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THE
NAZARENE
PREACHER

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MARCH 1970

PAUL'S GUIDEPOSTS

D. I. Vanderpool

WHY THE CRISIS MUST BE URGED

The Editor

FAMOUS BRITISH PREACHERS ON HOLINESS

H. K. Bedwell

PRAY, PREACHER!

Harold R. Crosser

THE DIVIDING-THE-AUDIENCE TECHNIQUE

Vernon T. Groves

THE LONG WALK

Lauriston J. Du Bois

THE CERTAINTIES OF EASTER

James F. Ballew

"EYEWITNESSES OF HIS MAJESTY"

T. Crichton Mitchell

-proclaiming Christian Holiness



THE NAZARENE PREACHER

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MARCH, 1970

Volume 45

Number 3

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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

THE 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.

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 YOUTHFUL 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

*Missionary, South Africa.

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

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."

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-

*Owosso, Mich.

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 mouth-piece 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 McNaughten 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 walk 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,

*Pastor, Grace Church, Nashville, Tenn.

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! Every one 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

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-

*Chaplain, Northwest Nazarene College.

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 titheers 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.

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.

*Superintendent, Northwest District.

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.

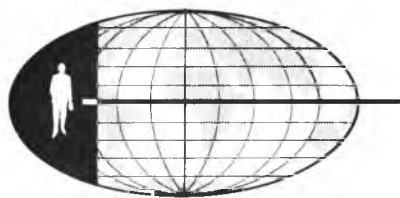
When special offerings are taken, the pastor should lead the way by sacrificial pledging. A certain pastor became burdened because of the small Thanksgiving and Easter offerings his church gave to missions. He prayed earnestly for God to help. The Lord seemed to whisper to him to challenge the people 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 **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)



FILMS?



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.

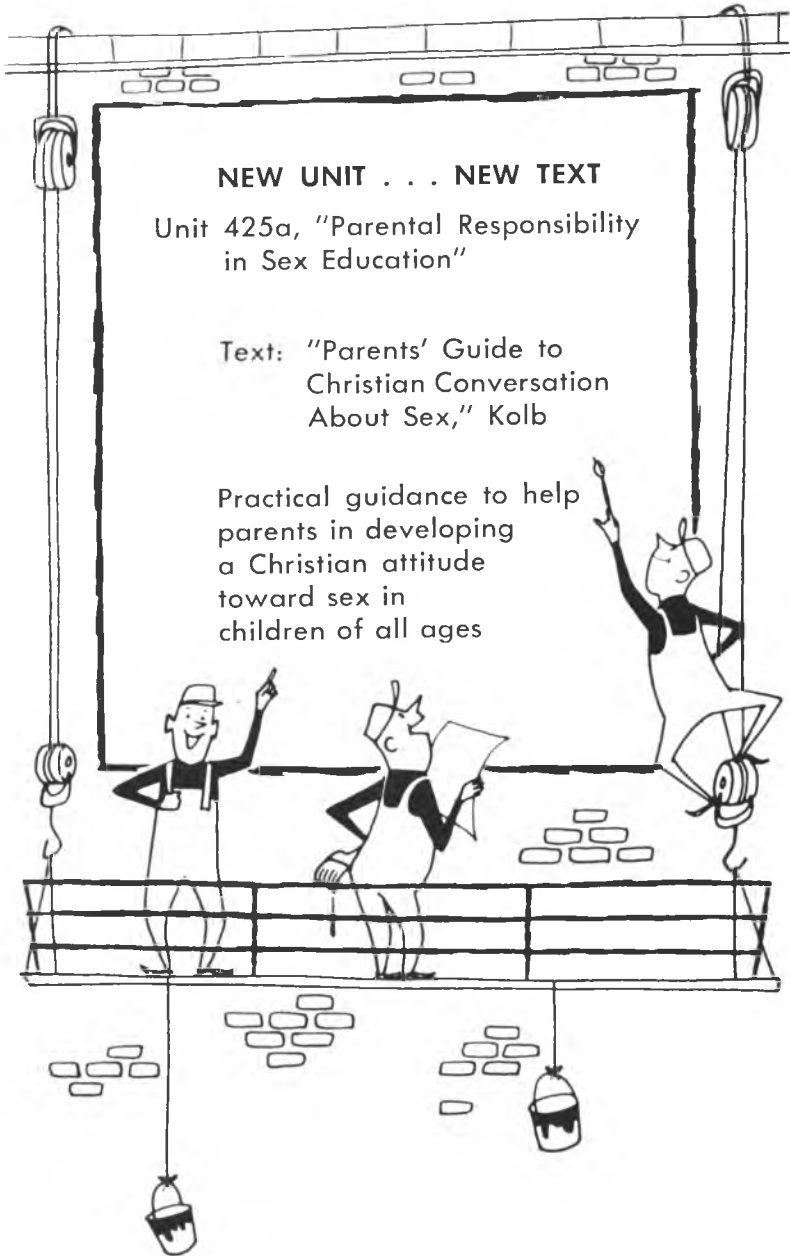
LOUISVILLE, KY, WFIA, made a survey October, 1969, to find the most desired weekly religious broadcast on their station, which carries several national as well as local broadcasts. “SHOWERS OF BLESSING” topped all others.

