

THE  
**NAZARENE**  
**PREACHER**

MAY, 1964

Volume 39 Number 5

RICHARD S. TAYLOR  
Editor

Contributing Editors

Hardy C. Powers  
G. B. Williamson  
Samuel Young  
D. I. Vanderpool  
Hugh C. Benner  
V. H. Lewis

General Superintendents  
Church of the Nazarene

CONTENTS

Our Whole Selves as Well as Our Full Time, <i>V. H. Lewis</i> . . . . .	1
The Prayer Life of Owls and Larks, <i>Editorial</i> . . . . .	2
When Is a Revival Campaign a Success? <i>Editorial</i> . . . . .	3
Are Our Youth Camps in Danger? <i>Dwaine Hildie</i> . . . . .	4
Christian Conversion: Antidote for Anxiety, <i>W. Curry Mavis</i> . . . . .	8
Escaping the Spiral, <i>Brian L. Farmer</i> . . . . .	11
Whence This Idea of "Visitation Evangelism"? <i>Ross E. Price</i> . . . . .	13
Guideposts to a More Effective Ministry, No. 5, <i>Raymond C. Kratzer</i> . . . . .	14
Some Questions About the Church, <i>The Editor</i> . . . . .	16
More About Funerals, <i>James C. Hesley</i> . . . . .	33
Compassed About, <i>Audrey J. Williamson</i> . . . . .	34
Studies in the Sermon on the Mount, No. 1, <i>H. K. Bedwell</i> . . . . .	36
Gleanings from the Greek New Testament, <i>Ralph Earle</i> . . . . .	38
This Doctrine of the Cross, <i>J. Glenn Gould</i> . . . . .	40

DEPARTMENTS

The Pastor's Supplement, pp. 17-32 • Theologian's Corner, p. 16 • Queen of the Parsonage, p. 34 • Biblical Studies, p. 36 • Sermonic Studies, p. 40 • My Problem, p. 43 • Hymn of the Month, p. 43 • Ideas That Work, p. 44 • Bulletin Exchange, p. 45 • Here and There Among Books, p. 46 • Among Ourselves, inside back cover.

**Our Whole Selves  
As Well as Our Full Time**

By **V. H. Lewis, General Superintendent**

THE REAL COST OF ANYTHING is ascertained by the amount of "life" that is put into it. Certainly this would be true of redemption. Christ put His life into it. Since it was so costly to Him, He has a right to ask us to put our lives into it.

That is exactly the price of salvation—the life of the individual who seeks it. But the minister has the great responsibility of joining with Christ in offering eternal life to others. Paul makes us keenly aware of this as he writes, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20).

The secular society, by its deliberate neglect of the Church and its ministries to men, would convey the idea that our assignment is not vital or important. But it is! It is terribly important! The fate of men, the destiny of the world depend upon it.

The task of "life offering" is the world's greatest task. Only those called of God should accept it as a full-time calling. But let no man make it a part-time calling. It demands our all and is worth our all.

It isn't so much the years we are putting into the ministry of soul seeking and saving, but how much of our lives are we putting into it? How much we care—how much we give—how much we invest of our very selves in this great task are going to determine how much our ministry is really worth.

If there is more to this ministry than I am giving it, then I must give it my very heart and soul. If there is more in me than God has gotten from me in ministry, then by all means God must have it.

This costly "pearl of great price" is in my care to the extent that I am vested with the responsibility of preaching its worth and availability to others.

What a glorious assignment! Let us as preachers in the Church of the Nazarene give our very best to this our great life-consuming, life-offering gospel.

## The Prayer Life of Owls and Larks

RECENTLY THE PAPERS carried the story of the English clergyman who delivered newspapers every morning at 5:30 six days a week, "to set an example to country clergymen who are tempted to stay in bed too late in the mornings." He further explained: "I'm a country parson, there is a temptation to lie abed in the mornings. I felt I needed some self-discipline. The money's handy, too."

Here is a canny Scot, even though he does live in Dorset rather than Scotland, for he not only combines exercise with self-discipline, but makes them both pay. However one wonders if his 5:30 stint might pay even more—though in a different currency—and without the slightest loss of self-disciplinary value, if he spent that golden hour in prayer instead of selling papers. Maybe he prays later in the day. Maybe he is not a typical modern-day cleric who complains that he can't seem to find time to pray. But in that case he is a rare specimen in more ways than being a "lark."

City parsons too are tempted to "lie abed" in the mornings. If exercise alone is sought, then by all means peddle papers. But if the real objective is discipline plus spiritual power, let the preacher emulate the hour but not the avocation. Let him pray instead.

But if the man of God is an "owl" instead of a "lark," and is more alert late at night than so early in the morning, let him turn off the TV (if he is addicted) or put up the book and go to his knees. As a disciplinary measure 10:00 p.m. will serve just as well as 5:30 a.m.

A few months back a national magazine told the dramatic story of a preacher who did just exactly that. One night while watching the "late show," as was his custom, he began to wonder what would happen if he spent that precious time in prayer instead. The upshot was that he sold his TV set for \$10.00 (he was the only one in his family that watched it anyway), and thereafter went to his study at 10:00 p.m., where he remained in prayer for from one to several hours. The result? A revival in his own heart, but also a remarkable, Spirit-guided ministry among the youth gangs of New York City.

It is still true that we organize our time according to our system of values, and the man who really wants to pray will manage to do so. And praying, whether at 5:30 in the morning or 10:00 at night, is far more in keeping with the minister's holy calling than either selling papers or watching TV.

## When Is a Revival Campaign a Success?

THERE WAS ONLY ONE convert in the backwoods revival in the New Hope Methodist church in Louisiana, and he was a teen-ager. From the standpoint of statistics the effort could be said to be a failure. But that one convert was Roy T. Williams, later to be a college president, mighty preacher, author, and for twenty-eight years general superintendent.

Who is presumptuous enough to pronounce any sincere effort for souls a failure? We are dealing with intangible forces in the spiritual realm. Some seed requires many seasons to reach maturity.

No carefully planned revival, backed by earnest prayer and promoted by sound, anointed, loving preaching, could possibly fail. The laws of the Spirit rule out such a possibility. God is faithful, the promises are valid, the Spirit is working, the Word will not return void. Some good will be done which will strengthen the Kingdom among men, and be found in the records of heaven.

That some revivals seem to be more fruitful than others is obvious. But even so, our evaluation in terms of comparative visible results is perilous. The "big" meeting may prove featherweight in the divine scales, and the "little" meeting world-shaking in its ultimate results.

Only crass materialism will measure the success or failure of revivals in terms of the dollars spent per seeker. For board members or pastors to figure the cost of converts per head and complain that the cost is too high is as mercenary as Judas carping at Mary for breaking the alabaster box. They should take another look at what happened to Judas, then go back to the business of promoting revivals.

### On the Twenty-third Psalm

*In "pastures green"? Not always; sometimes He  
Who knoweth best in kindness leadeth me  
In weary ways, where heavy shadows be.  
And by "still waters"? No, not always so;  
Ofttimes the heavy tempests round me blow,  
And o'er my soul the waves and billows go.  
But when the storm beats loudest, and I cry  
Aloud for help, the Master standeth by,  
And whispers to my soul, "Lo, it is I."  
So, when He leads me, I can safely go,  
And in the blest hereafter I shall know  
Why, in His wisdom, He hath led me so.*

Author unknown

Where there is no pastoral vision  
our youth perish

## Are Our Youth Camps in Danger?

By Dwaine Hildie\*

WHAT'S going to become of our youth camps? It may come as a surprise to some who read this that anyone is concerned about a danger to them, for surely they are growing in numerical strength all across the church. The danger which threatens our camps is not that they will be starved out in lack of popularity. The danger is that our camps will continue to thrive in popularity and numerical strength, and yet fail to achieve the purpose for which they were born: namely, the evangelism of our boys and girls, and the consequent development of Christian character.

Over the past quarter of a century the business of summer camps in our church has grown from very small beginnings to an enrollment of some fourteen thousand boys and girls and young people. Thousands of dollars have been expended by the church in the development of camp facilities with which to conduct these summer camps. This is altogether reasonable, for with the burning zeal of evangelism of our church, what would be more natural than to develop and promote an agency for evangelizing youth? Through the years the camps have demonstrated over and over again that they are about the most effective means we have at our command in the business

of bringing our young people into a vital Christian experience, and untold thousands of our now mature church leadership date the beginnings of a Christian experience to an altar someplace in a Nazarene summer camp. Youth evangelism was the original purpose of the camp program, and when we have lost that part of the program we have not lost a part, but we have lost the whole, of the camp's excuse for being.

It is doubtful that any of us are prepared to acknowledge that our camp program is not evangelistic. It is, in intent. The difficulty lies in the increasing difficulty to obtain the level of leadership needed with which to do more than a superficial job of getting young people to make a decision for Christ, or in going beyond that point, in the development of proper estimates of values which compose so large a part in character development. Without that level of leadership we are inevitably reduced to the operation of a camp program which is "religious" without being vital. The end result will be that we might as well spare ourselves the considerable money and effort demanded by our church camp program, and send our boys and girls to camps provided by other recognized youth agencies for a week of the same sort of good, clean, wholesome recreation we are geared to provide for them!

The problems are centered almost entirely in the matter of leadership. For every 100 youngsters in camp, we should have a minimum of 10 counselors, apart from the usual additional complement of cook-staff, chaplain, camp director, life guard, etc., etc. In smaller camps many of these tasks "double up," with the same person doing more than one task; and in the young people's institutes a totally different pattern of leadership is required. But in the great area of junior and junior high age camps, it is expected that we should operate with no less than one leader for each ten youngsters, and it would be far better if the ratio of leadership were worked out on the basis of one to eight.

From where do we expect to get this leadership? If you ask most of us pastors we are quick to respond that "we need to get the laymen of our churches into this program!" This would be wonderful, for in all our churches we have lay men and women who have the capacity with which to do a superb work with our youngsters in the summer camps. However, most of our lay folk do not have eight weeks of summer vacation. If they occupy positions where they have but two or three weeks of vacation time they, just like the pastor, usually want to take some time for a family outing, and in the case of our camps, when one goes to work there, it cannot be thought of as a family vacation.

Since the beginnings of the camp work in our church, the pastors and their wives have been the backbone of the camp staff. There are usually a few schoolteachers who have the time to come to camp, but the brunt of the camp program has fallen almost entirely on the pastors. This is logical and proper. The pastor is serving his church while he is at

camp, for the boys and girls of our church represent a most vital part of our local program, and to serve them is to serve both the church and their parents. Every pastor should have at heart an interest in evangelism which knows no age limitations, and he should be quick to see that in a camp situation which is geared to the end of evangelism he can hope to satisfy the deep craving which must be his to see souls brought to the Master.

The sad fact that most of us who have had experience in the camp business have found is that there just aren't enough pastors who will come to camp and really get under the spiritual load of the program. Even if all the pastors who are physically able to attend camp were to come, it is improbable that they would be in sufficient number to completely staff the camps of present enrollment; but when their numbers are substantially reduced for any reason, the camp director is forced to move into an area of leadership which is of admittedly secondary quality. Thus the spiritual success of the camp is jeopardized.

The area of leadership which has been employed because of the shortage of skilled church leaders has much to be said in its favor. For the most part the ranks are composed of teen-age young people who for one reason or another do not have summer employment. They are young enough to possess the physical stamina to keep up with their younger charges. They don't get tired nearly as soon as the "old" pastor, who feels years older than he really is by the end of the second day in camp. These "junior" counselors can do a pretty adequate job in most camp departments, but they fall short of being ideal in the one area in which we are particularly interested, that of being spiritual counselors. No matter how sincere they may be, or how hard

\*Pastor, Edmonton, Alberta

they may try, in most cases they have neither the experience nor the maturity to enable them to answer the questions or lead the members of their cabin group into a vital Christian experience. Enthusiasm and willingness, important as they are to a camp worker, cannot compensate for spiritual death and maturity in our camp staff.

Attention should be given to some of the factors involved in why the pastors of our churches are not more interested, or why they are not present in greater numbers to give assistance to the camp program. Here are some of them:

1. Age or physical condition. The camp program involves considerable output of physical energy—to which, by reason of age or physical condition, some of our men may not be equal. They are of course excused.

2. Too much "district activity" during the summer. On those districts where the district assembly occurs during the summer holiday season, thereby taking a week of the pastor's summer, then adding to this another week or ten days for an adult camp meeting, the pastor finds that one-fourth of the summer has been taken by adult-level district activities. Many pastors are heavily involved in a vacation Bible school of another two weeks. Add to this two or three weeks of family holiday, and the pastor is well prepared to turn a deaf ear to the frantic appeals of the camp director for counseling help.

3. Distaste for the inconveniences and regimentation of the summer camp. It is quite true that most of us don't relish tumbling out of bed at the early hour which is characteristic of the camp program. Insult is then added to injury when we are asked to go through all manner of physical contortions in the name of "calis-

thenics," and finally to go through the rest of the day doing the things a youngster (but not a pastor) enjoys the most. With memories such as these conjured up by such experiences in the last summer camp of which we were a part, it is not too difficult to understand how easy it is for the pastor to be "regretfully too busy to help" when the camp director sends out his annual appeal for help.

4. Inability to think and adapt to a juvenile level. It is unfortunate that any of our pastors would express this as a reason for not participating in the camps. While representative of what is no doubt a small group of men, still this reason has been given by some of them, and should appear on the list of factors entering into the shortage of skilled camp leadership.

Each of the foregoing considerations is a factor in reducing the number of pastors who can and will be in attendance at our camps this summer. It is obvious that, taking out the number of our pastors who will not be present for such reasons as have been stated, our camps will be fairly thinly represented by pastors. But the problem faced by the writer of this article, and by camp directors throughout the church, lies not so much in stating why the men are not there as in finding a workable solution to our leadership problem.

It is possible that some easement could be given the burden of the pastor by not insisting that he be present throughout the entire adult camp meeting, and it should go without saying that none of our churches should regard the pastor's week at Youth Camp as all or part of his summer vacation. These are at best only partial solutions. Judging the problem from the standpoint of now nearly a quarter of a century spent in Nazarene summer camps, it seems

that the basic solution to the problem must come from the pastor himself. On all our districts there are pastors (not all of them from the smaller churches, either) who make their annual pilgrimage to camp, bringing with them various loads of boys and girls and young people. These men possess all the excuses of their ministerial brethren who are seldom represented, yet they come to do sometimes menial camp chores, and while so doing, working toward the end of evangelism of the youth of their churches. When early morning prayer time is called, they will be there. When there will be young people to be counseled or prayed with, they are in the right spot at the appointed time. They see in the camps a further means to implement the evangelistic program of their own church, and they seem to feel that they are called to win the souls of the boys and girls of their church homes just as much as the adults of their congregations. Although this is a relatively small group of men from the total complement of our district churches, they prove again and again that "one does what one wants to do . . . if his heart is in it."

There are some very special rewards to the pastor who plans the camp as a part of his summer. Obviously, the pastor who takes a car or a bus load of young people from his church, and brings them home to precipitate a "camp meeting" in Sunday's services, reaps a rich harvest of blessing from the camp. There is yet another harvest which, while it takes

longer to mature and reap, has proved out to be most enjoyable to some camp-minded pastors. Most of us would not think of much personal blessing ever accruing to our account from that little freckle-faced, troublesome twelve-year-old boy who is both our charge and nemesis for a week. He is a double problem, for he doesn't even come from our church, and his presence amidst the group of "angels" we brought with us to camp is, to say the least, disturbing. It is indeed rewarding when, toward the close of the camp after a campfire evangelistic service, we hear that same problem boy, his dirty face now streaked with penitential tears, giving a broken testimony and pledging his "undying devotion" to Christ forever! Give that same boy another short six years and it is not unthinkable that we may now find him sitting on the church board of one of the "better" churches of the district as the president of the N.Y.P.S. (This actually happened in the case to which reference is made.)

If enough of our pastors can catch a vision of the real opportunities offered them in the evangelism of the young people of their congregations through the camp program, and will get into the summer camp to carry the load of counseling responsibilities, we will indubitably find that the camps will prove themselves to be consistently the finest aid to youth evangelism within the church. Without this kind of support by our pastors, the spiritual future of the camps appears pretty uncertain.

Conscience is a small voice that makes us feel small when we do something small.



The preacher whose ministry produces sound conversions is not only saving souls but promoting mental health as well

## Christian Conversion: Antidote for Anxiety

By W. Curry Mavis\*

A CONVERT STOOD UP in a service for testimonies, and with the glow of new spiritual life he said, "I am no longer afraid of the things I once dreaded most. I am no longer afraid of God because He has forgiven my sins; I do not fear the years that are ahead because Christ has filled my life with a new sense of purpose; I do not fear death because He has given me a living hope for eternity." The convert witnessed vividly to some of the resources in Christian conversion that help to reduce human anxiety.

In this article we shall discuss three basic elements found in conversion that reduce anxiety: (1) divine release from a sense of objective guilt; (2) new life interests and purposes that give meaning to life; and (3) confidence of eternal life beyond death.

### I

Conversion is an antidote for that type of anxiety that is rooted in actual guilt. Many psychiatrists believe that feelings of guilt are the primary cause of anxiety. A sense of guilt is a type of spiritual infection that, if uncared for, often causes anxiety neuroses. It is a surtax assessed to many because of their unforgiven sins. When sins

are not confessed nor forgiven they are frequently repressed. Though consciously forgotten, they remain dynamic in the unconscious and give rise to feeling of nebulous fear and free-floating anxiety.

The sense of divine forgiveness is very significant in the conversion experience. One convert said, "I felt God's forgiveness so distinctly." Another said, "I felt the wrath of God resting upon me. I called on Him for aid and felt my sins forgiven." Another reported more fully how he came to a sense of freedom from guilt: "Gradually the sense came over me that I had done my part and that God was willing to do his, and that he was not angry with me; I had a sense of sins forgiven."<sup>1</sup> In referring to their conversion experiences many converts quote a classical statement from the Psalms on divine pardon, "As far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103:12).

The Christian religion has one of its unique and invaluable resources in the forgiveness of sins. This resource reduces anxiety through the constructive handling of guilt. The psychotherapist Ernest White says, "It seems to me that psychology has no successful answer to the problem of guilt. It may bring relief by confession and by the release of emotion

accompanying it, but it cannot bring the peace and assurance of forgiveness."<sup>2</sup>

Christ alone has the answer to anxious guilt feelings that are rooted in unforgiven sin. Medical doctors may prescribe their favorite kind of "happiness pills," and the spiritual sufferer may experience a temporary relief through the kindly influence of sedation but his spiritual pain usually returns.

