J. Smith	20c
AT-1017	YE SHALL BE WITNESSES	By Jerry Kirk	25c

Examination copies are available to any choir leader requesting them. Send for them **RIGHT AWAY**, so the arrangements most suited to your choir can be ordered in ample time for rehearsals. Your choir will want to sing selections in both the morning and evening services.

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- 28 APRIL ALEXANDRIA, LA.
- 30 APRIL HOUSTON, TEX.

- 1 MAY SAN ANTONIO, TEX.
- 4 MAY EL PASO, TEX.
- 5 MAY PHOENIX, ARIZ.
- 7 MAY GARDEN GROVE,  
CALIF.
- 8 MAY LOS ANGELES, CALIF.
- 9 MAY FRESNO, CALIF.
- 12 MAY SAN FRANCISCO,  
CALIF.
- 14 MAY PORTLAND, ORE.
- 15 MAY SEATTLE, WASH.

**NOTE:** There may be some adjustments in schedule. Watch your local district bulletin for information on church location and date.

**"MISSIONS TALK IN"**

Pastor, here is another planned tour —  
To talk to you, and interested young people in your church.

7:30 p.m.

Informal — no sermons, no offerings  
World Missions staff will be there —  
We hope you and your young people will too.

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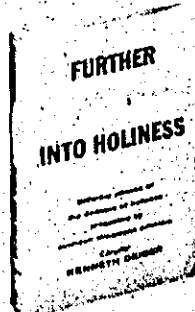
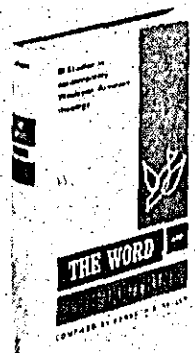
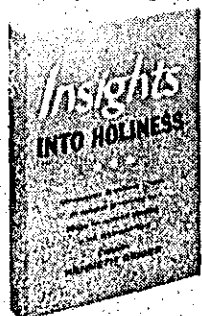
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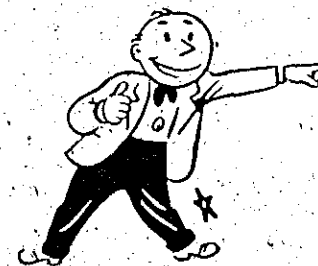
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The following information was sent to the Department of Evangelism by Rev. Chester D. Plummer. Through personal correspondence with an IRS representative, Mr. Charles A. Guerin, U.S. Treasury Department, Washington, D.C., the following form has been approved.

**EVANGELIST'S OFFERING INFORMATION**

Internal Revenue Bulletin 1964-5, Ruling 64-326, under 107, states, "An ordained minister who performs evangelistic services at a church located away from the community in which he maintains his permanent home may exclude from his gross income rental allowance paid to him by such church as part of his compensation to the extent used by him to maintain his permanent home. Rental allowance means an amount paid to a minister to rent or otherwise provide a home."

**NAZARENE INFORMATION SERVICE**

**The Leaven of Gratitude**

**M**OST NAZARENES know George Rice as field representative of the Nazarene Publishing House. We also remember him as pastor of the Argentine Church of the Nazarene, where he did outstanding work in community relations for the church.

He started work on the home mission church while a student at the Nazarene Theological Seminary. He appreciated the value of press relations and took all of his church news and notes to the *Kansas City Kansan*, since his church was on the Kansas side of greater Kansas City.

The church editor was Mrs. Ruth E. Riley and she and George soon grew to understand each other as Christians. Together they advanced the cause of the Kingdom.

On one occasion Rice called the *Kansan* to thank Mrs. Riley for a story she had carried about the Nazarenes.

Mrs. Riley broke into tears and said: "This is one of those days when I have had nothing but complaints and you can't imagine how much I appreciate your call!"

Mrs. Riley had a conviction that many churches were missing a "great chance to reach more persons to hear the gospel because the pastor ignores his newspaper."

She did not go along with the view that the press majors in news of crime and violence. "The papers are anxious to print news about decent and normal persons and church news," she said. "The trouble is the newspapers do not get the news stories from the churches."

Her advice: "Use your newspapers; befriend your church editor."

It is sound advice today.

O. JOE OLSON

The Nazarene Preacher

**EVANGELIST'S OFFERING FORM**

At a duly called meeting of the Board (a day or two before the concluding service) of

Church of the Nazarene,

on \_\_\_\_\_, 19\_\_\_\_, the following resolution was passed. (Resolution is to be recorded in the church minutes.)

"We, the Board of the Church of the Nazarene, agree to pay Rev.

evangelist, for services rendered from

to \_\_\_\_\_, 19\_\_\_\_, inclusive, the sum of

\$ \_\_\_\_\_ in the following manner: \$

for living quarters, \$ \_\_\_\_\_ for utilities, \$

for social security payment, and \$ \_\_\_\_\_ as salary."

(\_\_\_\_\_ copy)

Pastor

Secretary

Treasurer

A booklet, *Minister's Parsonage Allowance*, is available without charge from the Board of Pensions.



HOW DO YOU SEE CHRISTIAN COLLEGE DAY?

HERE ARE SOME FACTORS TO CONSIDER:

1. Nazarene college graduates have a well-developed set of Christian values. Public school recruiters are anxious to hire them. Graduate institutions tend to favor their applications because of their belief in human dignity and worth.
2. Nazarene college graduates are highly motivated because they have purpose for living.
3. Nazarene colleges are small enough so that each student receives individual attention.
4. The atmosphere of a Nazarene college campus is conducive to serious study. The establishment of a Christian community is the concern of our college administrators.
5. Increased availability of scholarships and loans allows students to choose a Nazarene college.

LET'S RECOGNIZE THE WORTH OF OUR NAZARENE COLLEGES ON THIS SPECIAL DAY!

- Plan a special service;
  - preach a message on the theme.
  - invite a faculty member from your Nazarene college to speak in the services.
  - use a Student Mission Corpsman, or Ambassador.
- Feature testimonies:
  - your students in a Nazarene college
  - alumni from your congregation
  - special musical groups from the college such as quartets, trios, or outreach teams
- Plan a trip to your campus with your young people
- Display your Christian College Day Poster!



"WHAT'S CHRISTIAN COLLEGE DAY?"

"WELL! HERE'S THE WAY I HAVE IT FIGURED..."

CHRISTIAN COLLEGE DAY - APRIL 12

# BABIES COUNT

Pastor, you can help...

1. Read all about the campaign in the April *Church School Builder*.
2. Support the drive with your interest and encouragement.
3. On April 19 preach a message on the Cradle Roll and outreach evangelism.
4. Allow time in public services for campaign reports.
5. List the names of new Cradle Roll babies in the church bulletin.
6. Plan for a big Baby Day.
7. On May 3 preach a special Baby Day message. (See this issue.)
8. Following the campaign call in the home of every new Cradle Roll family.

It's easier to win the father if you've started with the baby.

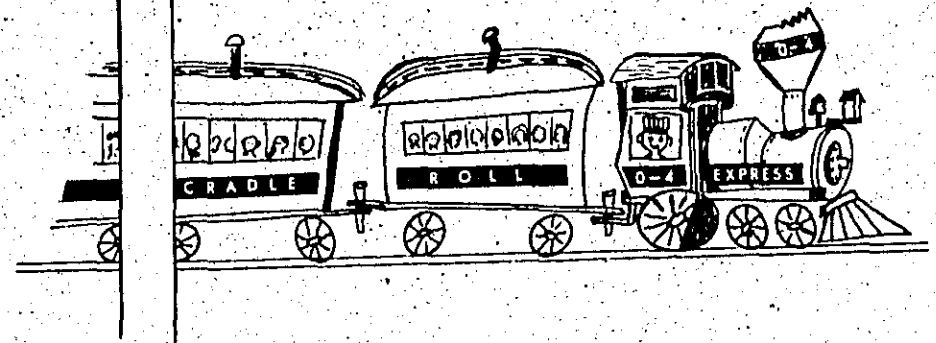


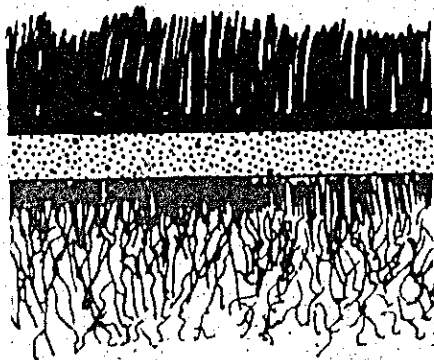
# ALL ABOARD



## CRADLE ROLL CAMPAIGN

**April 19 — May 3**





at the

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of souls

### MISSIONARY MOTIVATION MUST BE STRONG

- Encourage Youth IMPACT Teams
- Plan some form of local outreach
- Pay HOME MISSION BUDGETS in FULL
- Announce the need for lay missionaries
- Have special prayer for your district home missions projects...
- Vote for a 5% Home Mission Budget

## TOP DISTRICTS

### GIVING FOR WORLD EVANGELISM, 1968-69

12% or more District	Percent	Superintendent
Southwest Oklahoma	12.28	W. T. Johnson
Pittsburgh	12.25	Robert Goslaw
Northwestern Ohio	12.20	Carl Clendenen
Kansas City	12.16	Wilson Lanpher
Upstate New York	12.09	Jonathan Gasset
Canada West	12.05	Herman L. G. Smith

### LARGEST PERCENTAGE GAIN OVER 1967-68

New England	1.92	Kenneth Pearsall
Rocky Mountain	1.68	Alvin McQuay
Canada Central	1.30	Bruce Taylor
San Antonio	1.22	James Hester
Iowa	1.16	Gene Phillips

I WONDER HOW THEY DID IT?