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

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



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.




EAS

Made Relevant
Bible Study

SUNDAY

Bring You
March



TER

Through
y in

SCHOOL

Friends

29

Please Post



COULD I HAVE YOUR ATTENTION? V B S ... — — ...

Just permit me to add a bit more
to all the noise about pro-
gram . . .

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 outstand-
ing V . . . — B . . . — S . . . !

Yelton 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**

68 full-color frames, record, and User's Guide
VA-501 **\$10.00**



Training Text The Sunday School Reaches Out

By J. Fred Parker
Handbook for Home Department
workers
A **[CST]** text 79 pages, paper.
\$1.25

Supervisor's Record Book

Provides space for 40 names. Includes instructions.
HD-500 **45c**

Visitor's Supplies

- Letter to prospective members (with
printed envelope)
HD-200 12 for 35c; 100 for \$2.50
- Membership Application Card
HD-5510 12 for 15c; 100 for \$1.25
- Membership Certificate
HD-400 12 for 35c; 100 for \$2.00
- Quarterly Report Folder
HD-100 12 for 35c; 100 for \$2.50
- Offering and Study Report Envelope
HD-300 12 for 25c; 100 for \$1.50

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upon request.
Order by number **HD-99**

FREE FOLDER

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Write for your copy: Director, Home
Department, 6401 The Paseo, Kansas
City, Missouri 64131.



ORDER YOUR SUPPLIES FROM YOUR NAZARENE PUBLISHING HOUSE

On Doing the "Unusual"

PASTORS have big plans for Easter Sunday on March 29. This is 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

Exciting things are sure to happen when this Cradle Roll train rolls into your church lobby!

Delightfully designed engine, two cars, and a caboose all colorfully printed on a heavy paper make up a train approximately 4½ feet long. Four-color baby-face stickers are then pasted over the windows to represent the infants enrolled in your Cradle Roll. An instruction sheet suggests many interesting displays and promotion ideas.

CR-170 Includes 4-unit train and sheet of 14 baby-face (7 boys, 7 girls) stickers attractively enveloped. \$1.50

For Cradle Rolls with more than a dozen names, additional cars and baby face stickers are available.

CR-170X Includes 2 cars (each 14" long with 5 windows) and sheet of 14 stickers. \$1.00

- (A) CRADLE ROLL EXPRESS TICKETS** - As new babies are found, present each with one of these unique ticket-style folders. A brief, appropriate message, to be signed by the Cradle Roll worker, explains the purpose of the Cradle Roll Express; space is provided for filling in essential information. Perforated end may be detached for worker's records. Folds to 3 x 3" size.

CR-172 Pad of 24 for 50¢

- (B) BABY DAY INVITATION CARDS** - Highlight your concluding Baby Day Service by sending this eye-catching invitation to Cradle Roll and nursery parents. Designed in two colors to resemble the Cradle Roll Express with space for recording time and place of the special event. French fold. 4 x 6". Mailing envelope included.

CR-171 Package of 24 for \$1.25

- (C) NAME CARDS** - Baby Day is an occasion when many non-church parents will attend. These novel cards will make it easy for all parents of Cradle Roll and nursery age children to get acquainted. Colorful little train printed across bottom with area above for writing in name. 1½ x 3½". Pressure-sensitive.