Furthermore, there has been a strong tendency among some psychotherapists to try to cure guilt-ridden anxiety by halfway measures based on methods of subtraction. Many psychiatrists have undertaken to resolve anxious guilt by psychological catharsis. At other times psychiatrists have sought to handle the guilt problem by lowering the patient's moral ideals so he would not feel so guilty. Indeed this measure has reduced the anxiety at times but frequently at too great a moral price. Methods of subtraction tend to leave sinful persons with feelings of emptiness.

Conversion has both subtraction and addition in its method of solving guilt-filled anxiety. It eliminates guilt-ridden anxiety by divine forgiveness and it gives a sense of acceptance with God. It brings positive and constructive elements with the coming of Christ. On a night filled with anxiety for the disciples Jesus said, ". . . my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid" (John 14:27, R.S.V.).

### II

Christian conversion is an antidote to that type of anxiety that is rooted in a sense of personal emptiness and futility. Conversion brings new

meaning and new purpose to the life. It provides meaning that helps meet the eternal dimensions of the human spirit.

One writer, Paul Tillich, believes that the type of anxiety which is rooted in the meaninglessness of human life is the most characteristic kind of morbid fear in our time. A thoughtful study of our generation points out that many people today are anxious because their lives have no commanding purpose and no eternal perspective. They feel that they are filled with "nothingness." In many cases their lives consist of a "struggle without a fighting front." They have found no great cause to challenge them. The accumulation of earthly things does not satisfy the eternal that is in them.

This type of anxiety comes about in part because one fears that one is living on the margins of life and not at its center. A man often recognizes that he is squandering opportunities and potentialities. There is often the intuitive fear that he will look back in some future time to the present and regret deeply his misuse of opportunities, as a mature man looks back to his youth and regrets his failure to get an education. There is a "dizziness of freedom," as Kierkegaard says, when man looks at his freedom to use or waste the vast potential of his God-given spirit. Anxiety results when he recognizes that he should have filled his life with eternal meanings instead of futility.

A type of anxiety rooted in a sense of futility results when one is unrelated to things, persons, and God. Unrelatedness means emptiness. An isolated spirit has a sense of futility. A man lives in a psychological desert when he is unrelated to people; he lives in a spiritual desert when he is unrelated to God. Deserts are usually barren and empty.

\*Professor of pastoral work, Asbury Theological Seminary, Wilmore, Kentucky.

Starbuck found that a large proportion of the converts whom he surveyed mentioned explicitly their new sense of relationship with God, people, and the world. One said, "Fear of God was gone. I saw Him as the greatest Friend one can have." Another simply reported, "I felt very near to God." Still another summarized his attitude by saying, "I felt in harmony with everyone, and all creation and its Creator." Finally, with fine insight, another exclaimed, "I felt I belonged to a new category of being, nobler and more worthy to exist."<sup>3</sup>

The God-given spirit of man demands a significant and lasting end for which to live. He needs few things more than he needs to be captured by a great cause. Conversion provides him with such a cause. It makes him a worker with God in the redemption of the world. Many have found that this purpose fills the life with lasting interests and meanings.

### III

Christian conversion is an antidote for anxiety about death. The concern about death is universal and it is God-given. Conversion does not eliminate a proper concern about dying, making converts reckless with God's gift of life. Rather it tends to remove morbid anxiety about death. It makes attitudes about death healthful and purposive.

Christians have less anxiety about death than sinners because they believe strongly that death does not dissolve a personal relationship with God. They believe that death neither brings about nonbeing nor estrangement from the Almighty. The Christian believes that he belongs to two realms of reality, the temporal and the eternal. He feels that life is an ongoing process and that physical

death is simply a door through which one steps into everlasting life.

A Christian man was asked in his last illness if he thought he were dying. The man replied, "Really, friend, I care not whether I am or not: for if I die I shall be with God; if I live, He will be with me."

Christian conversion brings about a healthful nonchalance about death. Paul exhibited that kind of nonchalance that was rooted in a sense of fellowship with Christ. "If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's" (Rom. 14:8, R.S.V.). In another place Paul looked at the comparative values of present and eternal life and saw that life in the beyond was desirable. "For to me to live is Christ, and to die is gain. My desire is to depart and be with Christ, for that is far better" (Phil. 1:21, 23, R.S.V.).

John Wesley, living in days when people died without the soothing effects of sedation, said that the Methodists died well. These Christians, characterized by their emphasis on conversion, demonstrated some of the effects of their faith by exhibiting little anxiety about dying. Wesley himself joined them in their witness. In his dying breath he said, "The best of all, God is with us."

The Christian has less anxiety about death because he believes deeply that he is prepared for a fuller life. He believes that there is a future health that is not liable to sickness and that there are eternal values that will not perish. Sometimes this intuition is so ascendant that he sings hymns in the face of death-threatening situations, as the Moravian converts sang when it looked as if their ship would sink in a storm on the Atlantic ocean.

Conversion, as an antidote, is a first line of defense against anxiety through the solution of objective guilt in divine forgiveness, the creation of a new life purpose, and the gift of a living hope for eternal life. As an antidote, however, conversion does not represent all of the Christian therapy for anxiety. The personal experience of sanctification and the Christian resources in mature religious living relate also to the bases of anxious thoughts.

As a first line of defense, conversion cannot be bypassed in utilizing Christian resources for anxiety.

A healthy corrective  
for an unhealthy perspective

## Escaping the Spiral

By Brian L. Farmer\*

THE WORLD HAS A WAY UP. It is the universally recognized escalation from promotion to promotion, from enough to plenty, from much to more, and from success to success.

Some call it a *rat race*. To some it is sickening.

Now to get wind of this attitude in the church, particularly among the ministry, is disturbing in the extreme. But, alas, there are signs of unholy ambition among us: a clinging, climbing, clutching after worldly promotion in an unworldly profession. It does not befit the men of God who are primarily concerned with laying up treasure in heaven.

\*Nazarene pastor, Bristol, England.

There are many people living under a burden of guilt and anxiety who would find their burdens lifted in conversion as surely, and perhaps as dramatically, as did Christian in *Pilgrim's Progress*. There are patients in mental hospitals who might have lived effective lives had they been converted and, through it, realized a divinely given release from anxiety.

<sup>1</sup>Edwin D. Starbuck, *The Psychology of Religion* (New York: Charles Scribner's Sons, 1906), p. 91.

<sup>2</sup>Ernest White, *Christian Life and the Unconscious*, p. 156.

<sup>3</sup>Starbuck, *op. cit.*, pp. 118-20.

I heard one minister make a surprised comment to a second minister about a third. He said, "Say, he took a step down, didn't he?" This was because the third man had decided to accept a pastorate of a smaller church offering a lesser salary and a not-so-well appointed parsonage as his previous charge.

One must obviously be on guard against insinuating too much from a chance remark unintentionally overheard, but it was the surprised tone, "Say, he took a step down, didn't he?" that made me think. It was as though this was a very unusual occurrence—for a minister to go to *something less*. Also, I believe this somewhat confirms the suppressed suspicion some

of us have had for a while that the temptation to ambition is more successful than we care to admit.

Ambition, of course, is not widespread among us. Surely it is not, is it? Surely our people, and certainly our ministers, are prepared to jump off the spiral of perpetual promotion and are more concerned to save their own souls than to gain the whole world. In a holiness church there ought to be an unusual proportion of people with such a freedom.

The concept of promotion as a reward for industry and a record of achievement is right and proper. Big men must of necessity eventually shake to the top, but men of true Christian character do not frenziedly grab at every prospect of promotion; and at times they deliberately take what appears to the world to be a backward step.

When the church calls, votes, requests, it is not always my duty to accept the proposal. Sometimes it is my duty to acknowledge the kindness and confidence but decline the offer. A decent reticence is never misplaced among men of God. Christian men should be men who cannot be bought!

So why should the man I overheard sound so surprised that a brother heard God's call to something less? I have been surprised, rather, at God uncharacteristically laying the burden on the hearts of some for a rapid succession of "First" churches!

Let us, however, remember the Hamlins of our church who count all things but loss for the excellency of the knowledge that they do the will of God. The news has broken recently in Britain that Rev. David Tarrant, skilled, experienced, and successful in the arts of the ministry, has taken a charge where there is no church in order that there might be one. As

his district superintendent states: "Put David Tarrant's task of establishing a Church of the Nazarene before a representative panel of say a leading bookmaker, a first-class businessman, and a church statesman, and their unanimous opinion will be that he has only a million-to-one chance of succeeding."

"Members and money are musts in the thinking of ecclesiastical leaders before you can launch a church extension project with any hope of success. David Tarrant is entering Clermiston without either. He has set himself the task of making bricks without straw."

Taking the true meaning of the words as opposed to their popular usage, who would say Tarrant had taken a downward step?

This is not to say that vocation and remuneration must necessarily be apart. There may well be periods in a man's life when his vocation must prove fairly remunerative, so that he might properly discharge his responsibilities. But when these responsibilities lessen, he must be Christian enough to perhaps allow his remuneration to lessen too.

Philip did not take a step down when he left the big things at Jerusalem to go into Samaria. Neither did the seven men filled with the Holy Ghost become lesser men when they became waiters for God. They became grander men!

Men are learning to defeat physically the downward drag of gravity. Christians—and particularly ministers—must ever be able to defeat spiritually the upward pull of promotion.

"Every man is essentially a pioneer; for he has before him a life that no one yet has charted."

—J. B. CHAPMAN

*The Nazarene Preacher*

"Mass evangelism," says Dr. Price, "must be prepared for by visitation evangelism"

## Whence This Idea of "Visitation Evangelism"?

By Ross E. Price\*

OF COURSE THE PRACTICE of house-to-house preaching and teaching of the Scriptures was an activity of the apostles of Jesus. But who may have been the earliest to introduce it in the American church scene?

The two earliest writers in this type of evangelism were Conant and Kernahan. Conant published his book in 1922 and Kernahan published his in 1925. But before either of these men took up the idea it was used in the Leominster Methodist parish just north of Boston by none other than Dr. Ralph Tyler Flewelling prior to the year 1913. It was, as he admits, something of a novel idea. The results were so impressive that he was drafted by Bishop T. S. Henderson, who was at that time in charge of evangelism for the denomination, and his district superintendent, Dr. George Dean, to explain the program in a series of meetings held throughout New York and the northeastern states. It was following this that the Rev. A. Earl Kernahan was appointed to introduce it to the Methodist church in general.

We Nazarenes seem to have learned about visitation evangelism from both the Methodists and the Baptists during the third and fourth decades of this century. Although Dr. Bresee, in the days of our beginning, had organized the "Brotherhood of Saint Stephen," complementary to which was Rev. Lucy P. Knott's "Company

'E' " for the young ladies, yet when we came to systematize our visitation toward our Mid-Century Crusade for Souls, it was methods suggested by Conant and Kernahan, along with the principles of good house-to-house salesmanship (discovered by some of our own spiritual and farseeing laymen and applied to house-to-house evangelism) which we used.

As Flewelling realized, there is no substitute for the challenge of a personality touched by the truth as a witness of the good grace of God. If we are to build the Kingdom and win converts to Christ, the layman holds a key position. It was the Psalmist who said: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." And the man born blind was able to testify with certainty: "One thing I know, that, whereas I was blind, now I see."

What every pastor needs is 100 assistant pastors in the persons of his sanctified laymen, who can re-preach his Sunday messages in their contact throughout the week. Laymen who are willing to follow the example given us by Dr. Bresee, Mrs. Knott, Dr. Flewelling, and a Fuller brush salesman named Kauffman. Laymen ready to enlist in the task of visitation evangelism, telling others the "good news." Their earnest and passionate solicitation of their acquaintances is the "spadework" necessary to revival in our time. Mass evangelism must be prepared for by visitation evangelism.

\*Professor of Theology, Pasadena College.

## Guideposts to a More Effective Ministry

By Raymond C. Kratzer\*

### No. 5. Compassionate Hearts

IT WAS SAID of Jesus that "when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36). The Great Shepherd had the common touch and He offered a common salvation to common people. And all people are common.

The young minister often gets confused as to the purpose of his calling. He tends to live in an unreal world of ideas which cry for expression and which seem challenging and comprehensible. The intelligentsia of his flock appear to him as receptive vessels in which his profundities will be welcomed and digested. The truth of the matter is that the rich and poor, the learned and unlearned, the wise and unwise will grow lean on preaching that appeals only to the intellect or which is couched in phrases and words that are difficult to understand.

Dr. Chapman used to warn the preacher never to underestimate the ignorance of his congregation. This fact was forcibly brought to my attention one time when one of my members, a lady of about thirty-five years of age, came to the altar during a revival and was sanctified. She testified that during the evangelist's sermon she had finally come to understand holiness for the first time. Of course I had to pick myself out of the corner because I had preached on

the subject many times. And furthermore, she had grown up in the Church of the Nazarene and had heard holiness preached all of her life. Somehow the truth of the message had not been preached with enough clarity.

I am thoroughly sold on the intensive training of our ministry. If possible, their theological studies should be implemented by seminary schooling. A sound and thorough understanding of the doctrines of our church must be part and parcel of those who would seek to teach others, but God forbid that our preachers fall into the snare of making their pulpits an extended classroom of hairline discussions of theological differences. What purpose can this serve to feed hungry, needy humanity? They do not need to know so much about Jesus as they need to KNOW Him!

Jesus had a compassionate heart and spoke to the hearts of the people about peace, courage, soul rest, sin, salvation, hope, heaven, and other subjects that rang the bell in their searching minds. He used one- and two-syllable words. His stories were simple and of the everyday variety. He was people-conscious.

Some preachers have made light of the evangelist who appeals to the needs of men through illustrative material. They would overlook the fact that he is winning souls through his methods. And they further ignore the fact that the Master-Preacher

was an artist at story-telling, through which He reached the needs of people. Read the fifteenth chapter of Luke and count the words that involve illustrative material as compared to bare theological statements. And yet we have in this chapter the greatest of gospel preaching.

Remember when you stand before your congregation on Sunday morning that most of the people have come from a week of hard toil and labor. Their thoughts of God and spiritual things have been at random through the week. What has congealed in your mind of some inspiring insight will run like water through a sieve when you present it to them, unless you adroitly picture it to them so that they "see" it. One great truth presented in several ways may be grasped, and it will be much more helpful than a dozen truths which slip through the fingers of your needy listeners.

Practical preaching is paramount. Will it work? This should be the test of sermons. If you know your people well enough because you have visited with them and loved them, your heart will beat with their needs. It will throb with sorrow over their sins and leap with joy over their virtues. They will know that you are God's messenger trying to help them to a better relationship with their Maker.

Stay away from stuffiness in your preaching. Preach to the heart. Keep your idealism high. An Ancient Greek history tells of Pericles, an older man, talking to his nephew about how Athens ought to be governed. Irked, as old hands are likely to be by young idealists, he said to his nephew, "At your age, I used to talk just as you are talking now." His young nephew, not wincing for a second, looked the great political leader in the eyes and replied: "Per-

icles, how I should like to have known you when you were at your best!"

Avoid gripes in your preaching. It is easy for a minister to let his disgust fester so deep in his heart because of some problem member of his church that he will unconsciously prepare many of his messages around the problem. He will subconsciously use the reprobate as a preaching post and unwisely magnify the problem. Remember that first of all you should be a Christian gentleman. Personal grudges should not be aired from the pulpit. While you are trying to reprimand the dear brother or sister, you will hurt someone else, and the rest of your flock will grow thin on the coarse diet. Incidentally, your loaded missives will put up a smoke screen between you and the erring person that will hinder your effectiveness insofar as he is concerned. After all, he has a soul too, and you are his pastor. Do not forget he has some element of gold buried beneath a rough exterior. Mine it out! Keep a "compassionate heart."

The challenge of the ministry is without peer. There are no limits to the scope of this work. Since we are dealing primarily with people, we find their varied personalities and needs constantly testing our skill to the utmost. We are in the strictest sense "craftsmen of the souls of men." It is frightening to realize that a pastor's church becomes the image of what he has made them. Consequently he should prepare diligently and plan carefully every move he makes so as to produce the finest products possible. Be goaded with a divine discontent. An artist was asked one time which was his best picture. He pondered awhile and then answered: "My next." Be determined to make the next day of your ministry the

(Continued on page 48)

\*Superintendent, Northwest District.



# THE THEOLOGIAN'S CORNER

Conducted by the Editor

## Some Questions About the Church

THE FOLLOWING QUESTIONS were received by the late Dr. S. T. Ludwig, general secretary. At his request the editor attempted to answer them. The answers are given here just as sent to the inquirer.

**Question.** How do you believe that your church derived its beginning from Jesus Christ?

**Answer.** The right of any church to exist does not depend on a so-called "apostolic succession" but solely on three things: (1) It must be composed of those who have personally accepted Christ as Saviour, and been supernaturally changed by Him (i.e., "born again"); (2) It must maintain fidelity to the teachings of Christ and His apostles as found in the Scriptures; (3) It must seek to honor the Holy Spirit. Its particular form of organization, or its chronological antiquity or newness as an organization, has nothing to do with its participation in Christ's body, or the deriving of its life from Him. If it meets the three conditions named above, it is in the body of Christ (together with all other churches which qualify) no matter how new it is. If it does not conform thus, it is not in the body of Christ no matter how venerable in age.

Our name (Church of the Nazarene) is scriptural (Matt. 2:23; Acts 24:5), but that alone gives us no special claims. We use the name because it refers to Jesus, and because some name is necessary in order to hold property. In actual fact we claim to have derived our beginning from Christ because we seek to meet the conditions named above. And in honoring

the Holy Spirit, our founders were divinely led. But in this respect we are no different from other churches in the history of Christendom whose founders were divinely led.

**Question.** From what or whom does your authority to act in the name of God come?

**Answer.** From the Bible as our formal Authority, and the Holy Spirit in our midst as our material Authority.

**Question.** What ordinances must a person perform to become a member of your church? How is each performed? (Please include "baptism by fire.")

**Answer.** None. He must repent and be saved from his sins through faith in Christ, and show evidence of a change of heart and of life, before we will receive him into church membership. After he is thus saved he will normally be baptized, by whatever mode he chooses. Then also he will periodically participate in the Lord's Supper, administered by the minister with unleavened bread and unfermented wine (grape juice). But neither of these ordinances is required for membership. Neither of them has saving power or efficacy.

