

4-1-1970

## Preacher's Magazine Volume 45 Number 04

Richard S. Taylor (Editor)  
*Olivet Nazarene University*

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### Recommended Citation

Taylor, Richard S. (Editor), "Preacher's Magazine Volume 45 Number 04" (1970). *Preacher's Magazine*. 467.  
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**APRIL 1970**

**DARE TO BE DIFFERENT**

*G. B. Williamson*

**SOME RANDOM THOUGHTS ON CHRISTIAN EDUCATION**

*The Editor*

**A STRANGE BUT NEEDED ADMONITION**

*T. W. Willingham*

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

*Carlos H. Sparks*

**FAMOUS BRITISH PREACHERS ON HOLINESS**

*H. K. Bedwell*

**THE PASTOR AS AN ADMINISTRATOR**

*D. W. Hildie*

**THE PROBLEM OF ROMANS 7**

*William Greathouse*

**BABY-DAY MESSAGE**

*Melton Wienecke*

—*proclaiming Christian Holiness*



# THE NAZARENE PREACHER

RICHARD S. TAYLOR  
*Editor*

## Contributing Editors

Samuel Young  
V. H. Lewis  
George Coulter  
Edward Lawlor  
Eugene L. Stowe  
Orville W. Jenkins

General Superintendents  
Church of the Nazarene



APRIL, 1970

Volume 45

Number 4

## CONTENTS

Dare to Be Different, <i>G. B. Williamson</i> .....	1
Some Random Thoughts on Christian Education, <i>Editorial</i> .....	2
Famous British Preachers on Holiness (II), <i>H. K. Bedwell</i> .....	4
A Strange but Needed Admonition, <i>T. W. Willingham</i> .....	6
Are You Throwing Good Sermons in the Trash? <i>Carlos H. Sparks</i> .....	8
The Mechanics of the Ministry (III, Church Finances), <i>Raymond C. Kratzer</i> .....	10
The Pastor as an Administrator, <i>D. W. Hildie</i> .....	12
"Like a Tree Planted," <i>Mrs. B. Edgar Johnson</i> .....	15
The Problem of Romans 7, <i>William Greathouse</i> .....	33
Some Expositors Explain "The Old Man" (III), <i>Ross E. Price</i> .....	36
Gleanings from the Greek, <i>Ralph Earle</i> .....	37
Full Salvation, <i>T. Crichton Mitchell</i> .....	38
Baby-Day Message, <i>Melton Wienecke</i> .....	41
How to Review the Pastor's Salvary, <i>W. D. Huffman</i> .....	42
Using Daily Work Slips, <i>Roger M. Williams</i> .....	42
The Evangelist's Lament, <i>G. Franklin Allee</i> .....	48

## DEPARTMENTS

Pastor's Supplement, pp. 17-32 • Administration, p. 10 • Queen of the Parsonage, p. 15 • In the Study, p. 33 • Doctrinal Studies, p. 36 • Gleanings from the Greek, p. 37 • Timely Outlines, p. 38 • Ideas That Work, p. 42 • Hymn of the Month, p. 43 • Bulletin Barrel, p. 43 • Here and There Among Books, p. 45 • Preachers' Exchange, p. 47 • Calendar Digest, p. 47 • Among Ourselves, inside back cover.

# Dare to Be Different

By G. B. Williamson\*

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

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

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

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

(Continued on page 14)

\*General superintendent emeritus, Colorado Springs, Colo.

## Some Random Thoughts on Christian Education

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

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

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

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

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

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

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

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

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

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

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

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

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

(Continued on page 14)

# Famous British Preachers on Holiness

By H. K. Bedwell\*

## II. Charles Haddon Spurgeon

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

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

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

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

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

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

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

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

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

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

\*Nazarene missionary, South Africa.

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

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

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

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

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

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

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

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

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

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

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



## A Strange but Needed Admonition

By T. W. Willingham\*

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

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

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

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

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

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

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

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

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

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

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

\*Nazarene elder, Kansas City, Mo.

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

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

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

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

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

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

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

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

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

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

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

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A forgotten source of  
sermonic helps—including illustrations

## Are You Throwing Good Sermons in the Trash?

By Carlos H. Sparks\*

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

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

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

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

\*Pastor, Johnson City, Tenn.

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

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

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

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

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

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

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

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

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

—C. William Ellwanger

## The Mechanics of the Ministry

By Raymond C. Kratzer\*

### Church Finances (Part III)

#### Practical Methods

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

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

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

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

#### Building funds

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

*Example:* Church of 100 members

Needs new building—cost \$50,000

Weekly need to amortize loan over 15 years at 6 percent—\$100 per week

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

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\$119.00

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

#### *Method:*

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

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

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

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

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

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

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

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

\*Superintendent, Northwest District.

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

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

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

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

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

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

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

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

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

### **Paying budgets**

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

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

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

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

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

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

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

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

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## The Pastor as an Administrator

By D. W. Hildie\*

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

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

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

\*Pastor, Fairbanks, Alaska.

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

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

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

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

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

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



4. **FIGHT FOR BUSINESS.** A successful businessman need not fight his competition. He will spend his time making his product and his place of business so attractive that people will want to patronize his business because of who he is, and what he sells, and how he sells it. We need to think in just such terms as we plan our annual church program, for we can "sell" our product only as we make Christianity attractive to those to whom we would minister. This part of our task will then involve the physical appearance of our buildings, our advertising program, and most important of all, our personal and group visitation efforts.

