

NAZARENE PREACHER

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OLIVET Nazarene College
KANSAS CITY, MO

FOUR YOUNG MEN

General Superintendent Lawlor

SHOULD PREACHERS DABBLE IN STOCKS?

The Editor

ONE MAN'S BREAKTHROUGH

W. H. Wallace

CHALLENGING THE SMALL CHURCH

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LAYMEN'S SUNDAY FOSTERS CHRISTIAN FAITH

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"THE EMANCIPATION OF OBEDIENCE"

Mrs. B. Edgar Johnson

—proclaiming Christian Holiness



THE
NAZARENE

PREACHER

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Four Young Men

By General Superintendent Lawlor

LAST NIGHT I ordained four young men to the Christian ministry. The day of their ordination already recedes into history. They had met the requirements of the church and had the confidence of their district superintendent, the elders of the district, and the district assembly. They were young men with academic qualifications who gave every indication that they would be able to communicate with their contemporary generation.

I looked at them after their ordination—Nazarene ministers—dedicated men undertaking to serve God with every faculty of their beings for the rest of their lives. In my address to them I had urged the need for continued self-improvement, not only spiritually but mentally. They received their certificates of ordination from my hand and, as they received them, they had that eager look that speaks of deep conviction and dedication. The certificate I gave to each of them was one of attainment, of conformity to recognized standards, and of a renunciation from the secular security of today's affluent society. I longed that ordination for them might be the gateway to a greater spiritual outreach, for to the Nazarene minister it is only as he is able to say, "No," to some things that he can say, "Yes," to the most valuable.

In my charge to those ordinands, I told them that the Nazarene minister must be a man of blameless character, a man of daily discipline, but, most of all, a man with that basic inner discipline of the spirit. The Nazarene minister must remain unimpressed by those who decry the standards of our church as outmoded. It is always in the glad acceptance of holy discipline that we find a perfect freedom of ministry. I warned them against mercenary motives that promote selfish considerations. A Nazarene minister must take care that more money, better parsonage, extra fringe benefits do not become the attraction in place of the blessed assurance that "it seemed good to the Holy Ghost, and to us." We must never let a comfortable environment be our first consideration, lest it isolate us from those we are called upon to reach with our gospel. Cronin wrote in his book, *The Keys of the Kingdom*, about the unending and devoted labors of a nurse among the impoverished miners of Wales. Someone tried to persuade her to go and work elsewhere, assuring her that she would get more money, and, he said, "God knows you are worth it!" "If God knows it," replied the nurse, "then that is all that matters."

That was my prayer for the four young men I ordained last night, and I covet this as a prayer for all Nazarene ministers everywhere. "If God knows my worth, that's all that really matters."

Should Preachers Dabble in Stocks?

NOT LONG AGO a well-meaning and well-heeled layman was talking to four holiness preachers about investments. He waxed eloquent about the importance of stocks and bonds as a means of preparing for retirement. "Remember," he said, "someday you will move out of your last parsonage. What then?" Finally he turned to the fourth man, a D.S., whose blood pressure had been steadily rising. Sternly the superintendent said: "I wish you would stop talking to these preachers about making money. God has not called them to make money. He has called them to keep themselves separate from these entanglements, and give themselves wholly to winning men to Christ. Yes, I know that someday we will move out of our last parsonage. What we will do then is your responsibility. God has given you the ability to make money for His cause. That is your calling. Our calling is to look after your soul—which is what I am doing right now."

The layman dropped his head. After a long and painful silence he looked up and said quietly, "I believe you are right."

It is time for this warning to be sounded, with such vigor and clarity that the get-rich-quick boys will be shocked into second thoughts.

But perhaps those most in danger are not the men out to get rich overnight, but those who only want to dabble a bit on the side in this or that venture, professedly to safeguard themselves against that last parsonage vacating.

It would be wrong to accuse everyone who becomes involved in such unministerial sidelines of being infected with covetousness. It would also be inaccurate to say that a minister should never own property or make investments. Some men have special gifts in this direction, which they can use to the glory of God without diluting their devotion to their ministry or curtailing their efficiency. And certainly it is wise to make reasonable provision for old age through social security, insurance, and retirement plans, provided our concern for future security does not become so overmastering that, to provide it, the preaching of the gospel becomes in the end a sideline.

But having conceded this much, we must solemnly raise the question—Are we not losing too many men to mammon? Too many of us think of ourselves as the clever "exception." Actually we are not as invulnerable to the subtle and insidious love of money as we think. For everyone who can keep his garments unstained and his armor untarnished, only the Lord knows how many try, and get "burned"—not only financially but spiritually. And often those who get burned spiritually the most tragically are those who do *not* get burned financially. It would have been better if they had!

In both Old and New Testaments, God calls His special servants to a kind of abandonment to their ministry which appears reckless and improvident.

But in return, God puts himself under solemn obligation to feed His soldiers who resolutely refuse to become "entangled with the affairs of this life." Let us not publicly bring into question God's integrity.

When tempted to dabble in stocks—or the equivalent for the quick and easy dollar—we should be mercilessly honest with ourselves. Is this to the glory of God? Is our motive pure? We are playing with fire. A little success can so quickly become a feverish obsession. The investment report can so easily become more exciting than the revival meeting. Before long it comes to pass that a sudden rise in stocks will bring a bigger shout than a soul finding Christ, and a plunge in values brings blacker depression than a lost world falling into hell.

In this way good men are often tricked. What at first seems innocent—and perhaps is—soon becomes the wedge that divides a man's interest, then finally pries him altogether from his divine calling. To salve his conscience he calls his new venture a form of "ministry," and plans all sorts of generous support for the Lord's work. But it is not *the* ministry—of which Timothy was commanded to "make full proof" (II Tim. 4: 5).

The "gifts and callings" of God are not only "without repentance"; they are without price tags. And to shrink them by time-stealing and heart-cooling sidelines will ultimately demand repentance of another kind. But even if the ministerial thief is forgiven, the time which he stole and the opportunities he missed will be gone forever. So will be the souls whom he might have sought, or for whom he might have prayed, had he not been so absorbed in his unministerial venture into the kingdom of mammon.

Disguised Legalism

There are those who would brand any church legislation of ethical standards as legalism. Within this rather heterogeneous group is a segment whose professed motive is strict loyalty to the Bible. What the Bible says, the church has a right to require, but not one letter more. Any rules which are extra-biblical are invalid.

This viewpoint sounds superior in its piety, but in practice it falls unwittingly, and with a ludicrous self-delusion, into a legalism of the most vicious kind. For it has one universal characteristic; it approaches the Bible with a wooden liberalism which so clings like a leech to the letter that the spirit and intent are missed entirely.

One does not need to look far for examples. They can be seen in vain attempts to preserve exact apostolic forms of church government, excessive preoccupation with the details of the sacraments, and more particularly in the area of social ethics. For instance, in one part of the evangelical world is a group who have what they believe to be a completely biblical code of dress for their women, based on I Tim. 2:9 and I Pet. 3:1-4. In these passages certain vanities are disapproved: broided hair, gold, pearls, and costly array.

(Continued on page 42)

One Man's Breakthrough

The following remarkable document was shown to the editor by Jerry Johnson of College Church, Nampa, Idaho. The man who recounts his spiritual pilgrimage with such disarming simplicity is a layman, and a professional counsellor. The reader will probably be hit by the same jolting conviction that hit the editor. This man is not one. His name is Legion. Not legions of demons, but sincere preachers and laymen who have struggled for years for a level of spiritual reality which has always eluded them. One man's breakthrough could signal the breakthrough of thousands—beginning with the preachers. We can lead our people only where we have gone.
Editor.

FRIEND,

Greetings. For some time I have had something which I feel I should get off of my psychological chest. I just cannot think of a better way to do so than by putting it down on paper and sending it off to you. When I sit down to write to you, I seem to get into a little higher gear than when I just cogitate by myself. I don't quite understand this, except as it might relate to our fellowship concerning spiritual matters in times past.

I trust that this will reach you when you will be able to give it some reflective insight. You remember, when we got together some time ago, I told you that I had been asked to come and give my testimony at the Walnut Creek church. You then asked me what I was planning to tell them, and at that time I wasn't certain just what I should say. Well, while prayerfully making preparation for my testimony, I developed a concept or two which seem to be meaningful. The implications, to my limited understanding, are significant. My purpose in writing this paper is to present them for your consideration.

My testimony was what I was asked to give. Webster provides several definitions of the term, but the specific meaning as we use it in the church is a "public profession of religious experience." I had stated (in camp meeting) that this past year had been the richest of my Christian life; that my relation-

ship with the Lord was vital and meaningful; and that the gracious Holy Spirit had come in to supply that for which I had been seeking for many years. So I was asked to come to Walnut Creek and to present a public profession of my experience with the Holy Spirit.

Although I had testified, briefly, numerous times since I had been filled with the Spirit, I had never actually felt led to give a complete account of the background. This time I felt challenged to come up with the full treatment. I wanted to tell them what happened, how it happened, and also why it had taken me so very long to come into "the blessing." Especially I was gripped with the "why," and I began to dig pensively into my spiritual background and into the Word. As I prayed and studied, I believe I gained insight into the psychology of sanctification which had been previously beyond me. It is primarily about this which I write.

As you know, I initially came into a deeper relationship with the Lord through the conscious application of the principle of *responsible living*. However, before telling them of this key which opened the door to the abundant life, I felt I had to give them an understanding of my spiritual background.

The years of heartbreak

So I told them of the long years of sporadic searching and of the multiplied

times I sought for the infilling of the Spirit. I would read and pray and hunger. I read of others who found blessed victory, who had a vivid sense of God, who sustained an intimate sense of His nearness. I told them of the countless times I "went the route" as far as I knew. I thirsted for that which I saw in the Scriptures and what others had found, but which continually escaped me. I told them that I could name several communities, over a 20-year period, in which I had gone into a room saying that I would not come out until I would get the satisfying presence of the Holy Spirit. In due time and after full commitment, I would get the freedom to believe, would accept the "promise of the Father," and would come forth desiring to serve Him victoriously.

Then, without exception, the sense of His abiding presence would "leak out" for one reason or another. It seemed as if psychological or spiritual fissures would somehow appear in my consecration, my sense of commitment would ooze away, and spiritual victory would be gone. The victory would dissipate and I would be back where I started from, frustrated by a spiritual hunger which (seemingly) could not be satisfied.

Specifically, as I can recall the procedure, the steps would be quite similar. By one means or another I would become moved by spiritual hunger. My striving for the abundant life would lead me to seek diligently. Faith would be stirred up because this is the means by which we gain spiritual ground; and I would exercise that faith for the "baptism of the Holy Spirit." A sense of assurance would come and I'd look forward to walking in the light of this "blessed assurance." But, sooner or later, the assurance would leave and my faith would falter.

Now here is the primary point. The sense of victory I obtained would slip away for one of two reasons: either (1) I didn't get what I thought I had because I didn't consecrate completely, commit fully, yield entirely, etc.; or (2) I did get what I was seeking but some-

how I didn't know how to sustain the relationship.

I did not mention, in my testimony to the Walnut Creek church, the information in the above two paragraphs. I include these here for the purpose of this paper, but they were not germane at that time. Then, I simply told them of the long years of spiritual hunger which preceded the experience which brought me into the "Promised Land."

Success at last

Now when the principle of *responsible living* came to me, I had just gone through another period of spiritual seeking. Another time of commitment had brought me to a relatively high level of spiritual strength. I had been waiting before the Lord and, as you know, "They that wait upon [before] the Lord shall renew their strength." In this sense of renewal, I was walking with the Lord. However I want you to realize that my consecration was not significantly different from the type which I had frequently made to the Lord. But this time I had been doing some reading which had impressed the urge to responsibility upon me. So with renewed spiritual strength supporting my commitment to *live responsibly*, I determined that I would and *could* do so through Christ (Phil. 4:13).

Weakly, but determinedly, I began my quest to develop into a responsible person. I believed I could "do all things through Christ" that He asked me to do, and I resolved to do so meticulously. My committed resolve, weak though it may have been in the beginning, was sufficient in my day-to-day walk. God's strength perfected my weakness and I found myself succeeding in the struggle to become more responsible. I enjoyed my tussles with my previous irresponsibility and thrilled with my little successes in overcoming it.

As I planned my upcoming testimony, I tried to remember just how long this conflict with my irresponsible self went on. Actually, I don't accurately remember. But I thrilled with tearful joy as I got a chance to tell them what hap-

pened. I began my quest for responsibility in the middle of September. Some weeks later, in the latter part of October, I perceived that there had come a momentous change in me. At the end of a long and pressurizing day (at 10:15 when I walked in after a three-hour class at the university), I felt called upon to "be responsible." The "chore" which had been summarily dropped on me would have previously brought forth, "Are you kidding?" This time, however, I felt a sense of sweet joy. I was amazed as I looked at it as another opportunity to evidence my determination to *live responsibly*. Believe it or not, I felt somewhat eager to get with it.