I do not know what you mean by "baptism by fire." The Bible says nothing about such a baptism. However the Bible promises believers that Christ will baptize them with the Holy Spirit "and fire" (Matt. 3:11), the fire being a symbol or type of the purging, illuminating, and empowering ministry of the Holy Spirit within the heart. But while this is a real spiritual experience, which we teach as

(Continued on page 33)

The Nazarene Preacher

# THE Pastor's SUPPLEMENT

Compiled by The General Stewardship Committee, Dean Wessels, Secretary

## GENERAL STEWARDSHIP COMMITTEE.

Hardy C. Powers, Sponsor  
M. A. Lunn, Chairman  
Orville Jenkins, Vice-chairman  
Dean Wessels, Secretary

## Members

George Cotlier  
Albert F. Harper  
Edward Lawlor  
B. Edgar Johnson

M. Lunn  
W. T. Purkiser  
Kenneth S. Rice  
Mary Scott

Paul Skiles  
Roy F. Smee  
John Stockton  
T. W. Willingham

## THE HIGH COST OF UNWISE GIVING\*

By Nelson E. Kauffman

Millions of American people, thousands of them Mennonites, give multiplied millions of dollars to religious causes and to charity, but much of the money goes into the pockets of dishonest, deceiving persons. There is no deception so easy and no racket so lucrative as the religious racket. People are carried away by a good-sounding program, and will give their hard-earned money to a radio speaker, or writer, or evangelist, whom they are deceptively led to believe is doing a good work, but whom they have never investigated. At the same time they often will refuse to give to their own church, whose program and balance sheet are always open to inspection. The most notable and recent illustration of deception is a religious racketeer, radio speaker, supposed evangelist, on the West Coast, who was murdered June 1 in a hotel room by the husband of the alcoholic woman for whom he was divorcing his own wife.

The attorney for the defense says this trial "will rock California." He says further, "There are facets in this case that will make Elmer Gantry [the epitome of religious deception in Sinclair Lewis' novel] look like a saint."

\*Reprinted by permission from the September 11, 1962, issue of Gospel Herald, official publication of the Mennonite church, Scottsdale, Pennsylvania.

May, 1964

This man deceived many Mennonites into giving money for "Bibles for Prisoners"—money which went into his own pockets (he had 24 \$100 bills in the \$3,500 of cash found on his person when shot, according to the newspaper report) and helped him in his immoral course. The value of property which he accumulated, according to his hometown newspaper, "is estimated conservatively at over a quarter of a million dollars," of which he willed none to his wife.

He had programs on fifty radio stations, begging for money. He lamented the divorce rate as well as the drunkenness over the air while, according to the newspaper, engaging in both evils.

Another person who possibly did a good work for a while but carefully organized a board, which he could control, to own his property, and give a show of confidence, is a man who began a movement by personal witnessing, and built up a large independent organization. He recently divorced his wife and ran off and married his secretary. A brother who was close to him reports that he changes the personnel of his board every year so that no one except himself knows his real situation, and so that he is able to control it. A brother in Cali-

(Continued on page 31)



# NAZARENE YOUNG PEOPLE'S SOCIETY

## TOPICS



PROGRAM  
QUARTERLIES  
FOR ALL AGES

Subscription rate  
for each  
\$1.50 per year  
(four issues)

### YOUNG ADULT TOPICS

Ten conventional programs, five or six discussion themes, and an official leader's guide for a complete six-unit Christian Service Training course are included in each idea-packed issue—an abundance of material from which you can select the programs best adapted to your local group.

### ALDERSGATE TEEN TOPICS

A complete set of programs for every week in the year based on a carefully developed six-year curriculum. Ideas for between-Sundays activity are also included. This periodical is published jointly by the five major holiness denominations and represents the work of top youth leaders in these cooperating groups. "Hi-Time," the PAL activity supplement, is included with each issue.

### JUNIOR TOPICS

Program helps are provided here for all regular meetings of the Junior Fellowship including worship outlines, presentation ideas, stories, and plans for the activity period.

# Department of FOREIGN MISSIONS

## Mission Field News Quotes

**LEBANON:** We have just finished one of our best revivals in Lebanon among the Arabs. More than fifty adults sought the Lord for salvation and several for sanctification at services held in our newest preaching point, Jededieh. Eight were baptized and there is another group preparing for baptism in a few weeks. Among them are several persons with education and leadership ability. . . . Two more students are registered for Bible school.—DON REED, *Missionary*.

**PERU:** The latest map of northwestern South America, published by the National Geographic Society with their February, 1964, *National Geographic*, carries a town name of interest to Nazarenes. In the Andes Mountains of Peru, close to a bend of the Marañon River, is the name "Roger Winans." It is located at the spot where our Nazarene mission station was founded by Roger and Esther Carson Winans, and where Esther Carson Winans is buried.

**SOUTHERN RHODESIA:** The land site for which we had applied in the Highlands Location, Salisbury, Southern Rhodesia, has been allocated to us. This is the second site which we have been granted, and we expect a third very soon.—MAURICE HALL, *Missionary*.

**KOREA:** Nazarene boys and girls

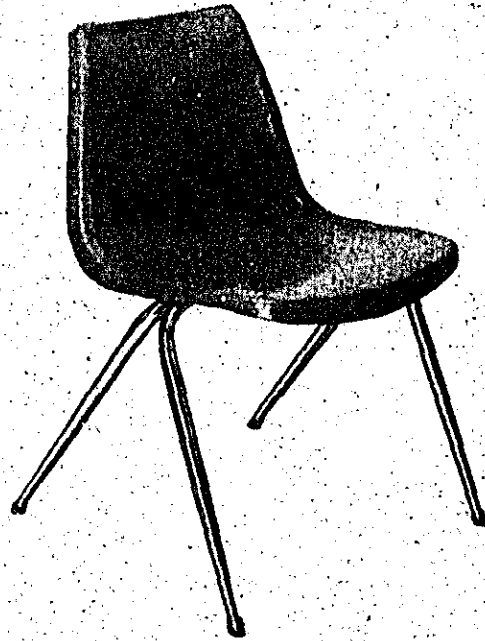
have provided for Korea through recent projects: 200 pounds of vegetable and flower seeds; 500 pounds of vacation Bible school supplies; 9 bicycles, 2 wells, and several organs for Korean churches.

In addition, adults have sent to Korea 26 tons of relief clothing, 200 volumes of holiness and theology books for the Bible school, 500 pounds of used Sunday school literature, more organs, and box work supplies for the mission, the Bible school, and the missionaries.

For these gifts, the missionaries and the Korean Nazarenes are deeply grateful. Every gift has met a real need.

**NICARAGUA:** The Russell Birchards, recently stationed in Jinotega, write: "The spiritual condition of this city is a challenge and an opportunity. After more than twenty years of missionary effort by several missions, there is scarcely anything to show as fruit. Earlier missionaries faced hatred and stoning. Now it is indifference. Other missions have worked hard, but finally pulled out and left. We believe God is able for the hardest situation! We are sowing the seed, tracts, and gospels. We are carrying 'La Hora Nazarena' locally. Have ordered 400 special *Heralds* for distribution. Top attendance has been seventeen, but God is blessing and we are encouraged."—RUSSELL BIRCHARD, *Missionary*.

# NAZARENE PUBLISHING HOUSE



## Seat Your People in an Astro STACK CHAIR

Scientifically designed in  
Contemporary Styling

- to conserve space
- to save maintenance
- to provide comfort

TEN YEARS OF TESTING for high resistance against knives, impact, weather, stains, yet flexible enough to mold itself to every individual body shape, re-flexing instantaneously when no longer in use—that's the story of this remarkable thermoplastic seat. The only maintenance is an occasional soap and water cleaning.

THE UNIQUE, LIGHTWEIGHT, double-strength steel frame is constructed to withstand the most rigorous abuse. New welding techniques exceed the strength of steel itself. The entire seat is surrounded by steel. Special plastic glides on legs reduce noise and eliminate scratching the floor. Stack 20-high for storing, hence utilizing vertical space often wasted. Guaranteed for FIVE Years.

Available in 4 striking colors

AQUA BLUE—SOFT WHITE—TANGERINE—CHARCOAL  
with BRONZE or ALUMINUM Metal Glo Frame

6 to 11 .....	\$13.50 each	GANG COUPLING—(Optional) unobtrusive device welded to one side of chair for interlocking in orderly rows. Extra for Each Chair, \$1.00
12 to 47 .....	\$12.50 each	
48 to 95 .....	\$11.75 each	
96 or more .....	\$10.75 each	

NUMBER E-22S

Prices slightly higher in Canada  
Shipping charges extra from Kansas City, Missouri

For additional information, write requesting illustrated brochure

NAZARENE PUBLISHING HOUSE Post Office Box 527 Kansas City, Missouri 64141

20 (280)

The Nazarene Preacher

# NAZARENE RADIO LEAGUE

## OUR QUADRENNIAL REPORT WILL SHOW

23% Increase in "Showers of Blessing" stations  
From 384 stations to 473 stations

265% Increase in "La Hora Nazarena" stations  
From 37 stations to 135 stations

- 10 New countries have been entered—
- Mexico
  - Nicaragua
  - Honduras
  - El Salvador
  - Bolivia
  - Monaco (Monte Carlo)
  - Dominican Republic
  - Chile
  - Samoa
  - Bermuda

The increased interest of the radio industry is shown by over FIVE HUNDRED additional stations carrying our Palm Sunday and Easter features last year. It is further evidenced by this excerpt of letter from a station manager early this year:

"Just about this time a year ago, you were kind enough to supply us with two taped programs for use on Palm Sunday and Easter. I'm inquiring if you would have similar programs available this year for our broadcast on those dates?"

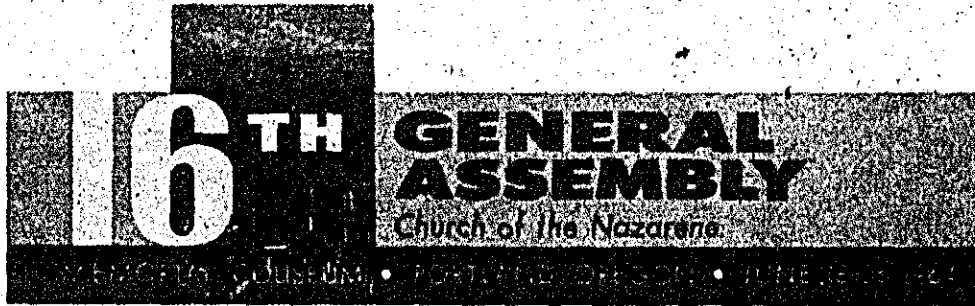
We covet an interest in your quadrennial planning and praying, that together we may more effectively "rescue the perishing and care for the dying" of earth's millions. Program tapes are supplied without charge.

Nazarene Radio League  
6401 The Paseo  
Kansas City, Mo. 64131

May, 1964

(281) 21

## Department of EVANGELISM



### Meet Us at General Assembly!

- **Visit Our Department Booth**  
A review of the past  
A glimpse into tomorrow  
All in unique display
- **Visit the Evangelists' Booth**  
See Visual Art photos of your evangelists.  
Get acquainted with more evangelists.

- **ATTEND DEPARTMENT OF EVANGELISM SERVICE**

Tuesday evening, June 23, 7:30 p.m.

General Superintendent Dr. V. H. Lewis—speaker  
Singing led by Song Evangelist Curtis Brown  
Trevecca College Choir will sing.  
Guest soloist—Song Evangelist James Bohi  
All evangelists present are invited to sit in special reserved section during this service

\* \* \* \* \*

### Plan Your First "Holy Watch-Night" Service for July 1, 1964

See information sheet mailed with your  
Prayer and Fasting Poster, March, 1964

\* \* \* \* \*

Watch for Plans - - - and Pray for  
"SIMULTANEOUS ONE-WEEKEND REVIVAL"  
IN EVERY LOCAL CHURCH

Saturday, Sunday, September 19, 20, 1964

at Wednesday  
EACH MONTH

**PRAYING Preachers**

12:00 Noon  
to  
1:00 p.m.  
LOCAL TIME

... Wed., May 6 ...

## Department of MINISTERIAL BENEVOLENCE

### HIGHLIGHTS of 1963

- A total of 613 were served with regular monthly assistance in 1963, compared to 563 the year before.
- 89 were added to the roll during the year.
- 174 active and retired ministers and their immediate families received a total of \$48,622.80 in emergency medical assistance during the year.
- \$510,603.30 was spent for benevolence assistance in 1963, rendering service and benefits to active and retired ministers of our church.
- Local churches sent in 79.32 percent of their N.M.B.F. apportionment—a record high.

## BOARD OF PENSIONS

### NAZARENE TAX-SHELTERED ANNUITY

On November 1, 1963, the first bona fide retirement program available to all ministers and lay employees of the Church of the Nazarene was announced. The program uses government-approved tax-sheltered annuities as a base. Those participating not only enjoy favorable interest and dividend rates, but also avoid immediate income tax expense on interest, dividend, and principal.

Can you save at least \$10.00 per month? If so, and you are interested in knowing more about this plan, write Dean Wessels, Executive Secretary, Board of Pensions, 6401 The Paseo, Kansas City, Missouri 64131. Ask for information on the Nazarene Tax-sheltered Annuity program.

## NAZARENE FOREIGN MISSIONARY SOCIETY

Dear Pastor:

We come to you with an urgent message. May 3, a big day in the history of the N.F.M.S., is on the doorstep.

All signals are "60" for a successful launching of the N.F.M.S. Golden Anniversary Year with a B16, church-wide, one-Sunday offering to build and equip a Nazarene Hospital in the highlands of New Guinea. The goal is a minimum of \$150,000.

Will you join in this B16 undertaking for God and the people of New Guinea by:

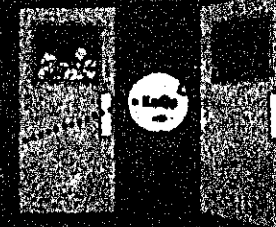
1. Preaching a missionary message April 19 or 26?
2. Distributing the special envelopes you should receive before April 19?
3. Urging everyone to participate? Enlist all Department leaders to help. Make the slogan "EVERYONE Give 50" a reality—juniors, 50 pennies or 2x 50; teens, 50 nickels or dimes; adults, 50 coins or their equivalent; some larger gifts of \$50.00, \$100.00, \$500.00, or more.
4. Sending your offering (yes, it counts on your 10 percent) to Dr. John Stockton, general treasurer, by May 25?

## GOLDEN ANNIVERSARY YEAR—1964-65

# 50

## 1964-65

NAZARENE HOSPITAL



**PROJECT:**

**EVERYONE**

**SUNDAY, MAY 3, 1964**

**PROJECT: \$150,000**

for a

**HOSPITAL IN NEW GUINEA**

**OFFERING—SUNDAY, MAY 3**

**PLAN NOW TO ATTEND**

**Fifth**

**General**

**Church Schools Convention**

Portland, Oregon

June 18-20, 1964

- General sessions with special features
- Workshops for:

Sunday school superintendents and pastors  
Children's workers  
Youth workers  
Adult workers  
Children's supervisors  
Teen supervisors  
Adult supervisors  
Children's music  
Caravan leaders  
Crafts and projects  
Audio-visuals

- Great Church Schools Rally on Saturday night,  
June 20, with Dr. Samuel Young, speaker



**"FRAME-UP"**

Use your camera  
to capture CRADLE ROLL FAMILIES  
for Christ

Frame these pictures and present them  
to the Cradle Roll families in the program  
on Baby Day, May 3 or 10.

Write your District Cradle Roll Director  
for additional suggestions



**NEW**





## CHRISTIAN SERVICE TRAINING

### Reporting Results

A well-planned Christian Service Training program is effective—

#### IN IMPROVING THE SUNDAY SCHOOL

"The Christian Service Training program has helped us come out of the bleachers into the arena of service to God for the saving of souls." This and other actual reports received from our churches show that teachers become more interested, more enthusiastic, and more effective as a result of teacher training classes. Supervisors often report changed attitudes among their teachers and a better understanding of activities and responsibilities beyond the classroom. Others notice better lesson planning and even improved punctuality among their teachers:

#### IN STRENGTHENING THE CHURCH

The C.S.T. program makes a real contribution to the building of a solid membership. One pastor wrote: "It makes Nazarenes out of Nazarenes."

As a result of the Churchmanship Training courses other pastors report a new appreciation for our church, a better understanding of our doctrine, a greater appreciation for the Word of God. Young people have a healthier respect for the rules of the church through careful examination. The work of the local church is more closely identified with our world program.

#### IN FOSTERING SPIRITUAL GROWTH

A C.S.T. class provides an opportunity for two-way communication between pastor and people. Spiritual truths can be presented in a situation where questions can be clarified by class participation and discussion. One of our newer churches reported, "Truth gladly received and several sought to improve their lives" as a result of a C.S.T. class. Other pastors see a new zeal for evangelism, new insights and understandings, and spiritual growth among their people as a result of training classes.

Money is life: sacred, spiritual, and sublime, when in the hands of Christian people. It is time and character transformed into a miracle-working medium.—JOHN H. SOLTMAN.

## NAZARENE INFORMATION SERVICE

### Newspaper: A Bridge to the World

By Jim Bishop\*

WHAT IS A NEWSPAPER? A newspaper is lumber made malleable. It is ink made into words and pictures. It is conceived, born, grows up, and dies of old age in a day.

Most of all, a newspaper is current information. It is the bridge between a home and the rest of the world. It tells of people and events swiftly and in detail.

#### In Different Sizes

Newspapers, like people, come in many sizes and many personalities. Some are fat and sedentary; others are lean and hysterical. And, like people, some are reliable and some are not. There are newspapers which scream for attention and there are others which whisper the news. All newspapers reflect the character of their owners.

A good newspaper must show a profit. All newspaper owners know this. This is why they establish good character in their papers, and maintain it.

Character is an indefinable quality best understood by women. They live by it. They can detect it in merchandise, in people, in publications. They, more than their husbands, understand the newspaper they buy.

#### Through Many Hands

The average newspaper contains 150,000 words or more of information. This is the equivalent of two novels.

\*Author of *The Day Christ Died*. By permission of King Features Syndicate.

It is never perfect, never completely accurate. It is as near perfect as a chain of human minds can make it.

A good newspaper maintains a balance of 40 percent news to 60 percent advertising. When wages go up, and the price of newsprint is hiked, the ratios can slip further apart.

A newspaper is private enterprise for the public good. It relies on many minds to fill it every day, in addition to machines which clatter incessantly about news coming from Rome, Bangkok, Tokyo, and Topeka.

#### Newsboy Aims and Fires

A boy on a bicycle can take all of these things, roll them up, and toss them onto a front porch while chewing gum and preparing a good excuse for a poor report card. A blind newsdealer can sell all this information for a small coin without ever seeing it.

In some countries, the newspapers are the instruments of the government. In this one, the government is sometimes the instrument of newspapers. Perhaps the best thing which can be said about newspapers in the United States is that they are in chronic disagreement with each other.

This is what is meant by a free press. A newspaper is always a little more than the sum total of its parts.

What is a newspaper?