PI-327 Package of 25 for 50¢



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

Gift Remembrances



- (D) SOUNDS THAT HELP** - Full-color illustrations, simple verses explain the importance sounds such as those of a train are to a child's life. Plastic, clean with damp cloth.

BL-1464 39¢, 6 for \$2.25

- (E) WOODEN INLAY PUZZLE** - Fascinating and educational for little tots. Includes train and four other colorful pieces related to transportation. 9 x 12".

GA-10H \$2.00

- (F) BABY TESTAMENT** - Especially meaningful as the child's "first Bible." Top-quality New Testament bound in a washable Leatheroid with Baby Jesus frontispiece. Presentation page. Size: 2½ x 4½".

TE-4 Baby Blue Each, \$1.50
TE-5 Baby Pink

- (G) BOY-GIRL "LUMINETTES"** - Creates an atmosphere of worship and intrigue in the child's room. Figure with appropriate text that glows in the dark is mounted on a hard plastic base.

AW-5325 Praying Boy - "God Is Love"
AW-5326 Praying Girl - "God Is Love" 20¢, 12 for \$2.20

- (H) "TOOT TOOT" TRAIN** - This cute, colorful, pull toy fits right into the theme. Durable wood and plastic construction, nontoxic paint. Ideal also as a decorative-promotional piece during the campaign. 6½" long.

GI-643 \$1.40

Prices slightly higher outside the continental United States.

*Based on a Cradle Roll with 22 members.

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ARE YOU TEMPTED TO THINK IT'S JUST

Your Church Gives A Good Account
of These Timeless Investments

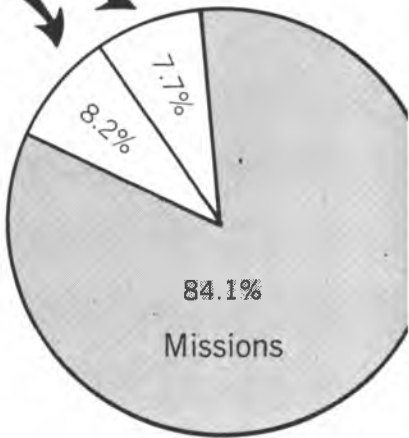
This is how the

**GENERAL BUDGET AND
MISSION SPECIALS DOLLAR**

was allocated.

Christian
Education
and Youth

Administration



WHAT WAS INCLUDED IN THE 84.1%?

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

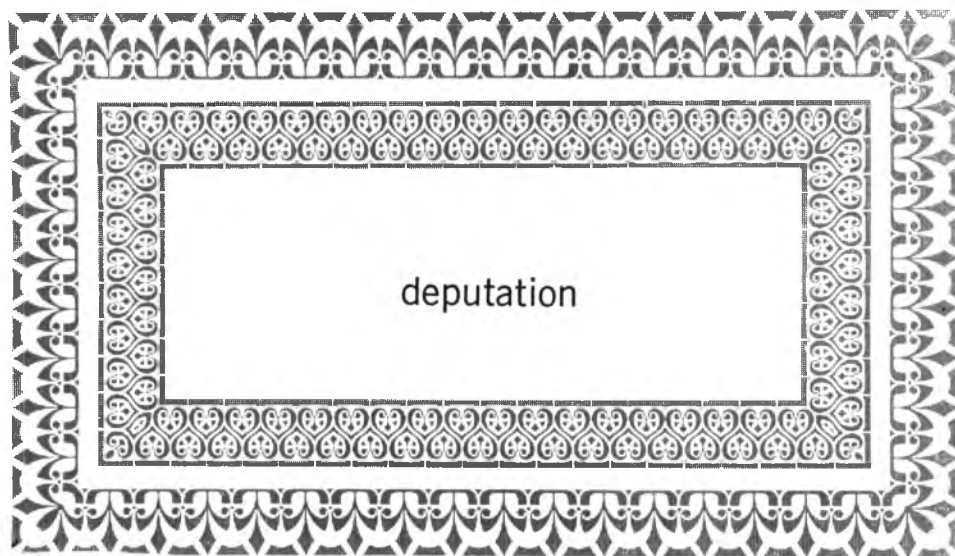
NO . . . the **EASTER OFFERING** is not JUST SO MUCH MONEY

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

OVER THE DAM!

SO MUCH MONEY OVER THE DAM?