5. **ISOLATE PROBLEMS.** Problems in a church usually fall into one of three categories: (1) financial, (2) physical (building limitations, etc.), or (3) personnel. Almost every church may have one, possibly two, of the three. Lord, help the man who is faced with all three! Of these three problems, the last is by far the most painful—nor is there any pat formula for solution. One of my pastor friends was relating to a group of us how he had solved this particular kind of problem. He would take the person or persons who were causing the disturbance for a drive out along the river, and in nature's own cathedral have a wonderful prayer time, thus solving all the friction problems. One of the pastors who had been listening to the recital attentively turned to the rest of us and exclaimed, "That's a great idea! Do any of you know where I can get a bus to take my problems out to the woods for a prayer meeting?"

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

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

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## Dare to Be Different

(Continued from page 1)

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

*Dare to be a Daniel,  
Dare to stand alone,  
Dare to have a purpose firm,  
Dare to make it known.*

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

## Some Random Thoughts on Christian Education

(Continued from page 3)

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

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

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

# Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

## "Like a Tree Planted"

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

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

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

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

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

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

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

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

Many of us have "hang-ups" at this point, with the lament that we just can't help it—we have poor soil. "I'm just not *made* that way . . ." "It just isn't in me . . ." "I'd give anything if . . ." Granted, we all are individually different. But Jesus said we *were* to bear fruit—to produce.

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

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

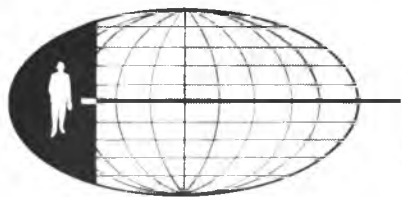
It was in this same parsonage that my own soul-soil underwent a major change. I had occasion for more Christian love, tolerance, and understanding than I had needed before. The fruits of the Spirit were not producing well. My peace began to droop. My joy shriveled. Day after day I prayed—yes, I could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

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

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

---

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



# The PASTOR'S SUPPLEMENT

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

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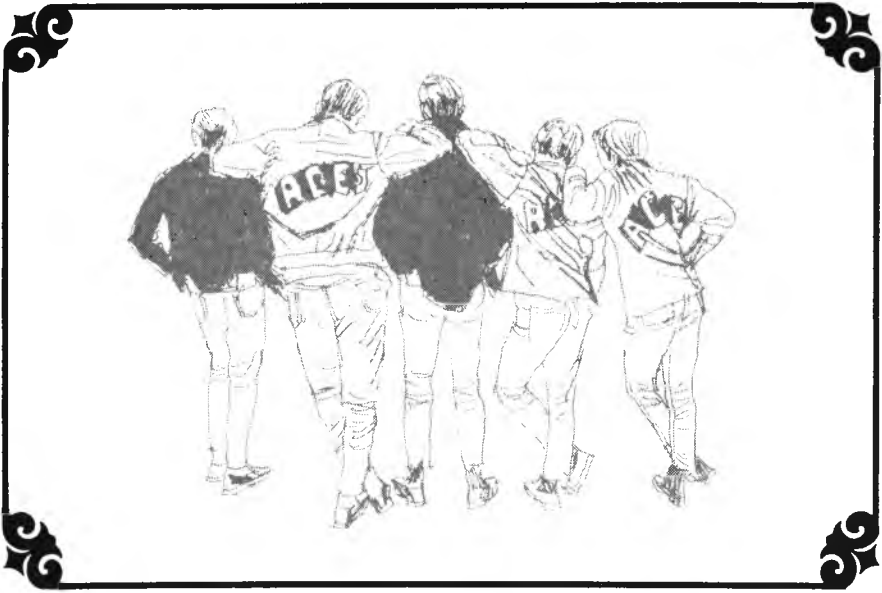
## HOW LONG IS AN EASTER OFFERING?

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

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

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

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



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

**Y**OU SEE THEM just about everywhere you go. They stand in groups...fool around in groups...play in groups...get into trouble in groups.

What they are telling us is that they want to be a part of something that moves...that swings...that's alive.

Your church youth program can supply a gang that moves, swings, and influences these *outside* teens for Christ.

"Wait a minute, please. You don't know my kids. We spend most of our time trying to *keep them saved.*"

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

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

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

NAZARENE THEOLOGICAL SEMINARY ANNOUNCES —

# THE CHURCH GROWTH WORKSHOP

June 3-5, 1970  
Kansas City First Church

Featured speakers —

**\*Dr. Donald A. McGavran**

Dean of the Graduate School of World Mission  
and the Institute of Church Growth,  
Fuller Theological Seminary  
Missionary in India for 32 years  
Author of *How Churches Grow* (1959), *Church Growth and Christian Mission* (1965), *Understanding Church Growth* (1970)

**\*Rev. Orval C. Butcher**

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

This is your chance to talk to the experts —

- \*Discussions by these and other qualified speakers
- \*Question-and-answer periods
- \*Sharing sessions

Sponsored by Nazarene Theological Seminary  
in its twenty-fifth anniversary year

---

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

Name \_\_\_\_\_

Address \_\_\_\_\_

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

# Let Your Choir Set the Atmosphere For One of the Great Anniversaries of the Christian Church **PENTECOST SUNDAY**

**May 17, 1970**



## Choral Choir Arrangements



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

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



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

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

*Prices slightly higher outside the continental United States*

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- 30 APRIL HOUSTON, TEX.