Quotable quote: "We hope to read the kind of news about our institution that we like to read, but we know that we will read the kind of news we make!"—DUKE McCALL, president, Southern Baptist Seminary, Louisville, Ky.

## CHRISTIAN SERVICE TRAINING

### Reporting Results

A well-planned Christian Service Training program is effective—

#### IN IMPROVING THE SUNDAY SCHOOL

"The Christian Service Training program has helped us come out of the bleachers into the arena of service to God for the saving of souls." This and other actual reports received from our churches show that teachers become more interested, more enthusiastic, and more effective as a result of teacher training classes. Supervisors often report changed attitudes among their teachers and a better understanding of activities and responsibilities beyond the classroom. Others notice better lesson planning and even improved punctuality among their teachers.

#### IN STRENGTHENING THE CHURCH

The C.S.T. program makes a real contribution to the building of a solid membership. One pastor wrote: "It makes Nazarenes out of Nazarenes."

Money is life: sacred, spiritual, and sublime, when in the hands of Christian people. It is time and character transformed into a miracle-working medium.—JOHN H. SOLTMAN.

As a result of the Churchmanship Training courses other pastors report a new appreciation for our church, a better understanding of our doctrine, a greater appreciation for the Word of God. Young people have a healthier respect for the rules of the church through careful examination. The work of the local church is more closely identified with our world program.

#### IN FOSTERING SPIRITUAL GROWTH

A C.S.T. class provides an opportunity for two-way communication between pastor and people. Spiritual truths can be presented in a situation where questions can be clarified by class participation and discussion. One of our newer churches reported, "Truth gladly received and several sought to improve their lives" as a result of a C.S.T. class. Other pastors see a new zeal for evangelism, new insights and understandings, and spiritual growth among their people as a result of training classes.

## NAZARENE INFORMATION SERVICE

### Newspaper: A Bridge to the World

By Jim Bishop\*

**W**HAT IS A NEWSPAPER? A newspaper is lumber made malleable. It is ink made into words and pictures. It is conceived, born, grows up, and dies of old age in a day.

Most of all, a newspaper is current information. It is the bridge between a home and the rest of the world. It tells of people and events swiftly and in detail.

#### In Different Sizes

Newspapers, like people, come in many sizes and many personalities. Some are fat and sedentary; others are lean and hysterical. And, like people, some are reliable and some are not. There are newspapers which scream for attention and there are others which whisper the news. All newspapers reflect the character of their owners.

A good newspaper must show a profit. All newspaper owners know this. This is why they establish good character in their papers, and maintain it.

Character is an indefinable quality best understood by women. They live by it. They can detect it in merchandise, in people, in publications. They, more than their husbands, understand the newspaper they buy.

#### Through Many Hands

The average newspaper contains 150,000 words or more of information. This is the equivalent of two novels.

\*Author of *The Day Christ Died*. By permission of King Features Syndicate.

It is never perfect, never completely accurate. It is as near perfect as a chain of human minds can make it.

A good newspaper maintains a balance of 40 percent news to 60 percent advertising. When wages go up, and the price of newsprint is hiked, the ratios can slip further apart.

A newspaper is private enterprise for the public good. It relies on many minds to fill it every day, in addition to machines which clatter incessantly about news coming from Rome, Bangkok, Tokyo, and Topeka.

#### Newsboy Aims and Fires

A boy on a bicycle can take all of these things, roll them up, and toss them onto a front porch while chewing gum and preparing a good excuse for a poor report card. A blind newsdealer can sell all this information for a small coin without ever seeing it.

In some countries, the newspapers are the instruments of the government. In this one, the government is sometimes the instrument of newspapers. Perhaps the best thing which can be said about newspapers in the United States is that they are in chronic disagreement with each other.

This is what is meant by a free press. A newspaper is always a little more than the sum total of its parts.

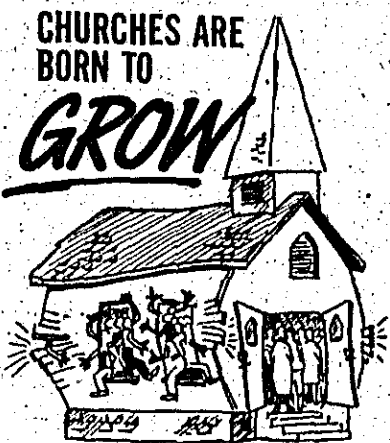
What is a newspaper?

Quotable quote: "We hope to read the kind of news about our institution that we like to read, but we know that we will read the kind of news we make!"—DUKE McCALL, president, Southern Baptist Seminary, Louisville, Ky.

HOME MISSIONS REPORT

Last year there was a small increase in the organization of new churches and there were fewer churches dropped from the records. Yet almost half the districts reported no increase in number of churches. There are opportunities and growing population centers on every hand. Many churches will be organized this spring, as we push towards 200 or more new churches in the last seventeen months of the quadrennium. What can you and your church do to help?

	1961-62	1962-63
Net gain in membership	8,135	7,027
New churches organized	78	84
Churches dropped	50	38
Net gain in number of churches	28	46
Total number of churches, end of year	4,803	4,849
Districts with no increase in number of churches	45	38



THE SMALL CHURCH ACHIEVEMENT PROGRAM

CHURCH AWARDS

In 1963, seventy-five churches were designated as "most outstanding" in all-around development and improvement in the Small Church Achievement Program, and ninety-nine churches received honorable mention awards.

Pastors of churches with less than fifty members receive a report form about six weeks before the district assembly. (If you do not receive one, write your district superintendent or the Department of Home Missions.) Complete the report and submit to your district as instructed by your district superintendent.

See the stories in the *Herald of Holiness* of the ten representative churches of 1963, chosen from the seventy-five most outstanding winners by the members of the Department of Home Missions.

THE HIGH COST OF UNWISE GIVING\*

(Continued from page 17)

formla told me he personally saw a contributor hand this religious promoter a check for \$3,300 for his program. Today this man's organization owns property worth hundreds of thousands of dollars. There are few men, if any, who can stand an independent work, collecting money and giving no public accounting of income and expenditures.

The story of a man who toured our churches for a Middle East project is scarcely any better. He captured the confidence and purse strings of many Mennonites and others, accumulating huge sums, refused to give audited accounting, and today is disowned by organizations he claimed to be and was slightly associated with. Our Mennonite organizations got letters from those organizations warning us of his deception. It is most dangerous for any man to collect money from God's people and then have an organization which he controls to qualify for tax deduction. Such a leader's real

need is for a board which can give him counsel and control.

I wrote to one of the great "divine healing" organizations asking for tax deduction certificate and a financial report. They sent the first immediately; but weeks later, after asking again for a financial report, I received a letter saying they made their report public once, then people used the income as a tool against them; so since then they never make their financial report available to their contributors. But what reasonable person would object to what they got in, if they used it properly and wisely? What would happen if our church boards, or any denominational board, began to withhold reports from the contributors? Would our people tolerate a congregational treasurer who refused to give reports?

(To be continued)

CHANGE OF ADDRESS FORM

PASTOR—A Service for You

When you change address, fill in the form below and mail to the General Secretary. All official records at headquarters and periodical records at the Nazarene Publishing House will be changed from this one notification.

Name ..... Date of Change.....

New Address: Street or Box .....

City ..... State ..... ZIP Code .....

New Position: Pastor .... Evan. .... Other .... Church ..... Dist. ....

Former Address .....

Former Position: Pastor .... Evang. .... Other .... Church ..... Dist. ....

(Clip and send to the General Secretary, 6401 The Paseo, Kansas City, Mo. 64131)

# Announcing

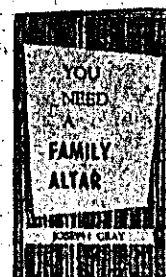
## Three NEW Titles in the BEACON Counseling SERIES

### You Can Have Dollars and Sense

By PAUL MILLER. Sound, practical advice helpful to young couples establishing a home. Basic principles of stewardship are stressed as the guide to happy financial living.

### Now That Trouble Has Come

By E. E. WORDSWORTH. Encouraging words to those in distressing circumstances. Emphasis is placed on making our troubles triumphs and using these experiences to comfort and lift others. 31 pages.



### You Need a Family Altar

By JOSEPH GRAY. For any not fully acquainted with the purpose of a family altar. Difficulties in maintaining one are clearly discussed and a variety of suggestions given that will add interest to this worship time. 43 pages.

## Other Titles in the Popular BEACON Pastor's Counseling SERIES . . .

Appropriate little books to leave when calling or hand to those to whom you are giving counsel and guidance. Pastors who have set up a systematic plan of distribution find these an important tool in strengthening their ministry.

Each subject, written by a well-qualified Nazarene, has been carefully and clearly presented to give timely help true to the teachings of the Bible and the church. Convenient 3½ x 6" size and attractive, colorful, paper-cover design make it inviting to slip into pocket or purse for reading at leisure moments.

NOW THAT YOU'RE PLANNING MARRIAGE	.....	Milo L. Arnold
NOW HERE IS YOUR CHURCH	.....	Fletcher C. Spruce
NOW THAT BEREAVEMENT HAS COME	.....	C. B. Strang
NOW THAT ILLNESS HAS COME	.....	Ernest E. Grosse
NOW THAT YOU'RE SANCTIFIED	.....	Neal Dirks
NOW THAT YOU'RE SAVED	.....	John E. Riley
TEEN-AGER, YOU CAN BE A CHRISTIAN TOO	.....	Paul Martin
YOU CAN BE SANCTIFIED WHOLLY	.....	Ross E. Price
YOU CAN BE SAVED	.....	Roscoe Pershall

**Priced for Quantity Distribution—25c; 12 for \$1.50**

Prices slightly higher in Canada

**Order a Liberal Supply to Have on Hand**

Washington at Breese  
Pasadena, California 91104

**NAZARENE PUBLISHING HOUSE**

Post Office Box 527  
Kansas City, Missouri 64141

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

The Nazarene Preacher

## Some Questions About the Church

(Continued from page 16)

being very important, it is in no sense an "ordinance."

**Question.** What is your concept of the Trinity? What is the importance of each Person?

**Answer.** The Father, who rules over all; the Son, who became man for our redemption; the Holy Spirit, who is our indwelling Teacher, Guide, and Sanctifier, are coeternal with each other, and in essential deity are coequal. They are distinct, yet united with and into each other in such a way as to be one God, not three. The mystery of this we do not pretend to explain. But such is the teaching of the Bible, and such is confirmed to the believer who really comes to know this triune God. To presume to understand God fully however would be rash presumption.

**Question.** What is your plan of salvation? What position do persons that are not members of your church hold in this plan after death?

**Answer.** God has taken the initiative in making salvation possible by the gift of His Son, Jesus Christ, who came into the world for the express purpose of atoning for the sins of men on the Cross, and releasing power for holy character and holy living by His bodily resurrection. The personal benefits of His death and resurrection are appropriated in two works of grace: first, the forgiveness of our sins; and secondly, the purifying of our nature from inherited sinfulness. We receive the forgiveness of our sins on condition of sincere repentance and simple faith in Jesus as Saviour. We receive the purifying of our nature on condition of complete consecration to the will and service of God, and simple faith in Jesus as our Sanctifier. John 3:14-16; 20:31; Heb. 7:25; 9:24-28; Titus 2:11-15; Rom. 3:23-26.

As far as the second half of the question is concerned I can say only this: Our personal destiny after death is determined solely by our relationship to Jesus Christ before death. It is not determined by membership in the Church of the Nazarene or any other church.

May, 1964

## More about funerals

### Services Rendered by Funeral Directors

We are printing this supplement to last month's article, "Let's Christianize Our Funerals," in case some pastors do not know these basic facts.

1. Standard services of funeral directors
  - a. Removal of body to funeral home
  - b. Preparation of body for burial or cremation
  - c. Arrangements of a memorial or a religious service
  - d. Provision of a hearse and limousine for family in the procession
  - e. Preparation of necessary certificates
  - f. Notification of pallbearers
  - g. Arrangement for handling of flowers  
(The basic price is usually the same whether you use all of these services or not).
2. Optional services of funeral directors
  - a. Flowers
  - b. Extra-limousines
  - c. Burial clothing
  - d. Musicians or soloists
  - e. Death notices
  - f. Transporting of body to another city
3. Services which funeral directors do not usually provide
  - a. Cemetery lot and maintenance of grave site
  - b. Grave memorials and markers

Note: Pastors should encourage parishioners to check all burial benefits which may be available. Veterans are eligible for a \$250 burial payment, military burial in a National cemetery, and a free grave marker. Social Security also makes a burial payment.

—JAMES C. HEFLEY

### TROUBLE

Trouble is usually produced by those who don't produce anything else (Selected).



# Queen of the parsonage.....

AUDREY J. WILLIAMSON

## Compassed About

I HAVE HEARD the story of a woman who found the cocoon of an emperor moth. The silky case was fastened securely to a bare twig in deep woods. It was the fall of the year, and on impulse she broke the twig and carried the small, dull gray thing home, where she kept it through the winter.

One day, when the feel of spring was in the air, she observed that there was movement in the cocoon. All day she watched the increasing activity of the creature within. Now the neck of the case the emperor spins is very narrow, and it seemed that the moth would never be able to emerge through that tiny tunnel.

The woman began to question and reason. Surely the warm air of the house had dried and shrunk the silky fibers. The moth would undoubtedly die in its efforts to emerge from its prison. Would it not be a kindness for her to cut the hindering walls and release this creature intended for wide-winged flight through the glorious sunshine and air?

She took her scissors and ever so slightly clipped some fibers of the confining cocoon. With amazing ease the moth emerged. She marvelled at the great body and the tiny wings, and waited eagerly for them to expand until they could bear the creature's weight.

But she was doomed to disappointment. The gossamer wings with their gorgeous markings and their incredible strength never enlarged and developed. And this creature of the air lived its brief life crawling about on a table top, an abortion which never reached fulfillment.

Later the woman learned from a great naturalist the reasons why. The fibers and tissues in those wings needed the long struggle and effort of emerging from the cocoon to bring them to their maximum strength and ultimate beauty. The premature and easy release had thwarted the highest purpose for which this living thing had been intended.

Do you know someone whose life seems closed in, as by prison walls? Circumstances, accident or sickness, economic stresses, lack of recognition or of opportunity, or the unavoidable demands of other people upon such ones, may appear to be hindering or preventing their highest usefulness.

But let us be careful how we free them from their cocoons or encourage them to loose the bonds that hold them. We must have faith in God's timing. It is as accurate and dependable as His goodness or His mercy, His justice or His faithfulness. We do not always know what we or anyone else needs at a given time. Perhaps the delay, the struggle, the effort are all parts of our wing development.

And further, I do not believe God wants us to accept these adverse dispensations of His providence with passivity. "We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be

joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:9-11).

Unto them which are exercised thereby! Our spiritual activity, even under restraint, is like physical activity with a handicap. As the hurdle is to the runner, as the lifting bar is to the high jumper or pole vaulter, so are these providences which God permits to develop stamina.

Is one avenue of loved service denied? And are you given an assignment in another area where it seems neither your

gifts nor your desires dictate your best efforts? Do not repine. Do not quit. Do not be unhappy. Keep active! Your wingspan is being developed. One day, when God sees you are ready, you will break through the confining walls that now restrain you. And you will be prepared for flights hitherto undreamed of!

Parsonage lady, if you do not need this word yourself, perhaps you know of someone who does. The story has helped me. I trust it will be helpful to you too. "Thou shalt compass me about with songs of deliverance" (Ps. 32:7).

### A Mother's Prayer

Father in Heaven, make me wise,  
So that my gaze may never meet  
A question in my children's eyes.  
God keep me always kind and sweet,

And patient, too, before their need.  
Let each vexation know its place;  
Let gentleness be all my creed;  
Let laughter live upon my face!

A mother's day is very long;  
There are so many things to do!  
But never let me lose my song  
Before the hardest day is through.

—MARGARET E. SANGSTER in  
*Masterpieces of Religious Verse*

### John Wesley's Tribute to His Mother

"Take her for all in all, I do not believe that any human being ever brought into this world and carried through it a larger portion of original goodness than my dear mother. Everyone who knew her loved her, for she seemed to be made to be happy herself and to make everyone happy within her little sphere. Her understanding was as good as her heart. It was from her that I have inherited that alertness of mind and quickness of apprehension without which it would have been impossible for me to have undertaken half of what I have performed. God never blessed a human creature with a more cheerful disposition, a more generous spirit, a sweeter tongue, or a tenderer heart. I remember that when I first understood what death was and began to think of it, the most fearful thought it introduced was that of losing my mother; it seemed to me more than I could bear; and I used to hope that I could die first."



## Studies in the Sermon on the Mount

By H. K. Bedwell\*

Study No. 1. Matthew 5:1-2; 7:28-29.

### The Original Draught of Essential Christianity

IN COMING TO the words of Jesus uttered to His disciples on the mount we are approaching the unadulterated spring of Christian teaching. The title of this first study is Cannon Liddon's summing up of these three remarkable chapters. Oswald Chambers declared that the sermon on the mount "is a statement of the life we will live when the Holy Spirit is having His way with us." In this introductory study let us notice:

#### 1. The Preacher

Before we examine the Sermon on the Mount, let us look at the *Man on the Mount*. (a) *His knowledge*. The best of human preachers have been handicapped inevitably by the limits of their knowledge, and the inescapable bias of mind and outlook created by background and upbringing. No preacher has held all the truth, and the best have been beset by error in some form or another. Here we have the *Prince of Preachers*: Of all the mighty preachers we have coveted to hear, here is the mightiest of them all, the *One who holds all the truth and knows no error, He who is the Truth*.

(b) *His skill*. The influence of a powerful personality through the medium of preaching is immense. Here is *One who could so affect His hearers that*

even His enemies had to admit that "never man spake like this man." The effect here produced upon the hearers was of astonishment. See chapter 7:28. What a priceless privilege it was for the disciples to look upon the face of the Master Orator, to listen to the sweet cadences of His voice, and to feel the presence of that marvelous personality!

(c) *His authority*. The astonishment of the audience as they listened to His gracious words was occasioned by the outstanding note of complete authority which characterized these utterances. See chapter 7:29. Three factors combined to produce this effect.

*Firstly, His character*. In delivering the *Sermon on the Mount*, Jesus drew a perfect picture of His own unblemished character. The *Man on the Mount* lived the *Sermon on the Mount*. Alas, too often the eloquence of the preacher has been rendered void by the lack of grace which he has exhibited! It was said of one preacher that when he was in the pulpit his audience wished that he would never come out of it; but when he was out of it they wished he would never go in! *Jesus was the embodiment of His message*. He lived what he preached.