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*

SELF-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, Osawatomic, 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 annunciation 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."²

It is Charles Hodge's contention that "disposition as distinguished from acts may have moral character."³ 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."⁴

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."⁵

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 anthrōpos*, or the *kaine ktisis*, the renewed, regenerated man; Col. 3:9-10; Eph. 4:22-24; II Cor. 6:17."⁶

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*."⁷ He then observes that "he whose corrupt nature has been crucified with Christ is freed from its power and slavery."⁸

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.'"⁹

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."¹⁰

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."¹¹

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."¹²

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."¹³

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

⁹*Systematic Theology*, II, 107.
¹⁰*Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, Article, "Man," V, 689.
¹¹*Commentary on St. Paul's Epistle to the Romans*, p. 244.
¹²*Commentary on Romans*, p. 204.
¹³*Ibid.*
¹⁴*Ibid.*, p. 205.
¹⁵Jamelson, Fausset, & Brown, *Commentary on Romans*, ad loc.
¹⁶*Commentary on the Epistle of Paul to the Romans*, p. 106.
¹⁷*Old Corn* (Boston: McDonald & Gill, 1892), p. 88.
¹⁸*Commentary*, VI, 77.
¹⁹*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

¹*Commentary on Ephesians* (4:22), ad loc.
²*Commentary on II Corinthians* 4:16, ad loc.

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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. Bavnerfeind (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.

"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 *paroinos*—from *para* "beside," and *oinos*, "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."

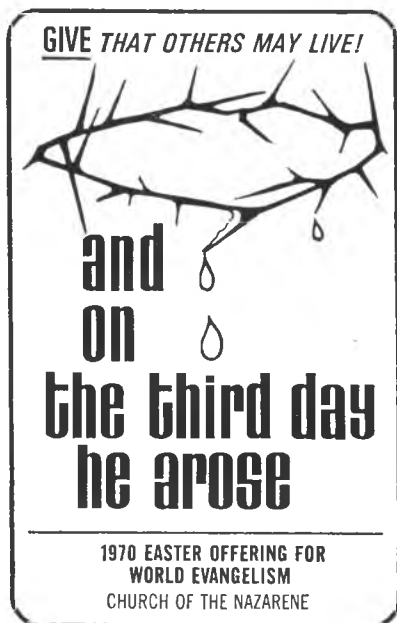
The earliest meaning (from Homer down) seems to be "seemly, suitable." Thayer thinks that in the New Testament it means "equitable, fair, mild, gentle." Arndt and Gingrich give "yielding, gentle, kind." Vincent (*Word Studies*, IV, 230) prefers "forbearing," as does Bernard (p. 54). In three out of the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



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.

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 heart; 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-reed, 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 we
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.

A. *He is able to give life from the dead*. He works the miracle of Lazarus all over again in our hearts. "You hath he quickened, who were dead in trespasses and sins." That is His first great work in our souls—to make us "alive unto God."

B. *He is able to give life from above*. We cannot resurrect ourselves. But He came down to earth from heaven and *He is able*. There are no mechanics by which we can lift ourselves into the life of God, no machinery to operate the miracle; our efforts are even more useless than the staff of Elisha in the hands of Gehazi. But the King of Glory measures himself on our need and pours His own life into us.

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

*Thou art coming to a King;
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."

D. *He is able to give us life everlasting*. "Because I live, ye shall live also." Therefore does Peter picture the kingly Christ marching at the head of a long line of redeemed humanity—"the File Leader of Life." Therefore does the apostle visualize the King leading "many sons unto glory."

James Rennick of Scotland cried out on the scaffold, "Forever and forever and forever Jesus is my Life!"

And it is not mere survival we are talking about. We have about as much interest in "reincarnation" as a frog. *We speak of full redemption*—of being "like him; for we shall see him as he is"; of seeing and worshipping Him in "the glory" that He had with the Father "before the world was."

"EYEWITNESSES OF HIS MAJESTY"!

Vital Verbs in the Life of a Man of Action

TEXT: Heb. 11:24-27 (cf. Phillips' trans.)

INTRODUCTION: In this age of action the man Moses ought to be a favorite Bible character. Here is perfect coordination between personal pronoun and active verb. He makes tremendous decisions and then leaps into vigorous action; his life is reflected in these vital verbs. Moses is the very opposite of those men of whom C. T. Studd wrote

*Stay-at-home Christian soldiers!
Never go to war;
Stay and mind the babies
Playing on the floor.*

I. *The negative.* "Moses refused . . ." He said NO!

A vigorous refusal, a 100-percent NO! And it was a difficult refusal. The record says that it took faith to say NO. How can a man refuse in faith? It involved two renunciations—positive NO's.