In the ensuing days, I began to realize that there had come about in me a tremendous adjustment. I could perceive a vital difference. It seemed that some marvelous rearrangement of the factors of my personality had taken place. In a significant sense, I was no longer the same person.

At first the change was somewhat subtle. However as I continued to walk the responsible way, new changes became more evident. I had the blessed chance to tell the people at Walnut Creek that I became a "transformed" person. *Living responsibly* in an attitude of spiritual commitment had evidently been the presentation of my "body [as] a living sacrifice." And you can imagine the sense of fulfillment I had when I could tell them that I had been "transformed by the renewing of . . . [my] mind," so that I could now "prove what is that good, and acceptable, and perfect, will of God."

I told them of some of the details of the changes which came into my life. I told them of the chronic case of psoriasis which had been on my hands for so long (eight years) and which disappeared. I told them of new experiences in the leadership of the Spirit which continually amazed me. I read to them a paragraph of a lengthy letter which I had written to my son who was then back at the Armed Forces School of Music in Virginia. It thrills me as I include it here:

"It seems that there has come a dynamic personality change in me. All of my faculties seem oriented in the same direction. Factors which used to frustrate me are now practically nonexistent. I have a greater love for people in general, and individuals in particular. I have a warmth that seems to pervade my personality and affect all that I do. My job is easier and more pleasant. My intellectual life seems keener and even my sense of humor seems sharpened. My entire personality has been vitalized in a way and to a degree that I didn't dream possible."

Yes, I read the above. But much greater was the joy I had in telling them that that experience is even better now than it was then. I had the chance to tell them that since then I have had the privilege of growing "in grace, and in the knowledge of our Lord and Saviour Jesus Christ." The sense of His gracious presence is an ever-so-vital factor in my unworthy life. And, praise God, the sense of integration and the lack of frustration abide in a richer way as I continue to walk responsibly with Him.

Why the past failure?

While digging into my spiritual past, and then looking into the Word, I have been gripped with a question or two. Just why did it take me so long to "come over into Canaan"? I am reasonably intelligent, have a comparatively rich background in the Scriptures, have no significant "hang-ups," and have been an involved participant in the church and Kingdom for over 25 years. And, most important of all, I had sincerely hungered numerous times to gain that spiritual ground for which Jesus had "suffered without the gate" and which was promised to us in the Scriptures.

Why? I asked myself over and over. Was it my stubborn will? Such cannot have been the case. I have sought dozens of times with as much vigor as—or more than—I did when He actually came to abide in my unworthy life. I decided that there must have been some kind of intellectual problem—a warp which blocked off spiritual insight. The

question became, What was that warp and how did it come into being? After much prayerful thought on what I think is a critical question for our church, I believe I have an answer which satisfies me. I didn't say anything about this to the people at Walnut Creek, but I want to lay my thinking before you to get your discernment.

Our denominational distinctive is our emphasis on the ministry of the Holy Spirit, particularly as He is graciously available to sanctify believers subsequent to regeneration. Yet it took me so distressingly long to come into a sanctified relationship with Him. How it pains me to think of those wasted years, wandering in the desert of spiritual unfruitfulness! How much more I could have accomplished spiritually had I come into this understanding many years ago! The spiritual consequences are staggering.

But the consequences of my folly are nothing compared to the realization that this can be happening to other seeking believers. I am personally convinced that there are ever so many others who wallow in this "slough of despond" (whatever that may be). Perhaps I am woefully mistaken, but I sincerely believe that there is a large percentage of our people who are frustrated products of some misemphasis on the means by which sanctification may be secured *and* sustained.

May I be so assuming as to offer an observation? It appears to me that (1) not many ministers are really "pushing" sanctification, and (2) not many believers are being sanctified. If the observation is inaccurate, please correct me. But I must operate on what my experience leads me to believe is factual.

Could it be that our stress on sanctification is minimized because, for some reason or other, few believers actually get what we tell them they can have? And of those who do obtain a sense of spiritual enduement, many seem to slip back to a level far below what they have hopefully expected of life in the Spirit. If so, one can easily understand that an "oughtful" emphasis would be frustrating to those on both ends of that

emphasis. To pressurize believers with the understanding that without holiness "no man shall see the Lord" is pressure indeed when those believers seek and somehow do not find. Or, even worse, they seem to get inspired, but regress spiritually. Then in time of spiritual elation they wishfully and/or hopefully profess to have that which they really feel is not an effective force in their lives. I say this is frustration "plus."

We now come to the "moment of truth." If the above-mentioned observation is valid, something is dreadfully wrong. And I believe that the "warp" which blocked off my spiritual enlightenment is the same that is effectively blocking the work of the Holy Spirit in the lives of many seeking believers.

Here it comes: I believe that our failure to stress *clearly* the ongoing requirements of the Spirit-filled life is keeping great numbers of spiritually hungry people in a state of spiritual frustration.

Our emphasis is for the Christian to "get sanctified." Our people are led to believe that it is some transitional experience which may be secured in a once-for-all joust with self and/or God. The born-again believer is urged to "die like a yellow dog," or some other oversimplified analogy is used to impress the seeker with the climactic aspect of the coming of the Holy Spirit. It is my opinion that the average seeker is led to believe that if he does "die" (commit, consecrate, yield, surrender), he will have some spiritual trauma take place which will effectively purge his being so as to provide spiritual victory beyond anything previously experienced. Of course, the ministerial varieties of this may be almost as varied as the number of ministers.

Now I believe this can and does happen. Actually, how can anyone spend time in the New Testament and believe otherwise? The Scriptures clearly indicate that such an experience, with modifications in individual cases, is available to believers who will "hunger and thirst after righteousness," who will present their "bodies a living sacrifice," who will "tarry . . . until . . . endued." In fact, this glorious experience is just

what happened to me. Praise God!

But how and why did it happen to me—when at the time I was not really trying? I had come into an all-satisfying relationship with Christ without specifically seeking such. And why had I been so unsuccessful for so long when I had truly sought? After prayerful thought, the answer began to come.

The sole emphasis of Scripture, as I understand it, is *not* on the instantaneous aspect of sanctification. We have preached that hungry Christians may be filled with the Spirit as they consecrate their all and, thank God, this is true. The *aorist* tense does clearly indicate that the commitment required is a single, completed act, and the infilling of the Holy Spirit does come in an instantaneous infilling. But the ongoing element is also present in Scripture, and is required of those who would sustain their Spirit-filled relationship.

As you well know, there are numerous passages in the New Testament which emphasize the necessity of a continuous commitment subsequent to the climactic crisis. Jesus said, "If any man will come after me, let him deny himself, and take up his cross *daily*, and follow me." The plea is for the hungry believer to present his body a *living* sacrifice, not just a commitment made today and forgotten tomorrow. Paul exhorted the Colossians (2:6-7), "As ye have therefore received Christ, so walk ye in him: rooted and built up in him, and *stablished* in the faith." The long-term promise is to those who *abide* in the Lord, not just to those who may saltatorily come into an instantaneous peak experience.

I don't mean to indicate that what I am saying is particularly startling. All ministers believe that we must continue to "walk in the light" after the baptism of the Spirit. However I am convinced that exceedingly few are emphasizing that critical need. At least, very little practical stress is evident.

Our people must be led to understand that a complete and utter commitment is just as important one hour, one week, and one year after the person reaches out to take hold of the promise

as it was one minute before he acceptingly believed for the infilling. The only reason he could truly believe that his consecration was complete was because it was just that. When a person makes a full commitment, he thereby gains an ease of belief which was priorly impossible to him. He can then reach out and take hold of the promise because his heart condemns him not in his yielded state. He can believe that he is within the ranks of those who will be rewarded by God because the Spirit witnesses to him that he is *diligently* seeking God. In a vital sense, the ability to believe is the witness of the Spirit and it is given only to those who committingly present themselves to God in an all-out consecration. But the sense of beautiful assurance which comes by the witness of the Spirit is retained only by those who sustain this high degree of commitment.

No, I'm not saying that our gracious God "casts out" a person who may lack a concentrated consecration at any given time. Of course not. But I am saying that the only way one may sustain his sense of victory is through a sense of concentrated involvement in things spiritual. Without such concentration, without such continual commitment, the sense of the nearness of God seems to wisp away. Little by little the "victory" seems to slip away and the vivid sense of His presence dissipates down the psychological drain of dis-involvement.

This is not God's doing. He is not thereby punishing us, as if He had some petulant problem and was mad at us because we would no longer play with Him. The falling away is entirely in our minds and is the product of our disinterest. If we desire to keep the charge in our spiritual batteries, we must keep in committed contact with the Battery Charger. As we do so, I am fully convinced that He is ever so eager to keep us "ever-ready."

The inverted spiral

Now what is the contact which sustains our relationship with God? Is it our feelings? Certainly not! Faith

is the bridge by which we originally reached out and made contact with God, and faith is the all-important factor in sustaining this vital contact. When feelings go, it is not significant, except as they may affect faith. When faith goes, it is critical. This contact must be re-vitalized soon or the spiritual relationship may be broken.

What would cause faith to break? Faith for the sanctifying presence of the Holy Spirit is requisitely related to full and complete consecration. As long as full commitment is sustained, faith is maintained. When, for any reason (purposeful or otherwise), the sense of consecrated involvement is less than what it took to obtain the blessing initially, the person's faith is weakened and may thereby slip. While in this weakened state, the person is quite apt to begin to feel that he didn't have much contact with God anyway. This, I believe, is particularly true in the early stages of the sanctified experience. The newly Spirit-baptized person has not yet learned to fend off the feints of the adversary. And in his weakness he is liable to fall from his Spirit-filled state unless he keeps his purpose firm and his involvement certain. An inverted spiral is apt to develop. The process which brought him into vital contact with the Holy Spirit is reversed and he finds himself back where he began. Many a person, finding himself in this spiritual stage, has said, "I guess it just doesn't work," or maybe, "Sanctification, as it is presented by our church, is just not possible."

As I see it, there is a four-step progression which brings the ministry of the Holy Spirit into the life and sanctifies the believer: (1) Spiritual purpose provides involvement; (2) Spiritual involvement enables consecration; (3) Full consecration releases faith; and (4) Faith, through Jesus Christ and in God's Word, brings the blessing. If one relinquishes his faith, the process may consequently be reversed and he may thereby lose the sanctifying presence of the Holy Spirit. I believe the process may go up or down,

at any time, based on the consecrated involvement of the believer.

I further believe that this process is highly volatile in the early stages of the sanctified relationship. It appears, from my experience and from my observation of others, that there is a critical volatility in the early hours and days of the Spirit-filled state. The four-step progression is in danger of regression unless positive effort is made to keep the state of spiritual involvement intense.

I here submit, for your consideration, the opinion that many hungry seekers are stirred to spiritual interest in sanctification through the ministry of the Church of the Nazarene. They hunger and thirst for life in the Spirit and victory through His presence. I also firmly believe that many seekers have come, sought, found, and then backslid down the four-step regression because we have failed to *clearly* present the absolute necessity of a continuous commitment.

I am convinced that there are many Nazarenes who have ignorantly passed up and down this sequence time and time again until they finally have resigned themselves to something less than complete victory. They don't backslide into outbroken sin because they fully understand how not to, and what it would mean if they did. But they don't understand how to maintain victory in and through the sanctifying grace purchased on Calvary. That's right—they don't understand. Why? Because we have failed to clearly enable them to see and understand the critical hours and days following their "sanctification."

We leave them to fend for themselves in the critical hours which follow. They do not understand the necessity of maintaining their sense of commitment. They relax their involvement. Without a sense of involvement, their joy fades and their faith weakens. Then if they are not careful, the adversary strips away their faith and they slide down the sequence to their pre-sanctified state. Hopefully, they may try again. But some, I'm sure, relinquish their quest. Some, we know, have left our

church to go where they would not be further frustrated.

Help for vacillators

How about my transformation? How did I come through the maze into the light of full salvation? Well, not like some more-fortunate others. A few make it through the first time and their success is enough to keep the evangelists pushing and others seeking. Most of them, I imagine are persons of strong character and of purposive mind. By dint of character and God's grace, they made their way through the critical period following their baptism with the Spirit. Then because they walked for some time with Him in supporting grace, they grew enough in spiritual understanding to maintain victory over the adversary.