*Secondly, He was deeply conscious of His divine mission*. He was a *Man with a message*, a *Servant with a commission*

to fulfill. Again and again He affirmed that the message He preached was not His own, but one which had been given to Him by the Father. He was the Ambassador of the Godhead. He had come from the Fountainhead of all authority with a word to speak.

*Thirdly, He was God manifest in the flesh*. Other men had been God's spokesmen; here God himself is on the scene. The words of the *Sermon on the Mount* are not the words of a man merely; they are the very words of God. At mount Sinai, God himself wrote upon the two tables of stone, with His own finger; on the mount with the disciples, God spoke with the human voice, in the person of Jesus Christ. Hence the immense importance of all that this wonderful sermon contains.

#### 2. The People

It is quite clear from chapter 5:1 that the disciples were the people to whom these words were addressed and not the multitude. It is also clear from chapter 7:28, that, while He had been preaching to the inner circle of His followers on the mountainside, the crowds had found Him out, and had silently gathered around in a great outer circle and listened to His message. There are at least three reasons why Jesus spoke these words to the disciples and not to the crowd. (1) The disciples had received and obeyed the call of Jesus, and had by reason of their response expressed their readiness to follow Him. They had become citizens of the kingdom of God, and therefore were prepared to receive the laws of that Kingdom. The world is not ready to receive these laws. (2) The disciples by their own choice had made themselves pupils of the greatest Teacher of all time. Jesus is ready to teach all those who are humble enough to be taught. He says, "Learn of me." (3) The disciples are the key to the multitude. It is surprising to read that, when He saw the multitude, He turned away from them and got His disciples together and taught them. Had He not come to die for the world? Was not His heart full of love and compassion for the perishing multi-

tudes? Yes, but He knew that the key to reaching the multitudes with the message of the gospel is the individual soul, instructed and equipped in the things of God.

#### 3. The Place

How many remarkable things in the Bible happened on the mountaintop! It was on the mount that Abraham offered Isaac. On the mount Moses met God face to face and received the law of God. It was on the mount that Elijah called down fire from heaven. On the mount Jesus was transfigured before His disciples, and on Mount Calvary He died as an Offering for sin. (a) The mount is the place of solitude. If God is to teach us His ways, we must get alone with Him. (b) The mount is the place of vision. Amid the crowd the vision is lost. Things are seen in a wrong perspective. The fleeting things of time and sense loom large, and eternal things fade into the background. On the mount with Jesus, the right perspective is restored and we see things in their true relationships. (c) The mount is the place of challenge. Just as God delivered His laws on Sinai, made the supreme demand on Abraham at Moriah, and through Elijah challenged the backslidden nation on Carmel, here Jesus issued the challenge of a God-controlled life to His little band of followers. (d) The mount is the place of transfiguration. The forty days on the mount so transformed Moses that all unconsciously the "skin of his face shone." To be on the mount with Jesus Christ will effect an amazing transformation in our lives.

#### 4. The Preaching

(a) It was intended for individuals. The challenge of these words is a personal one. We can face up to it only as individuals. (b) It is intended for today. If we have been "born again" into the kingdom of God, we are inevitably obligated to obey its laws—and in the *Sermon on the Mount* we have those laws enunciated. (c) It is intended for believers. Apart from the grace of God

(Continued on page 47)

\*Missionary, Africa, Church of the Nazarene.

# Gleanings from the Greek New Testament

By Ralph Earle

Eph. 4:27-32

## No Loophole

The King James Version gives a good literal translation of verse 27: "Neither give place to the devil." The word for "place" is *topos*. It means "a portion of space viewed in reference to its occupancy or as appropriated to a thing."<sup>1</sup> This is evidently the basis of Phillips' translation (tying it in with what precedes): "Don't give the devil that sort of foothold." That is, don't give him any place of occupancy by harboring anger in your heart. Arndt and Gingrich suggest for this passage: "Do not give the devil a chance to exert his influence."<sup>2</sup> Beck follows this closely in his rendering: "Don't give the devil a chance to work."<sup>3</sup> The Revised Standard Version also builds on this: "And give no opportunity to the devil." Moffatt and Goodspeed use "chance." Weymouth has: "And do not leave room for the devil." Perhaps the most striking translation is that of *The New English Bible*: "Leave no loop-hole for the devil."

## Worthless Word

The King James Version (v. 29) has "corrupt communication." The noun is the common term *logos*, which means "word," and is so translated 218 out of the 330 times it occurs in the New Testament. But in the other places (including here), it is rendered about thirty different ways.

The adjective is *sapros*. Thayer gives among others the following definitions: "rotten, putrid, of poor quality, bad, unfit for use, worthless."<sup>4</sup> Arndt and Gingrich give: "decayed, rotten." They note that it is used of spoiled fish, of rotten grapes on the ground, of crumbling stones. In

general it means "unusable, unfit, bad." For this passage they suggest "evil word" or "evil speech."

In the New Testament it is used of trees and fruit (Matt. 7:17-18; 12:33; Luke 6:43), and of fish (Matt. 13:48). Only in this place is it used metaphorically. Salmond says: "Here it does not seem to mean *filthy*, but, as the following clause suggests, *bad, profitless, of no good to any one*."<sup>5</sup>

However, some scholars prefer the stronger meaning. Eadie renders the clause, "Let no filthy word come out of your mouth."<sup>6</sup> Phillips has "foul language," and *The Berkeley Version* "foul speech."<sup>7</sup> The standard versions read "corrupt speech" (A.R.V.), "evil talk" (R.S.V.) and "bad language" (N.E.B.). Moffatt and Goodspeed have "bad word." But Weymouth has "unwholesome words." This agrees with Salmond's conclusion, noted above. The best way to interpret the passage is to say that no bad words or even worthless words should come out of the Christian's mouth. Rather it should always be "something good" (literal Greek).

The Greek reverses the order of these words. It has "edifying of the use." What does this mean?

The word translated "edifying" means literally "building up," from the idea of building a house. "Use" is *chreia*, "necessity" or "need." But how does this make sense in English?

Salmond suggests that *chreias* (genitive case) is either the objective genitive, "edification applied to the need," or the genitive of remote reference, "edification in reference to the need (the present need)."<sup>8</sup> The thought seems to be that our talk should be suitable for building people up in the faith, so as to meet any

needs that may be present. Eadie puts it this way:

The precious hour should never be polluted with corrupt speech, nor should it be wasted in idle and frivolous dialogue. . . . Conversation should always exercise a salutary influence, regulated by special need. Words so spoken may fall like winged seeds upon a neglected soil, and there may be future germination and fruit.<sup>9</sup>

Perhaps the writer might be permitted to give a personal illustration. As a young Christian he was invited to a birthday party for a young lady who had a Sunday school class of giggling girls. He prayed definitely that the Lord would make him a blessing there, and specifically that some person would be saved as a result. The teacher had told him that one of the girls was so utterly frivolous that she was a constant problem in class. Soon afterward this girl was converted. Her testimony was this: "I was at the birthday party that I decided to be a Christian." The writer had the privilege of officiating at the marriage of this girl to a fine young man. Today they are doing an outstanding piece of work in the pastoral ministry. The conversation that evening was "edifying" to the salvation of that girl who seemed hopeless, but whose potentiality only God knew.

Westcott makes this comment on *chreia*: "The need represents a gap in the life which the wise word 'builds up,' fills up solidly and surely."<sup>10</sup>

It should be noted that the admonition, "Grieve not the Holy Spirit of God," follows right after this. Evidently one way that we may grieve the Holy Spirit is by frivolous, worthless conversation. Actually, time is too short and valuable to be wasted. It needs to be spent in edifying words and works.

## A Cluster of Carnal Traits

In verse 31 we find a typical Pauline list of vices a Christian should avoid. There are an even half dozen here:

### "Bitterness"

Arndt and Gingrich define *pikria* as meaning figuratively: "bitterness, ani-

mosity, anger, harshness." Elsewhere in the New Testament it is found only in Acts 8:23; Rom. 3:14; and Heb. 12:15.

Eadie says that *pikria* is "a figurative term denoting that fretted and irritable state of mind that keeps a man in perpetual animosity—that inclines him to harsh and uncharitable opinions of men and things—that makes him sour, crabbed, and repulsive in his general demeanour—that brings a scowl over his face, and infuses venom into the words of his tongue."<sup>11</sup>

### "Wrath, and Anger"

The two Greek words are *thymos* and *orge*. The first occurs in only this one place in Ephesians. The second is found in 2:3 and 5:6, but is translated "wrath" in both places! This fact points up the confusion between the exact meanings of the two terms. *Thymos* occurs eighteen times in the New Testament. It is translated (K.J.V.) "wrath" fifteen times "fierceness" twice, and "indignation" once. *Orge* is found thirty-six times. It is rendered "wrath" thirty-one times, "anger" three times (including here), "vengeance" and "indignation" once each. So the dominant translation for both words is "wrath." What is the difference between them?

Trench is the most helpful authority on such distinctions. He says: "*Thymos* . . . is more of the turbulent commotion, the boiling agitation of the feelings," whereas *orge* suggests "more of an abiding and settled habit of mind."<sup>12</sup>

### "Clamour"

The Greek word is *krauge*. The cognate verb means "cry out, shout." So the noun means "outcry" (cf. Acts. 23:9), or "shouting." The reference seems to be to noisy arguing and quarrelling. Eadie suggests that it signifies the "expression of this anger—hoarse reproach, the high language of scorn and scolding, the yelling tones, the loud and boisterous recrimination, and the fierce and impetuous invective that mark a man in a towering rage."<sup>13</sup>

(Continued on page 48)

### This Doctrine of the Cross

By J. Glenn Gould\*

**TEXT:** For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God (I Cor. 1:18).

#### Questions

1. What is to be understood by the word "preaching," and how is it rendered in other versions?
2. Does "cross" suggest the Cross of wood on which Jesus died or the whole event of His redeeming self-sacrifice?
3. What is the nature of this attitude toward the Cross which sees it as "foolishness"?
4. How is the expression "foolishness" in verse 18 to be related to the "foolishness of preaching" in verse 21?
5. What importance attaches to the idea of "perishing" as a process, as suggested in R.S.V. and other versions?
6. What significance should we attribute to "saved" considered as a process, as suggested in these other versions?
7. What is the importance of the fact that the antithesis to "foolishness" is not wisdom (*sophia*) but "power"?

#### Exegesis

The word rendered "preaching" in the K.J.V. is not preaching in the sense that we commonly understand it. That has its place, of course. But the New Testament word for "preaching" is *kerygma*, which means "the proclamation of the saving message." This appears clearly in verse 21 of this chapter. Here in verse 18 the original term is *logos*, which means the "word" of the Cross. It is so rendered in the R.S.V. The New English Bible uses

\*Professor of Religion, Eastern Nazarene College.

the term "doctrine" to translate *logos*, and, interesting enough, is supported in this procedure by John Wesley's translation (see Wesley's Explanatory Notes on the New Testament).

The term "cross" is not to be understood as referring explicitly to the wooden Cross on which Jesus died. Nor is the "word of the cross" to be understood as simply a recounting of the gruesome event of the Crucifixion. This event needs to be contemplated: an event without parallel, having inexhaustible significance; an event so inherently horrible that the Church would not venture for three centuries to use the cross as its chief symbol. The "doctrine of the cross" is the glad news that "God was in Christ reconciling the world unto himself." This event God boldly intrudes upon us and demands that we make a decision regarding it.

The attitude of mind which sees only "foolishness" in the Cross is simply the attitude of calculating worldliness toward the whole event of Christ. It sees only the shame and disgrace of the Crucifixion, with no knowledge whatever of the glory which transfigures for Christian eyes that terrible event. In verse 21, St. Paul speaks (in the K.J.V.) of the "foolishness of preaching"—an expression more adequately rendered as "the [apparent] folly of what we preach." This is "the offence [*skandalon*] of the cross" (Gal. 5:11).

Both "them that perish" and "us which are saved" sound in the K.J.V. like finished conditions of heart and life. But the original and most of the modern translations bring out the fact of process

in both cases. These clauses do not refer to those finally lost or finally saved, but to those who are involved in the one process or the other. The R.S.V., for instance, renders these clauses as "those who are perishing" and "us who are being saved." To perish without God and hope is to be involved in a process which has a beginning in a moment of wrong decision, and is characterized by an increasing tempo or momentum, with an evitable and terrible end. Those who have yielded to this fatal drift and who accept the biased judgments of the world they have chosen see only folly in the word of the Cross. Dr. Emil Brunner rightly describes the cross of Christ as the "scandal of Christianity."

But to be saved is also to be involved in a process, with a definite beginning, an ongoing process, and a blessed future tense. To be saved one must accept from the heart God's amazing intervention in history and in our lives; we must fling away every other reliance and cling only to this.

*Nothing in my hand I bring,  
Simply to Thy cross I cling.*

To all such this event becomes the power of God. The usual antithesis to foolishness is wisdom; yet Paul sees the true antithesis as the power of God. Dr. Clarence T. Craig, writing in *The Interpreter's Bible* (Vol. 10, p. 27) remarks that "in the eyes of the world the Cross was a symbol of weakness and futility. But the power of God is measured by a different standard. Believers are saved, not by some new intellectual truth; but by the apprehension of a new power." That power pursues and overtakes us, lifts us, re-creates us, gives us "power to become the sons of God."

#### Homiletical Development

There are three possible titles for this sermon, each of which, as you observe, indicates a type of homiletical development. They are:

1. "This Doctrine of the Cross"
2. "The Scandal of the Cross"
3. "The Folly and Power of the Cross"

The most adequate and comprehensive of these is the third. No. 1 would call for a positive development of the "Christ

event," which came to its culmination at Calvary and its subsequent victory. No. 2 would suggest a treatment that would concentrate on the "offence" or "scandal" of the Cross—the world's misunderstanding of and contempt for the significance of the Cross. But No. 3 brings out all of the fine preaching aspects of this text and perhaps makes possible a more effective evangelistic appeal in the message.

In any event one could begin with the statement that the Bible clearly teaches that the death of Jesus was the most significant event in all history. Greater than what goes on in the halls of Congress, of vaster significance than the most serious considerations of the president of the United States and the members of his cabinet, more meaningful than the most momentous deliberations of the United Nations, is the fact that Jesus Christ died on the Cross and arose again from the dead. This makes the preaching of a sermon about the cross of Christ an event of the most far-reaching importance. This issue divides men into two great classes far more effectively than the iron curtain divides Europe, or the hated wall divides Berlin.

Some such proposition as this would help our listeners anticipate the direction our message will take: "Let us consider this word of the Cross, its folly to those who perish, and its power as experienced by those who are being saved by it."

A three-point division of such a message could well proceed in this fashion:

- I. What is meant, first of all, by the preaching of the Cross?
- II. To those who are perishing, it is sheer folly.
- III. To those who are being saved, it is the power of God.

This is a purely textual outline, though the development of each point could well be topical in form, though enriched by biblical material. In the form suggested above it could be a sermon preached either for edification or with evangelistic intent. Points 2 and 3 might be reversed, thus placing the climax on the warning note. But in either case the conclusion could include a recapitulation of the

whole argument, with the opportunity to make whatever emphasis the occasion demands or which seems the direction of the Spirit's guidance.

Variant emphases might be one on the message of the Cross, concentrating on the fact of atonement through Christ's death or one on the "offence" or "scandal" (Gr. *Skandalon*) of the Cross.

### The Christian Home

SCRIPTURE: II Tim. 1:1-11.

#### III. THE CHRISTIAN FAMILY IS A FAMILY WITHIN A FAMILY.

A. Each member should be concerned about the welfare of the whole.

B. Christ is the Head of the Church; man is the head of the home.

#### II. THE CHRISTIAN HOME IS THE STRONGEST DEFENSE AGAINST SIN.

A. Here the spiritual life of our children is molded.

B. From our homes will go missionaries, preachers, teachers, doctors.

C. Even the spirituality of our churches will be affected by the type of children our homes produce.

#### III. THE CHRISTIAN HOME IS THE STRONGEST WITNESS THE CHURCH HAS.

A. By our homes we will be known.

B. The home will weaken or strengthen our power to witness.

—WILLIAM C. SUMMERS

### Timothy's Godly Heritage

SCRIPTURE: II Timothy 1:3-5

INTRODUCTION: Paul's great love and concern for Timothy. Timothy, a third-generation saint. Was it an accident?

#### I. THE POWER AND INFLUENCE OF HOLY EXAMPLE.

A. Lois

B. Eunice

C. Wesley

D. Booth family

#### II. EMULATION OF CHRISTIAN EXAMPLE BY TIMOTHY OF HIS MOTHER AND GRANDMOTHER.

A. Suppose Lois and Eunice had been worldly, wicked, and sinful rather than Christlike; what then?

B. Mother, an influence for good or evil: Jezebel vs. Susanna Wesley.

#### III. TIMOTHY FELL HEIR TO SINCERE, UNQUALIFIED, AND PERMANENT FAITH AS EXEMPLIFIED BY LOIS AND EUNICE.

A. Does what we believe matter?

B. Does training in the home affect us?

C. Is the genuine Christian faith essential in home life?

D. Is consistent example a safeguard?

#### IV. WE LEARN THAT A GODLY HERITAGE IS PRICELESS.

A. Godly mothers bless posterity.

B. Mothers should see to it that children attend the means of grace.

1. Timothy was converted under Paul's ministry at Lystra.

2. Catholics train their children.

3. Jews give much attention to Jewish education.

4. The Kremlin specializes on child training.

5. "The future destiny of the child is always the work of the mother."—Napoleon.

CONCLUSION: God give us more mothers like Lois and Eunice, Susanna Wesley and Catherine Booth. We truly love you, dear Mother.

—E. E. WORDSWORTH

#### Books

A book is a permanent possession; it is often the better for not offering all of itself up to the first glance, for withholding some of its innermost secrets for a subsequent and deeper familiarity. The best books do not throw themselves at you, do not make an ostentatious display. They can bide their time, inviting a return when the moment is right and a particular sympathy exists between reader and author.

—JOHN O'LONDON'S, *England*

The Nazarene Preacher

## MY PROBLEM

Question: How can I train my board members to attend the regular board meetings faithfully?

#### A CALIFORNIA PASTOR SAYS:

In order to attain this interest from the members of the church board the pastor should impress upon them their responsibility, as elected officers, to the membership of the church and to the Kingdom interests. This responsibility is in both the spiritual, physical, and numerical growth of the church. Impress upon them that each meeting is a vitally important meeting. This can be done in an impressive installation service at the beginning of the year.

A regular night each month is vitally important, for our members must schedule their time even as we schedule ours. A reminder from the board secretary on the day of the meeting is helpful, especially to those who are prone to forget. Starting on time and closing as early as possible also have untold value in securing attendance. Have committees that function and call for their reports. Your planning will reflect in their interest.