WHY



??  
READ

??  
MISSIONARY BOOKS?

1. Basis for definite prayer concerns.
2. Proof of interest in missionaries and their work.
3. Acquaintance with names and places of missions.
4. "To know them [missionaries] is to love them."
5. Knowing needs—we can better pray and supply the needs.
6. Self-discipline—doing what we should do (READ).
7. Assist NWMS in attaining goals.

1970-71  
Study and Reading Books

Study Book: *Christ in the Caribbean*—Paul R. Orjala

Reading Books—Adults and Teens:

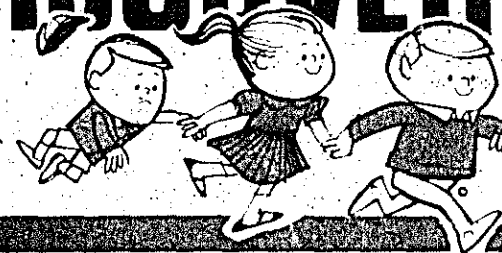
- Flares in the Night*—Ruth O. Saxon
- From Darkness to Dawning*—Betty M. Ault
- Haiti, I Love You*—Linda Crow
- Let the Isles Be Glad*—Helen Temple
- Our 25 Years in the Caribbean*—Lyle Prescott
- With Both Hands*—Betty L. Emslie

Junior Reading Books:

- Burma Prisoner*—D. I. Badcock
- Hidden Treasures*—Marion K. Rich
- Little Lame Soldier*—Helen Temple
- Up in the Jumbie Tree*—Kathryn B. Peck

Mrs. Herman L. G. Smith  
Study and Reading Secretary

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The STRAIGHT of it  
 — DEAN WESSELS, Executive Secretary

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A. Yes. A surviving disabled spouse must be at least 50 years old.

Q. My wife and I plan to retire next year. We have a 42-year-old daughter who has never been able to work. Will Social Security pay anything for her when we retire next year?

A. If medical evidence can establish that her disability began before she was 19 and has continued, she will be eligible for monthly payments when you and your wife retire.

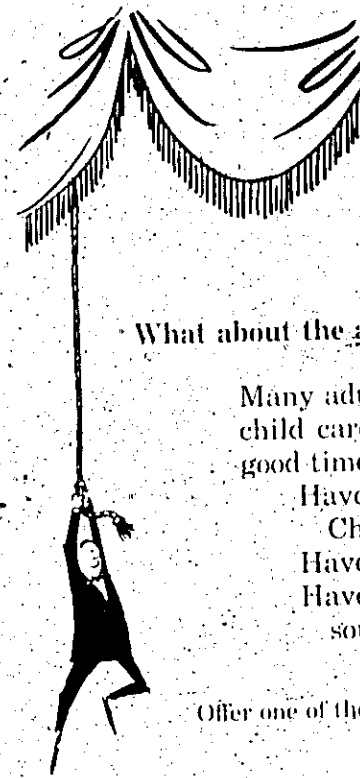
Q. I will be 65 next year, but I have no plans to retire. Am I eligible for Medicare?

A. Yes. You can qualify for Medicare benefits even though you have not retired. You should contact the Social Security office about three months before you are 65 and file your application. If possible, you should bring your Social Security number and the best proof of your age that you have available.

Q. My father died recently leaving several unpaid doctor's bills. He was covered by both parts of Medicare. Can these bills still be paid by Medicare after his death?

A. Yes. The doctor can file a claim himself for Medicare payments on the unpaid bills. If the bills have already been paid, the person who paid the bills should file the Medicare claim.

Questions to be answered on this page to the "Pastor's Supplement" may be sent to: Dean Wessels, Department of Ministerial Benevolence, 6401 The Paseo, Kansas City, Mo. 64131.



CURTAIN GOING UP...

Preview of Plans for Your 1970 Vacation Bible School

What about the adults?

Are they being considered?

Many adults will be bringing children, and child care will be provided, so it will be a good time to:

Have classes in doctrine for new Christians

Have classes for prospective members

Have classes preparing persons to be soul winners

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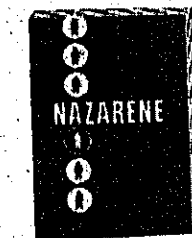
Text: *Life in the Spirit*, Richard Taylor. This book provides an intensive study of the doctrine of holiness as taught by the Bible. Consecration, sanctification, faith, ethics, and victorious living as studied in the light of this Bible doctrine.

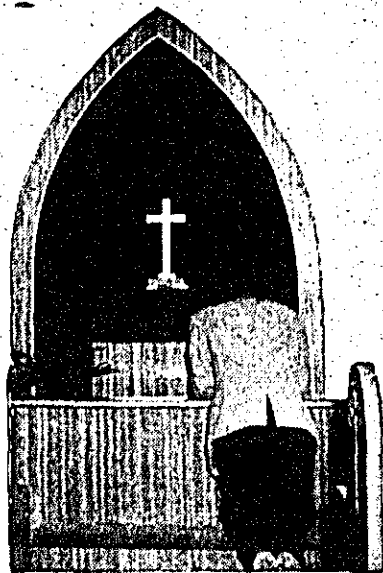
Unit 132, "The Meaning of Church Membership"

Text: *You and Your Church*, Harold Reed. What does a person commit himself to do when he joins the church? What is the church for? How are the members of the church responsible for achieving its purpose?

Unit 314.2a, "Comparative Study of Doctrine"

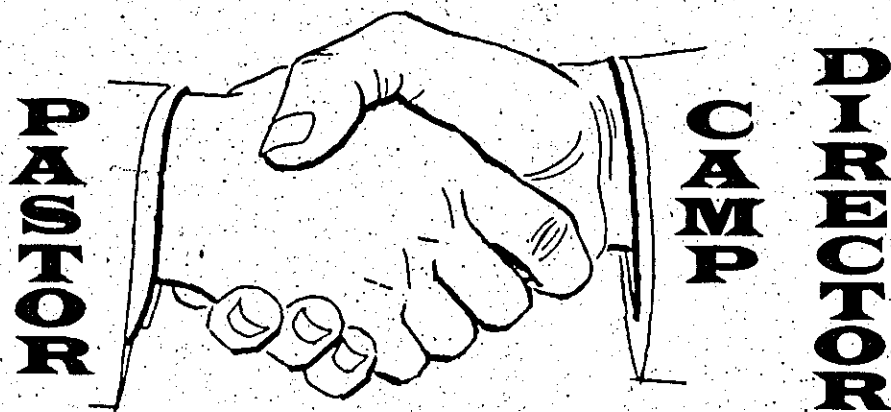
Text: *Why I Am a Nazarene*, William Fisher. A comparative study of the doctrine of the following: Mormons, Roman Catholics, Jehovah's Witnesses, Christian Scientists, Seventh-day Adventists, and the Church of the Nazarene.





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**EVERY**  
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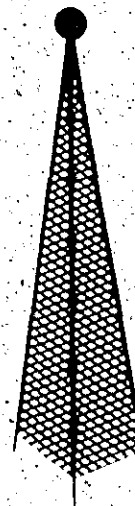
98% of Americans still believe in God\*

3 out of 4 believe in life after death\*

6 out of 10 believe in the devil\*

Gallup Poll

*We Must "Fill the Air with Truth"  
That These Figures Do Not Lessen*



**LET'S PUT**  
**"SHOWERS OF BLESSING"**  
**ON 700 STATIONS**

In five other nations, only 80 percent believe in God —  
in Sweden, only 60 percent.

Only 38 percent believe in life after death in Britain,  
Austria, and Sweden — in France, only 35 percent.