No, I wasn't a person of "strong character." In fact, I had so much difficulty through the years because I tended to be a vacillator. I was weak and therefore succumbed, I believe, in the critical period following the numerous times I sought sanctification. However, had I known what I know now, I am certain that I would not have wandered so long. How did I then make it? I came across some spiritual *supports* to sanctification.

The initial support, which the Spirit used to help me make it joyously through, was the principle of *responsible living*. The psychology of this principle is specifically set up to sustain one who might be tempted to vacillate or regress. As I conscientiously followed this principle, by God's enabling grace, I was specifically supporting my consecration (though I didn't realize it at the time). Thus, in a somewhat negative fashion, I was responsibly conforming to what I felt I ought to do. Thereby the spiritual fissures which had previously allowed my commitment to leak out were effectively eliminated.

Subsequently, as my understanding grew, the Lord helped me to perceive two other aids which have been spiritually helpful. So the second support is an attitude of *concentrated commitment*. This is positive, while the first

may be somewhat negative. Here I seek opportunities by which I may evidence my commitment and through which it may be confirmed and renewed. *Responsible living* closed up any gaps by which spiritual joy could wisp away. *Concentrated commitment*, on the other hand, unmistakably vitalizes and invigorates my sense of spiritual joy. It seems to me that concentratedly committing oneself is somewhat analogous to attaching oneself to a spiritual battery charger. Each time one consciously commits some aspect of his life to spiritual purpose, it seems that he opens a channel through which his spiritual batteries are replenished. This, evidently, is the channel through which the Holy Spirit endues those who consciously commit themselves to His service. One's sense of spiritual wellness is enhanced as one further consecrates time or talent or energy.

There is a third support which has practical, in addition to spiritual, import. I term it *industrious involvement*. It is psychological in nature, but relates to my service for God and the Kingdom. The Word says, God is able "to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." In utilizing this support, I try to keep involved in His service. Thereby I allow Him to channel His "power" through me as He may deem best. Here, I trust, is an outgoing channel through which the joy I have in the Lord is expended for the benefit of someone else. I am not certain just what joy might do if it turned rancid, but I am certain I "don't want none."

These three "supports" have become so significant in my spiritual life! They have provided an intellectual-psychological-spiritual foundation which has sustained me where I previously vacillated and spiritually regressed. Without such, I am convinced I would still be out in the spiritual "cold."

But what about the many others who are floundering in the spiritual "desert"? They long to "cross over" and get in on the blessings of the "Promised Land" about which we preach, but into which they cannot seem to go. These

desperately need to be supported.

We ought to get down on our spiritual knees and pray about this. We ought to get down on our intellectual knees and think about it. Little people—thousands upon thousands of them—are hungrily awaiting a practical assist toward the Spirit-filled life. If we could *think it through*, I believe the Holy Spirit would *inspire it through*, and we would see many seekers *coming through* into sustained victory.

For many long, dry years I thirsted for the “living waters.” Longingly I read of those who sustained a vivid sense of God and had a near-continual realization of His personal presence. I yearned for this intimate nearness, but was frustrated by what I now believe was a warp in my thinking. I didn’t understand how to present my body “a living sacrifice.” Had I understood, I feel quite certain that I would have been “filled” long, long ago.

Now I know. There is no question. The years of pensive longings and wishful hopings have been replaced by a rich assurance based upon His abiding presence in my unworthy life. Ours is a day-by-day relationship which is vital and intimate. Instead of being pressurized and frustrated by the song “Glorious Freedom,” I exultantly sing forth with an inward understanding of the glorious freedom provided by His sanctifying presence. The word “sanctify” for years either troubled me or left me cold. However, I now deeply appreciate its blessed reality in my undeserving life. His love has become a dominant factor in my life and I daily strive to glorify Him and serve the needs of my fellowmen. Spiritual assurance is an abiding factor and I long to see others lifted to this spiritual plane.

No, I don’t mean I have it all. But I have been set free to grow in grace and in the knowledge of my Lord. He said, “If the Son . . . shall make you free, ye shall be free *indeed*.” Free to understand the past and free to perceive possibilities in the future. Set free by the abiding presence of the Holy Spirit. God helping me, I want to do all I can to help others to be free to grow in the Lord.

This is why I would like to make my experience available to help others.

Well, what do you think of this “psychology of sanctification”? Have I expressed myself well enough for you to get what I have been trying to say? If so, what do you think of it? Is it valid? If not, please take time to straighten me out. If it is well-grounded, what should be done about it?

Yours in His service,

Bill

W. H. WALLACE



**Practical
Points**

*that make
a difference*

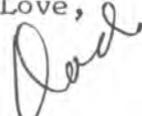
It was the positive note that won them to Christ!

Dear Son:

I think our pastor learned a great lesson last Sunday night. He was preaching evangelistically with a burdened heart—and doing well, but something went wrong with the altar call. I really don’t know what it was—but it didn’t seem to me that there was any conviction and very little concern. It may have been the nature of the sermon, or the mood of the congregation—I don’t know.

And then the preacher gave up “pushing” and started “wooing” by singing “I’ll Live for Him Who Died for Me.” It was like a breath of fresh air from another world. A young man felt the presence of *Another* and with courage knelt at the altar. In three minutes the altar was full of hungry seekers.

Son, I’ve thought a great deal about that service. The sermon was sound, urgent, and challenging, but something went *awry*. You know what I think it was—the preacher didn’t sound the *positive note* and that is where the Spirit of God made His entrance.

Love,


Challenging the Small Church

By Ralph J. Ferrioli*

Some of the do's

In the wisdom of the pastor, he should encourage and reveal to his people that smallness does not excuse greatness, and that God is more interested in a *great* church than in a large church. The small church needs to acquire a sense of pride that comes from the fulfillment of her obligations. There is nothing that can bring more blessing and honor to a church than for each member to understand that he is a needed and responsible ambassador in that church. Don't underestimate the small church, for some have such members.

The pastor must constantly emphasize the idea of obligation, responsibility, and accountability in the church's relationship to those without her doors. Let the small church throw off the spirit of self-pity and selfish indifference to the welfare of the community, and the community will realize it and respond to it. Let the pastor clearly grasp the fact that the moment that the spiritual life of the church is toned up, all conditions for a general awakening will be present. There is no evangelism like the magnetism of personal, regenerated, molded Christian character.

Sunday school contests seldom work in smaller churches because only a few do the work. Thus the need is for an individual response—each

member doing his part. We used a system in one of our small churches that proved to be very helpful in getting this lesson across. We called it "Honor Families in Personal Sunday School Evangelism." Each family was given one-month honor place in the church. Two front pews were ribboned off for these families to bring invited guests. All members, including the pastor, were given this privilege. This was effective in teaching personal soul evangelism, and that if the church were going to grow, it would grow through them. The plan really worked, and among others, a young Catholic mother was won to Christ through a personal invitation. This also emphasized the fact that the same message of true salvation is successful regardless of the size of the church.

And of course each member must be impressed not only in personal evangelism, but of his need to give his tithe and to participate in all services so that the new people might have an example.

Many will not attend a small church because they do not understand its doctrine. We must therefore educate the community by advertisement, by use of the *Herald* and other literature. Every department of outreach should be used—Home Department, cottage prayer meetings, Cradle Roll, and visitation.

And, pastor, if your church is in

*Pastor, Philadelphia, Pa.

need of a coat of paint, by all means get this job done first. The community will never come to an unkempt church.

Some of the don'ts

NEVER go to the people with a set of new ideas you have for building the congregation. They have heard it all before from the last pastor, and they are still waiting for it to grow. Work in your ideas gradually—and work them in as if the ideas were theirs! This may give you a few lumps on your pride, but it will work.

NEVER let your people feel that because they are a small group you are using them for a stepping-stone to a larger church.

NEVER let them think for a moment that you feel the budget is too big for the size of the church. They will agree with you.

NEVER let them see you discouraged, for that is how the last pastor looked.

NEVER let them see you and your wife do all the work, for this has caused many to expect the pastor to do everything and they nothing.

Some small churches are infected with festers. Remember, pastors, the good members are looking for leadership. Use the healing balm, but if the healing balm does not work, do not be afraid to use a little iodine.

The growth of the small church depends on her pastor. Accept the invitation to challenge them for Christ, and the church will grow.

The Mechanics of the Ministry

By Raymond C. Kratzer*

VII. The Impact of Words

WORDS! WORDS! WORDS! Thousands of them. Hundreds of thousands of them! Words of all shades of meaning and with available combinations that can bless or curse, bore or thrill, bring joy or sorrow.

God has given to us the ability to think and to speak. And to the minister, both of these gifts are invaluable to Him and to His work. In fact, His stock-in-trade is the "King's English." Through the vehicle of speech he can scatter words in such a way that his whole ministry will be enhanced and the work of the Lord greatly strengthened. Furthermore, scores of people will be helped as they partake of the

tonic of pleasant speech from the lips of a thoughtful pastor who distributes words to the upbuilding of the Kingdom and the enrichment of precious souls.

After a certain sermon was preached, a fellow minister told the preacher that he had seen every word of that sermon in a book. The abashed preacher was shocked because he had worked out that sermon by dint of real effort, and he did not copy it out of a book. Oh, of course, he had been inspired by his reading, but he really felt this sermon was his own. He was greatly relieved when the teasing fellow minister told him the book he was referring to was the dictionary.

But the amazement in so many instances is how few from the great store-

*Superintendent of the Northwest District.

house of words are used in a sermon. Trite phrases, repetitious words, and careless sentences often cloud noble thoughts and potentially inspiring ideas. Usually the problem lies in a thoughtless putting together of words, or a careless approach to the preparation of a speech.

Did you ever watch a television commercial? Since even one minute of time of a nationally televised program is expensive, every word of a commercial is considered important and packs great weight. Even the expression on a face, or a well-planned pause, has meaning. And the message gets across. What a difference would be made in our preaching if we were half as diligent in our preparation!

When the preacher is in the pulpit, he has the unusual opportunity of touching the lives of many people in a short time. What he says to them, the way he forms his sentences, and the impact of his words have a great deal to do with his effectiveness. In this regard, it would do most of us good to have our total conversation in the pulpit taped for our study and criticism. This is usually a revelation that is not too complimentary—for a tape does not record arm movements, facial expressions, and other helpful aids in getting our message across. The trouble, too often, is that preachers depend more on the props to preaching than the careful dissemination of ideas through the vehicle of speech.

Announcements can be made more interesting when properly made. A perfunctory reading of announcements with the addendum of the trite phrase, "Now keep this in mind," can be deadly to a service. In-between statements can enhance the subsequent activity or detract from it. For example, it is always wrong to say by way of introduction for a special song, "We will be *avored* by a special song by John Doe." This immediately throws a mental block in some people's minds because it smacks of condescension. It would be much better to say: "At this time John Doe will bring to us a special message in song. Let us pray that God will use it to bring blessing to our hearts."

When a pastor introduces a special

speaker, such as an evangelist, it is his responsibility to condition the audience in a favorable way toward the one who will preach to them. His introduction need not be long, but it can be meaningful as it presents the speaker in an upswing toward the congregation. A good introduction gives a thrust to a guest speaker that helps him off the launching pad.

Words spoken concerning the tithes and offerings can loosen the purse strings in many instances. If strong laymen observe a thoughtful pastor present the offering appeal with carefully chosen words and ideas, they will unconsciously feel that here is the head of an organization that is well-ordered, and this church knows what it is doing. On the other hand, if the pastor says, "Well, it's time for the offering. Now who will volunteer to come forward to take it up? How about you, Joe and Bill? Come on and help us." By this time, any visitor who might be present will likely diminish his intended gift or give it unwillingly to such a disorganized situation. Even if the regular ushers are not present, and the pastor has forgotten to make arrangement before the offering, he can usually assume a posture of aplomb. He could casually say: "It is time for us to worship the Lord with our tithes and offerings. We will ask Joe and Bill to come forward and serve as our ushers." His poise will add grace to this means of grace.

Some individuals are unusually talented with the ability to articulate their thoughts in a pleasing manner. But most of us must add this ability by the investment of hard work and careful planning. It is not irrelevant to make "notes" for the entire worship service, including what you plan to say between events in the service as well as the content of your message. Diligence at this point over a period of time will fill your larder with many varied phrases that will be like a symphony to your people, delighting their ears as well as their souls. With all of the words available to us, let us use more of them. Not that we become verbose, but that our speech

(Continued on page 43)

Laymen's Sunday Fosters Christian Faith

By William A. Self*

LAST YEAR on Laymen's Sunday our minister went all out to use the laymen. He had made explicit plans and each layman who had a part in the services of the day had the wise counsel and encouragement of his minister in planning for it. The laymen were informed in ample time to make adequate preparation.