#### AN IDAHO PASTOR DECLARES:

Respect, confidence, and trust comprise the Nazarene pastor's power. He has no episcopal authority, and the greatest asset he has is his careful use of power. Foolishly expended over trivia, it is unusable in the big issues. When a board, after surveying and measuring the quality of their pastor in administrative duties, decide that he is fair, loyal to the *Manual* processes, and prudent, they will work with him. No pastor can win loyal attendance by setting up "dummy" committees whose work he ignores or undercuts. A spiritual approach to problems with full discussion allowed, and with the pastor thinking ahead to help protect board members from themselves, will go far in aiding regular attendance.

May, 1964

#### ANOTHER CALIFORNIA PASTOR SAYS:

We conduct our board meetings in a relaxed, informal atmosphere, yet maintain the dignity due the business of God's kingdom. We try to adhere scrupulously to the regular meeting time each month unless obligated to make a change, so that members know how to plan in advance to be present. Perhaps most important, we make it clear that each member is free to express himself on any issue without fear of being misunderstood or pressured to conform to a predetermined plan. This capitalizes on the ideas of laymen and creates a climate in which their talents may be utilized. I believe this makes members want to attend board meetings; and after all, what good is forced attendance?

PROBLEM: As a pastor approaching middle age, and having just completed a second building program that necessitated neglecting other duties, I now find it difficult to readjust to regular study habits and pastoral visitation. Any suggestions for help in this psychological problem?

Pastors, what do you say? Write your opinions. If published, a \$3.00 book credit will be given. Not over 200 words, please.

## Hymn of the month

MAY, 1964

### "Holy Ghost, with Light Divine" (1817)

Praise and Worship Hymnal, No. 73

#### Authorship

The hymns of Dr. Andrew Reed have been described as "plain and practical." However, after a century and a half there are several that are well known and sung throughout the world. This fact is all the more interesting and significant since, by the author's benevolent spirit and activities, several hospitals and orphanages were established in England. It was said that for these (hospitals and orphanages) he would be "longer remembered than by his literary publications."

(235) 43



Rev. Andrew Reed was born in London in 1787 and educated for the Congregational ministry at Hackney College. His doctor of divinity degree was received at Yale University in America. He was pastor of the New Road Chapel, St. George's-in-the-East, and the Wycliffe Chapel, which he established in 1830. He died in 1862.

### The Hymn Tune: "Mercy"

COMPOSER: Louis Moreau Gottschalk (1829-69) (arr. by Edwin P. Parker, 1836-1925).

Louis M. Gottschalk was an American pianist and composer who is responsible for having written a piano selection entitled "The Last Hope." It was from this number that the hymn tune "Mercy" was arranged by Rev. Edwin P. Parker. The name "Mercy" was the result of the tune's early association with the Wesley hymn "Depth of Mercy, Can It Be?"

Edwin P. Parker, pastor of the Second Church of Christ in Hartford, Connecticut, was the writer of many hymns and the editor of a number of hymnals.



## IDEAS THAT WORK

### Raising the Budgets

MY FIRST YEAR in pastoral work I failed to pay my budgets in full. I was green and inexperienced and didn't quite realize the extent of God's power when linked with the ability of the church.

Needless to say, I had to hang my head at the district assembly as I gave my report in front of that big general and all the people. As I stood there I had to confess, in all fairness to my people, that the fault was mine, but promising that the next year the fault would have to be the people's.

The next step was to get on my knees before God and confess my helplessness and ask for divine assistance. As always, He was right there to help. I listened carefully to a plan that came into being from that moment.

I drew up a large poster diagram showing the months of the year horizontally. Down the left side of the poster I listed all budgets and each month's apportionment, including the General Budget. I presented this to the church board with the request that we take the first \$12.00 of each week's church income and apply it to all district budgets. Being a conscientious board they objected at first, fearing that the pastor's salary would be short at times. I explained to them that if the district expenses were not met properly I could not be clear in accepting my salary. It was purely a step of faith, for both the board and myself, as I am not financially independent to say the least.

There came a time in the dead of winter (around tax time) when finances became scarce. The \$12.00 was there, but the pastor's salary began to run a little short each week.

The wise and faithful stewards of the church board learned of this and began a telephone campaign to correct it and followed up by getting in their cars and going around to the members and taking up an offering. (God bless those ladies!) As a result the pastor's salary was made up in just a day or so, and he even realized gifts over and above. Apparently this had been God's way of testing our faith. For from that day on, both the budgets and the pastor's salary were met.

The next year we raised the amount of the initial deduction to \$14.00 per week to take care of budget increases. And this past year we raised the initial deduction to \$17.00 per week to include the N.M.B.F. assessment.

This budget poster has a prominent position in the foyer of the church, so that all can see it. As each month is paid it is blacked out, so that everyone can see at a glance just where we stand.

God has blessed us for this. We have seen several improvements on our church building such as a new tile floor for the sanctuary, a new stoker for the church, and a complete remodeling of our Sunday school classrooms. We are debt-free. To God be the glory!

RICHARD J. RAMSEY  
Velva, North Dakota

The Nazarene Preacher

## BULLETIN EXCHANGE

### The Bravest Battle That Ever Was Fought

The bravest battle that ever was fought;  
Shall I tell you where and when?  
On the maps of the world you will find it not;  
It was fought by the mothers of men:

Not with cannon or battle shot,  
With sword or nobler pen;  
Not with eloquent word or thought  
From the wonderful minds of men;

But deep in a walled-up woman's heart  
A woman that would not yield,  
But bravely and patiently bore her part;  
Lo! there is the battlefield.

No marshalling troops, no bivouac song  
No banner to gleam and wave;  
But, oh, these battles they last so long  
From babyhood to the grave!

But faithful still as a bridge of stars  
She fights in her walled-up town;  
Fights on, and on, in the endless wars;  
Then silent, unseen, goes down!

Ho! ye with banners and battle shot,  
With soldiers to shout and praise,  
I tell you the kingliest victories fought  
Are fought in these silent ways.

—JOAQUIN MILLER in  
*Masterpieces of Religious Verse*

The dramatic and the significant are not always synonymous.

—Samuel Young

Some people use words to express thought, some to conceal thought, and some instead of thought.

—Contributed by NELSON G. MINK

May, 1964

### For Mother's Day

Woman is the salvation or the destruction of the family. She carries its destiny in the folds of her mantle.—HENRI FREDERIC AMIEL.

The woman who creates and sustains a home, and under whose hands children grow up to be strong and pure men and women, is a creator second only to God.—HELEN HUNT JACKSON.

Home is a mighty test of character. What you are at home you are everywhere, whether you demonstrate it or not.—THOMAS DEWITT TALMADGE.

When home is ruled according to God's word, angels might be asked to stay with us, and they would not find themselves out of their element.—CHARLES HADDON, SPURGEON.

From subtle love of softening things,  
From easy choices, weakenings,  
Not thus are spirits fortified,  
Not this way went the Crucified.  
From all that dims Thy Calvary,  
O Lamb of God, deliver me.

—Amy Carmichael

### A Mother's Reward

I do not ask that you repay  
The hours of toil and pain.  
The sacrifice of youth and strength  
Shall not have been in vain.  
I do not ask for gratitude  
But only this, my child,  
That you shall live your life so well  
My gifts be not defiled.

The nights I watched beside your crib,  
The years of love and care  
Will amply be repaid if once  
I see you standing there—  
An upright and an honest soul  
On whom success has smiled,  
That I may say with humble pride—  
"THAT is my child!"

—ONA FREEMAN LATHROP in  
*Masterpieces of Religious Verse*





# HERE AND THERE



## AMONG BOOKS

### The Dynamics of Christian Unity

Mooneyham, W. Stanley, Editor, Zondervan Publishing House, 1963; 116 pp.; paper, \$1.00; cloth, \$2.50.

Here is an able symposium on the current ecumenical movement, written by six conservative scholars: Dr. Vernon Grounds, president of Conservative Baptist Theological Seminary, Denver; Dr. Arnold Olson, president of the Evangelical Free Church of America, Minneapolis; Dr. Earle E. Cairns, professor of history and chairman of the department of history at Wheaton College; Dr. Clyde W. Taylor, director of public affairs of the National Association of Evangelicals and executive secretary of the Evangelical Foreign Missions Association, Washington, D.C.; Dr. George L. Ford, general director of the N.A.E.; and Rev. W. Stanley Mooneyham, editor of *United Evangelical Action*.

In his Introduction, Sherwood E. Wirt claims that this is the first "full-dress effort . . . to deal definitively with the subject of unity from a clear-cut evangelical point of view." This therefore is a more important volume than the modest paper cover would suggest.

The contributors attempt to explore the requirements of a sound ecumenism from every standpoint: the biblical, theological, historical, and practical. Their basic contention is that unity which is organizational only, achieved at the expense of Christian doctrine and biblical authority, cannot be that true spiritual unity for which Jesus prayed, and which does and must characterize the true Church.

This book is not against organizational mergers or denominational oneness, as such, as the reviewer in *Christianity Today* (Dec. 6, 1963) seemed to think. It only maintains that denominational pluralism, though far from ideal, is infinitely better than either outright heresy or theological neutralism.—R. S. T.

### Manual of Christian Youth Work

Bill and Ena Pethybridge, Bethany Fellowship, Inc., 1963, \$1.50

Adult leaders of children and teens will find here a helpful treatment of the many facets of youth work. A sound approach to the necessity of "balance" in youth planning, that it might include spiritual leadership and social development, is presented. Guidance on varied techniques for reaching youth—presenting the message and leading them to a personal experience—is explored. There are practical suggestions for keeping youth vitally interested with specific reference to youth camps, midweek meetings, youth crusades, Bible classes, etc. Careful attention is given to the task and responsibilities of the youth worker, and to methods to be employed in carrying out his objectives.

—JERROLD KETNER

### Israel and the Nations

Bruce, Frederick F., Grand Rapids, Michigan; Wm. B. Eerdmans, 1963, \$3.95

To conservatives, the name Bruce signifies exceptional scholarship coupled with a profound appreciation for the traditional faith. As Ryland's professor of biblical criticism and exegesis in the University of Manchester and as a brilliant and productive writer, Bruce commands respect from the whole community of biblical scholars.

*Israel and the Nations* attempts to trace the history of ancient Israel from the Exodus to the fall of Jerusalem in A.D. 70. To achieve his objective of demonstrating the continuity of the nation, the author makes full use, not only of the Hebrew Bible, but of extra-biblical material, such as the works of secular historians and contemporary inscriptions which archaeology has uncovered. By masterful collation of available sources, Bruce exposes what is distinctive in Israel's life and

spirit and answers the question: "And how does it come about that the God of Israel continues to be worshipped by millions of people in every one of the earth's continents?"

Israel's history is more or less set in a Toynbee framework of challenge and response. At innumerable points Israel was confronted by the culture of the greater and mightier nations surrounding her, and the history written here is a record of her response. This means that Israel did not live in isolation. Hence, as Bruce declares, the subject of this book is not "Israel in isolation, but *Israel and the Nations*."

While this volume might have more value to the minister if it offered an interpretation of the religion of Israel, yet it is immensely worthwhile in that it presents the kind of background which is necessary for proper and effective interpretation of the message of the Old and New Testaments.

—WILLARD H. TAYLOR

### The Clergyman's Fact Book

Edited by Vincent Y. Landis (New York: M. Evans and Company, Inc., 1963. 311 pages, index. Cloth bound \$4.95).

This is a very practical volume for the pastor's desk and frequent reference. It is packed with vital information in the following fields: population, education, social welfare, economy, United States government, international relations, and religion. Most of this information is relevant directly or indirectly to the interests and needs of clergymen. For the most part it appears to be unbiased by any particular propaganda view and seeks to give facts and sources. In all of the relevant areas the essential information is given plus names and addresses where further information can be secured. The pastor who likes to back up his sermonic points with statistical facts will find this a gold mine. Also there is sufficient resource material here for the writer who desires to develop articles on interesting issues for publication. Then many times the pastor finds himself in a counseling situation, requiring in-

formation concerning laws and procedures which he needs to find quickly. It very possibly will be in this book. For instance, does he know the legal minimum marriage age in his state, does he know what the law says about the rights of conscientious objectors, does he know the names and addresses of important social welfare agencies, does he have handy the exact wording of the Supreme Court decision on Bible reading and the Lord's Prayer in public schools, and does he know the vital statistics of his sister denominations? All of these questions plus many more are answered in this volume and are arranged for quick ready reference.

R. S. T.

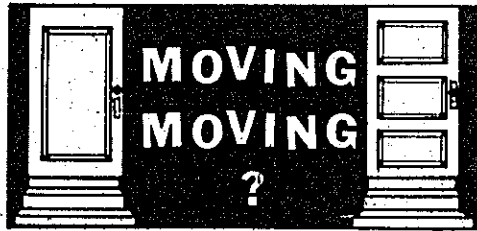
### The Sermon on the Mount

(Continued from page 37)

the Sermon on the Mount is an unrealizable ideal—beautiful but impossible. No nation has ever put these principles into practice, for there never has been a Christian nation in the fullest sense of the word. But when a soul has received the Holy Spirit, he has within his own heart the dynamic which makes obedience to these laws not only possible, but imperative.

### 5. The Process

Before taking up the actual words of this address, it will help us to notice how Jesus unfolds His portrait of what a true Christian really is. He begins with character. What we are matters most of all. Therefore He says repeatedly in the opening sentences, "Blessed are." From there He proceeds to influence. Here He uses the illustrations of salt and light. What we are will determine the character and potency of our influence. Then Jesus enlarges upon conduct. This takes up the major portion of the address. Character must be translated into terms of everyday conduct in the ordinary happenings of life. He concludes with warnings concerning destiny. Character and conduct will decide destiny. Let us carefully and prayerfully seek to assimilate these matchless words.



Don't Forget Your NAZARENE PREACHER—Do Not Miss an Issue. The Post Office Will Not Forward Copies Unless You Pay Extra Postage. SO PLEASE—at Least Six Weeks Before You Move, Send Us Your New Address, Including Zip Code, Your Old Address, and a Label from a Back Issue.

### Compassionate Hearts

(Continued from page 15)

best in terms of a growing, compassionate heart.

You are God's sculptor in molding the souls of men into creatures that will adorn the gospel. If Michelangelo had possessed a camera, chances are that he would have been so busy snapping pictures of things that he would have had little or no time to develop the great masterpieces of art which came from his hand. The avocations and substitutes which clutter so much of the minister's time are apt to displace his primary task. Instead of producing beautiful souls who will adorn the temple of the Lord as "lively stones," he is turning out only mediocre work.

Compassion is the genius of a growing ministry. It loves deeply and sincerely. It seeks only to bless and to build. The great apostle in his letter to the Thessalonians said: "But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us" (1 Thess. 2:7-8).

Cooperation and united action may be attained as an art, but fellowship is a product of grace.

### Gleanings . . .

(Continued from page 38)

#### "Evil Speaking"

In the Greek this is *blasphemia*, from which we get "blasphemy." The word literally means "railing" or "slander." When used of slandering God it is technically called "blasphemy." But here it means "slander" or "abusive speech," what is hurtful to the reputation of others.

#### "Malice"

The Greek word is *kakia*, from the adjective *kakos*, "bad." It is defined by Abbott-Smith as meaning "wickedness, depravity, malignity."<sup>13</sup> Eadie says: "Kakia is a generic term, and seems to signify what we sometimes call in common speech bad-heartedness, the root of all those vices."<sup>14</sup>

#### Forgiving Freely

In contrast to the carnal characteristics of verse 31, Paul suggests the proper spiritual attitude to take toward those who have wronged us (v. 32). We are to be "kind" and "tenderhearted," "forgiving" others as God has "forgiven" us.

The verb is *charizomai*. It comes from *charis*, "grace." So it means "forgive freely," graciously, not grudgingly. That is the way God has forgiven us; so that is the way we should forgive others.

"For Christ's sake" is simply *en Christo* "in Christ." It is only in Christ that we have this gracious forgiveness from God.

<sup>13</sup>Thayer, *Lexicon*, p. 628.

<sup>14</sup>*Lexicon*, p. 831.

<sup>15</sup>William F. Beck, *The New Testament in the Language of Today* (St. Louis: Concordia Publishing House, 1963), p. 342.

<sup>16</sup>*Op. cit.*, p. 568.

<sup>17</sup>EGT, III, 347.

<sup>18</sup>Ephesians, p. 352.

<sup>19</sup>EGT, III, 347.

<sup>20</sup>*Op. cit.*, p. 353.

<sup>21</sup>B. F. Westcott, *Saint Paul's Epistle to the Ephesians* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1950 [reprint]), p. 74.

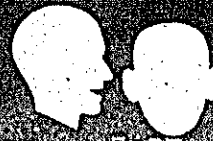
<sup>22</sup>*Op. cit.*, p. 357.

<sup>23</sup>*Synonyms*, p. 131.

<sup>24</sup>*Op. cit.*, p. 358.

<sup>25</sup>*Lexicon*, p. 227.

<sup>26</sup>*Op. cit.*, p. 358.



## AMONG OURSELVES

Over one and a half new churches each week were organized during the fiscal year 1962-63 (p. 30) . . . By forty-one out of our seventy-one districts . . . Wish we could say this was net, but it was not . . . With the dropping of thirty-eight churches the gain becomes less than one per week . . . Obviously assimilation and conservation are as important as evangelism . . . The big horticulturalists guarantee that *every* plant will grow or money will be refunded . . . Every D.S. would like to find such a guarantee for infant churches . . . But sometimes the scraggly plant stuck in poor soil thrives and the "healthy" plant withers and dies . . . And everyone is a bit puzzled . . . We have to keep plugging (or planting) the best we can, remembering that, no matter how carefully we may plant and water, it is God that gives the increase (1 Cor. 3:6) . . . And of course some of the churches dropped didn't represent home mission failure but old age . . . But still there is, other things being equal, a correlation between good nurture and sound growth . . . But good nurture requires good leadership . . . Which gets us right back to the right man in the right place . . . Partly, of course, this is a problem of the man finding his right place . . . As did Roger Winans among the Aguaruna Indians . . . That he left his mark is proved by the fact that a letter addressed to Roger Winans, Peru, will reach a post office by that name (p. 17) . . . We can leave our mark in another part of the world—New Guinea . . . \$150,000 for a new hospital there is not much for *all* of us, but too much for a *few* . . . Therefore all should share in the joy . . . Many pastors will get a real thrill out of preparing a missionary message for May 3, when the offering is to be taken (pp. 24-25) . . . Setting aside May 3-10 as National Family Week is an admission that earnest thought needs to be given to the strengthening of family life . . . Christian homes are in danger of the subtle infiltration of the disintegrating, centrifugal forces of our day . . . Nazarenes should be in the lead here . . . To be well armed, why not send pronto for the Family Life Packet? (p. 27) . . . The family you save may be your own.