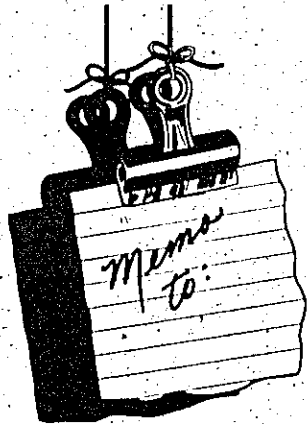
In Britain and Sweden only 21 percent believe in the  
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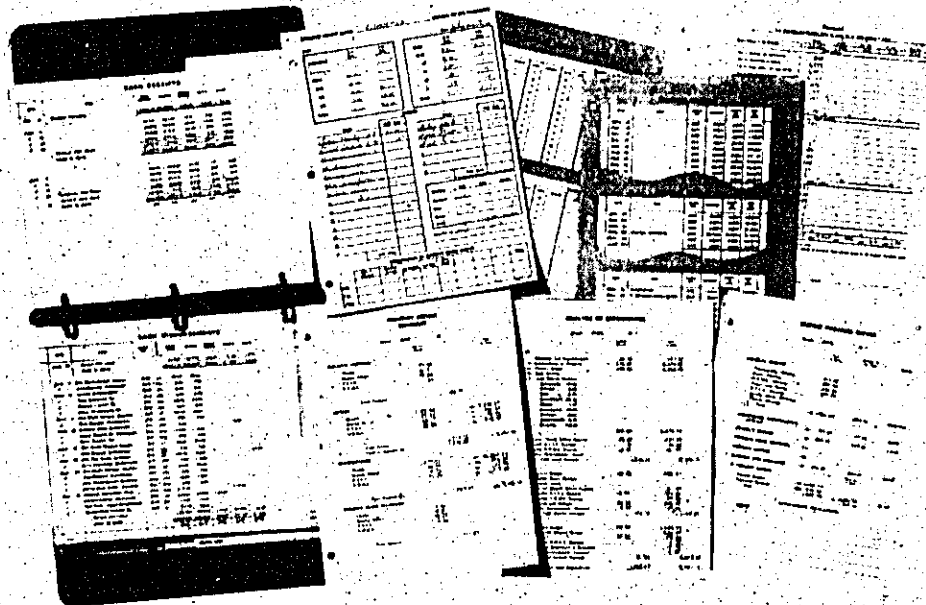
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# IN THE STUDY

The crucial test of Calvary is carnality

## The Problem of Romans 7

By William Greathouse\*

Romans 7 persists as a problem for New Testament interpreters. Here Paul describes vividly, in the first person singular and in the present tense, the struggle of one to overcome and cast out the sin which had lodged itself in the very depths of his being. It climaxes in the poignant cry, "Wretched man that I am! Who will deliver me from this body of death?" (7:24\*\*)

Who is this "wretched man"? Is it Paul, or is the apostle using the first person simply as a literary device? Although the contrary opinion has been argued, most scholars would agree with W. Sanday and A. C. Headlam that "the whole description is so vivid and so sincere, so evidently wrung from the anguish of direct personal experience, that it is difficult to think of it as purely imaginative." C. H. Dodd notes, "Prima facie, we are reading autobiography." But Paul is certainly using his experience as a basis for generalizing on the whole problem of sin, law, and grace. For example, his discussion moves in 8:1-4 from "I" to "we," to become "they" in 8:5-8, only to change to "you" in 8:9. Later he intermingles all persons (beginning at v. 16).

But what is the spiritual *status* of this

"wretched man"? On the one hand, Augustine and the Latin fathers, followed by the Reformers and many modern interpreters (including Karl Barth), see this man as Paul the Christian, who, despite his justification through Christ, remains essentially unredeemed from sin and "the flesh." On the other hand, Origen and the Greek Fathers, followed by Arminius and Wesley, as well as such modern exegetes as Godet, Sanday and Headlam, and C. H. Dodd, view this "wretched man" as Saul the Pharisee confronted by the claims of God's holy law. Leonhard Goppelt understands Paul as here confessing in the first person "that the encounter of the Adamite man with the Law is essentially his own origin and that of all believers . . . Here from the vantage point of his faith in the crucified One, he is describing the essence of his pre-Christian existence. This is Adamite man under the law, seen with the eye of faith."

Admittedly, the use of the present tense of the verbs in vv. 14-25 suggests the Augustinian view. But the setting of Paul's argument rules out the view that he is describing his present experience at the time of writing the Roman letter. Undoubtedly the Christian does at times find himself in the miserable state of inward division and impotence, in need of falling back afresh on Christ's redemptive power. "In spite of the present

\*President, Nazarene Theological Seminary, Kansas City, Mo.

\*\*All quotes are from RSV unless otherwise noted.

tense," Goppelt says, "the 'I' of Rom. 7:14-25 is . . . basically the past tense for the 'I' of faith, but a past tense which always lies under the 'I' . . . It is a past tense which time and time again becomes partially present experience for every Christian when faith and the Spirit decline." But in Christ the believer has found a deliverance not offered by the law, as Paul's complete statement in 7:24 indicates: "Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord!" As Dodd observes, "It would stultify his whole argument if he now confessed that, at the moment of writing, he was a 'miserable wretch,' a prisoner to sin's law" (vv. 24, 23)."

A quick survey of Paul's argument for sanctification (cc. 6-8) puts c. 7 in its proper context. In c. 6 he declares that the baptized Christian has died with Christ to sin and risen to "newness of life." His old existence as Adamic man tyrannized by sin has been engulfed in the death of Christ as he now lives a new existence in communion with his risen Lord. As a new man in Christ he is "freed from sin." He must not abuse this newfound freedom in Christ by making it a license for sinning (cf. Gal. 5:13 ff.); rather he must yield himself in an act of total consecration to God. By so doing his bodily "members," which were once the slaves of sin, become "the instruments of righteousness" in obedience to God, "whose service is perfect freedom." Hans Kung comments on Romans 6:

Man may sin as before, but he does not have to. Sin has no more power over him. Over against all compulsion to sin he now has the possibility of acting according to God's merciful commands. This possibility is no mere abstract theory or empty illusion. The freedom for which Christ has set us free can be experienced and lived.<sup>7</sup>

In 7:1-6, Paul reiterates the same truth, only taking his argument one step further by affirming that in dying with Christ to sin the believer has *ipso facto* died also to the law. "Likewise, my brethren, you have died to the law

through the body of Christ, so that you may belong to another, to him who has been raised from the dead in order that we may bear fruit for God" (v. 4). For Paul sin, law, and the flesh are interdependent. In the death of Christ he saw the potential death of the whole people of God ("the body of Christ") to these three tyrants. Thus 7:1-6 is parallel to 6:1-11. As a result of the death of Christ, and of ourselves "in him," we "belong" to Christ (as a wife belongs to her husband). The object of this union with Christ is "that we may bear fruit for God." This fruit is defined in v. 6 as a life of service to God, "not under the old written code but in the new life of the Spirit."

Now Paul contrasts this life of spiritual fruitfulness under grace (cf. Gal. 5:22-23) with life under the law, which was also a fruitful marriage. "While we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death" (v. 5; cf. Gal. 5:19-21). It is this verse which is the clue to 7:7-25: *The law excites our sinful passions.* It is this interdependence of law and sin which justifies Paul's equating of life under the law with life under the tyranny of sin. "The law leads to sin, by stimulating man's desire to break the law; if it had not been for the law, I should not have known sin" (Rom. 7:7, 8-13).<sup>8</sup> Moreover the more a misdirected zeal to do the will of God moves one to seek to fulfill the law in his own strength, the more deeply he mire in his sinful predicament; to the degree that he apparently succeeds in his efforts to exorcise sin he but refines his sin into the arrogance of self-righteousness and self-justification. Man's only hope is in a deliverance from outside himself—in Jesus Christ. So Paul exclaims, "Thanks be to God through Jesus Christ our Lord!" The last sentence of c. 7 should be taken as a summation of his point that life under the law is life in the flesh, hence life in servitude to "the law of sin."

That c. 7 depicts essentially our pre-Christian experience is further indicated by the picture of life in the Spirit given

in 8:1-11. This triumphant passage describes life "in Christ Jesus" (v. 1). Life under the law is past; life is now an existence in communion with the risen Christ, who has doomed sin and reestablished God's law as an instrument of the Spirit. If we are to know Paul's state at the time of writing this letter, we must consult 8:2-4—

"For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death. For God has done what the law, weakened by the flesh, could not do: sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the just requirement of the law [love; cf. 13:8-10] might be fulfilled in us, who walk not according to the flesh but according to the Spirit."

This can only mean that in c. 7 he has told us "what the law . . . could not do"—liberate us from sin and death. But what the law could never do, God has done through Christ. He has doomed sin in the flesh, routed sin from human personality. In Christ's incarnation, death, and resurrection God has potentially sanctified our human existence; by faith-union with Christ we enter into this deliverance. Presupposed here is the total consecration of 6:13, which is the other side of the coin of faith.

To make c. 7 descriptive of Paul's new life in Christ is thus indeed to stultify his argument. He would have thought it quite abnormal that any Christian should feel himself to be the "wretched man" of c. 7, a "captive to the law of sin." There is nothing in Paul's own confessions elsewhere to lead us to suppose that he had ever had such an experience as this after his conversion. We can only conclude that Paul is clinching his argument by the undeniable evidence of his own experience that, though he was once "carnal, sold under sin" (7:14), he has now found life and liberty through Christ. He still confessed to struggle in his life: "I pommel my body and subdue it, lest after preaching to others I myself should be disqualified" (1 Cor. 9:27). But this is the testimony of a victorious fighter.