A. Renunciation of a strong personal relationship. The person to whom he said NO had done much for him—(1) Saved his life, (2) Provided a classic education, (3) Given him his big chance in life.

Perhaps some young people may have to say NO—(1) to a father's smug dream for them, (2) To a mother's moneymaking ambition, (3) To a comfortable future—in order to go with God.

B. Renunciation of a social set. One day Moses looked around the awe-inspiring splendor of Pharaoh's court and sized up his companions and said, "I don't belong," and walked out into immortality. Thus we see how the anchor cast by his mother held firm in the soul of Moses.

II. *The positive.* "Choosing rather . . ." He said YES.

The decision to go God's way involved more than a big NO. The power is in the positive. No one will travel far on the flat tires of a negative religion. The power is in the AYE. Moses plunged into the seas of commitment, identified himself with the persecuted people of God, lined up, stood up to be counted. We must *make up our minds and move* in order to become and remain God's man. (Cf. The man with the lizard in C. S. Lewis' *Great Divorce*.)

III. *The definitive.* I believe. He esteemed—judged—considered—accounted. He made up his mind clearly and deliberately, weighing all the issues and sensing the consequences.

From one regrettable incident you might get the idea that Moses was a hothead; you'd be wrong! This crucial decision was as deliberate as it was drastic. His conviction is well summed up:

A. *A certain burden is to be preferred to a certain advantage.* He didn't jump with his eyes shut, nor did he leap in the dark. His choice was not escape; rather it shows that with him it was "safety last."

It is more important to be on God's side than to go with the jet set in the jet age.

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."

Perhaps some of us should confess to a secret loathing of the fellow who is *for* us but not *with* us. Moses went *with* the people of God. If your convictions permit you to stand on the sidelines in a day like this and cheer on the soldiers of Jesus—keep your patronage!

C. *The ultimate is more pressing than the immediate.* "Pleasures of sin for a season" or "the recompense of the reward"? Moses intended to be a victor in the ultimate. When we think of his mob of bricklayers, and his "Falsaffian" army, it is difficult to see how he could see any reward. But he saw over and through the impressive throne of the Pharaohs to the eternal throne in the heavens, and had an eye to the ultimate. That view washed the disease of *immediacy* from his eyes. He was no longer tyrannized by the present. We too can be firm, definite, and confident. I believe God. I believe in the people of God. I believe in the Christ of God.

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.

*They climbed the steep ascent of heav'n
'Mid peril, toil and pain.*

*O God, to us may grace be given
To follow in their train.*

(And not as Dean Inge once rendered it, "To follow by the train.")

V. *The determinative.* "He endured."

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,

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 “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 redecorate 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

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

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.

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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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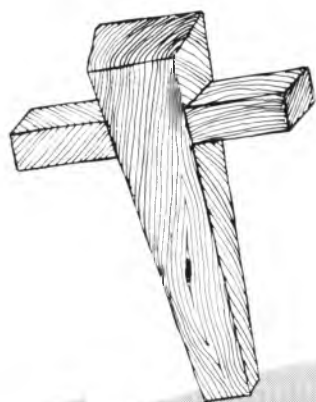
AMONG OURSELVES

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 Beaty 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

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



Hail, Master

Not
This
Man

Save Thyself

I Know Not the Man

Hail, King of the Jews

Crucify Him, Crucify Him

Is it I?

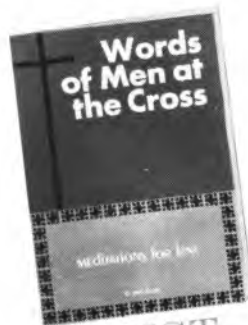
In a departure turn from the traditional "seven words from the cross," the author directs our thinking to seven lesser known sayings spoken by other participants involved in one of the greatest of all dramas, the crucifixion—

WORDS OF MEN AT THE CROSS

By C. Neil Strait

Pastor, Church of the Nazarene, Akron, Ohio;

Staff writer of "Strait Lines" for QUOTE.



JUST
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