Until next month,

BT

Harmonize with the  
architecture of your church

## ILLUMINATED CHURCH of the NAZARENE SIGN

IT'S OF THE FINEST—skillfully constructed of molded plexiglass with royal blue lettering painted from the inside, standing in bold relief against a white corrugated background.

The two identical panels are firmly incased by a heavy-duty aluminum frame. Three high-output fluorescent tubes (easily replaceable from one end) provide a brilliant, even glow, visible at night for a long distance.

PLAN YOUR OWN SETTING—whatever the architectural theme of your church this sign can be easily adapted to harmonize. Illustrations at right show just a few possibilities.

CUSTOM-MADE—the name of your local church may appear (also in relief) across the top in either script or square lettering. Should this not be desired, "Church of the Nazarene" can be appropriately spaced to make a well-balanced appearance.

A 3-inch O.D. metal pipe through center for maximum support extends 12" at bottom with wiring ready for installation. Nonbreakable . . . weather-resistant top quality . . . 3 x 5 feet, 9 inches wide. Allow four weeks for delivery. Shipping charge extra from Temple, Texas.

*A \$250 investment that  
will prove its worth for years!*

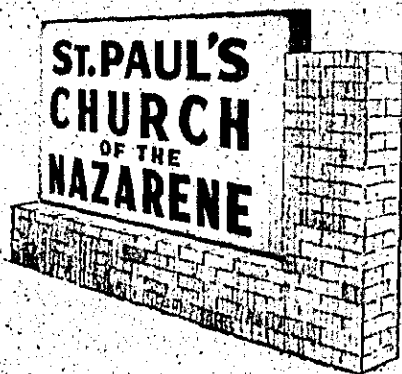
Produced locally, could cost approximately \$600.

**ORDER BY NUMBER SI-396**

*Price slightly higher in Canada*

ELIMINATE your sign problems with this distinctive ILLUMINATED "Church of the Nazarene" Sign.

**NAZARENE PUBLISHING HOUSE**



Post Office Box 527, Kansas City, Missouri 64141

# NAZARENE PREACHER

JUNE, 1964

Volume 39 Number 6

RICHARD S. TAYLOR  
Editor

Contributing Editors

Hardy C. Powers  
G. B. Williamson  
Samuel Young  
D. I. Vanderpool  
Hugh C. Benner  
V. H. Lewis

General Superintendents  
Church of the Nazarene

## CONTENTS

The Gift of Prophecy, <i>G. B. Williamson</i> .....	1
The Indispensable Evangelist, <i>Editorial</i> .....	2
A Recent College Revival, <i>J. O. Young</i> .....	4
The Perils of Peripheral Preaching, <i>Louis A. Bouck</i> .....	5
Memory Holds and Opens the Door, <i>Albert J. Lown</i> .....	6
Guideposts, No. 6, "Exemplary Hearts," <i>Raymond C. Kratzer</i> .....	9
Factors That Figure in Recent Theology, <i>J. Kenneth Grider</i> .....	11
A Word Fitly Spoken, <i>Audrey J. Williamson</i> .....	16
The Secret of Happiness, <i>H. K. Bedwell</i> .....	34
Gleanings from the Greek New Testament, <i>Ralph Earle</i> .....	36
The Wisdom of Putting God First, <i>A. Elwood Sanner</i> .....	39

## DEPARTMENTS

The Pastor's Supplement, pp. 17-32 • The Theologian's Corner, p. 15  
• Queen of the Parsonage, p. 16 • Biblical Studies, p. 34 • Sermonic  
Studies, p. 39 • My Problem, p. 43 • Ideas That Work, p. 44 •  
Hymn of the Month, p. 44 • Bulletin Exchange, p. 45 • Here and  
There Among Books, p. 46 • Among Ourselves, inside back cover.

## The Gift of Prophecy

By G. B. Williamson

IN LISTING THE GIFTS of the Spirit, Paul placed the gift of prophecy first. He said, "Covet earnestly the best gifts."<sup>1</sup> Nevertheless he made it plain that they are bestowed by God upon those chosen by Him to receive them. They are to be coveted, but not sought for like salvation, which is for whosoever will. The recipient cannot merit them. God suits the gift to the use of him who receives it. According to infinite wisdom, God calls men to preach and bestows the gift of prophecy to enable them to speak for Him. The call and the gift are mated. If there is no evidence of the gift, the call did not have divine origin. There is a mistake and God did not make it.

This gift is a special inward endowment which qualifies a man for preaching and exhortation. This bestowal sometimes leads to the belief that "preachers are born and not made." This is a half-truth at best. A man to succeed as a preacher must add to God's call and His gift his own diligence. These three factors should be a guarantee of success. The call to preach is the call to prepare for such a high calling. That preparation begins in diligent pursuit of spiritual knowledge and the know-how in sharing it. Such preparation is to be a lifelong occupation.

Paul wrote to Timothy of "the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."<sup>2</sup> Again he wrote of "the gift of God, which is in thee by the putting on of my hands."<sup>3</sup> He elaborates, "God hath not given unto us the spirit of fear; but of power, and of love, and of a sound mind."<sup>4</sup> This seems to have been in association with a ceremony then in practice similar to the ordination in current usage. One who is thus called and gifted does not boast that God has so honored him. Having received the divine mandate, "Go . . . preach," in his obedience he finds grace supplied to equal his unmeasured need.

A God-called man may be fully persuaded of his appointment but he is awe-struck at the thought of it. He can never be independent of the divine enablement. He knows that if God does not inspire the message and anoint the messenger his preaching is a vain and idle performance. He preaches best when he shrinks from it and is under high-tension pressure in mind and spirit. Yet he loves to bear God's good news and is never satisfied to turn to another vocation. Those who hear him testify that they have heard from God by the person and voice of a man. This is preaching in its noblest and divinest conception.

Acceptance of the call and the commensurate gift are validated only by immediate obedience. It is only clear-cut and compellingly urgent when it is regarded as exclusive and irrevocable.

Paul warned Timothy—"Neglect not the gift that is in thee."<sup>5</sup> He gave guidance as to those things that would deepen conviction and the sense of mission. He said, "Exercise thyself unto godliness."<sup>6</sup> In modern speech he said, "Do your setting-up exercise." Flex your spiritual muscles. Discipline yourself in godliness. He continues: "Be thou an example of the believers."<sup>7</sup> Be what you expect those who hear you to be in devotion and dedication. Be honest and sincere.

(Continued on page 38)

# .....From the..... EDITOR

## The Indispensable Evangelist

THE OLD ADAGE, "What's everybody's business is nobody's business," could conceivably become true in respect to evangelism. In seeking to cultivate a spirit of evangelism in everyone, let us not forget that some are especially called to be evangelists. In planning for the next quadrennium, let us not suppose we can promote evangelism in general without evangelists in particular, or that continuous evangelism can replace planned revivals.

The office of evangelist is absolutely indispensable to the spiritual health of a holiness denomination. No attempt will be made in this editorial to support that proposition; we will simply affirm it, and let it stand.

This being so, whatever strengthens this arm of the church strengthens the whole body. Whatever weakens this office weakens the church. Any action taken calculated to help the church benefit in larger measure from these commandos will prove to be most significant and far-reaching.

The title "evangelist" should suggest a highly useful specialist in the promotion of revival, who is always welcome in the local church, because he always leaves the church better and stronger. The title should be borne only by men and women divinely called to this peculiar ministry, above average in preaching ability and good sense, fresh in message and method, profoundly spiritual and discerning, upon whose ministry is stamped unmistakably the seal of the Spirit.

The church folk must not be permitted to think of the coming evangelist as a necessary evil, imposed on them by an insistent pastor; and certainly not as a traveling beggar upon whom they must grudgingly bestow a few dollars.

If there is a problem of stinginess and indifference, the pastor had better keep on being insistent for a revival is needed most desperately; instead of succumbing to the fatal demand for fewer meetings, the pastor should agitate for more. But sometimes the problem is not spiritual stupor in the laymen. The pastor may be to blame for the tarnished image. He most certainly will be if he does not prepare his people for both the campaign and the evangelist with obvious sincerity, enthusiasm, and thoroughness. When revivals are odious drudgery to the pastor, they will be odious drudgery to the people.

Or the evangelist himself may be to blame. A few deadheads will curdle the spirits of the most optimistic laymen. When cynical skepticism creeps into their minds concerning the worthwhileness of evangelistic campaigns, the church is already sagging with dry rot. But when the evangelist himself has created a poor image in the minds of the laity, only the evangelist can remedy it. Even the General Assembly can't do that.

By the end of a revival meeting the evangelist should be deeply loved by young and old. In all hearts of goodwill should be gratitude for the help he has been. There should be thorough respect for the soundness of his messages, the Christlikeness of his spirit, the depth and strength of his devotion; this respect should be felt even by those who squirmed as the truth

searched them out. Such an evangelist will quickly restore popular faith in his divine calling.

Even our colleges and seminary can play a part in etching in gold the image of the evangelist. No word should be dropped in the classroom or chapel that conveys a covert sneer at evangelists as a class. By the simple law of association the sneer will stick in youthful minds, but will be transferred from evangelists to evangelism, from the man to the office. On the contrary, when young people profess a call to full-time evangelism, they should receive as much encouragement, other things being equal, as those who profess a call to the pastorate.

In addition, there might be something that the denomination can do, collectively, by mutual consent, even if not by legislation. As long as evangelists are paid so penuriously, the board members who are permitted to weasel as much as they can for as little as they can will not respect the office. The "image" will sharply improve as soon as we can build into our local church structure sound financial policies for evangelism. Over the past ten years we have raised the pastor's salary several times, the assistant's salary, even the janitor's—but many churches are still paying the evangelist what they paid ten years ago. Our denominational evaluation of this office and its service to the church can be measured by the thought and care we give to assuring the evangelist enough support to at least stay in the field. When an acceptable evangelist holds twenty-two revivals in a year and receives only \$3,300 gross (an actual case), out of which he must pay travel costs and support a family—without benefit of parsonage—we may be sure that something is wrong. True, these meetings were in the smaller churches; but this would be true of most of our evangelists, since most of our churches are small. Maybe a little time could be spent in thinking around this problem. It could prove to be time well invested. We need our evangelists. Let us support them.

### Seeing

By Helen Keller

They took away what should have been my eyes  
(But I remembered Milton's Paradise),  
They took away what should have been my ears  
(Beethoven came and wiped away my tears),  
They took away what should have been my tongue  
(But I had talked with God when I was young) —  
He would not let them take away my soul,  
Possessing that, I still possess the whole.

—BIBLE SOCIETY RECORD

There will be no regular issue of the Nazarene Preacher published in July due to concentration on the quadrennial publication of the General Assembly special edition of the Nazarene Preacher.



An important question  
answered

## A Recent College Revival

J. O. Young\*

THE QUESTION has been asked, and will be asked insistently in the future: "Can we carry a heavy educational program, and still maintain our spirituality, and still have real revivals of religion?" That question has just been answered for us here at Nampa. We have just come through the mightiest revival that I have ever seen in my seventy years in the holiness movement, for both its power so long sustained and its general scope. The revival occurred just before the Easter holiday, and wherever the students went the revival spread.

The first Sunday night of the Student Preaching Mission, which came the Sunday after Earl Mosteller was here for the Mangum lectures, Miss Van Beek of New Zealand preached. At the end of the service she opened the altar and the people began to come. So many came that she seemed to be confused and turned the service to Dr. Sanner. He did not put on any pressure, but before they were through coming, the altar and front pews were lined with seekers. Wednesday night the Preaching Mission continued, and again there was a large group to seek God as soon as the altar was opened. This continued for the rest of the Sunday nights and Wednesday nights of the Student Preaching Mission.

At the end of this time, Rev. Jim Bond, pastor at Casper, Wyoming,

came to hold revival, starting Monday night. He said at the end of the week that he had determined to stay out of sight as much as possible and he did just that. There were no dramatic stories, no strong altar calls, but service after service the altar and front seats were full of seekers. The preaching was definite, but not high-pressured.

Dr. John Riley, president of Northwest Nazarene College, reports in the *Messenger*: "What a time of blessed revival we have had in these recent weeks, such an outpouring of the Holy Spirit as even the old-timers cannot remember! These young men and women of N.N.C. cannot say, 'We have never seen a real revival.'"

The following expresses Pastor Wilson Lappher's impressions of the revival:

Psalms 118:23 has come to have a fresh meaning to all of us who had the privilege of being in the recent College Church revival: "This is the Lord's doing; it is marvellous in our eyes." Some experiences go beyond our feeble powers of description. One would have to be present to know . . .

To marvel at the large sanctuary filled night after night . . .

To sense the accumulated burden of urgency in spiritual matters . . .

To have the privilege of just being "still and knowing" . . .

(Continued on page 48)

The Nazarene Preacher

Great preaching  
requires great subjects

## The Perils of Peripheral Preaching

By Louis A. Bouck\*

A MAN I KNOW has a defect in one eye. He can see to the side, but not directly in front. He possesses no central sight, but only what is called peripheral vision.

Peripheral sight is good as far as it goes. But it presents some perils. It notes only the circumference, and misses the center.

What is seen out of the "tail of the eye" takes on undue importance. The far more significant objects close ahead are overlooked altogether.

It is too bad when a preacher has only peripheral vision when looking for sermon material. This handicap blinds him to the major themes, and permits him to see only catchy topics. Peripheral preaching may be striking, entertaining, even fascinating, but it cannot nourish a hungry soul. Like a diet of spices or pickles, it may appeal to the palate, but cannot sustain health.

I have gone to church hoping for spiritual food, only to find the sermon concerned with British Israel, the probable date of Christ's birth, anthropopathy (!), or the blessings of water baptism. Maybe there are times when such subjects are permissible. But to pick them for Sunday sermons betrays peripheral vision on the part of the preacher. He has missed the great truths and dealt only with side issues.

This matter of emphasis points up one peril of peripheral preaching. To

speaking, however ably or interestingly, on a comparatively trifling topic is to miss the opportunity to present some more vital message. The sermon may not contain anything untrue or unorthodox. But to say nothing on a teaching emphasized in Scripture is the next thing to denial of that saving doctrine. What a preacher does not say is quite as significant as what he says.

It is not fair, of course, to judge a man's preaching by just an occasional sample. But by his consistent pulpit emphasis he will gain among regular listeners a reputation that is apt to be well deserved. If frequent hearers consider a man a purveyor of the "social gospel" or "positive thinking," or if his friends call him an orator because he aims at brilliance rather than usefulness, he can hardly escape the charge of being a peripheral preacher.

One peril of peripheral preaching, however, is that it can produce a semblance of outward success. Well-advertised sermons on some highly speculative prophetic subject may draw a crowd. The seats (and the collection plates) may be filled by a preacher who never rebukes sin, but is all sweetness and encouragement. Often the specialist on healing has no lack of a following. May God give us more well-filled houses of worship. But if the crowd is attracted by means of peripheral preaching, the price is too great.

\*Vancleve, Kentucky

June, 1964

(245) 5

\*Retired Nazarene Elder, Nampa, Idaho.

Research reveals that most people who find God have been listening to a sermon on one of the great texts of the Bible. It is likely that the outstanding doctrines of Scripture are the topics that most edify the saints. Sensational treatment of lesser topics may seem an easier way. But that way is fraught with perils to the "hungry sheep" who "look up and are not fed." And it is embarrassing evidence of shallowness in the pulpit.

It is especially tragic when every-Sunday churchgoers are not sure if their pastor is a holiness preacher. If he is definite, strong, and constant in presenting entire sanctification, there should be no doubt.

As advocates of holiness, we must be able to preach with liberty on the second blessing. If some do not relish such messages, it may be because they have sat so long under peripher-

al preaching that they have no appetite for anything but froth. Nevertheless, the strong meat of the Scripture can be offered in an attractive, winsome form, if the preacher will take the trouble to prepare thoroughly, and to pray down the anointing of the Holy Ghost. It is possible to "get by" while avoiding this demanding discipline. But results can be obtained only by declaring majestic Bible truths under the blessing of God.

Although lack of central vision is a serious problem, spiritual sight can be restored. A young prophet whose "unclean lips" were unable to speak with power the great truths of Jehovah found help in a vision of the holy Lord, and a touch of the cleansing fire. Thereafter neither Isaiah nor his hearers suffered further from the perils of peripheral preaching.

The power of the wise shepherd  
in leading broken hearts  
into the fold of God

## Memory Holds and Opens the Door

By Albert J. Lown\*

**A**GAINST THE BACKGROUND of a town on holiday, its mills silent, shops and business houses closed, its workers seeking sea and sunshine on beaches near and far, the Nazarene pastor prepared for the service of committal in Paisley's beautiful cemetery.

Under a cloudless sky, bathed by the all too rare, comforting warmth

\*Nazarene pastor, Paisley, Scotland.

of the sun, the large group of mourning men joined in the familiar verses of The Twenty-third Psalm, to the lovely tune, Crimond. Reflecting the sun's rays, the coffin plate bore the simple inscription, "... 28 years"; the presence of bus drivers and conductresses in dress uniform, and a posse of Military Police, revealed the deceased's link in life with transport and the Territorial Army. Reverent-

ly, sincerely, with increasing volume the Shepherd Psalm reached its concluding hope:

*And in God's house forevermore  
My dwelling place shall be.*

A brief emphasis upon the truth that Christian faith has its greatest victory at, and over, the grave, and the last office of faith and love opened with the reading of the comforting words of Holy Scripture, followed by a tribute to those who had ministered unto the last; a simple, faithful gospel appeal to stricken, softened hearts, and the final committal as the casket was slowly lowered by relatives and friends to its flower-covered bed, awaiting its blanket of living earth and nature's green overlay.

As the mourners waited, hushed, still—undertaker and cemetery staff too—the minister was moved to add this personal word (previously, spontaneously and quietly given in a brief moment to the overwrought young widow as the cortege left the darkened home):

"Two years ago, on a similar, sunny day of the holidays, I stood with the undertaker at the neighboring grave of a five-year-old boy, foully, brutally murdered in the nearby recreation ground. At that time, it seemed nothing could solace or remake that shattered home and those broken hearts. But time has brought a measure of healing; light has dawned in the darkness. That home has been brought within the orbit of the church, another child has been given, and a new home granted by the local authority. Although the scars remain, the impossible miracle of comfort and consolation has happened. You will not be able to grasp, at this moment, the truth that 'all things work together for good to them that love God.' But will you trust Him, commit your way unto Him, however dark the path and the future may seem?"

Strangely moved, minister and mourners, undertaker and staff exchanged the handclasp that needs no words; the family and friends filed past the last resting place, each to utter his final farewell within the sanctuary of the heart.