After vividly describing his pre-Al-

dersgate struggle in terms of Romans 7, John Wesley notes in his *Journal*:

After my return home, I was much buffeted with temptations; but cried out, and they fled away. They returned again and again. I as often lifted up my eyes, and he "sent me help from his holy place." And herein I found the difference between this and my former state chiefly consisted. I was striving, yea, fighting with all my might under the law, as well as under grace. But then I was sometimes, if not often, conquered; now I was always conqueror.<sup>9</sup>

That this was the dominant strain of Wesley's Christian life thereafter there can be no doubt, even though he was not "always conqueror."

The most seasoned saint must confess with Paul, "I know that in me (that is, in my flesh) dwelleth no good thing" (7:18, KJV). He has no "stock of holiness"; his sanctification consists wholly in the indwelling of Christ through the Spirit.<sup>10</sup> He therefore confesses, "Apart from Christ I am flesh; but in Christ I am spirit." "You are not in the flesh," Paul writes the Romans, "you are in the Spirit, if the Spirit of God really dwells in you" (8:9). So long as I live "by the Spirit," my life is not "in" or "according to the flesh." I am still free to "live according to the flesh"—and die; but through the Spirit I may "put to death the deeds of the body"—and live (8:13). For freedom Christ has made me free. If I walk by the Spirit in love I may maintain my freedom in Christ; it is this argument Paul presses home in Romans 6 through 8.

<sup>7</sup>The *Epistle to the Romans* ("The International Critical Commentary"; New York: Charles Scribner's Sons, 1929), p. 186. See John Knox, "The Epistle to the Romans" (Exegesis), *The Interpreter's Bible*, ed. George A. Buttrick et al. (New York: Abingdon-Cokesbury Press, 1954), IX, 499.

<sup>8</sup>The *Epistle of Paul to the Romans* ("The Moffatt New Testament Commentary," ed. James Moffatt, 1932), p. 104.

<sup>9</sup>The *Epistle to the Romans*, trans. by Edwyn C. Hoskins from the sixth edition (London: Oxford University Press, 1933), p. 270.

<sup>10</sup>*Jesus, Paul and Judaism*, trans. by Edward Schroeder (New York: Thomas Nelson and Sons, 1964), pp. 139-40 (italics his).

<sup>11</sup>*Ibid.*, p. 141 (italics his).

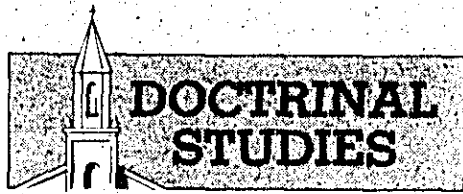
<sup>12</sup>*Op. Cit.*, pp. 107-8.

<sup>13</sup>The *Church*, trans. by Ray and Rosalene Ockenden (New York: Sheed and Ward, 1967), p. 152.

<sup>14</sup>*Ibid.*, p. 154.

<sup>15</sup>The *Works of John Wesley* (Kansas City: Nazarene Publishing House, n.d.), I, 103-4.

<sup>16</sup>*Ibid.* XI, 417.



By Ross E. Price\*

## Some Expositors Explain "The Old Man"

(Article 3 of a series)

Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him (Col. 3:9-10).

An exegesis for this passage from the Greek must be forthcoming before we complete our discussion of "the old man." Sufficient for this discussion is the translation into modern speech by James Moffat: "You have stripped off the old nature with its practices, and put on the new nature, which is renewed in the likeness of its Creator for the knowledge of him."

D. D. Whedon was one of the best holiness commentators of a former generation. Commenting on this passage he explains the old man to be "the former unregenerate nature, the flesh which they that are Christ's have crucified" (Gal. 5:24).<sup>1</sup> And he explains the deeds of this old man, to be "the outward life inspired by this sinful nature, ranging from the neglect of the salvation of Christ to the low sensuality depicted above" (cf. Col. 3:5-8).<sup>2</sup> He would also explain the apostle's command to "mortify" (3:5) as meaning "to make dead" so that the command really means, "Let nothing live that is at war with a death to sin and a true life in Christ."<sup>3</sup>

E. F. Scott, in the *Moffatt New Testament Commentary*, allows that Paul's concern here is with the sin principle, which he explains to be "the self-seeking temper."<sup>4</sup> A. M. Hunter translates, "Having put off the old nature with its practices and have put on the new nature."<sup>5</sup> G. H. P. Thompson explains the old man, saying, "The old nature stands for all we have in common with Adam, who in the story in Gen-

esis 3 represents the person who makes 'self' his god, and whose deeds will also be selfish."<sup>6</sup>

Hence E. F. Scott explains:

What Paul demands, however, is not a mere reform of certain evil habits or tendencies, but a complete change of nature, from which all the separate improvements will follow of their own accord: You have stripped off the old nature with its practices, and put on the new nature.<sup>7</sup>

Scott, in this connection, thinks of the new man as "a restoration of man's fallen nature" to that "true nature as God intended it to be at the beginning."<sup>8</sup> So, he thinks, the Christian puts on the new nature, i.e., the new self, the thought being that of an entire renewal of will. And he observes: "What Paul here demands is a complete change of nature."<sup>9</sup>

These modern expositors seem to emphasize the fact that it is a nature that is being dealt with by the apostle, for they agree that the old man is none other than our old Adamic nature. Likewise the new man is the new nature, which is itself a new creation after the order of a new humanity in Christ. Elsewhere the apostle commands us to "put on the Lord Jesus Christ," to be clothed with Him (Romans 13:14).

R. A. Webb writes about the old man as follows:

The "old man" is the "natural man" considered chronologically—prior to that operation of the Holy Spirit by which he is renovated into the "new man" . . . The "old man" is man as he was before he was regenerated and sanctified by the grace of the Spirit . . . The "old man" . . . is to be "crucified" and "destroyed" in order that man may no longer be the "servant of sin" (Romans 6:6).

When Paul calls the "natural man" the "old man" and describes it as the "body of sin" which is "corrupt" in its nature and "deed," and tells us that it must be "crucified" and "destroyed" and "put off" in order that we may "not serve sin," but may have "righteousness" and "true holiness" and "knowledge" and the "image" of God, we get some conception of the moral meaning which he is endeavoring to convey by these contrasts (Gal. 5:19-24). He has reference to that sinful nature in man which is as old as the individual, as old as the race of which he is a member, which must be graciously renovated according to that

gospel which he preached to Corinthians, Colossians, Ephesians, Romans and all the world.<sup>10</sup>

As to the theological meaning of the concept, he states:

The "natural man" is a figure of speech for that sinful human nature, common to us all. It is equivalent to the phrases: the "sinful inclinations," the "evil disposition," the "apostate will," "original sin," "native depravity." It manifests itself in the understanding as blindness, in the heart as hardness, in the will as obstinacy.<sup>11</sup>

There are further important insights from the expositors, but they must await our next article.

<sup>1</sup>Commentary on the New Testament, IV, 353.  
<sup>2</sup>Loc. cit.

<sup>3</sup>Ibid., p. 352.  
<sup>4</sup>The Epistles of Paul to the Colossians, to Philemon, and to the Ephesians (Moffatt NT Commentary), p. 66.

<sup>5</sup>The Layman's Bible Commentary, p. 66.  
<sup>6</sup>The Letters of Paul to the Ephesians, to the Colossians, and to Philemon (Cambridge Bible Commentary on the NEB), p. 152.

<sup>7</sup>Op. cit., p. 68.  
<sup>8</sup>Ibid., p. 69.

<sup>9</sup>Ibid., p. 68.  
<sup>10</sup>"Man, Natural," International Standard Bible  
<sup>11</sup>Loc. cit.

## GLEANINGS from the Greek



By Ralph Earle\*

I Tim. 3:4-16

"Rule" or "Manage"?

The Greek verb *proistemi* literally means "put before" and so "set over." It can mean "rule" or "govern." But perhaps a more fitting translation here is "manage" (RSV, NASB) or "preside over." The same applies to "rule" in verse 5 (same word).

"Gravity" or "Dignity"?

This is the same word which is translated "honesty" in 2:2 (see discussion there). The best rendering is "dignity."

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"Novice" or "New Convert"?

The word (v. 6) is *neophytos* (only here in NT), taken over into English as "neophyte." Literally it means "newly planted" and is so used in the Septuagint. In Christian literature alone it is used figuratively in the sense of "newly converted." So the most accurate translation is "new convert."

"Lifted Up with Pride" or "Puffed Up"?