The Sunday school superintendent was asked by the pastor to give a short devotional for Sunday school with all departments of the Sunday school present. The superintendent, an airplane mechanic by trade, is a young, energetic, I-know-you-can sort of person. He fosters a glow of optimism among Sunday school personnel. In the Sunday school hour he spoke for about seven minutes on life itself. In essence he said that man is confronted with God and eternity in everything he does; life is looking oneself square in the face and evaluating one's total purpose in terms of God's will. His words were encouraging as well as thought-provoking. They instilled strength of will and purpose in the people. Everyone went to his Sunday school class feeling that life is truly a partnership with God.

The minister spoke briefly during the Sunday morning service explaining the purpose of the day. His words were fruitful. In the few minutes he spoke, everyone felt that the church was his church, as in reality it is.

The morning worship message was given by an older, retired, mature member of the church. He has been a member of the church since his youth. His zeal for Christ is undimmed by

years. He spoke out of years of experience. Hearts were touched because "one of their own" was saying that in these days God is able.

For the young people's service on Sunday evening, a father spoke to the entire congregation, reacting to a film that had been shown in the community the week before on "Teen-agers and Drugs." He graphically pictured the societal and family conditions that were encouraging some youth to use drugs and challenged the Christian families with the one antidote for drug use—love for God and family.

For the evening service two laymen were asked to speak about 10 minutes each. The first one to speak was a young man who is extremely punctual in all church functions. His theme was "the proper use of time." Supporting this with scripture, he encouraged everyone to give a good account of his time to both himself and God.

The second speaker was a middle-aged man who has spent most of his life in the church. His emphasis on the need for a personal experience in salvation was well taken.

There were many benefits derived from the Sunday's activities. For one thing, the men spent time in preparation for discharging this responsibility for God. Time spent in preparation meant that they were identifying with a relation to God. They would be different after this.

Another benefit was the unique difference in the presentation of each person, signifying that each person complements every other person in the church.

Perhaps the greatest single accom-

*Layman, St. Charles, Mo.

plishment of the day's activities was that each one saw that he was important in God's work. Not the "man of the cloth," but rather a fellow layman had repeatedly told him so throughout the services. The pastor clinched this fact with a "feeling level" expression of how much

everyone meant to him. A real feeling of brotherly love existed, one that said: We are one family; we really care for one another because God has redeemed us all. And now He needs not only our hearts but our lives, our interests, and our commitments.

A Home-Going Pastor Makes for a Church-Going People

By Frank McConnell*

The district assembly was in full swing. All were having a great time. The district superintendent had just given his report. Many of the churches had shown a loss in attendance.

Five pastors were eating lunch together. One said, "I cannot understand why so many churches have had a loss in attendance. Our pastors are educated. They will measure up in every respect to preachers of any denomination. What is the reason?"

Another pastor asked, "How many calls did you make last year?" "Well," said the first, "you know I have to study hard in order that I may feed my people. They demand the best from me. I make only hospital calls."

Another pastor said, "The affairs of my church are so heavy that I do not have time for calling. My people work in the daytime, and I have to have my rest at night, so I cannot make night calls.

The third pastor said, "People do not want the pastor to call. That is old-fashioned. No pastor calls now. If your parishioners want you, they will come to your office or call you."

A fourth pastor said, "I have thought a great deal about this calling business. There may be something to it, but I was never taught to call and really do not know what I would say if I did. I feel it is better for me to study hard and give those who come something worthwhile so they will come back."

They all turned to the fifth pastor who had been listening. His church had gains in all departments. He had shown a gain of 10 percent in attendance. "What is your secret?" they asked. His answer was, "When I started in the ministry I was told that a visiting pastor makes for a churchgoing people. I average 1,500 calls a year. I visit three afternoons a week and at least two nights a week. I feel that if I set the example my people will follow. From my experience, I would say that my calling program is the difference. At least you fellows say that you do not call. You are as good if not better preachers than I am. If I see it correctly the difference is in our calling program.

"My church is a calling church. I preach on Sundays, make many calls, and our people talk all week about the wonderful church that we have. It is just natural for visitors to attend our services. Isn't that the method that Christ gave us? I feel that if we follow Christ's method He will honor us and give us people to whom we can preach. According to your testimonies you preach to empty pews while I preach to people. Wouldn't it be wise if you followed Christ's command? Don't you suppose that Christ knows better than we the method to use?"

*Minister of Visitation, First Church, Bethany, Okla.



The **PASTOR'S** SUPPLEMENT

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

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YOUTH & MISSIONS

FEATURING

- Dr. E. S. Phillips*, executive secretary of the Department of World Missions
- Rev. Jim Bond*, general NYPS president, two years All-American college basketball star, now under appointment as missionary to Brazil
- Rev. Wallace White*, missionary field superintendent in New Guinea
- Dr. Mary Scott*, executive secretary of the Nazarene World Missionary Society
- Rev. Franklin Cook*, administrative assistant of the Department of World Missions
- Mr. Ray Hendrix*, promotional assistant for the Spanish Department, leading the giant teen choirs and congregational singing
- Rev. Tom Wilson*, program director for the Department of World Missions
- Student Mission Corps* representative

PROGRAM SCHEDULE

- 5:00-7:00 Interviews with missionary prospects
- 6:00-7:30 NWMS (district & local councils) Dinner
- 6:00-6:50 "Hamburger Banquet" (all district teens)
- 6:50-7:30 Teen choir practice
- 7:45-9:00 Giant Rally

SCHEDULE

- | | |
|--------------|--------------------|
| September 15 | Des Moines, Ia. |
| September 16 | Lansing, Mich. |
| September 17 | Flint, Mich. |
| September 18 | Akron, Ohio |
| September 21 | Syracuse, N.Y. |
| September 23 | Wollaston, Mass. |
| September 24 | Lansdale, Pa. |
| September 26 | Columbia, S.C. |
| September 29 | Chattanooga, Tenn. |
| September 30 | Nashville, Tenn. |
| October 1 | Little Rock, Ark. |
| October 2 | Bethany, Okla. |
| October 3 | Dallas, Tex. |
| October 6 | Albuquerque, N.M. |
| October 8 | Phoenix, Ariz. |
| October 10 | Pasadena, Calif. |
| October 12 | Long Beach, Calif. |
| October 13 | Fresno, Calif. |
| October 14 | San Jose, Calif. |
| October 15 | Sacramento, Calif. |
| October 17 | Medford, Ore. |
| October 19 | Eugene, Ore. |
| October 21 | Walla Walla, Wash. |
| October 22 | Spokane, Wash. |
| October 23 | Kelso, Wash. |
| October 24 | Seattle, Wash. |

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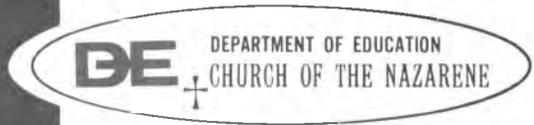
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Mrs. Robert O. Jackson
General NWMS Council



Edward S. Mann

In a day characterized by frequent job changes and easy "locational displacement" it is gratifying to note a man who has distinguished himself in our movement by 45 years of continuous relationship to one educational institution, Eastern Nazarene College. Dr. Edward S. Mann, for 23 years president of ENC, has just assumed his duties as executive secretary of the Department of Education. Dr. Mann served for many years in a number of roles in the college before being named president in 1948.

Our tomorrows are as bright as the caliber of young person we bring up in the church and graduate from our educational institutions. In a day of unrest, uncertainty, and insecurity among our youth, let us reaffirm our belief in young people. The department has an increasingly important role to play in helping to shape the future of thousands of Nazarene youth.

In appreciation to Dr. Mann, every pastor may ask: "How can I help Dr. Mann in the very strategic role he now assumes?" There are several ways:

1. Send names of any prospective teachers who may be interested in teaching in a Nazarene college.
2. Assist in the recruitment of students for Nazarene colleges.
3. Give payment of college budgets and pledges high priority.
4. Use college and seminary students, faculty, and administrators in special college services.

Attribute of Friendliness

FRIENDLINESS is the greatest single asset for a church that is determined to do the will of God, in the opinion of the pastor of a large evangelical congregation in the South.

He feels that friendliness means more to the ongoing of the church than a fine building.

He has found that the spirit of friendliness is contagious. He says: "Church people ought to be friendly but sometimes they act as if they were God's frozen—not chosen—people."

Stranger Only Once

He said he greets guests in his services by saying, "You are not a stranger, but a friend we haven't met."

In any church planning and program, he said the pastor must lead in emphasizing and practicing friendliness.

He also has strong conviction on keeping his church before the public. He advocates the use of newspaper ads and messages on radio and TV.

Quotes from Psalm

He quotes Psalms 19:1—"The heavens declare the glory of God," and says that God gave the world the first advertisement it ever saw. God used color in advertising. He mixed all the colors to make the rainbow.

"These advertisements of God continue to proclaim His glory, His power, His wisdom, trustworthiness, and love.

"God placed His advertisements in the sky. He has put others on the earth to proclaim His glory. Through His Word and through His works, He calls men. His children on earth are His advertisements also."

The pastor must keep his church before the public by telling the story of its many-sided ministry.

"It is little short of spiritual negligence to fail to publicize your church program if you have spent time and effort in building one," he says.

In his view every church that is "moving ahead for God" is a part of its community.

He feels this calls for the church to participate in every worthy community project such as the United Fund, services to youth and the aged, better government and law enforcement.

"Furthermore, my church can cooperate with other Christians in noble endeavors without any compromise."

On Media Relations

His advice is sound on the understanding and use of all media of public information. He states:

"Most of the media are available without cost to the church. It is the pastor's responsibility to cultivate the acquaintance of the editor and the church editor of his newspaper. Get to know the manager and the program director of the radio and TV stations.

"You will quickly learn that they will cooperate with you. Give them current human-interest stories about the church and its program. Budget a respectable amount for advertising. It pays dividends.

"We must use the most effective media available to let the troubled world know what our church has to offer.

"Otherwise, we are like the fellow winking in the dark—he knows what he is doing, but nobody else does.

"The call for us is to keep our church before the public!"

Copy of pamphlet on press relations for the pastor free on request: N.I.S., 6401 The Paseo, Kansas City, Mo. 64131.

One church editor in the East requested 100 copies to give to all pastors in the area. Have you read it?

O. JOE OLSON

The Nazarene Preacher



Are We Satisfied with the Feedback?

Does the receiver's response indicate interest? Understanding? Boredom? Does the feedback challenge us to more creative forms of communication? Are we *observing* the feedback? How do we know our message is getting through? Do our plans include devices to secure *verbal* feedback?



Today's communication tools are many and varied, but unless we understand the true nature of communication and the importance of interpreting the feedback we will be ineffective as Christian communicators.

For effective Christian communication a good place to start would be to read a brief book by that title.*

"All of us are constantly receiving messages from others, decoding them, interpreting them, and encoding a message in reply. This response is called 'feedback.' By observing 'feedback' we know whether or not our message has been received and understood."

*From *Effective Christian Communication*, By Maxwell V. Perrow, the John Knox Press. Used by permission. (The book is available from your Publishing House; price, 85c.)



Q. I am 59 years years of age and still active in the ministry. The Nazarene Retirement Program (tax-sheltered annuity) has many advantages that I have been looking into, and I would like to know if I would benefit by having my employer purchase an annuity for me—at my age?

A. As you already know, you do not report as income or pay Federal Income Tax on the amount your employer places into the annuity for you. If you remain active in the ministry and continue the program for five years or more, the results will be well worth the effort.

Q. I am a student at the Nazarene Bible College and have been a minister for several years. During that time I have been covered by the basic life insurance program provided by the church (\$1,000). However, at the present time I do not earn the required \$400 annually from the ministry which entitles me to continue this service. Is there any provision where I may remain in the program while pursuing my Bible College training?

A. Yes. A special provision has been made whereby students at the Nazarene Theological Seminary and the Nazarene Bible College who are licensed or ordained may continue to receive the services provided by the Board of Pensions through the Department of Ministerial Benevolence, even though they do not earn the required \$400 annually from the ministry.