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

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

## "MISSIONS TALK IN"

Pastor, here is another planned tour —  
To talk to you, and interested young people in your church.  
7:30 p.m.

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



## Position Classics on Holiness

### PROJECTING OUR HERITAGE

Twelve messages compiled by Myron F. Boyd and Merne A. Harris from the historic centennial convention of the NHA. A significant volume on the basics of the holiness message with a vibrant spirit of urgency and optimism concerning the future. 157 pages, cloth. \$3.50

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### NAZARENE PUBLISHING HOUSE

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## NAZARENE INFORMATION SERVICE

## The Leaven of Gratitude

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

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

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

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

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

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

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

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

It is sound advice today.

O. JOE OLSON

The Nazarene Preacher

## Want to help

## your evangelist?



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

### EVANGELIST'S OFFERING INFORMATION

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

### EVANGELIST'S OFFERING FORM

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

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

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

evangelist, for services rendered from \_\_\_\_\_,  
to \_\_\_\_\_, 19\_\_\_\_, inclusive, the sum of  
\$ \_\_\_\_\_ in the following manner: \$ \_\_\_\_\_  
for living quarters, \$ \_\_\_\_\_ for utilities, \$ \_\_\_\_\_  
for social security payment, and \$ \_\_\_\_\_ as salary."

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

\_\_\_\_\_  
Pastor

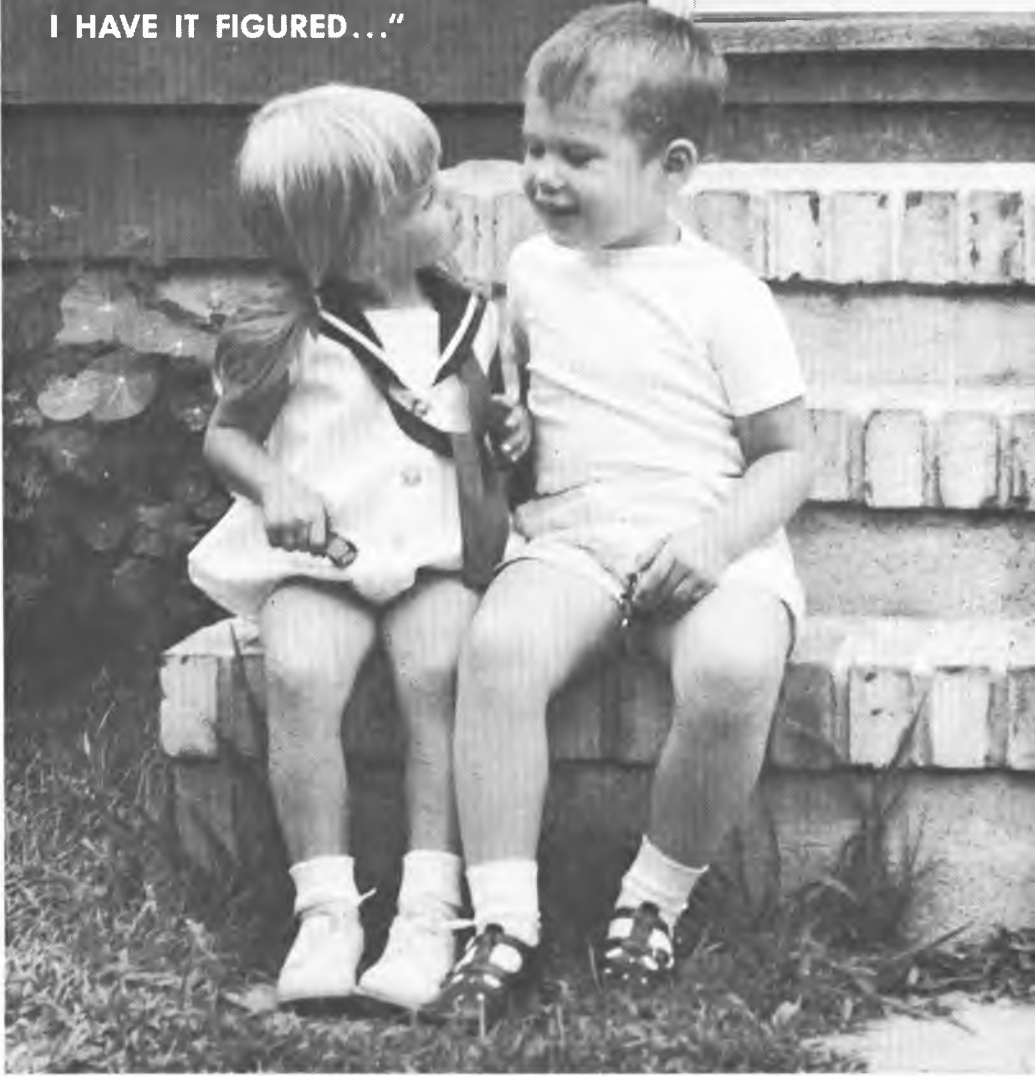
\_\_\_\_\_  
Secretary

\_\_\_\_\_  
Treasurer

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

"WHAT'S CHRISTIAN COLLEGE DAY?"

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



*CHRISTIAN COLLE*

## HOW DO YOU SEE CHRISTIAN COLLEGE DAY?

### HERE ARE SOME FACTORS TO CONSIDER:

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

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

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

# GE DAY—APRIL 12

# BA B I E S C O U N T

Pastor, you can help...