This is all one word in the Greek, *typhoo* (found only in the Pastoral Epistles). It comes from *typhos*, "smoke," and so literally means "wrap in smoke." The first meaning given in Liddell-Scott-Jones is "delude," leading to "Filled with insane arrogance" (p. 1838). It is used only metaphorically, with the sense of "puffed up" or "conceited." This was "the condemnation incurred by the devil" (NASB).

"Grave" or "Dignified"?

The Greek adjective is *semnos* (v. 8), from which comes the noun *semnotes* (2:2; 3:4; Titus 2:7). The adjective is also found three times in the Pastorals (I Tim. 3:8, 11; Titus 2:2), and only once elsewhere in the NT (Phil. 4:8; see comments there).

Trench in his *Synonyms of the New Testament* (p. 346) says that "the *semnos* has a grace and dignity not lent him from earth; but which he owes to that higher citizenship which is also his." He adds that there is something "majestic and awe-inspiring in *semnos*" (p. 347).

Probably the best discussion of this term is in William Barclay's *More New Testament Words* (Harper, 1958), an exceedingly valuable little book. He says that *semnos* has in it "the majesty of divinity" (p. 141). It is used to express royalty and kingliness, as well as what is stately and dignified in language. The term is found frequently inscribed on tombs as a term of great respect. Barclay devotes nearly two pages to Aristotle's use of this term. He also mentions an ambassador who described the Roman senate as "an assembly of kings." That, declares Barclay, is what the Christian Church should be. And each believer should manifest in his life "the majesty of Christian living."

It should be noted that this adjective is applied not only to the bishops in our present passage, but also to their wives in verse 11 and to elderly men in Titus 2:2. It carries with it the suggestion of the dignity and seriousness which should characterize leaders and older Christians.

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### "Doubletongued" or "Double Talkers"?

The term *dilogos* (only here in NT) literally means "saying the same thing twice." And so it has the sense "double-tongued, double in speech, saying one thing with one person, another with another (with intent to deceive)." (Thayer). Arndt and Gingrich suggest the translation "insincere," which is probably too general. The idea is conveyed well by "indulging in double talk" (NEB).

### "Greedy of Filthy Lucre"

This is all one word in Greek, *aischrokerdes*, occurring only here and in Titus 1:7—in relation to a bishop there, to a deacon here. It means "eager for base gain" (Thayer) or "fond of dishonest gain" (A. & G.).

### "Proved" or "Tested"?

The verb *dokimazo* (v. 10) is used for three stages. Basically it means "test." But it also can mean "prove" by testing and even "approve" as the result of being tested. Perhaps all three ideas are included here.

### "Use the Office of a Deacon"

Again it is one word, the verb *diaconeo*. It is from *diaconos*, a "servant," especially one who waits on table. So *diaconeo* means "serve." But in the Christian Church *diaconos* finally took on the technical connotation "deacon." So here and in verse 13 (nowhere else in NT) the verb means "serve as deacons."

### "Slanderers" or "Gossips"?

The Greek is *diabolous* (v. 11), plural of *diabolos*, "devil." In fact, the word is translated "devil" 35 out of the 38 times it occurs in the New Testament. It is rendered "false accuser" in II Tim. 3:3 and Titus 2:3—both times of human beings who engage in slander. Perhaps the modern equivalent would be "gossips" (Good-speed; cf. "malicious gossips," NASB). This suggests the idea that those who indulge in gossip or slander are doing the devil's business!

### "Degree" or "Standing"?

Today we think of obtaining a "degree" in academic circles. But the Greek word *bathmos* (v. 13; only here in NT) means something else. Originally meaning "step,"

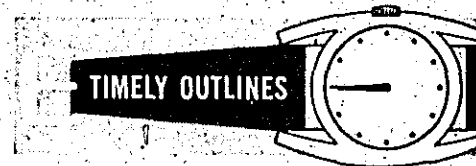
it is here used for "a grade of dignity and wholesome influence in the church" (Thayer). Arndt and Gingrich say that the entire phrase here means "win a good standing (or rank) for oneself."

### "House" or "Household"?

The Greek word is *oikos* (v. 15), the common term for "house." But since "the house of God" might be taken as referring to the church building, it is better to use "household." *Oikos* here means the family, not the home.

### "Growth" or "Bulwark"?

The word *hedraiotoma* (only here in NT) is an ecclesiastical term. It means "a support," "bulwark." Either of these is a good translation. The church is to protect and defend the truth.



## Full Salvation

By T. Crichton Mitchell\*

TEXTS: Exod. 12:13; 14:29; Josh. 3:17

What a wonderful word "salvation" is! But what an indescribable experience! These simple and direct Bible statements present the truth in three direct pictures: "Under the Blood," "Through the Sea," "Over Jordan."

### I. UNDER THE BLOOD (Exod. 12:13)

Here is the dark and awful picture of an entire nation in captivity. They had all been born in it. Gen. 15:13 tells us that the slavery of this nation would last 400 years. This generation had been born in slavery. Exod. 1:1-7 shows the chronology of that slavery.

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The Nazarene Preacher

Then suddenly into that horrible night of bondage there shone a great light, and into the midst of a disconsolate and depressed people stepped Moses, the man God had sent. He came with a startling message: Let every family take a lamb and kill it and sprinkle some of the blood on the doorposts of the house, and get ready to move out! For thus says the Lord, "The blood shall be to you for a token . . . and when I see the blood, I will pass over you . . . when I smite the land of Egypt." And thus it was that a nation of slaves was redeemed and delivered.

It was the beginning of a new life (Exod. 12:2). Four hundred years dropped away as if they had not been, and a completely new calendar was born. And it all depended on the shedding and sprinkling of the blood. "Christ our passover is sacrificed for us" (I Cor. 5:7); "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29); cf. I Pet. 1:18-19. They had to remain under that sign in order to be spared the disaster of the unbelievers (Exod. 12:22).

On the golden streets of heaven all men  
hope to walk someday;  
But how many are not willing to accept  
the given way?

### II. THROUGH THE SEA (Exod. 14:29)

The blood of the lamb freed them from the penalty of life in Egypt. Crossing the sea freed them from the grip of the Egyptians. It meant that the Egyptians had no further claim on them. Jesus breaks the power of cancelled sin and sets the prisoner free. By the redemption that is in Him we may be absolved from guilt and blame.

"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth?" (Rom. 8:33-34).

We too keep this glorious Passover "through faith" (Heb. 11:28). The Egyptians tried to do the same crossing without humility and faith, and were drowned. There must be the simple, plain obedience of faith (Exod. 14:11-12, 22, 29). There must be the humility of trust in the plan and way of God (vv. 2-3, 10).

In Christian experience the parallel experiences are simultaneous: the deliverance from the old life and the entry into the new; under the Blood, and through the sea; we are justified by faith in the redeeming blood of Jesus.

### III. OVER JORDAN (Josh. 3:17)

Canaan was their destination, and the good Lord had intended that they should go straight in.

A. It was a good land (Num. 13:26-27; 14:7-8). So also is the land prepared for the believing heart (Heb. 2:9).

B. It was their land (Gen. 17:8; 26:3; 28:14; Exod. 3:6-8). So also is the land of perfect rest ours (Acts 22:32; 26:18).

C. It contained enemies that had to be destroyed (Exod. 3:8; Num. 13:28-29; Josh. 3:10; 9:24). The Lord will destroy every enemy hindering our occupancy of the land of inward rest.

D. They crossed by faith (Josh. 3:5; 4:23-24) just as they had crossed the Red Sea. This they did although a whole generation had "entered not in because of unbelief" (Heb. 4:1, 6, 11).

Here is the familiar story again. It has been a lifeline to repentant sinners seeking forgiveness, to weary Christians seeking the inward rest of faith.

Now, O my Joshua, bring me in!  
Cast out my foe, the inward sin;  
The carnal mind remove . . .  
Give me the full strength of love to  
prove;  
Let all my quickened heart be love,  
My spotless life be praise.

—CHARLES WESLEY

## His Grace Given

Text: I Cor. 1:4-9, NEB

"I am always thanking God for you. I thank him for his grace given to you in Christ Jesus. I thank him for all the enrichment that has come to you in Christ. You possess full knowledge and you can give full expression to it, because in you the evidence for the truth of Christ has found confirmation. There is indeed no single gift you lack, while you wait expectantly for our Lord Jesus Christ to reveal himself. He will keep you firm to the end, without reproach on the day of our Lord Jesus. It is God himself who called you to share in the life of his Son Jesus Christ our Lord, and God keeps faith."

**INTRODUCTION:** What the city of Corinth was we know—a new town, a boom town, the shop window and the cesspool of the world, a city of wordless wealth and unimaginable poverty, of temples and prostitutes. If any city of the world provided Christians with the opportunity of living a holy life in an unholy environment, Corinth was that place. To this city Paul had gone with a "mouth full of spoken wind" called "the Good News," and the power of the Holy Ghost. And in this city God lifted human wrecks, defeated and defiled, and made saints of them, cleaned them up, and put triumph into their souls. And now as Paul writes to recall them to their foundations, he writes with a heart that glows and a mind that almost dances a reel at the memory of the amazing thing God has done (text).