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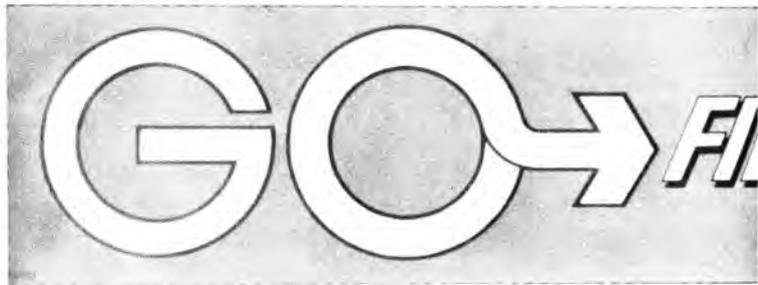
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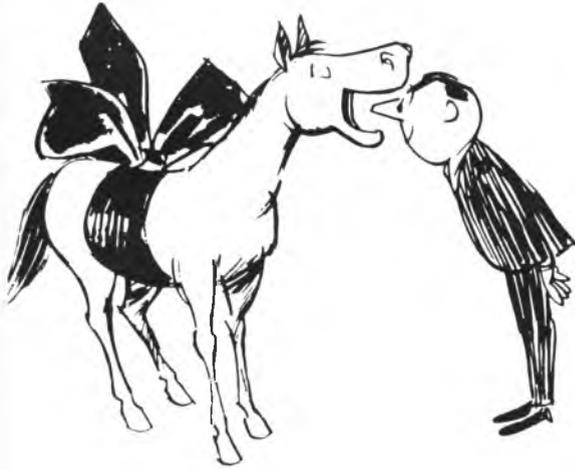
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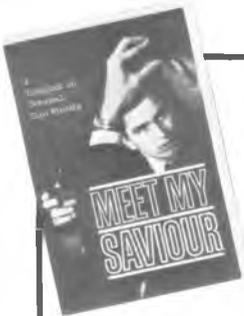
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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

"The Emancipation of Obedience"

A FEW DAYS AGO I was retyping the manuscript "One Man's Break-through," to be included in this issue. (Be sure you read it!) At one point I could scarcely see to type for my tears. I recall my own "chronic" struggle along this same line for a number of years in my earlier Christian life. Mr. Wallace's principle of "responsible living" impressed me deeply. Over and over these words have come to mind. For several mornings as I awakened I employed this new expression in my daily commitment—to *live responsibly* before God that day. It was strengthening.

Last week in a training session for American Bible Society workers one of the speakers threw out another idea that has been equally thought-provoking and inspiring. The Book of Esther was our study for that evening.

Queen Esther was faced with a great problem. Her people were to be destroyed. Yet no one at the palace knew that *she* was a Jewish woman. I wonder if the thought crossed her mind that, if she kept quiet, she might at least save her own neck. Mordecai requested her to go to the king and plead for her people. She sent back word (quoted from *Living Lessons*), "All the world knows that anyone, whether man or woman, who goes into the king's inner court without his summons is doomed to die unless the king holds out his golden scepter; and the king has not called for me to come to him in more than a month."

Mordecai replied, "Do you think you will escape there in the palace, when all other Jews are killed? If you keep

quiet at a time like this, God will deliver the Jews from some other source, but you and your relatives will die; what's more, who can say but that God has brought you into the palace for just such a time as this?"

God would ultimately have delivered from another source, but Esther would have forfeited her role as the chosen instrument—*forfeited her life, her influence, and probably her soul.* But she made her decision, and the *high point* of this entire story lies in her words, "If I perish, I perish."

Esther had kept her nationality-identity a secret. Now her image must perish—if not her life. Her earlier obedience had brought her to the palace, had crowned her as queen. Total obedience now required that she be obedient unto death. In this decision she died to herself—"If I perish, I perish." As far as she was concerned she was already dead. The probability of death was resolved—therefore she was free to live. It was at this point in the study that the speaker, mentioned above, made this statement: "I wish some great theologian would write on the theology of the *emancipation of obedience.*" "The emancipation of obedience"! Just let this grow on you. Somehow these words seemed to couple with my new motto of "living responsibly"—and the victory it brings. Obedience—and the freedom it brings.

Sometimes we seem to come to a standstill, a stalemate, in our Christian lives. Productivity and creativity are at ebb tide. We may need to examine our "responsible living" or our "obedience." The real test of total obedience

may be found more in the minor, day-by-day, "inconsequential" (we think) decisions than in the major matters of obedience. As long as we have a decision to make and do not, nothing happens. Perhaps our decision will have to include, "If I perish, I perish." Maybe we have been keeping up some foolish facade, protecting our pride from a topple, rationalizing the need for an apology, nursing some pet whim, defending some "non-essential." It may have to do with our family relationships or our relationship to our congregations. We may have to resolve to "die" to something, to accept something that seems unfair, to relinquish, to break—"If I perish, I perish." But emancipation!

Another major inspiration relating to these came from reading *God's Smuggler*, by Brother Andrew. A high point of the book for me was in the chapter entitled "The Step of Yes." The author had been torn with doubts about his future and his call. One Sunday afternoon he went out to the polders (in Holland), where he could pray aloud. He sat on the edge of a canal and began talking to God casually, as he might

have talked to his closest friend. He prayed right on through Sunday afternoon and on into the evening. And still he had not reached a point where he *knew* he had found God's plan.

"What is it, Lord? What am I holding back? What am I using as an excuse for not serving You in whatever You want me to do?"

"And then, there by the canal, I finally had my answer. My 'yes' to God had always been a 'yes, but.' Yes, but I'm not educated. Yes, but I'm lame.

"With the next breath I did say 'Yes.' I said it in a brand-new way, without qualification. 'I'll go, Lord, no matter . . . whenever, wherever, however You want me, I'll go. And I'll begin this very minute. Lord, as I stand up from this place, and as I take my first step forward, will You consider that it is a step toward complete obedience to You? I'll call it the 'Step of Yes.'"

How grateful I am for any testimony, any insight, that enables me to know better how to be more completely yielded and committed to my Lord! Yes, I shall seek to "live responsibly" and find the "emancipation of obedience" as I continue my "Step of Yes."

"You Are What You Read"—

If you haven't read *God's Smuggler*, by Brother Andrew, you have a blessing in store. The review appeared in one of our earlier issues, but my motivation came when my 18-year-old daughter said, "Mother, you simply have to read this book! It will do something for your faith!" About that time I heard a seminary wife testify to a period of great discouragement and then add, "But I read the most wonderful book called *God's Smuggler* . . .," and told how it revolutionized her faith.

This is the extraordinary story of a Christian missionary who has carried the Word of God to every Communist country, preaching to underground worshippers and smuggling the Bible to

believers behind the Iron Curtain. The story of his conversion, his call, his utter dependence on God inspired me even more than his danger-charged adventure. Perhaps, after all, the most effective type of book review for a woman is in my daughter's words, "You simply *must* read this book! It will do something for you!" Or in the words of an 11-year-old boy who buried himself in this book with the comment, "This is neat!"

The former review listed the book in cloth cover at \$5.50. However Revell is now publishing it in paperback for 75c. You can order it from our publishing house.

IN THE STUDY

Gleanings from the Greek

By Ralph Earle*

I Tim. 5:17-25

"Honour" or "Honorarium"?

The Greek word is *time* (teemay). Originally it signified "a valuing by which the price is fixed; hence the price itself: of the price paid or received for a person or thing bought or sold" (Thayer). It is used that way several times in the New Testament and is translated "price" (Matt. 27:6, 9; Acts 4:34; 5:2-3; 19:19; I Cor. 6:20; 7:23). On the other hand, it is translated "honour" (KJV) 33 times. Moulton and Milligan cite clear examples of both meanings in the papyri. The word was used for the "price" of oil, wheat, hay, and medicine. As one of the meanings of *time*, Arndt and Gingrich give "honorarium, compensation" and suggest that this is "perhaps" the sense here. Under *diploous* ("double") they cite the case of an emperor giving double wages to a prophet for his services.

Most of the versions have "honor" in this passage. However, the NEB reads, "Elders who do well as leaders should be reckoned worthy of a double stipend." And the *Jerusalem Bible* has "double consideration," with the marginal suggestion "doubly paid." Pastors will appreciate the way Charles B. Williams renders it: "should be considered as deserving twice the salary they get." N. J. D. White says: "*Remuneration* is a better rendering of *time* than *pay*, as less directly expressive of merely monetary reward. Liddon suggests the rendering *honorarium*" (EGT, IV, 134). That this is the meaning of *time* here is clearly indicated by the fact that Paul has just been talking about the church's support of needy widows and that he goes on (v. 18) to say, "The labourer is worthy of his reward" ("hire," ASV).

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

"Doctrine" or "Teaching"?

The word *didaskalia* occurs 21 times in the New Testament. In the KJV it is rendered "doctrine" 19 times and "teaching" only once. This order should be reversed. Paul is not talking about "doctrine," or theology. "In the word and doctrine" simply means "in preaching and teaching."

"Before" or "On the Basis Of"?

The Greek word translated "before" (v. 19) is *epi*, which means "upon." By extension it means "on the basis of," and that is the correct idea here (cf. NASB).

"Rebuke" or "Reprove"?

The word *elencho* (v. 20) first meant "to convict . . . generally with a suggestion of the shame of the person convicted" and here means "to reprehend severely, chide, admonish, reprove" (Thayer). For this passage Arndt and Gingrich suggest "reprove, correct." The NEB has "expose publicly." It appears that either "rebuke" or "reprove" fits well here.

"Prejudice" and "Partiality"

In the last part of verse 21 we find two Greek words that occur only here in the New Testament. The first, *prokrima*, is rendered in the KJV "preferring one before another." The word literally means "prejudging," and so "prejudice." That is perhaps the best translation here. Arndt and Gingrich suggest "discrimination," which sounds contemporary. Taylor also gives a modern touch in his *Living New Testament*: "Do this whether the pastor is a special friend of yours or not."

The second word is *prosklisis*, which means "inclination, partiality" (Abbott-

Smith). Cremer (p. 378) writes: "Prokrima includes an unfavourable *prejudgment* against one; *prosklesis*, nothing but positive *favour, partiality.*"

"Suddenly" or "Hastily"?

The word is *tacheos* (v. 22), which means "quickly, hastily." Abbott-Smith goes on to say that here, in Gal. 1:6, and in II Thess. 2:2 it carries the "suggestion of rashness." Arndt and Gingrich give for these same passages: "too quickly, too easily, hastily." The thought of the command is expressed well in the NEB: "Do not be over-hasty in laying on hands in ordination."

Water and Wine

Verse 23 has posed a problem for many Christians, particularly in the United States. Why would the Apostle Paul tell his young associate Timothy no longer to drink water, but to use a little wine because of his stomach (Greek, *stomachon*) and his frequent "infirmities" (lit., "weaknesses," or "illnesses")?

Some have tried to dissolve the difficulty by saying that there are two Greek words for *wine*. *Gleukos* (cf. *glucose*) means "sweet new wine," that is, unfermented grape juice. *Oinos* simply means "wine." True. But the problem is that *oinos* is the word used here and in the story of Jesus turning the water into wine (John 2:9). So this suggestion is of no help at all.

The important thing to note is that *oinos* is used in the Septuagint for both fermented and unfermented grape juice. Since it can mean either one, it is valid to insist that in some cases it may simply mean grape juice, and not fermented wine.

It has often been objected that in those days of no refrigeration it would have been impossible to keep grape juice from fermenting. But the Roman writer Cato in his treatise *On Agriculture* gave this prescription: "If you wish to keep new wine sweet the whole year round, put new wine in a jar, cover the stopper with pitch, place the jar in a fish-pond, take it out after the thirtieth day; you will have sweet wine all the year round."

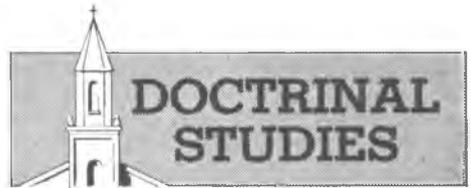
Probably the question cannot be settled on the basis of Greek words, but rather on moral and scientific principles. Does fermented wine have medicinal value? The present writer once put this question to a noted surgeon, the head of a department in a university medical school. His answer was an emphatic "No."

One thing, of course, must be insisted

on: Paul was not advocating the general use of wine as a beverage. The most that can be said is that he was suggesting that Timothy, because of frequent stomach illness, should take "a little wine" as medicine. And the possibility is still open that the apostle referred to unfermented grape juice, which of course is good for a weak stomach.

"Open | Manifest | Beforehand"

The expressions "open beforehand" (v. 24) and "manifest beforehand" (v. 25) are both translations of the same Greek adjective, *prodelos* (only here and Heb. 7:14). It means "evident beforehand" or "clearly evident" (A-S). Thayer defines the term as "openly evident, known to all, manifest." White comments: "Not *open beforehand* (AV), but *evident* (RV). . . . The *pro* is not indicative of antecedence in time, but of publicity" (EGT, IV, 139). "Going before" (v. 24) is literally "leading the way." Men's evident sins lead them to the judgment.