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

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

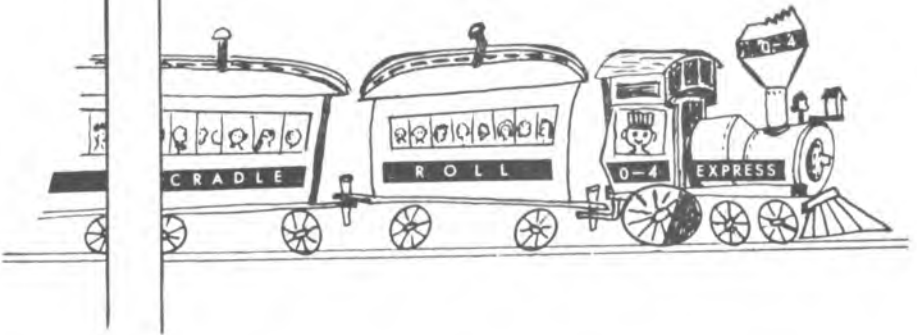


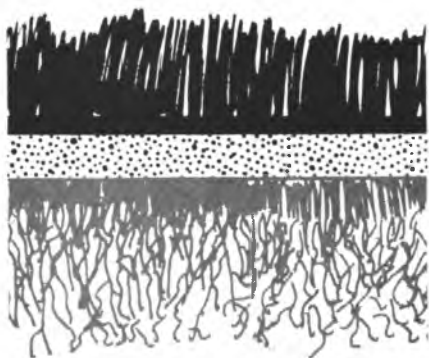
# ALL ABOARD



## CRADLE ROLL CAMPAIGN

*April 19 — May 3*





**at the**

# **GRASS ROOTS**

**of the church**

**.....To insure a  
worldwide harvest  
of souls**

## **MISSIONARY MOTIVATION MUST BE STRONG**

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

# TOP DISTRICTS

## GIVING FOR WORLD EVANGELISM, 1968-69

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

## LARGEST PERCENTAGE GAIN OVER 1967-68

New England	1.92	Kenneth Pearsall
Rocky Mountain	1.68	Alvin McQuay
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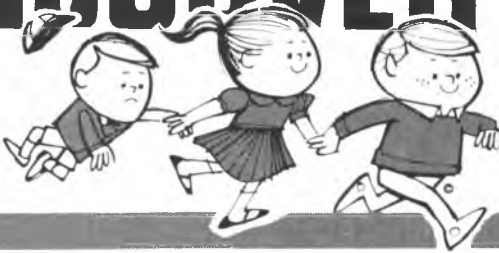
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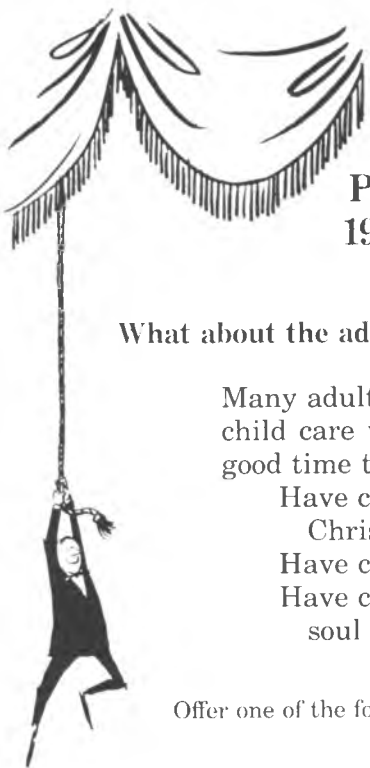
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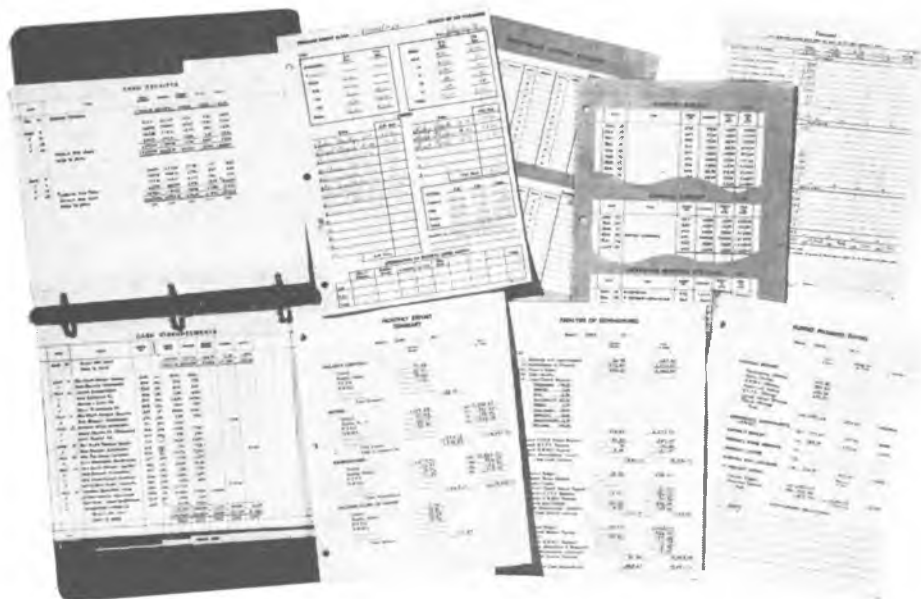
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# IN THE STUDY