**I. ENRICHMENT—"All the enrichment"**

There is nothing so real as the riches of His grace. Who will set a price on forgiveness? On peace of soul? On holiness of heart? On purity of life? Who will weigh the worth of divine resources for life's mastery? ALL is offered in Christ. Every man may strike it rich in Christ.

**II. EXPRESSION—"You possess full knowledge and you can give full expression to it."**

Phillips renders it: "He has enriched your whole life, from the words on your lips to the understanding in your hearts." The most marvelous theme in all the world is the transforming grace of God in Christ that has reached our hearts and loosened our tongues.

*What we have felt and seen  
With confidence we tell,  
And publish to the sons of men  
The signs infallible.*

**III. EVIDENCE—"In you the evidence"**

That's modern enough! Evidence—proof! If it was evidence for hardheaded, market-minded Corinth, where men found it hard to believe that the gospel was all that Paul had it cracked up to be, you are the evidence. (Voltaire, the atheist, once said, "I once met Fletcher of Madeley.") It is true also to say that in you is the evidence. Grace gives new dimensions to the faculties of the soul.

**IV. EAGERNESS—"There is indeed no single gift you lack." Or, "You have been**

eager to receive his gifts" (Phillips). Eagerness for more of God, more of grace, more service, more worship.

*More about Jesus would I know,  
More of His grace TO OTHERS SHOW.*

*New Testament faith has its seed in itself.*

**V. EXPECTANCY—"While you wait expectantly for our Lord Jesus Christ"**

Nothing is more understandable than that men and women whose lives have been transformed should eagerly await the advent of the Transformer. He had said he would cleanse them—He did. He said He would give rest—He did. He said He would be with His people—He is. He said He would return—He will!

**VI. ESTABLISHING—"He will keep you firm to the end."**

His grace given includes the establishing grace. It is not His intention that we should be unstable, inconstant, wobbly. There is the establishing grace of God to root out every cause of inconstancy and establish the heart in love. "I may trimble on the rock," said the Negro preacher, "but the Rock, it no trimble under me."

**VII. ENCOURAGEMENT—"It is God . . . and God keeps faith."**

God is faithful. Once in a while we have a power failure in the electric system—we press the buttons, pull the switches, throw the levers, but nothing happens. Suppose God's power should fail—just for a split second! What kind of world would it be? BUT IT WON'T. God is faithful.

T. CRICHTON MITCHELL

**One New Testament Stop**

SCRIPTURE: Gen. 19:15-26

TEXT: Luke 17:32

Here is a warning word from Jesus Christ—a red light on the highway of contemporary life.

**I. STOP!**—if you have the idea that human relationships may save you (Lot's wife; cf. Gen. 19:15-16).

**II. STOP!**—if you have the idea that perhaps you can save yourself (cf. v. 16).

**III. STOP!**—if you are caught between the call of God and the pull of the world. Divided affections may be fatal. This woman was out of Sodom, but Sodom was not out of her.

**IV. STOP!**—because to continue is to presume on grace (cf. vv. 17, 26).

Remember Lot's wife! In her case each one of these ideas exerted deadly power.

T. CRICHTON MITCHELL

**Baby-Day Message**

SCRIPTURE: Luke 1:35-37

TEXT: For with God nothing shall be impossible (Luke 1:37).

**INTRODUCTION:** There is no experience more profoundly gratifying and at the same time more awesome than to have your own newborn child handed to you. The amazing trust of God that, after creating man an adult, He should trust us to bring the succeeding adult to a maturity acceptable to Him! As if it were not enough to demonstrate His trust of us and our trustworthiness over the constant process of procreation, He sent His Son—His own Jesus Christ—to be born, to be loved, to be caressed, and to be reared by parents who loved and served God! What a consummate faith in His design of parenthood!

**I. GOD'S FAITH IN THE PROCESS.**

All of God's system of creation is beautiful and wonderful to observe and understand, but we are more than wheels or animals—we are persons. God formed an Adam and an Eve—persons—whom He then trusted to begin the formation of personalities in a family. He trusted Mary and Joseph—persons—to rear Jesus. He trusts us—individuals—to mold and form and enjoy these beautiful babies that are so much a part of us.

A. He gave Christ into Mary's body to be formed.

B. He gave Christ into Mary's and Joseph's hands to enjoy and discipline.

April, 1970

C. He gave Christ into their lives to mold, as well as to be molded. There are few things in life that influence our values and our behavior as much as adding a child to our lives. Parents whose main concern has been self-indulgence change whole life patterns to establish the right environment for morality, for admirable personality development, and just to turn out "likable kids."

**II. THE POTENTIAL IS SAFE.**

Most amazingly, the possibilities hidden in a soft bundle that is already someone special are fantastic. But God considers them safe—safe if we walk with Him, listen to Him, obey Him, and love Him as our God and our Friend.

A. We must keep the lines of communication open to Him.

B. We must know His Word.

C. We must bring our babies to the house of God, and there learn again and again what God has in store for them, what He can make of them.

1. Mary brought Jesus to the Temple and Simeon held Him up to God—thanked God for the promise in that Child (Luke 2:25-38).

2. And Anna, too, saw fulfillment in Jesus.

3. Mary had her dream reinforced.

**III. THE PRODUCT OF THE PAST HAS BEEN BOTH WONDERFUL SUCCESS AND ABYSSAL FAILURE.**

Babies by the million have walked a few years of history. But the great ones have been worth it all. The common ones are not common to God or to those who bore them. To have been, and to have been loved, is enough. Only God knows what the potential in your arms will become. Only He knows what they will allow Him to make of them.

A. But we know He gave them to us.

B. We know He trusts us.

C. We know He planned it this way.

D. We have peace of mind in that God has faith in us.

E. And we have faith in Him—"For with God nothing shall be impossible." He has proven it—oh, what He accomplished in Jesus!



CONCLUSION: When we hold a baby, we hold the genius of God's creation. We must be worthy. We must depend upon God to guide us. We must bring these babies to Christ and to Christ's bride—the Church. Then she will help us rear them, mold them in the love of God.

MELTON WIENECKE



## IDEAS THAT WORK

### How to Review the Pastor's Salary

Reviewing the pastor's salary is sometimes a ticklish subject to bring before the church board. Some boards request the pastor to leave the meeting of which he is in charge while they discuss his needs.

Before I entered the ministry, I worked for different companies and, upon applying for the position, was told what hours I was to work and the wages I was to receive. When a church calls a pastor for the first time, the church board, through the district superintendent, tells him what they will pay and any fringe benefits possible.

It became my policy that, after the first year at the church, I made this a regular item of business on the agenda the last month of the statistical year, explaining to the church board that this was routine business and needed to be cared for annually—or semiannually if they desired. I have never had one church board refuse to follow such procedure, and the outcome was acceptable—whether they left the salary the same or gave their pastor a raise. (In most cases it has netted me a raise in salary each year.) I believe if our pastors would use this procedure there need be no embarrassment, and most church boards like to share their income increases with their shepherd of the flock.

W. D. HUFFMAN  
New Lenox, Ill.

### Using Daily Work Slips;

I consider "organization" to be the key to efficient operation in any realm, from the woman's housework to running a corporation. It is of vital importance in the work of the church to know where you are going, and what you expect to accomplish TODAY. The reason many things don't get done is because we don't PLAN to do them.

I have found the following "THINGS I GOTTA DO TODAY" a great help in planning and getting things done. The printer who does our weekly newsletter printed up several pads for me "gratis." He thought he was playing some kind of joke by putting PRAY on the first line, but I like it!

It is surprising how much more you get done if you write it down and then systematically check the items off as you do them. Unchecked items reveal your weak areas too.

### THINGS I GOTTA DO TODAY

Date \_\_\_\_\_

1. P R A Y

2. \_\_\_\_\_

3. \_\_\_\_\_

4. \_\_\_\_\_

5. \_\_\_\_\_

6. \_\_\_\_\_

7. \_\_\_\_\_

8. \_\_\_\_\_

9. \_\_\_\_\_

10. \_\_\_\_\_

ROGER M. WILLIAMS, Pastor  
FIRST CHURCH OF THE NAZARENE  
Norman, Okla.

The Nazarene Preacher

## Hymn of the month

### Fairest Lord Jesus

No. 426, Praise and Worship Hymnal

This song is from a seventeenth-century German folk song which was translated and published in America in 1850 by Richard Storrs Willis. Designated as a "marching song of the out-of-doors," and often called "The Crusaders' Hymn," it is very probable that the song was sung by German pilgrims on their way to Jerusalem around 1677.

Professor Richard Storrs Willis (1819-1900), born in Boston, was the son of the founder of the *Youth's Companion*. He was educated at Yale, spent some time in Germany, and after his return taught colloquial German to Yale students. He went into journalism and edited the *Musical Times*, later the *Musical World*. He also wrote books on the subject of church music, and one about his friend Mendelssohn, whom he met while in Germany.