By Ross E. Price*

How Do the Plymouth Brethren, the Keswicks, and Counter-Actionists View the Old Man?

(Article 8 of a series)

Those who would teach counteraction (rather than cleansing) of the sin principle also make a distinction between a man's standing and his state. The state may yet be sinful though the standing is holy. This is the contention of the Plymouth Brethren.¹ For them man's sanctification is never a purging, but only a positional sanctification in a holy standing in Christ. The Keswicks, who, although they teach two works of grace, contend that our baptism with the Holy Spirit is a baptism for power

*District superintendent, Rocky Mountain District.

rather than for purity, come out at practically the same position. Our state may be sinful because of the twofold nature within, which is one of sin versus the new life in Christ. Yet our standing in Christ is holy and through daily counteraction of the sin principle within, by means of the Christ principle, the former does not reign in the mortal body.

So when such thinkers come to interpret the Pauline contrasts between the *old man* and the *new man*, the former becomes our pre-conversion manner of living and the latter our post-conversion manner of life only. There is no death of the sin principle or renovation of the basic nature and state. Thus William Barclay translates Eph. 4:22 to read as follows: "Put off your old way of life as you would put off an old suit of clothes; clothe yourself in a new way; put off your sins, and put on righteousness and the holiness which God can give you."²

One of the finest of the Keswick commentators is H. C. G. Moule. He ranks along with that other great Keswick, G. Campbell Morgan. In his commentary on Rom. 6:6, Moule sees, for the change Paul speaks of there, merely a positional change and not a moral renovation. He says:

"*This knowing, that our old man*, our old state, as out of Christ and under Adam's headship, was under guilt and in moral bondage, *was crucified with Christ*, was as it were nailed to His atoning Cross, where He represented us. In other words, He on the Cross, our Head and Sacrifice, so dealt with our fallen state for us, *that the body of sin*, this our body viewed as sin's stronghold, medium, vehicle, *might be cancelled*, might be in abeyance, put down, deposed, so as to be no more the fatal door to admit temptation to a powerless soul within.⁴

In his commentary on Eph. 4:22, the same author explains "the old man" as follows:

"On the whole, we may explain the phrase '*by old state*.' And under this lie combined the ideas of past personal legal *position* and moral *position*; all that I was as an unregenerate son of Adam, liable to eternal doom, and the slave of sin. To 'put off the old man' is to quit those *positions*, which at the root are one. It is to step into the *position* of personal acceptance and of personal spiritual power and victory; and that *position* is 'in Christ.' The believer, lodged there, enters definitely and at once upon both acceptance and spiritual capacity for victory and growth. 'The Old Man' is thus not identical with the 'flesh,' which is an abiding element (Gal. 5:16-17) in even the regenerate and spiritual, though it need

no longer—even for an hour—be the ruling element; it may be continuously overcome, in a practical and profound manner in the strength of 'the new man.' The phrases 'old man' and 'new man' have a probable inner reference to the doctrine of the First and Second Adam (Rom. 5:12-19; I Cor. 15:21-58). 'The putting off' and 'putting on' may be expressed by saying, 'ye broke connexion (in certain great aspects of connexion) with the First Adam, and formed connexion with the Second,' connexion both of acceptance and of life power."⁵

It should be noted that nothing is said about purity here. This paragraph clearly assumes that what St. Paul is discoursing about is merely a *positional change* of one's standing in Christ. Moule likewise denies that the apostle would use the term "flesh" in an ethical sense as being "that in man which is prone to sin and opposed to God,"⁶ and thus identify the same with "the dwelling in me sin" of Rom. 7:17, 20. He seems to have forgotten that Paul says quite definitely, "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). In the previous passage he seems to think that to be in abeyance, or cancelled, is a sufficient translation of the Pauline term for *crucifixion*. But crucifixion was always for the purpose of bringing on death.

It would seem that John Wesley is on much surer footing when he insists that "the new man" means "the principle both of internal and external holiness."⁷ Or again when he says: "The putting off of the old and the putting on of the new man" does not mean an outward profession, but a real inward change; a renewal of soul "in righteousness and true holiness."⁸ Wesley, in his review of Dr. Taylor's work on *Original Sin*, insists that "the old man" refers to a "corruption of nature" rather than *the late wicked life*.⁸ He contends that the old man is more than "a vicious course of life"; it is also an "inward corruption."¹⁰ Likewise the putting on of the new man "must be something more than an outward profession, or the reforming of a vicious course of life," for the text does "manifestly refer to personal internal holiness"; and it does "clearly prove that this is that chief part of that 'image of God' in which man was originally created."¹⁰

Likewise James Arminius would seem to be correct in contending that "the mortification of the flesh or of the old man" means more than "dreadful qualms of conscience" or "afflictions." He says:

"For it is very evident that, by the mor-

tification or death of the flesh and of the old man, or of our members, St. Paul means something far different: He means not that efficacy of the Spirit of Christ which may terrify us, but that which may *sanctify us, by destroying in us that corrupt nature which brought forth fruit unto death.*"¹¹

There are others whose positions we must consider in the next article.

¹For an analysis of the Plymouth Brethren and Keswick positions, consult H. Orton Wiley, *Christian Theology*, II, 457-63. See also the analysis and refutation of Plymouth Brethren "Soteriology" and "Eschatology" in Daniel Steele, *A Substitute for Holiness, or Antinomianism Revived* (Chicago: Christian Witness Co.).

²William Barclay, *The Daily Study Bible, The Letters to the Galatians and Ephesians* (Philadelphia: The Westminster Press, 1958), p. 182.

³H. C. G. Moule, *Romans, The Expositor's Bible*, pp. 164-65.

⁴H. C. G. Moule, *The Epistle to the Ephesians, Cambridge Bible for Schools and Colleges*, pp. 118-19. See also his *Ephesian Studies*, p. 225, where he clearly espouses "counteraction" and positional sanctification. The italics have been added for emphasis.

⁵For St. Paul's uses of the term FLESH, let the reader consult G. B. Stevens, *The Pauline Theology*, pp. 139-50; and Ernest DeWitt Burton, *The Epistle to the Galatians* (I.C.C.), pp. 492-95.

⁶John Wesley, *Works*, IX, 340.

⁷*Ibid.*

⁸*Ibid.*, p. 341.

⁹*Ibid.*

¹⁰*Ibid.*

¹¹James Arminius, *Works*, II, 226. Italics added.



One Soul's Symphony

By T. Crichton Mitchell*

TEXT: Ps. 103:1

Purpose: To remind us during vacation time that worship is a very great privilege and delight.

Introduction: This psalm is so full of gratitude and the expression of evangelical experience and joy that even New Testament Christians can look with reverence upon its writer.

Amazement is the chief ingredient of worship—yet in few things are we so deficient. Worship is the music of the heart that is glad in God and amazed at His grace and His gifts.

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I. THE THEME: "Bless the Lord" (vv. 1, 2, 20, 21, 22a, 22b)

No symphony could have a more exalted theme, and no symphony could express it so variantly and gloriously. It is stated, restated, thundered out, and woven in. The whole psalm is a variation on one theme. Petition is absent; adoration is constant; confidence is dominant; praise is persistent. The musician majors in gratitude and so he excels in praise. For only God is great.

O Lord, my God, when I in awesome wonder

Consider . . . THEN SINGS MY SOUL.

Mary of Nazareth burst into song thus: "Tell out my soul the greatness of the Lord!" (Luke 1:46, NEB) Only God matters.

II. THE SOLO PART (vv. 1-5)

Speaking to oneself is not always foolish. David does so quite frequently: "Why art thou cast down, O my soul?" And here he stirs his inmost soul to adoration. Nothing listless or bored here; he does not find God dull company. He thinks deeply, so he thanks adoringly.

Look at the movement of the music in the solo part. He particularizes his blessings. There are some things we ought to forget in life; there are greater things we have no right not to constantly remember.

A. *Forgiveness.* What music there is in that! In his hymn, "Praise, My Soul, the King of Heaven," Lyte put it last. David puts it first, for it is a number-one wonder. Forgiveness leads in the blessings of the Lord. This song begins at Calvary, where the eyes are washed to see the beauty of the Lord and where the spirit is tuned to express its gratitude.

B. *Health of soul.* Holiness is health, wholeness, a Hallelujah in the heart, inward harmony with God. The Lord heals of all your diseases.

C. *Protection* (v. 4a). Who is it that keeps the hounds of hell off our heels? Who throws a merciful rearguard between us and the adversary? It is the Lord who daily redeems us from destruction. Each of us has a thousand daily reasons for blessing the Lord.

D. *Fulfillment of life* (vv. 4b-5). His steadfast love and mercy is the crown of life. We do not live at all until we live in Him. His will in Christ Jesus beautifies and fulfills life—as long as you live.

E'en down to old age I my people will bless . . .

III. THE CHORUS (vv. 6-18).

Another variation on the theme, in which the Psalmist moves from "my" (vv. 1-3) to "us" (vv. 10-18) and from experience to history (vv. 6-7).

A. *The Lord's championship of the oppressed* (vv. 6-7). He is not on the side of the big battalions, but on the side of justice and truth.

B. *The Lord's changeless pity for the erring* (vv. 8-9). He is slow to anger and never holds a grudge; the one thing He keeps is His holy love. His mercy seat is the great divide between east and west (v. 12).

C. *The Lord's covenant faithfulness to His children* (vv. 15-18). He matches His grace against our sins, His strength against our frailty, His steadfastness over against our trembling; and He who asks of us only that we forget not all His benefits remembers our weakness (v. 14), remembers our humanity.

*This, THIS is the God we adore,
Our faithful, unchangeable Friend.*

IV. CRESCENDO (vv. 19-20).

We need help! "Help, ye bright angelic spirits!"

The worshiping Psalmist points his baton and gathers in one by one the whole cosmic orchestra: angels, perfected saints, seraphim and cherubim, all the works of God everywhere. And when the redeemed below, and the redeemed above, and the burning hosts of the Lord get together to sing, it must sound like a thousand Philharmonics!

*How oft, in holy converse . . .
I seem to hear the millions
That sing around the throne!*

Conclusion: Wonder is the soul of worship.
And worship is the soul of Christian life.

Our Watchword and Battle Cry: "Maranatha"

TEXT: I Cor. 16:22, "Maranatha" (KJV)

Introduction: They murmured it in Caesar's cells and halls; they traced it in the sand quarries and scribbled it in the catacombs; they cried it under the claw and fang of the lion; and they hurled it into the mur-

derous fire. Those indomitable fathers of our faith saw in it the epitome of their faith and confession: "Maranatha."

To Paul it was like a second signature. To almost all of the churches he had something to say about its glorious meaning and significance. And Paul's apostolic friends cherished its hope and joy and bore living witness to its meaning: "Our Lord, come!"

Thus lived they with the lamps of witness brightly lit and themselves girded for the battle.

I. IT IS A CLARION CALL TO CHRISTIAN REPENTANCE.

Because He is coming the Church needs to repent. Ephesus had cooled in its affection for Christ; Pergamum had cooled in its zeal for the truth as it is in Christ. And the call went out to them—" . . . repent . . . or else I will come unto thee quickly, and will remove thy candlestick . . ." (Rev. 2:5)'

II. IT IS A STENTORIAN CALL TO HEART PURITY.

I John 2:28; cf. 3:3. Everywhere in the New Testament the coming of the Lord is urged as motive and incentive to holy living. Not merely as a deterrent to sin, but as the one sufficient and sure and appropriate preparation for meeting Him. The Church is to live as a bride about to be espoused, not as a harlot about to be exposed. In the light of His appearing there is no greater tragedy than that of divided affections. And remember the words of Cromwell: "The world is anything that cools your affection after Christ."

III. IT IS AN UNFAILING INCENTIVE TO SERVICE.

II Cor. 5:10. Note Paul's terms here: "Persuade . . . beseech . . . pray." Nothing of the big stick there. Neither is there any sign of the quiet withdrawal and the peaceful waiting. With the fear of being an unprofitable servant, and a burning sense of urgency that men will perish, Paul is spurred on to greater and ever greater effort to win men. For the coming of the Lord is not a thought conducive to the folding of the arms. "Occupy till I come"—that's what Jesus said. Why don't we do what Jesus said? An old Negro preacher once put it like this:

*There's a King and Captain high
And He's a-comin' bye and bye—
But He'll find me hoein' cotton when
He comes.*

IV. IT CARRIES A VERY PLEASING PROSPECT OF THE CHRISTIAN HOME.

Phil. 3:20. Make no apology for speaking of that, any more than you would for going home in the evening after a satisfactory day's honest work. "This world is not my home; I'm just a-passing through." Our hearts are in that homeland and we are under loving orders from the King of the Commonwealth to take home with us as many as will forsake their sins and believe on Him. We are going to "a taller town than Rome." Jesus shared the prospect. Cf. John 17:24. In his Father's own good time He will meet us at a trysting place (cf. I Thess. 4:17).