The crucial test of Calvary is carnality

## The Problem of Romans 7

By William Greathouse\*

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

Who is this "wretched man"? Is it Paul, or is the apostle using the first person simply as a literary device? Although the contrary opinion has been argued, most scholars would agree with W. Sanday and A. C. Headlam that "the whole description is so vivid and so sincere, so evidently wrung from the anguish of direct personal experience, that it is difficult to think of it as purely imaginative."<sup>1</sup> C. H. Dodd notes, "*Prima facie*, we are reading autobiography."<sup>2</sup> But Paul is certainly using his experience as a basis for generalizing on the whole problem of sin, law, and grace. For example, his discussion moves in 8:1-4 from "I" to "we," to become "they" in 8:5-8, only to change to "you" in 8:9. Later he intermingles all persons (beginning at v. 16).

But what is the spiritual *status* of this

"wretched man"? On the one hand, Augustine and the Latin fathers, followed by the Reformers and many modern interpreters (including Karl Barth),<sup>3</sup> see this man as Paul the Christian, who, despite his justification through Christ, remains essentially unredeemed from sin and "the flesh." On the other hand, Origen and the Greek Fathers, followed by Arminius and Wesley, as well as such modern exegetes as Godet, Sanday and Headlam, and C. H. Dodd, view this "wretched man" as Saul the Pharisee confronted by the claims of God's holy law. Leonhard Goppelt understands Paul as here confessing in the first person "that the encounter of the Adamite man with the Law is essentially his own origin and that of all believers . . . Here from the vantage point of his faith in the crucified One, he is describing the essence of his pre-Christian existence. This is *Adamite man under the law, seen with the eye of faith*."<sup>4</sup>

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

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

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



tense," Goppelt says, "the 'I' of Rom. 7: 14-25 is . . . basically the past tense for the 'I' of faith, but a *past tense which always lies under the 'I'* . . . It is a past tense which time and time again becomes partially present experience for every Christian when faith and the Spirit decline."<sup>5</sup> But in Christ the believer has found a deliverance not offered by the law, as Paul's complete statement in 7:24 indicates: "Wretched man that I am! Who will deliver me from this body of death? *Thanks be to God through Jesus Christ our Lord!*" As Dodd observes, "It would stultify his whole argument if he now confessed that, at the moment of writing, he was a 'miserable wretch,' 'a prisoner to sin's law' (vv. 24, 23)."<sup>6</sup>

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

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

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

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

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

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

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

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

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

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

After vividly describing his pre-Al-

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

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

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

The most seasoned saint must confess with Paul, "I know that in me (that is, in my flesh) dwelleth no good thing" (7:18, KJV). He has no "stock of holiness"; his sanctification consists wholly in the indwelling of Christ through the Spirit.<sup>11</sup> He therefore confesses, "Apart from Christ I am flesh; but in Christ I am spirit." "You are not in the flesh," Paul writes the Romans, "you are in the Spirit, if the Spirit of God really dwells in you" (8:9). So long as I live "by the Spirit," my life is not "in" or "according to the flesh." I am still free to "live according to the flesh"—and die; but through the Spirit I may "put to death the deeds of the body"—and live (8:13). For freedom Christ has made me free. If I walk by the Spirit in love I may maintain my freedom in Christ; it is this argument Paul presses home in Romans 6 through 8.

<sup>11</sup>*The Epistle to the Romans* ("The International Critical Commentary"; New York: Charles Scribner's Sons, 1929), p. 186. See John Knox, "The Epistle to the Romans" (Exegesis), *The Interpreter's Bible*, ed. George A. Buttrick et al. (New York: Abingdon-Cokesbury Press, 1954), IX, 499.

<sup>12</sup>*The Epistle of Paul to the Romans* ("The Moffatt New Testament Commentary," ed. James Moffatt, 1932), p. 104.

<sup>13</sup>*The Epistle to the Romans*, trans. by Edwyn C. Hoskins from the sixth edition (London: Oxford University Press, 1933), p. 270.

<sup>14</sup>*Jesus, Paul and Judaism*, trans. by Edward Schroeder (New York: Thomas Nelson and Sons, 1964), pp. 139-40 (italics his).

<sup>15</sup>*Ibid.*, p. 141 (italics his).

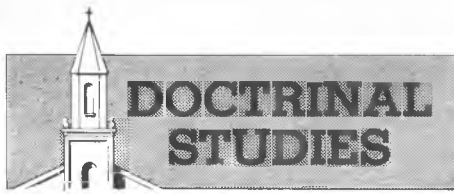
<sup>16</sup>*Op. Cit.*, p. 107-8.

<sup>17</sup>*The Church*, trans. by Ray and Rosalene Occenden (New York: Sheed and Ward, 1967), p. 152.

<sup>18</sup>*Ibid.*, p. 154.

<sup>19</sup>*The Works of John Wesley* (Kansas City: Nazarene Publishing House, n.d.), I, 103-4.

<sup>20</sup>*Ibid.* XI, 417.



By Ross E. Price\*

## Some Expositors Explain "The Old Man"

(Article 3 of a series)

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

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

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

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

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

Hence E. F. Scott explains:

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

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

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

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

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

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

\*Professor of theology, Olivet Nazarene College, Kankakee, Ill.

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

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

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

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

<sup>10</sup>Commentary on the New Testament, IV, 353.