The English translation closely follows the German original. Willis arranged the tune in 1850 from a Silesian folk song which appeared in 1842 in a collection of folk songs. The editor wrote that it would be impossible to determine how far back the lovely melody goes. It is sung by all classes and all ages. Franz Liszt makes large use of the tune in his oratorio *St. Elizabeth*.

This hymn of adoration is particularly fitting for the Easter season.

## BULLETIN BARREL

Begin the day with friendliness;  
Keep friendly all day long.  
Keep in your soul a friendly thought,  
In your heart a friendly song.  
Have in your mind a word of cheer  
For all who come your way.  
And they will greet you, too, in turn  
And wish you a happy day.

—Selected

### IT WORKS THIS WAY

The more you give, the more you get;  
The more you laugh, the less you fret;  
The more you do unselfishly,  
The more you live abundantly;  
The more of everything you share,  
The more you'll always have to spare;  
The more you love, the more you'll find  
That life is good and friends are kind;  
For only what you give away  
Enriches you from day to day.

—Selected

The brook would lose its song if you removed the rocks.

It takes great listening as well as great preaching to make a great sermon.

The television industry . . . is giving the American public a view of violence, sadism and sex right in our living rooms . . . Motion pictures are being televised that only art theaters would show a few months ago. This departure of the television industry from the accepted code and customs of the past poses a serious moral problem for the Christian. Yet thousands of Christian parents are caught up in a dilemma, finding themselves and their children feeding upon the violence and sex thrust right into their homes. It takes discipline to get up and turn off the TV in the midst of a fascinating program. Many Christian parents have given up the struggle.

—BILLY GRAHAM  
Upland, Calif., Newsletter

A dewdrop does the will of God as much as a thunderstorm.

The critic who begins with himself will be too busy to take on outside contracts.

The great task of the church is not only to get sinners into heaven, but to get saints out of bed.

## THE SUCCESS FAMILY

The father of success is WORK.

The mother of success is AMBITION.

The eldest son is COMMON SENSE.

Some of the older boys are PERSEVERANCE, HONESTY, THOROUGHNESS, FORESIGHT, ENTHUSIASM, and COOPERATION.

The eldest daughter is CHARACTER.

Some of the sisters are CHEERFULNESS, LOYALTY, COURTESY, CARE, ECONOMY, and SINCERITY.

The baby is OPPORTUNITY.

Get acquainted with the head of the house and you will be able to get along with the rest of the family.

—Selected

I started to pray the other day, "Heavenly Father, give us our daily bread." Then I realized I already had food enough to last a week or more.

I prayed, "Help the hungry and the aged." It occurred to me that the government gives food stamps to the poor and social security to the aged.

My prayer turned to my health, "Grant healing . . ." But the drugs were already doing the job.

A plea for national protection seemed empty as I watched a mighty jet trail across the blue sky.

Why, I do not need God! my foolish mind mused . . . if life is no more than food and clothes and health and safety.

J. Christy  
Rochester, Minn.

If you can't stand solitude, maybe you bore others too.

There's a big difference between free speech and cheap talk.

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

## BRING SOMEONE WITH YOU SUNDAY

I brought someone to Sunday school—  
Someone had once brought me.  
This one may bring some other one,  
And then we will have three.

And if three persons each bring one,  
Then six each bring one more  
We'll have a dozen pupils where  
We had but one before.

Mary Alice Holden

The clock of life is wound but once,  
And no man has the power  
To tell just when the hands will stop,  
At late or early hour.  
To lose one's wealth is sad indeed,  
To lose one's health is more.  
But to lose one's soul is such a loss  
That no man can restore.

Perry, Mich., News  
R. Gouthey Jones

## The Little Things Count

It is that extra minute you take to greet the stranger in the service.

It is that one more call on Saturday night telling the absentee that he was missed the previous Sunday.

Then there is that important 10-minute time spent in praying for your own soul and the souls of others.

It could be that a smile to a discouraged friend would change his discouraged heart for an entire day.

Time is well spent when Sunday school rooms are given a few extra minutes of preparation.

A father's few encouraging words to his children often enable them to have the needed strength for overcoming.

Then there is the opportunity to witness in telling the checkout girl, the bank teller, the postal clerk that you appreciated their services.

Perfection is the sum total of trifles.  
But perfection is no trifle.

FORREST W. NASH  
Bourbonnais, Ill.

The Nazarene Preacher

## HERE AND THERE AMONG BOOKS

Conducted by Willard H. Taylor\*

### Man in Triumph

By Harold J. Darling (Grand Rapids, Zondervan Publishing House, 1969. 158 pp., cloth, \$3.95).

The author attempts to do in this book what several others have attempted to do and what certainly needs to be done. The book seeks to bring a Christian perspective to the field of psychology, and more specifically to psychotherapy. E. Stanley Jones points out in the preface to this book how the two disciplines have been at odds with each other traditionally, psychology suggesting, "Do what your desires demand," and the Christian discipline suggesting, "Do what Christ demands." The discovery is being made in recent times that what our drives demand and what Christ demands are really not at cross-purposes, but can best be understood as being in harmony with one another. Jones would express it, "When you do Christ's will, you do your own deepest will."

The nature of man, the universality of guilt, the springs of motivation, and the dynamics of wholeness are discussed in relation to how various schools of thought would see them and how the Christian discipline sees them. Several theories of personality development, including the psychoanalytic, neo-analytic, humanistic, existentialist, and developmental, are probed for their approach to the basic concepts which are present in the Christian faith.

Dr. Darling has made a significant contribution toward his goal of bringing into focus the moral issues of man in terms that can be understood by the psychologist, although some of the questions remain to be answered. Perhaps it will yet be evident as he believes, that when psychology be-

comes truly psychological, and Christian, they will meet and help each other.

JAMES MCGRAW

### Jesus, Why?

By Richard R. Coemmerer, Sr. (St. Louis: Concordia Publishing House, 1970. 93 pp., paper, \$1.95).

This short volume has nine brief sermons for the Lenten season. Each one attempts to answer questions which relate to failures of Christians: "Why Aren't We Better Disciples?" "Why Do Our Families Crumble?" "Why Does Our Witness Fail?" The Passion of our Lord should humble all of us and drive us to ask forgiveness for our spiritual deficiencies. No better time exists for personal scrutiny and spiritual renewal than the Easter period.

Preachers who wish to understand Lent as observed by the more liturgical churches will find assistance in Coemmerer's introductory chapter on biblical preaching and the church year as a framework for preaching.

WILLARD H. TAYLOR

### Paul and His Epistles

By D. A. Hayes (Grand Rapids: Baker Book House, 1969. 508 pp., cloth, \$6.95).

Some time ago the reviewer suggested to the publisher that he could perform a worthwhile service to students of the New Testament by making available in print again this classic work on Paul's Epistles. It is a joy to see it now in Baker's "Limited Editions Library."

First published in 1915, it is still one of the best books in the field. Beginning with a 50-page survey of the life and character

\*Professor of biblical theology, Nazarene Theological Seminary.

of the Apostle, it goes on to a 70-page essay on the general nature and specific characteristics of the Epistles of Paul. This is followed by a helpful treatment of each of the Epistles. These are discussed in chronological order, beginning with the Thessalonian letters. (Galatians is placed between II Corinthians and Romans.)

D. A. Hayes received his Ph.D. from Boston University and then went to Germany and studied at the University of Berlin and Leipzig. So he does not write out of ignorance. Wide reading and careful thought are exhibited in this volume. Combined with these is a devout appreciation for the divine inspiration of the Scriptures—a factor too often missing in contemporary studies of Paul.

Obviously one will need a recent introduction to the New Testament to keep him abreast of new developments in the field. But D. A. Hayes's volume is filled with fresh insights and valuable material that will enrich the preaching of anyone who uses it. It could well furnish the basis for a series of sermons on the Epistles of Paul.

—RALPH EARLE

### The Biblical Doctrine of Heaven

By Wilbur M. Smith (Chicago: Moody Press, 1968. 317 pp., cloth, \$4.95).

For many years a teacher of Bible at Moody Bible Institute and Fuller Theological Seminary, the author is now professor emeritus of English Bible at Trinity Evangelical Divinity School.

Wilbur Smith has become known as one of the most widely read men in the biblical field. He has compiled many bibliographies. One of the values of the volume under review is that it includes "the only comprehensive bibliography in English on the subject of Heaven" (p. 289).

The introductory chapter points out the paucity of scholarly work in this field. After a look at "The Repudiation of the Idea of Heaven in Modern Thought" (c. 2), the author deals with "The Meaning of 'Heaven' and 'Heavens' in the Bible" (c. 3). He distinguishes the three heavens of Greek literature and finds parallel concepts in the Bible. With his typical love for statistics, he spells out the vastness of the universe in astronomical figures. He notes that the 200-inch telescope has revealed almost one billion galaxies, averaging about 100 trillion stars apiece. The farthest galaxy is about one billion light years from the earth. A light year is nearly six trillion miles! Such

incomprehensible figures simply underscore the greatness of the infinite Creator.