Conclusion: Seeing and believing this, and living by it—

1. We keep short accounts with the Lord.
2. We foster good relations with each other.
3. We walk circumspectly at all times.
4. We witness and work constantly in humility to "persuade men."

T. CRICHTON MITCHELL

Ambassador's Ambition

TEXT: II Cor. 5:9—" . . . we make it our aim to please him" (RSV).

Plus v. 11—" . . . therefore . . ."

Introduction: Fair weather or foul, out of the body or in it, away or at home, Paul's ambition is constant, and a matter of honor with him, "to please him" before whom Paul must soon render account (v. 10). *Therefore* he labors faithfully in the glorious task of trying to win men, for it is clear that even Paul was not always successful.

Therefore:

I. *He holds fast his message.* "One died for all." "God was in Christ."

II. *He keeps his spirit tender.* "We persuade," appeal, beseech. There is no big stick in Paul's message; there is just the Cross, and the Resurrection, and the Spirit that was in Christ Jesus.

III. *He keeps his heart filled with the love of Christ* (v. 14). He is praying

" . . . to lead them to Thy open side,

The sheep for whom the Shepherd died."

IV. *He is not burdened by human opinion or personal reputation* (vv. 12-13). What matters is not "What think you of Paul?" but "What think you of my Lord?"

V. *He stands in the gap between men and God:* "In Christ's stead."

This is this ambassador's ambition. He has every thought in captivity to the obedience of Christ. As the old Puritan said, "The presence of Jesus is Paul's theater—His eye is on him, and His commendation is enough." Thus no ambassador ever presented his credentials with greater pride than Paul wore his chains.

T. CRICHTON MITCHELL

Four of God's Secrets

TEXT: Jer. 17:7-8

Introduction: In the long run, men either die by faith in themselves or live by faith in God. Vv. 5-6 show the first; there you have the life that dies because its faith is in men—the do-it-yourself religion. And in our text we see the life that is lived under the shadow of the Almighty—the "life of God in the soul of man," or rather "the soul of man in the life of God."

Thomas Brooks of old wrote, "If God be thy portion there is no condition that can make thee miserable; if God be not thy portion there is no condition can make thee happy. If God be not thy portion, in the midst of thy sufficiency thou shalt be in straits. O sirs, it is not absolutely necessary that you should have this or that earthly portion, but it is absolutely necessary that you should have God."

"The secret of the Lord is with them that fear him," but four of these secrets are here offered to faith.

I. THE SECRET OF SERENITY: "For he shall be as a tree planted by the waters."

Here is a familiar metaphor. It sends the mind back to Psalms 1. It is intended to present a picture of tranquility and serenity. The temptation here is to speak about serenity rather than about God. Thus would we miss the secret, for the secret of serenity is with the Lord alone. "THOU wilt keep him in perfect peace." To seek serenity is to seek a by-product—it is to seek an effect. The secret is with the Lord, and its possession lies in the trusting heart.

Calm trust is noticeably absent in the scurrying world of the cement jungle. Perhaps in the solitude of the silent hills we are in these vacation days receiving hints of it, but it belongs also in the workaday world. Lord Roseberry said about Thomas Chalmers: "His saintliness was not that of the anchorite brooding in the religious solitude. Here was a man bustling, striving, organizing, speaking and preaching with the dust and fire of the world on him; but he carried his shrine around with him."

There was a place in the old Tabernacle where the eternal serenity of God reigned; no wilderness wind disturbed it; no worldly noises penetrated. And

*There is a place where Jesus sheds
The oil of gladness on our heads."*

The trusting heart may carry that serenity around. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is."

II. THE SECRET OF SECURITY: ". . . that spreadeth out her roots by the river."

Here is a forceful figure of grip and grounding in God. Here is a man rooted and fixed in God; he belongs to the established Church.

We just must grow roots to our souls, or for all our talk and work, the heat will get us. It really is our grip on God that gives us our grip on life. The crowd presses too closely; there is no hiding place; the fevers and pressures of life are too much for us. We just must take time to "spread out the roots" of the soul by the river of God. Security is God's secret, and He shares it only with the trusting heart.

*Amid this maddening maze of things
To one fixed hope my spirit clings,
I KNOW THAT GOD IS GOOD.*

God is my Helper; I will not fear. What can man do to me? "Blessed is the man that trusteth in the Lord, and whose hope the Lord is."

III. THE SECRET OF SUFFICIENCY: ". . . and shall not see when heat cometh, but her leaf shall be green."

Our deepest trouble and most serious problem is dryness of soul brought about by running on reserves and not on resources. Blessed is the man who trusts in the Lord, for ALL-SUFFICIENCY IS IN HIM. His name is El Shaddai! Here is:

The ever-supplied life. ". . . not be careful in the year of drought." There is about

this phrase a certain carefreeness—the sure attitude of one who knows that "the trees of the Lord are full of sap." This is the life that depends on "the supply of the Spirit of God." It is the debonair spirit of the life that is "hid with Christ in God."

*Say not, my soul, "From whence can
God relieve my care?"*

*Remember that Omnipotence has ser-
vants everywhere.*

IV. THE SECRET OF SUCCESS: ". . . neither shall cease from yielding fruit."

The first psalm speaks of fruit "in season." When love is expected, there it is. But this is better: "shall not cease." Jesus said, "He that abideth in me . . . much fruit." J. B. Phillips renders it, "It is the man who shares my life and whose life I share who proves fruitful." The secret of success in the life of holiness, and in the work of God, is with God alone. Some lives have appeared as failures to men, but in God's good time they have been revealed as the real successes.

Here then are the four secrets of God that are open to the trusting heart.

T. CRICHTON MITCHELL

Dig the Ditches

SCRIPTURE: II Kings 3:1-20

TEXT: v. 16, ". . . make this valley full of ditches."

Introduction: Sometimes a spiritual drought comes upon us. Sketch the setting of the Scripture lesson.

I. DITCHES TO BE DUG

A. Ditch of faithfulness to God

1. In material things
2. To His house
3. To His cause
4. Note parable of talents (Matt. 25:31).

B. Ditch of carrying a burden

1. For revival
2. For lost loved ones
3. For children

C. Ditch of right relationship toward God and man

1. First four commandments point up necessity of right relation-

ship toward God; last six show necessity of right relationship of man to man.

2. Fellow church member
3. Someone who has been shunned by you

D. Ditch of living up to your convictions

Illus.: "The difference between conviction and prejudice is that you do not get angry when you discuss a conviction."

1. Every Christian must have convictions.
2. Can't compromise.

Illus.: During Civil War, man sympathetic to both sides put on gray coat and blue pants. When in battle, he was shot at from both sides.

II. REWARDS TO BE REAPED

- A. "The country was filled with water" (v. 20).

B. We will be as spiritual as we want to be.

C. God will come to more hearts more often.

1. Visible signs
2. In services

D. The Lord wants to get to us. For some it has been a long time.

Conclusion: "Make this valley full of ditches" (v. 16), and "the country" shall be "filled with water" (v. 20).

A. Ditching can be hard work—may be restitutions involved.

B. Physical ditching may be hard on hands; spiritual ditching may be hard on knees.

C. Read v. 18. He will not only bless you, but will win the lost through you.

JAMES W. STEELE
Gainesville, Fla.

Disguised Legalism

(Continued from page 3)

Therefore plain hairdos and plain clothes, without ornamentation, are demanded; but skirt lengths can go as high as fashion decrees because the Bible says nothing about short skirts! And the crowning irony is that when the church dares to protest the ultra short skirts the protest is branded as legalism! Thus is the positive principle of these passages missed totally in a slavish bondage to the letter.

On the basis of such thinking, the church would have no right to forbid tobacco or alcohol, for the word tobacco is not found from Genesis to Revelation, and the New Testament does not outrightly and explicitly forbid all use of alcoholic beverages. And for that matter, this particular group of evangelicals could own slaves quite consistently with their principles of biblical interpretation. One can imagine a plain-looking woman with her hair rolled up in a bun, standing irately in her mini-skirt giving orders to a cringing slave! Sounds far-fetched, of course, but fool-

ish hermeneutics will produce foolish and mixed-up ethics.

Before we permit ourselves to be overly amused, however, we should be reminded that Nazarenes can fall into this kind of legalism respecting the *Manual*. The letter of the *Manual* can be followed with smug punctiliousness, while other things, which are just as spiritually detrimental, and just as flagrantly inconsistent with the spirit and intent of the *Manual*, are allowed, simply because they are not named.

To avoid such disguised legalism, with its stupefying self-deception, there must be greater honesty, intelligence, and spiritual depth. We must be more honest in our desire to keep the underlying ethical principles of the Bible. We must be more intelligent in our method of biblical interpretation, and in applying biblical principles to contemporary practices. And our hearts must be fully in tune with the highest and best, so that the plain but rigorous standards of the New Testament are not seen as irritating restrictions, but as the Christian's highroad to freedom.

The Impact of Words

(Continued from page 14)

shall be filled with variety, and yet easily understood by all.

We dare not discount the importance of the touch of God upon all we say. Flowery speeches, excellence in sentence structure, correctness in performance may only be cold, lifeless beauty. Unless it is touched by the Holy Spirit, it will leave the hearer unmoved and unhelped. Poorly developed sermons and awkward statements, if touched by God's Spirit, will produce more than the most perfect production. But let us strive to unite both spirituality and excellence. Remember Paul's admonition: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).



IDEAS THAT WORK

Our Training Chapel

Before we built our church, our building committee visited about 50 churches from Washington to San Francisco. We took pictures and gleaned many helpful ideas. Now our new church has a baby nursery (staffed—and away from the sanctuary), a prayer/wedding chapel, and a "training chapel."

Our "training chapel" is a small room with six small pews and is separated from the sanctuary only by a plate-glass window—which makes it soundproof. The organ console is directly in front, and just beyond that is the platform. This is so that those in the "training chapel" are where the action is and can see and hear (through a P.A. system) everything that is going on.

The philosophy behind the training chapel is this: If you take a child to the church nursery where he can color, throw soft toys, and romp and play with the other children, the day will never

come when he would prefer to leave the nursery and sit in church and worship. The training chapel is a place to train children to worship and to sense spiritual values.

When the time comes that the parents decide to take their youngster to church, they may take the child to the training chapel for 15 minutes or so, and increase that discipline and training time until the child can sit through church.

Many of our churches now have a children's church, but still the training-chapel program seems pedagogically sound and works wonders for us.

Our training-chapel six-point policy is printed and framed on the door of the chapel, and reads as follows:

1. Help your little one reverence this room, knowing God is present.
2. Please do your visiting *before* entering and *after* leaving.
3. Only quiet toys to be brought into the chapel.
4. Diaper changing to be done in nursery or elsewhere.
5. Infants that cry should be taken quietly out of the chapel until crying is controlled.
6. Please feel free to leave room as many times as necessary to help train your child for reverence in God's sanctuary.

EDWARD J. GALLUP
Roseburg, Ore.

Hymn of the month

Tell Me the Stories of Jesus

No. 420, Praise and Worship Hymnal

William Henry Parker, the author of this hymn, was born in 1845. As a boy he was apprenticed in a machine construction department of a large lace-making plant in Nottingham, England, where he remained employed for most of his life. He began to write verses as a boy. Later, when he united with the General Baptist church, he became very interested in Sunday school work, and then he began to compose verses particularly for singing in Sunday school.

Many of these were for anniversary festivals. "Tell Me the Stories of Jesus" appeared in *The Sunday School Hymnary* (English) in 1885. Parker died in 1929.

Composer Frederic Arthur Challinor (1866-1952), the son of a poor miner, was born at Longton, Staffordshire, England. It was necessary for the boy to go to work at the age of 10. He worked at the backbreaking task of brickmaking for two years. For three years after that, he worked in a coal mine. At 15 he obtained work in a china factory. Being ambitious for a musical career, he spent every available moment studying harmony, doing his exercises at his brief mealtimes or whenever he could manage a few spare moments. When a small piano came into the home as a part of a legacy, the boy's joy knew no bounds. He worked very hard, and by 1897 had completed the required work for his "Mus. Bac. degree." He gained success as a composer, producing some fine cantatas. Still not satisfied with these accomplishments, he continued studies and earned the Doctor of Music degree in 1903. More than 400 published compositions are credited to Frederic Challinor.