<sup>11</sup>Loc. cit.

<sup>12</sup>Ibid., p. 352.

<sup>13</sup>The Epistles of Paul to the Colossians, to Philemon, and to the Ephesians ("Moffatt NT Commentary"), p. 66.

<sup>14</sup>The Layman's Bible Commentary, p. 66.

<sup>15</sup>The Letters of Paul to the Ephesians, to the Colossians, and to Philemon ("Cambridge Bible Commentary on the NEB"), p. 152.

<sup>16</sup>Op. cit., p. 68.

<sup>17</sup>Ibid., p. 69.

<sup>18</sup>Ibid., p. 68.

<sup>19</sup>"Man, Natural," International Standard Bible

<sup>20</sup>Loc. cit.

## "Novice" or "New Convert"?

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

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

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

## "Grave" or "Dignified"?

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

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

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

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

# GLEANINGS

## from the Greek



By Ralph Earle\*

## I Tim. 3:4-16

### "Rule" or "Manage"?

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

### "Gravity" or "Dignity"?

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

\*Professor, Greek New Testament, Nazarene Theological Seminary, Kansas City, Mo.

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

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

### "Greedy of Filthy Lucre"

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

### "Proved" or "Tested"?

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

### "Use the Office of a Deacon"

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

### "Slanderers" or "Gossips"?

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

### "Degree" or "Standing"?

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

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

### "House" or "Household"?

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

### "Ground" or "Bulwark"?

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



## Full Salvation

By T. Crichton Mitchell\*

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

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

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

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

\*Faculty, British Isles Nazarene College, Manchester, England.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—CHARLES WESLEY

## His Grace Given

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

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

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

### I. ENRICHMENT—“All the enrichment”

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

II. EXPRESSION—“You possess full knowledge and you can give full expression to it.”

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

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

### III. EVIDENCE—“In you the evidence”

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

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

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

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

New Testament faith has its seed in itself.

V. EXPECTANCY—“While you wait expectantly for our Lord Jesus Christ”

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

VI. ESTABLISHING—“He will keep you firm to the end.”

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

VII. ENCOURAGEMENT—“It is God . . . and God keeps faith.”

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

T. CRICHTON MITCHELL

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## One New Testament Stop

SCRIPTURE: Gen. 19:15-26

TEXT: Luke 17:32

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

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

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

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

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

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

T. CRICHTON MITCHELL

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## Baby-Day Message

SCRIPTURE: Luke 1:35-37

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

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

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

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

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

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

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

### II. THE POTENTIAL IS SAFE.

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

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

B. We must know His Word.

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

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

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

3. Mary had her dream reinforced.

### III. THE PRODUCT OF THE PAST HAS BEEN BOTH WONDERFUL SUCCESS AND ABYSMAL FAILURE.

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

A. But we know He gave them to us.

B. We know He trusts us.

C. We know He planned it this way.

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

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



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

MELTON WIENECKE



**How to Review  
the Pastor's Salary**

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

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

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

W. D. HUFFMAN  
New Lenox, Ill.

**Using Daily Work Slips;**

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

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

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

**THINGS I GOTTA DO  
TODAY**

Date \_\_\_\_\_

- 1. P R A Y \_\_\_\_\_
- 2. \_\_\_\_\_
- 3. \_\_\_\_\_
- 4. \_\_\_\_\_
- 5. \_\_\_\_\_
- 6. \_\_\_\_\_
- 7. \_\_\_\_\_
- 8. \_\_\_\_\_
- 9. \_\_\_\_\_
- 10. \_\_\_\_\_

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

## Hymn of the month

### Fairest Lord Jesus

No. 426, Praise and Worship Hymnal

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

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

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

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

BULLETIN



BARREL

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

—Selected

### IT WORKS THIS WAY

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

—Selected

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

\* \* \*

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

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

—BILLY GRAHAM

Upland, Calif., *Newsletter*

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

\* \* \*

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

\* \* \*

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

## THE SUCCESS FAMILY

The father of success is WORK.

The mother of success is AMBITION.

The eldest son is COMMON SENSE.

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

The eldest daughter is CHARACTER.

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

The baby is OPPORTUNITY.

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

—Selected

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

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

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

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

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

J. Christy  
Rochester, Minn.

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

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

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

## BRING SOMEONE WITH YOU SUNDAY

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

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

Mary Alice Holden

---

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

Perry, Mich., News  
R. Gouthey Jones

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## The Little Things Count

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

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

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

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

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

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

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

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

FORREST W. NASH  
Bourbonnais, Ill.

The Nazarene Preacher



# HERE AND THERE

## AMONG BOOKS



Conducted by Willard H. Taylor\*

### Man in Triumph

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

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

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

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

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

JAMES MCGRAW

### Jesus, Why?

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

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

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

WILLARD H. TAYLOR

### Paul and His Epistles

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

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

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

\*Professor of biblical theology, Nazarene Theological Seminary.

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

D. A. Hayes received his Ph.D. from Boston University and then went to Germany and studied at the University of Berlin and Leipzig. So he does not write out of ignorance. Wide reading and careful thought are exhibited in this volume. Combined with these is a devout appreciation for the divine inspiration of the Scriptures—a factor too often missing in contemporary studies of Paul.

Obviously one will need a recent introduction to the New Testament to keep him abreast of new developments in the field. But D. A. Hayes's volume is filled with fresh insights and valuable material that will enrich the preaching of anyone who uses it. It could well furnish the basis for a series of sermons on the Epistles of Paul.