The book is broken up into 14 chapters, besides three appendixes. The author deals carefully with such controversial subjects as "The Present Inhabitants of Heaven" and "The Intermediate State." Always the treatment is biblically based.

Some of the topics, such as "Occupations of the Redeemed in Heaven," may seem a bit speculative, but even here Dr. Smith sticks closely to what the Bible says, or at least hints.

One of the most practical chapters is "The Possibilities of a Heavenly Life Now." From his wide reading the author brings in many apt quotations—a valuable feature of the volume. In a few cases where the books are not available today, Dr. Smith quotes at length. For instance, there is one 3-page quotation from Archbishop Leighton (about 1650). The longest quotation in "New Heavens and a New Earth" is from Adam Clarke. Dr. Smith pays this noted Wesleyan commentator the following compliment: "I do not know of any work written in the nineteenth century which gives such a satisfactory interpretation of these words of the Apostle Peter; that is, satisfactory to us after a century of remarkable scientific advance, as the amazingly suggestive and almost prophetic words of the English Biblical scholar, Dr. Adam Clarke. I think the entire passage is worth quoting as an illustration of what a man can do in interpreting the Word of God when abreast of the best thought of his day and taught by the Holy Spirit" (p. 231).

This volume could well become the source book for a series of rich sermons on heaven, a topic too often neglected today.

RALPH EARLE

### Studies in the Fourth Gospel

By Leon Morris (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1969. 374 pp., cloth, \$8.95).

Dr. Leon Morris, principal of Ridley College, Melbourne, Australia, is one of the leading New Testament scholars among evangelical conservatives. In addition to his several commentaries he has made a vital contribution in *The Cross in the New Testament* and *The Apostolic Preaching of the Cross*.

The title of the present volume is well chosen, for its six chapters are composed largely of somewhat unrelated material

which first appeared in various published articles and lectures.

Chapter One deals with "The Relationship of the Fourth Gospel to the Synoptics." After surveying many resemblances, the author concludes "that John is independent of the Synoptics, but that he is in essential agreement with them" (p. 62). Instead of literary dependence, it is a matter of "an inter-locking tradition" (p. 30). John's Gospel and the Synoptic both enshrine a considerable amount of the same oral tradition (pp. 38-40).

An important topic is "History and Theology in the Fourth Gospel" (c. 2). As always, Morris quotes copiously from many sources. By reference to a number of recent books on the philosophy of history he shows that ancient writers were not so oblivious to historical accuracy as has often been claimed. Therefore there is no *a priori* evidence that John was careless at this point. He also underscores the truth that history consists not of fact alone, but fact and interpretation. All his contentions are bolstered with good documentary support.

A perennial question in Johannine debate is: "Was the Author of the Fourth Gospel an 'Eyewitness'?" Morris makes out a strong case for the affirmative, buttressing his arguments by concessions, as well as assertions, from outstanding scholars.

Closely related to this is the chapter on "The Authorship of the Fourth Gospel." After surveying the many and conflicting theories offered in modern times he comes to the conclusion: "On all counts it seems better to accept the simpler solution, that John the Apostle is responsible for the Gospel" (p. 280). He also suggests that "there is nothing that demands a date later than A.D. 70" (p. 291).

The final chapter deals with "The Dead Sea Scrolls and St. John's Gospel." All scholars are agreed that the Scrolls have closer affinities with this Gospel than with any other part of the New Testament. Yet the differences are more striking than the resemblances. There is a "tremendous gap between them" (p. 352). Morris stresses three points in closing: (1) the uniqueness of Christianity; (2) the Fourth Gospel is Palestinian; (3) the centrality of Christ. This chapter (the Campbell Morgan Memorial Lecture, 1960) is an excellent summary of the best scholarly opinion today on the relation of the Dead Sea Scrolls to Christianity. Every preacher would profit by having this volume.

RALPH EARLE

April, 1970

## Preachers' Exchange



FOR SALE: *Preacher's Magazines*, bound in book form, years 1930-31; years 1934 to March 1937 (bound); Feb.-1940 to Dec. 1942 (bound); *Works of John Wesley*, 14 vols., all like new, with jackets intact. James H. Lyons, 1011 W. Shaw Ct. No. 1, White-water, Wis. 53190

FOR SALE: *Nazarene Preacher's Magazine*, complete, excellent condition, 1926, 1927, 1929, 1930, 1931; 1936 through 1950. S. Ellsworth Nothstine, Rte. 4, Box 405, Florence, S.C. 29501

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

## CALENDAR DIGEST

### APRIL—

- NWMS Reading and Study
- 12 National Christian College Day
- 19 Cradle Roll Campaign

### MAY—

- 3 Cradle Roll Sunday
- 10 Mother's Day
- National Family Week
- 17 Pentecost Sunday
- 30 Memorial Day
- 31 VBS Sunday

### JUNE—

- NWMS Prayer and Fasting Emphasis
- 21 Father's Day

## The Evangelist's Lament

By G. Franklin Allee\*

He's reckoned a gospel vagabond  
As he wanders through the land,  
With a Bible in his pocket  
And a suitcase in his hand.  
From church to church he travels,  
And varied are the ways  
By which the Lord doth lead him  
Through all his restless days.  
The Bible is his sure Guidebook,  
Where he seeks for wisdom and zeal;  
But close beside is the road map,  
For his life is lived on the wheel.

There are some who see only the glamour  
Of the wandering evangelist's slate,  
As he rolls along the great freeways,  
Or jets at a higher rate.  
He's not worried by huge budgets,  
Ne'er faces an unhappy board.  
People look to him as a prophet;  
They honor him with one accord.  
To his life come no sad burdens,  
Such as pastors continually feel;  
He's as free as the hurrying March wind,  
As unshackled as the wheel.

Yes, there's many a home-weary husband  
Who longs for the evangelist's life,  
With no problem of rough, noisy children,  
Far away from a nagging wife.  
Ne'er dons he the blue kitchen apron,

Nor labors with rake and with hoe;  
Leaves his family at home to wonder,  
While he is a man on the go.  
Ah, yes! It must be real pleasant—  
Easy days and delightful meals.  
Just give a few memorized sermons,  
Then away on those restless wheels.

Sometimes the evangelist starts thinking  
Of the years that are streaming by,  
And of things he so sadly is missing,  
Till his breath goes out in a sigh:  
Of children who scarce ever see him;  
A companion, with hair turning gray,  
Who gazes out a window, longing  
For a husband who's always away.  
At that he's conscious of self-pity,  
No pleasant thing to feel;  
But a man can be real sad and homesick  
As he clings to the steering wheel.

Some men build a great fortune  
As a monument to their name;  
Others hope by power and prestige  
To come to immortal fame.  
Faces are shaped up in pure copper,  
Of famed folk who've gone on before,  
As a fit symbol and marker  
Of a life that's now nothing but lore.  
But above my grave I am asking  
No stone inscribed to my zeal—  
Just place there an emblem more symbolic,  
And set over my head a wheel.

\*Evangelist and author, Moses Lake, Wash.

One of the most important things going on this spring could well be the "Missions Talk In" (p. 21). Many times a dormant call needs only the right contact, with the right spark, to leap into flame. There are potential missionary heroes and heroines among our youth—hundreds of them. What gets their attention will get them. Missions must get their attention. But if it is to be so, we must plan it that way. Pastor, if the World Missions staff at Headquarters can drive thousands of miles to help your youth become missions-conscious, you— . . . "It's easier to win the father if you've started with the baby" (p. 25). Not a bad slogan—particularly since it happens to be true. (Which is more than we can say for some slogans.) But to return to the baby: Mel Wienecke has provided in this issue a good "Baby Day" sermon outline, as a starter for creative preachers. . . . For our quiz this month: Instead of asking each to give the seven reasons for reading the missionary books (p. 30), I shall ask a substitute—Who should read them first? . . . Maybe some churches have a savings account and just want to earn a little more interest. (p. 17). More interest in missions would be better. . . . Ecumenical enthusiasm might well be cooled by the bitter and costly lesson learned by the British government. In order to stimulate the shipbuilding industry it reorganized four ailing shipbuilders into one large operation in Glasgow. The huge complex, employing 14,000 people, built "Queen Elizabeth II"; but in the end the government had to foot the bill, to the tune of over 10 million pounds; and is still having to subsidize to keep the firm afloat. The business press in England commented, "Four shipyards in financial trouble, when combined, do not add up to a viable group. All you get is one big shipyard in big trouble." And four denominations with declining statistics and drooping spirits are not revitalized by pooling their impotence. . . . You may create an ecumenical situation by carrying several corpses in the same hearse but you will not thereby produce a resurrection.

Until next month,

BT