His Yoke

"Our yokes must fit well," the Carpenter said

As He bent beneath His task,
"For the people trust that My yokes will be
Worth all the price that I ask."

Each one who came and purchased a yoke
Was as pleased as he could be,
For the yoke was made to exactly fit
The form of the wearer, you see.

Today He fashions the yoke that we wear—
It fits just perfectly right.
The Master knows for whom it is made;
It feels both easy and light.

The price that He asks is never too large;
It's just your old burden of sin.
Exchange it right now for the yoke that
He gives.
What a rest it will bring you within!

His yoke does fit well; I have found it so—
A work of infinite care,
So uniquely mine, so beautifully made—
It's the one I'd have chosen to wear.

—Eleanor L. Cunningham

(Suggested by a sermon by Evangelist Doris M. McDowell)

BULLETIN



BARREL

A TEACHER'S PRAYER

*Lord, give me not just words to say,
Though I need just right words,
too,*

*But strength to live in such a way
My life will make my words ring
true.*

*Then, give me all the sure finesse
An artist has who blends*

*Two colors so no one can guess
Where one begins, the other ends.*

—Clearview News, Snohomish, Wash.
J. K. FRENCH, pastor

ON REVIVAL

Dr. Shoemaker used to pray, "O Lord, revive Thy Church, beginning with me." He evaluated revivals, and concluded, "If I am not revived, then there is no revival as far as I am concerned."

I like the old spiritual which says, "It's not the deacon, nor the preacher, but it's me, O Lord, standing in the need of prayer."

Remember, the denunciation of the world has never begun a revival. Revival begins when you and I begin to see our spiritual apathy and unbelief.

Let us open our eyes to our need.

—CLIFTON NORELL
Independence, Kans.

The Nazarene Preacher

Measuring Men

By J. Edward Ferguson

I've lately been a pondering
On how to measure men;
To weigh them or survey them,
Or prick them with a pin.
We have so many instruments
Which do some jobs quite well
But they—in measuring humans—
The real size just don't tell.
So many rules do conflict,
For sturdy ones, and tall,
Oft in that final measure
Are not so large at all—
While some so slight in stature
Do giants put to shame,
And some of humble talents
Compel their names to fame.

We've met so many great ones,
Or so at least they say,
Who in the heat of conflict,
Turn tail—and run away;
While some so self-bemeaning,
Stand well all stress and strain,
And while the proud ones scatter,
They stay to fight again.
It's quite a truth to ponder,
How much one really weighs,
Or just what rule of measure
They'll use on Judgment Day.
High heaven may not credit
Credentials worlds here prize;
For TRUTH replaces PRETENSE
In judgment of the skies.

I cannot find all answers,
But of late have set my mind
On what may be God's measure
For judging humankind.
For all machines, wise buyers
All seem to want to know
What lies beneath the paint and such,
To make those wheels all go.
And I can't help supposing
That we should look within
To find that tempered metal
Which lies beneath the tin.

Machines all get their value
For loads that they can haul,
Or push perhaps, or carry;
Performance values—all.
And seems that human measure,
It sorta ought to be,
Somehow, an indication
Of powers to DO, you see.

If just a tiny molehill
Can bring man to a halt,
It must be his machinery
Is powerless, and at fault.

If just a little burden
Brings progress to an end,
It must be there's some weakness
We need to know and mend.
I'm almost all persuaded
That measuring a man
Is more than "Space for Parking,"
Not what he "Can't" but "Can."
I think they'll weigh his "Doing,"
The mountains he can move,
The burdens he can carry,
The FAITH his works can prove.

And when we're weighed and measured
On that memorial day,
We'll then be counted WORTHY
If WORKS have marked the way.
His ways are ways of service;
His words, "So send I you,"
Give us the scale for measuring—
We're measured by the DO.

The Preacher's Psalm

The Lord is my inspiration; I shall not run dry.

He maketh me to repose in His hand:
He leadeth me beside the still waters of grace.

He refresheth my heart: He leadeth me in the pathway of exemplary conduct for His name's sake.

Yes, though I often walk through the valley of no appreciation, I will not be discouraged: for Thou art my Encourager; Thy voice and Thy Word they comfort me.

Thou preparest a crowded altar before me in the presence of my critics: Thou anointest my preaching with the dew of the Spirit; my passion for souls is contagious.

Surely blessing and fruit must accompany my ministry: and I will remain in the pastorate forever.

PETER HARTLEY

"I Don't Believe in Pledging"

1. *Car Salesman*: "You're getting a real buy here. Your old car serves as down payment and you have 36 months to pay the rest at 8 percent interest."

Customer: "Where do I sign?"

2. *Clerk in Appliance Store*: "We'll give you two years to pay for your new refrigerator. What could be fairer than that?"

Customer: "Where do I sign?"

3. *Real-Estate Salesman*: "Isn't this house a beauty? Just think—30 years to pay! We'll even put the closing costs and insurance into the monthly payments."

Customer: "Where do I sign?"

4. *Stewardship Representative*: "Now about our church's program. It will need the full support of every member. We would like to invite you to make a pledge for the new year."

Church Member: "What! Are you crazy or something? Tie myself down for 52 weeks! No, sir, I don't believe in pledging. Times are too uncertain."

—Adapted from the *Northwestern Christian*

Kansas City First Church, *Focus*
C. WILLIAM ELLWANGER, *pastor*

Learn this and you will get along,
No matter what your station:
An ounce of keep-your-mouth-shut
Beats a ton of explanation!

At a modern-art exhibition, first prize in sculpture went to a curiously shaped form bearing the sign, "The sculptress shaped this entirely with her tongue."

Someone questioned the exhibitor: "Who is this talented sculptress?"

"My cow," came the reply. "That's her salt block."

Christ's limitless resources meet our endless needs.

* * *

Better than counting your years is to make your years count.

* * *

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

What Is That Stuff?

Workers earn it; spendthrifts burn it.
Bankers lend it; women spend it.
Forgers fake it; taxes take it.
Dying leave it; heirs receive it.
Thrifty save it; misers crave it.
Robbers seize it; rich increase it.
Gamblers lose it

—WE COULD USE IT . . . in our building fund [or . . .].

Men are born with two eyes, but with one tongue—in order that they may see twice as much as they say.

Kindness is a language the dumb can speak and the deaf understand.

The world is not interested in the storms you encountered, but did you bring in the ship?

Whenever the going seems easy, be sure you are not going downhill.

Other books are given for our information; the Bible was given for our transformation.

*When you deal with yourself,
use your head.
When you deal with others,
use your heart.*



HERE AND THERE

AMONG BOOKS



Conducted by Willard H. Taylor*

Understanding Church Growth

By Donald A. McGavran (Grand Rapids: Eerdmans, 1970. 382 pp., cloth, \$7.95.)

Finally off the press is McGavran's definitive text on church growth, which will serve as the standard treatment for many years to come. It gathers together in one place many ideas and analyses available previously only in widely scattered articles and books. It also reflects McGavran's matured views resulting from his wide interdenominational experience in the past decade. The approach and terminology are readily understandable to evangelicals—as opposed to his earlier book, *How Churches Grow*, which lent itself to misinterpretation by people who did not read it carefully. So far, no one has produced any church-growth studies on the domestic situation comparable to those of McGavran and his colleagues (based on a world mission background). So until such a work is produced this present volume will remain the best source for studying church-growth principles not only for missionaries, but also for domestic pastors. In spite of the price, get the book!

PAUL R. ORJALA

Answers for the Now Generation

By Carl F. H. Henry (Chicago: Moody Press, 1969. 96 pp., paper, 95c.)

Today American college and university students are persistently inquisitive about all aspects of current life and living. In this fact lies some hope for the future of our youth and our nation.

Carl Henry, the former editor of *Chris-*

tianity Today, has revised this little book of questions and answers which appeared in 1949 under the title of *Giving a Reason for Our Hope*. He writes: "What has been eliminated is a small section on problems of personal decision and service; in its place the last section of this revision contains questions about the Bible, divine revelation and recent theological speculation." Despite the age of the fundamental core of the book, the questions and answers are up-to-date and thus pertinent. They indeed represent the inquiring mind of modern educated youth. Originally, these questions and answers arose out of some Friday night discussion periods in Hollywood, Calif., in which students from a number of the nearby colleges and universities participated.

Included among the many inquiries are: How can one be sure that Christianity has a "corner on truth"? Can a person who hasn't rejected Christ be lost? Is not the crucifixion of Jesus so supreme an example of injustice as to make belief in God impossible? Would a good God permit moral evil of such proportions? What of the claim that man only creates gods like himself? Why do we need fixed and eternal meaning? Isn't it enough to have meaning that endures for a generation?

Henry is thoroughly conservative. He believes in the Gospel as the focus of all truth. Not all the answers suit the reviewer and especially the note that "we are guilty both for Adam's offence and for our many personal transgressions." Guilty for the latter, yes! But not the former. Nevertheless, his answers are sound and illuminating. His well-furnished philosophical and theological mind keeps coming through with viable answers.

I believe some college groups might find this little volume a fine starter for some

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genuine discussions on the subject of the validity and reliance of the Christian faith.

WILLARD H. TAYLOR

Jesus Came Preaching

By George A. Buttrick (Grand Rapids: Baker Book House, 1970. Reprint, 239 pp., paper, \$2.95.)

Ministers who take their pulpit responsibilities seriously and who earnestly strive to proclaim the Word of the Lord with power are usually ready to expose themselves to the great lectures on preaching, especially the Lyman Beecher Lectures of Yale.

Buttrick's series on this auspicious lectureship has been reprinted in this volume. Though given in 1930, these lectures still—40 years later—activate the homiletical wheels and excite the spirit of the true man of God. Buttrick's personal passion for preaching, his rare ability to turn a phrase and to weave an illustration into the fabric of his point until the brilliance of its message breaks through, and his devotion to Christ as the focus and authority these lectures a living source of inspiration.

WILLARD H. TAYLOR

Dr. Walter L. Wilson's Illustrations from Science

Edited by Asa Sparks (Grand Rapids: Zondervan Publishing House, 1970. 95 pp., paper, \$1.95.)

Asa Sparks, pastor of the Church of the Nazarene in Gastonia, N.C., has compiled this text from the writings and messages of the late Dr. Walter L. Wilson of Kansas City. Wilson was a physician evangelist who drew heavily upon the fields of zoology, botany, and anatomy for illustrations of God's work in creation. According to Sparks, "the collection of stories concern simple scientific phenomena with spiritual application." Sparks also sees these 150 stories as having particular value for Sun-

day school teachers and perhaps for public school teachers. While these are simple illustrations, they are fascinating and should have appeal to children and adults alike.

WILLARD H. TAYLOR

Religion Across Cultures

By Eugene A. Nida (New York: Harper and Row, 1968. 111 pp., cloth, \$4.95.)

Just as interesting and well-written as Nida's other books, this present volume gives in-depth understanding of other religious systems and by contrast helps us understand our own religious situation in Europe and America. His penetrating analyses demonstrate how religious systems are related to other areas of life and to historical stages of development.

PAUL R. ORJALA

CALENDAR DIGEST

SEPTEMBER—

- NWMS Alabaster Offering
- 6 Cradle Roll Sunday
- 27 Christian Education Week begins

OCTOBER—

- 4 Worldwide Communion Sunday
- 11 Laymen's Sunday
- 13 Canadian Thanksgiving
- 18 Bible College Offering
- Caravan Sunday
- 25 Rally Day

NOVEMBER—

- 1 Home Department Sunday
- 8 Servicemen's Sunday
- 22 Thanksgiving Offering



AMONG OURSELVES

Raymond Kratzer's article on the importance of improving our use of words reminds me of Lee Mays, boss of Buick since early '69. Typical of his painstaking thoroughness in everything he does is his method of preparing speeches. According to William Furlong in *Signature*, he writes all his speeches, then rehearses them with a tape recorder. Now listen to this: "Six hours of rehearsal for every hour of talking," he says. I am willing to guarantee that no listener ever goes to sleep. I really pity the easy talker who doesn't have to work at the job, and I pity his people even more . . . Pastor, if you and Mays suddenly switched roles, and you took your working habits to Buick and he brought his to your parish, what would happen to Buick and what would happen to your church? . . . Of course the Kingdom is extended, not by human ability alone, but by the Spirit of God. But it is also true that the Spirit will bless carefulness, not carelessness. It is in this sort of thing that "the children of this world" are often "wiser than the children of light" . . . And if the conferences scheduled on p. 19 were Ford sales meetings, would Ford dealers be more eager to get their salesmen there than Nazarene preachers will be to take their youth? . . . Let us prove that the love of Christ is mightier than the profit motive.

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