—RALPH EARLE

## The Biblical Doctrine of Heaven

By Wilbur M. Smith (Chicago: Moody Press, 1968. 317 pp., cloth, \$4.95).

For many years a teacher of Bible at Moody Bible Institute and Fuller Theological Seminary, the author is now professor emeritus of English Bible at Trinity Evangelical Divinity School.

Wilbur Smith has become known as one of the most widely read men in the biblical field. He has compiled many bibliographies. One of the values of the volume under review is that it includes "the only comprehensive bibliography in English on the subject of Heaven" (p. 289).

The introductory chapter points out the paucity of scholarly work in this field. After a look at "The Repudiation of the Idea of Heaven in Modern Thought" (c. 2), the author deals with "The Meaning of 'Heaven' and 'Heavens' in the Bible" (c. 3). He distinguishes the three heavens of Greek literature and finds parallel concepts in the Bible. With his typical love for statistics, he spells out the vastness of the universe in astronomical figures. He notes that the 200-inch telescope has revealed almost one billion galaxies, averaging about 100 trillion stars apiece. The farthest galaxy is about one billion light years from the earth. A light year is nearly six trillion miles! Such

incomprehensible figures simply underscore the greatness of the infinite Creator.

The book is broken up into 14 chapters, besides three appendixes. The author deals carefully with such controversial subjects as "The Present Inhabitants of Heaven" and "The Intermediate State." Always the treatment is biblically based.

Some of the topics, such as "Occupations of the Redeemed in Heaven," may seem a bit speculative, but even here Dr. Smith sticks closely to what the Bible says, or at least hints.

One of the most practical chapters is "The Possibilities of a Heavenly Life Now." From his wide reading the author brings in many apt quotations—a valuable feature of the volume. In a few cases where the books are not available today, Dr. Smith quotes at length. For instance, there is one 3-page quotation from Archbishop Leighton (about 1650). The longest quotation in "New Heavens and a New Earth" is from Adam Clarke. Dr. Smith pays this noted Wesleyan commentator the following compliment: "I do not know of any work written in the nineteenth century which gives such a satisfactory interpretation of these words of the Apostle Peter; that is, satisfactory to us after a century of remarkable scientific advance, as the amazingly suggestive and almost prophetic words of the English Biblical scholar, Dr. Adam Clarke. I think the entire passage is worth quoting as an illustration of what a man can do in interpreting the Word of God when abreast of the best thought of his day and taught by the Holy Spirit" (p. 231).

This volume could well become the source book for a series of rich sermons on heaven, a topic too often neglected today.

RALPH EARLE

## Studies in the Fourth Gospel

By Leon Morris (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1969. 374 pp., cloth, \$8.95).

Dr. Leon Morris, principal of Ridley College, Melbourne, Australia, is one of the leading New Testament scholars among evangelical conservatives. In addition to his several commentaries he has made a vital contribution in *The Cross in the New Testament* and *The Apostolic Preaching of the Cross*.

The title of the present volume is well chosen, for its six chapters are composed largely of somewhat unrelated material

which first appeared in various published articles and lectures.

Chapter One deals with "The Relationship of the Fourth Gospel to the Synoptics." After surveying many resemblances, the author concludes "that John is independent of the Synoptics, but that he is in essential agreement with them" (p. 62). Instead of literary dependence, it is a matter of "an inter-locking tradition" (p. 30). John's Gospel and the Synoptic both enshrine a considerable amount of the same oral tradition (pp. 38-40).

An important topic is "History and Theology in the Fourth Gospel" (c. 2). As always, Morris quotes copiously from many sources. By reference to a number of recent books on the philosophy of history he shows that ancient writers were not so oblivious to historical accuracy as has often been claimed. Therefore there is no *a priori* evidence that John was careless at this point. He also underscores the truth that history consists not of fact alone, but fact and interpretation. All his contentions are bolstered with good documentary support.

A perennial question in Johannine debate is: "Was the Author of the Fourth Gospel an 'Eyewitness'?" Morris makes out a strong case for the affirmative, buttressing his arguments by concessions, as well as assertions, from outstanding scholars.

Closely related to this is the chapter on "The Authorship of the Fourth Gospel." After surveying the many and conflicting theories offered in modern times he comes to the conclusion: "On all counts it seems better to accept the simpler solution, that John the Apostle is responsible for the Gospel" (p. 280). He also suggests that "there is nothing that demands a date later than A.D. 70" (p. 291).

The final chapter deals with "The Dead Sea Scrolls and St. John's Gospel." All scholars are agreed that the Scrolls have closer affinities with this Gospel than with any other part of the New Testament. Yet the differences are more striking than the resemblances. There is a "tremendous gap between them" (p. 352). Morris stresses three points in closing: (1) the uniqueness of Christianity; (2) the Fourth Gospel is Palestinian; (3) the centrality of Christ. This chapter (the Campbell Morgan Memorial Lecture, 1960) is an excellent summary of the best scholarly opinion today on the relation of the Dead Sea Scrolls to Christianity. Every preacher would profit by having this volume.

RALPH EARLE

## Preachers' Exchange



**FOR SALE:** *Preacher's Magazines*, bound in book form, years 1930-31; years 1934 to March 1937 (bound); Feb. 1940 to Dec. 1942 (bound); *Works of John Wesley*, 14 vols., all like new, with jackets intact. James H. Lyons, 1011 W. Shaw Ct. No. 1, White-water, Wis. 53190

**FOR SALE:** *Nazarene Preacher's Magazine*, complete, excellent condition, 1926, 1927, 1929, 1930, 1931; 1936 through 1950. S. Ellsworth Nothstine, Rte. 4, Box 405, Florence, S.C. 29501

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## CALENDAR DIGEST

### APRIL—

#### NWMS Reading and Study

- 12 National Christian College Day
- 19 Cradle Roll Campaign

### MAY—

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

### JUNE—

- NWMS Prayer and Fasting  
Emphasis
- 21 Father's Day



# The Evangelist's Lament

By G. Franklin Allee\*

He's reckoned a gospel vagabond  
As he wanders through the land,  
With a Bible in his pocket  
And a suitcase in his hand.  
From church to church he travels,  
And varied are the ways  
By which the Lord doth lead him  
Through all his restless days.  
The Bible is his sure Guidebook,  
Where he seeks for wisdom and zeal;  
But close beside is the road map,  
For his life is lived on the wheel.

There are some who see only the glamour  
Of the wandering evangelist's slate,  
As he rolls along the great freeways,  
Or jets at a higher rate.  
He's not worried by huge budgets,  
Ne'er faces an unhappy board.  
People look to him as a prophet;  
They honor him with one accord.  
To his life come no sad burdens,  
Such as pastors continually feel;  
He's as free as the hurrying March wind,  
As unshackled as the wheel.

Yes, there's many a home-weary husband  
Who longs for the evangelist's life,  
With no problem of rough, noisy children,  
Far away from a nagging wife.  
Ne'er dons he the blue kitchen apron,

Nor labors with rake and with hoe;  
Leaves his family at home to wonder,  
While he is a man on the go.  
Ah, yes! It must be real pleasant—  
Easy days and delightfulest meals.  
Just give a few memorized sermons,  
Then away on those restless wheels.

Sometimes the evangelist starts thinking  
Of the years that are streaming by,  
And of things he so sadly is missing.  
Till his breath goes out in a sigh:  
Of children who scarce ever see him;  
A companion, with hair turning gray,  
Who gazes out a window, longing  
For a husband who's always away.  
At that he's conscious of self-pity,  
No pleasant thing to feel;  
But a man can be real sad and homesick  
As he clings to the steering wheel.

Some men build a great fortune  
As a monument to their name;  
Others hope by power and prestige  
To come to immortal fame.  
Faces are shaped up in pure copper,  
Of famed folk who've gone on before,  
As a fit symbol and marker  
Of a life that's now nothing but lore.  
But above my grave I am asking  
No stone inscribed to my zeal—  
Just place there an emblem more symbolic,  
And set over my head a wheel.

\*Evangelist and author, Moses Lake, Wash.

# AMONG OURSELVES

One of the most important things going on this spring could well be the "Missions Talk In" (p. 21). Many times a dormant call needs only the right contact, with the right spark, to leap into flame. There are potential missionary heroes and heroines among our youth—hundreds of them. What gets their attention will get them. Missions must get their attention. But if it is to be so, we must plan it that way. Pastor, if the World Missions staff at Headquarters can drive thousands of miles to help your youth become missions-conscious, you— . . . "It's easier to win the father if you've started with the baby" (p. 25). Not a bad slogan—particularly since it happens to be true. (Which is more than we can say for some slogans.) But to return to the baby: Mel Wienecke has provided in this issue a good "Baby Day" sermon outline, as a starter for creative preachers . . . For our quiz this month: Instead of asking each to give the seven reasons for reading the missionary books (p. 30), I shall ask a substitute—Who should read them first? . . . Maybe some churches have a savings account and just want to earn a little more interest (p. 17). More interest in missions would be better . . . Ecumenical enthusiasm might well be cooled by the bitter and costly lesson learned by the British government. In order to stimulate the shipbuilding industry it reorganized four ailing shipbuilders into one large operation in Glasgow. The huge complex, employing 14,000 people, built "Queen Elizabeth II"; but in the end the government had to foot the bill, to the tune of over 10 million pounds, and is still having to subsidize to keep the firm afloat. The business press in England commented, "Four shipyards in financial trouble, when combined, do not add up to a viable group. All you get is one big shipyard in big trouble." And four denominations with declining statistics and drooping spirits are not revitalized by pooling their impotence . . . You may create an ecumenical situation by carrying several corpses in the same hearse but you will not thereby produce a resurrection.

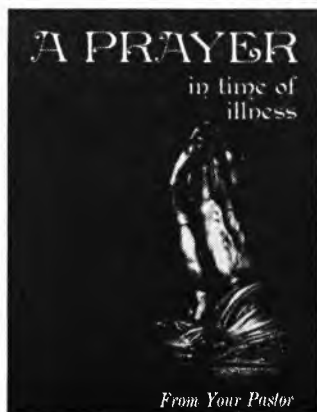
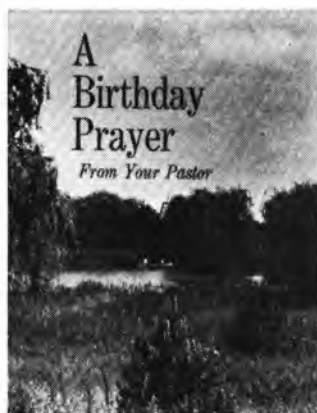
Until next month,

BT



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