The interlude of pastoral duty in sorrow's hour was over. A clerical duty performed at the request of the undertaker? No! a providence, a charge, an opportunity given by the wisdom and working of God.

"We're so glad you're here, Pastor," was the heartfelt comment of the bereaved father and mother prior to the service in the crowded home. "Our boy went to the Nazarene Sunday school until he was fifteen years of age; he was married in the old church by Pastor——" Instantly the oft repeated words of Mark Guy Pearce sprang to mind, "The pretty ways of Providence." Humanly speaking and reasoning, who would have thought that the exacting funeral of two years ago from a neighboring house, with thousands lining the streets, marshalling police and mingling detectives, press reporters and photographers and newspaper headlines of graveside prayers and appeal, would yield the cordial of comfort for another stricken family—as close in residence as the two lives concerned in death?

But how moving and humbling to feel God's hand upon the spirit and pattern of ministry! And to reassess the value and importance of the ministry and influence of the Sunday school even upon the lives of those who, alas, leave its fold and friendship! "My brother was a good-living lad, a grand husband and father—not like me," confessed a worldly, drinking brother. But, oh, to change the teen-age breakaway from church and Sunday school into a breakthrough into the ranks of the teen-agers! And

how essential to follow the providential ministry in sorrow's crisis hour with wise visitation in the early days of loneliness and adjustment!

#### Opening prayer in the home:

Eternal God, who art our Refuge and Strength, Thou hast taught us to acknowledge Thee in all our ways and in all the events which befall us. In sorrow of heart, and yet in quietness and confidence, we are gathered for these last, sacred offices of faith and love. Meet with us here, O Father, in the intimacy of the home, in the darkness of our grief and the mystery of sorrow and loss. As the Saviour came to His disciples on the storm-tossed sea, may He come to us across the waters of our grief. May we hear Him saying, "It is I, be not afraid"; may we welcome Him in this hour of sorrow and bewilderment and receive the calm of His presence and peace.

We thank Thee that Thou dost not leave us alone, that we shall not have to bear more than we are able to carry, that we have One who bore our grief and carried our sorrow. Help us, O Lord, to cast all our care upon Thee. O God of love, place the tenderness and strength of Thine

everlasting arms under our burdened hearts; O God of light, shine into the darkness of our grief with the light of Thy peace; O God of life, in the presence of the mystery of death, show unto us that life that shall endless be—the life that hath victory over sin and the grave, over death and parting.

Thou dost know the links that bound us to the life Thou hast called hence: those sacred ties of flesh and blood, of the home and family circle; those hallowed bonds of friendship, neighborliness, or work and service that have been woven through the years—those common ties of our human frailty and probation. Grant, O Lord, as we feel the pain of the severance of these bonds for a time, we may know that nothing can separate us from the love of God which is in Christ Jesus our Lord. Though weeping may endure for a night, may we know that joy cometh in the morning. May we rest upon Thy promise that all things work together for good to them that love God, to those who are called according to His purpose. In the name of Him who taught us to pray,

*"Our Father, . . ."*

#### On Preparing Sermons

"Beloved, on Monday you should know what you are going to preach on next Sunday morning; on Tuesday you should get your firstly and work it out good; on Wednesday get your secondly and work it out good; on Thursday get your thirdly and work it out good; on Friday, soak; Saturday, soak; soak until it is dripping from all of the pores of your skin. Go out Sunday morning and preach it in thirty minutes. If you don't talk more than thirty minutes, though you don't say much, they will suppose that you know it but did not have time to tell it. If you talk an hour and don't say anything, they will decide that you don't know anything and will not come back."

—Quoted from DR. P. F. BRESEE as reported by Oscar Hudson

How to avoid sermons  
that go over like a lead balloon

## Guideposts to a More Effective Ministry

By Raymond C. Kratzer\*

### No. 6. Exemplary Hearts

IT IS ETERNALLY TRUE that example is more effective than precept. Someone was talking about a Dr. So-and-So, and his fellow conversationalist asked him if he was one of those doctors who preached or one who practiced. The minister should both preach and practice what he preaches.

Jesus is the Great Example of the universe and has become the Pattern for all who really want to follow and please God. He not only told men how to live, but He showed them the way. He not only pointed out truth to them, but He could say, "I am the way, the truth, and the life." His arms were not only used in gestures to implement His teachings, but with them He threw open the gates of life for everyone.

Many an otherwise effective preacher has neutralized his effectiveness by his poor follow-through in his own life. This, of course, places a double responsibility upon the minister as he faces his calling and responsibility. Each challenge that he presents to his congregation must be shop-proven on the anvil of his own experience or else it will sound like a tinkling cymbal.

If you, as a minister, want your people to exhibit patience under

stress, you must watch your own reactions. I have known pastors who pouted like a spoiled child because their church boards turned thumbs down on some program of theirs. And then they would stand in the pulpit and ridicule Sister Elbo-touch who got up the miff tree because her daughter was not asked to sing the Sunday morning solo. It goes without saying that the pastor's sermon went over like a lead balloon as far as the church board members were concerned.

The minister with an "exemplary heart" will be forever striving to make himself "Exhibit A" of the ideal life of holiness. If we want our people to be deeply spiritual, we must be deeply spiritual. If we want them to work hard for the Lord, we must work hard. If we want them to have but one real objective in view, viz., the salvation of souls and the building of the Kingdom, we must demonstrate by our passion for souls that all promotion and planning is for this one desired end.

The exemplary-hearted pastor will be conscious of his life and activities at all times and under all circumstances; for whether he realizes it or not, he is always in the public eye. A certain preacher had to undergo a

\*Superintendent, Northwest District.

hospital stay because of illness. When the nurses discovered that he was a patient in their hospital, they decided to see if he really practiced what he preached. For three days they put him through every test conceivable without his knowing what was up. Most of the experiences were only the normal irritations that come to hospital patients, but they saw that he did not miss one of them. Thank God, he measured up. Their esteem of him, likewise, became even greater. His gospel was certified!

The gruelling pace and the demands of the ministry can sap the strength and enervate the most rugged personality. And there are times when the loneliness of some pastorates can bring real discouragement to otherwise happy persons. It is only natural to want words of encouragement from your people, but there are times when no encouragement is forthcoming—only pessimism and criticism. Under this kind of pressure the pastor with the exemplary heart will whistle in the dark and preach the promises while trying to ignore the problems. Jesus said, "I came not to be ministered unto, but to minister." If the pastor will hold steady, the tunnel will be traversed and light will dawn for him.

When you set up a committee to carry through a program, and they fail, do not criticize them, but rather set a pace for them by which they can see the way. Frank Stanger in his book *A Workman That Needeth Not to Be Ashamed* says, "The boss fixes the blame for the breakdown. The leader fixes the breakdown." Do not worry about working too hard yourself. The wastefulness of Mary in her extravagance with her Lord filled the whole house with the fragrance of her love. Most ministers who complain that they cannot get their people to do anything enervate

themselves more by fussing about it than they would to get out and do the job themselves. If you cannot get your people to call, call twice as much as you think is required of you. If you cannot get your people to pray, pray twice as much as you have been praying. God will help such diligence to be catching to someone for sure. And it will be much more effective if others are impressed by the Holy Spirit than by your complaints.

The example of the minister carries over into many other important areas of life aside from the strictly spiritual and churchmanship angles. For instance, the care with which the pastor treats his financial obligations either inhibits or implements his preaching on stewardship, honesty, and dependability. Live within your means if you must live on bread and beans! If you get in a bind with the grocer, the doctor, or the banker—go to him and tell him about it, and then do something about it.

I recall talking to a banker about a certain man who was having financial difficulties. He said, "We wouldn't mind helping him out, but when we have him dodge our adjusters, refuse to answer our letters, and hide from his responsibility, we write him off as a bad prospect." This was an insight to me, because I thought bankers had little heart for a man in need if he got behind in his payments.

The way a minister conducts himself in his dealings with others indicates whether he is motivated by an "exemplary heart." The tone of voice, the slam of a door, the reaction to an injustice can negate a hundred sermons. A telephone operator observed that she would like to hear a certain minister preach because he was so kind when he got a wrong number or suffered a delay in making a telephone call. Yes, we are preaching all

the time, whether by our prepared sermons from the pulpit or from the podium of life's contacts through our attitudes, our actions, and our activities.

Conduct in the home is so important in exhibiting the life of holiness! The way a pastor speaks to his wife and children, and the courtesy he shows to them in public and private, set waves of influence moving in the direction of better homes in the entire community. The minister must constantly demonstrate the deep devotion he has for his wife by his thoughtfulness of her at all times. This should be apparent at all times. If there are disagreements, no "scene" should be allowed to color the picture. Rather, loving restraint and understanding should highlight the situation. God will honor this love and respect for one another, and the end result will be a growing devotion be-

tween other families in the congregation.

The pastor with an exemplary heart will enjoy the greatest blessings imaginable as he observes the reflection of his image in the lives of his people; that is, if he has followed in the footsteps of the Master, "who did no sin, and neither was guile found in his mouth." A lady who had for many years suffered a great deal was asked by a friend how she was. She replied: "I am better this afternoon. Mr. Chalmers has been here today, and he never comes but after he is gone I think that is just how Jesus would have come to see me; that is just how Jesus would have spoken to me; that is just how Jesus would have looked." May God help us to have such an impact as the sainted Dr. Chalmers as we try to let the life of our Lord shine through us to the upbuilding of His kingdom.

Some exciting trends in theology reviewed by a competent Wesleyan scholar

## Factors That Figure in Recent Theology

By J. Kenneth Grider\*

**T**HEOLOGY is not simply antiquarian investigation into a long-gone past. It is not a pursuit of the intricate involvements of dead issues. It is not anything as unromantic and lifeless as that. It is, instead, the business of reflecting on the Faith in order to ends that are highly existential.

Theology helps us to articulate our worship of the triune God. It helps us

to keep playacting out of our interpersonal relations. It puts wonder into the work we do for Christ's kingdom. It furnishes us with principles for ordering our lives toward the time of our soon-coming death. It is what makes all the practical matters practical—administration, counseling, preaching.

In theology, you never quite get the fiddle tuned. To say it another way, as perhaps one should, you are never able to shut up shop. Always theology is

\*Professor, Nazarene Theological Seminary, Kansas City, Missouri.



dynamic. This is in part because the times change, bringing with them new imperatives. It is in part because new discoveries are made, for example in the areas of artifact and fact, and must be interpreted. It is in part because new opposition movements arise, such as Communism, and do battle the Faith. Besides, a given person's increasing maturity in the Faith produces dynamic in his own reflections upon God's disclosures in Scripture and Church.

Some two years ago I presented in chapel a paper on "Recent Trends in Theology," discussing trends to (1) life relatedness, (2) Christ relatedness, and (3) church relatedness. Important factors that figure in recent theology, as I react to them from my recent reading, include (1) an increasing acceptance of Arminianism, (2) an increasing sense of the importance of what is concrete, (3) an increasing sense of the importance of preaching, and (4) an increasing responsiveness to the Holy Spirit.

### Increasing Acceptance of Arminianism

Divinity students in a British university were recently asked to write on the subject, "Since Wesley we are all Arminians."<sup>1</sup> The statement is not altogether correct, of course; but it is interesting that the topic should have been proposed. Indeed, it is revealing—expressive of the theological climate of the past two centuries and of our time.

To the question, "What do the Arminians hold?" the answer used to be, "The most distinguished bishoprics and deaneries in all England."<sup>2</sup> But they hold something else too. They hold some basic convictions about the Christian faith. And what they hold about the Christian faith is winning out over what the Calvinists hold.

Says Geoffrey Nuttall, in a paper delivered in 1960 at the quarto-centennial celebration of Jacobus Arminius' birth, "Arminius has triumphed much as, in a far shorter time, Sigmund Freud has triumphed; all of us think differently because of Freud, even those who have never heard of him."<sup>3</sup>

The late H. Orton Wiley once said, in a class I attended at Pasadena College, what I think is correct, that many persons today are sailing under Calvin's flag but riding in Arminius' boat. He meant of course that they are labeled Calvinists but are Arminians mainly.

In the Church of Scotland's divinity school connected with Glasgow University, in 1951, all the students and the professor opposed with vigor their denomination's official teaching of unconditional predestination. Here Calvinists so-called were some sort of Arminians.

It was interesting that a few years ago, when a book on the philosophy of religion by Fuller Seminary's Dr. Carnell was being reviewed in the *Westminster Journal*, the book was said to be an important "Arminian" publication.

Many Calvinists have swung over to Arminianism on the first four of the five points over which Calvinists and Arminians divided at the time of the Synod of Dort, retaining only the last of the five differences: the perseverance of believers or eternal security. In his *Conflicting Concepts of Holiness*, Dr. W. T. Purkiser calls these persons "the 80 per cent Arminians."<sup>4</sup>

In 1960 a Baptist by the name of Robert Shank wrote his *Life in the Son*, and quite shook the Calvinist world by undermining the other 20 percent of the Synod of Dort teaching, causing a professor at Southern Baptist Seminary in Louisville to say that it might be the most important theology book of the past nineteen hundred years.

Actually, Calvinists are becoming Arminians to such extent that when a Calvinist is really a Calvinist, any more, and teaches unconditional predestination as Calvin did, he is often called a hyper-Calvinist or a high-Calvinist.

No wonder a Calvinist scholar from Northern Baptist Seminary, sitting across the breakfast table from me at Asbury Seminary in 1957, asked if we Arminians were not quite pleased that the Calvinists are over on our side largely. Quite pleased I was, and am, because I believe it to be the biblical interpretation of the Faith. No doubt its being biblical has something to do with

its increasing ascendancy over Calvinism in our time.

### Increasing Importance of the Concrete

A second factor that figures in recent theology is an increasing sense of the importance of what is concrete. We see as no generation ever has the exciting significance of God's mighty, historical, concrete acts of deliverance on behalf of sinful men. We see the significance of the Visible Church, composed of real flesh-and-blood people who as the body of Christ are the embodiment which Christ has in this world.

The existentially inclined theologians have helped us to see that the Faith must be more than inauthentic religiosity in which ministers perform professional perfunctories and in which laymen refuse to let the Faith get more than skin-deep. They have helped us to see that for ministers and laymen alike the Faith is to make a difference at a heart-deep level and in what Rudolph Bultmann calls our "act of existing."<sup>5</sup> These theologians have stressed the importance of the individual as distinct from mass man, of a person's innerness as distinct from the thing world, of living as distinct from mere thinking. This is the rage of our age theologically, and at its best it supports experiential, biblical faith.

The one theologian of our era who most insists on the importance of the concrete in Christianity is Dietrich Bonhoeffer. More yet than Reinhold Niebuhr, the socially interested theologian; and more yet than Rudolph Bultmann, who insists that the faith be an authentic, firsthand one—the young and unconventional Bonhoeffer required that real people in a visible church, strengthened by the sacrament of the Lord's Supper and by preaching, love by way of deeds real neighbors and not simply the God in those neighbors.<sup>6</sup>

While theology has moved away from Plato, who discounted the concrete, seminary curricula have quite naturally expanded in the practical areas. It is one thing for men of reason to philoso-

phize about death, another for the scientist to analyze a body just after death has occurred, and quite another for a pastor to sit down with a wife and mother who asks, "What am I to do now that Jim is dead?" Theology and the practical areas are not poles apart any longer, for theology is peculiarly interested in such a question as that.

### Increasing Importance Given to Preaching

A third factor that figures in recent theology is an increasing sense of the importance of preaching. Biblical theology wants the preacher to be authorized by authentic encounter with God. Existential theology wants the preacher to be no mere messenger boy who delivers a message, such as a telegram, that means nothing to him personally. Existential theologians do not want you to do anything without your existence being involved in what you are doing, and this is preeminently so of preaching. The man of God, involved at a heart-deep dimension in God's proposals, becomes driven by an overpowering will to declare God's counsels, although in the human he might at times shrink from declaring those counsels. As the mouthpiece of God, he becomes a witness to God's controversy with sinful men.

Through and through, preaching is "an office of grace."<sup>7</sup> Like the sacraments, it becomes a means of grace to all who will have it so.

In April of 1962, while Karl Barth was lecturing on theology in Chicago, the successors of Rudolph Bultmann at Marburg and Emil Brunner at Zurich, were lecturing at Drew Seminary in what some think might have been a more important event than Barth's lectures in Chicago. These men were theologizing about the high and holy office of preaching, and were saying that in preaching we bring up-to-now the redemption events—that we extend them into the present. They were saying that we somehow share in those events by bringing them into the present and offering the grace of God to sinful men.

Karl Barth has now put well over 8,000 pages into his *Church Dogmatics*,



Conducted by the Editor

## The Author and Finisher of Our Faith

*Question.* "I have a question. How can I best answer a dear lady, a staunch predestinarian, as to the right interpretation of Heb. 12:2, particularly the phrase 'the author and finisher of our faith'? She tells me it has all been done, all finished—we need do nothing but simply believe in it. Of course, she is hiding behind a cloak of 'imputed' righteousness, although she is a sincere person and I believe a real lover of the Lord. Besides, I myself would like it clearly explained so that I may deal lovingly with her in this matter."

*Answer.* I judge that the lady you mentioned understands the phrase "author and finisher of our faith" to constitute proof that our personal salvation is in no sense dependent on our obedience in meeting specified conditions; in other words, that it is unconditional and nonforfeitable.

To thus construe the phrase is to ignore totally the strong exhortations which immediately precede and which follow. We as Christians are urged in verse one to do three things: (1) lay aside every excess or hindering weight, (2) particularly the sin which impedes our progress as an enveloping garment, and (3) to run the race with patience, which in this case means perseverance.

In verse 2 we are told to look unto Jesus, which again is something we do. The word in the Greek means to look away to Jesus, taking our eyes off the distracting things round about us and giving to Him our undivided attention.

Then in verse 3 we are exhorted to "consider him" . . . lest we "be wearied and faint" in our minds (in our purpose). Obviously the clear and unmistakable implication is that if we do not properly

consider Him, and as a result become wearied and faint in our purpose, we will fail to successfully strive "against sin" (v. 4) and will also fail to run the race with perseverance. And notice that the perseverance is ours, not the Saviour's. It is indeed true that His atonement is "finished" and is complete. He is now at the right hand of the Father, making available through the Spirit all needed grace for us to avail ourselves of the blessings and power of the finished atonement. But those blessings are not magically or mechanically or automatically bestowed. We avail ourselves of them by doing exactly what these verses command us to do. If we disobey these verses we forfeit the blessings of the atonement.

It remains only to point out that in the phrase "author and finisher" the word which is translated *author* does not in the Greek mean Originator, but Leader or Pioneer. He went before us, and opened the way for our faith. The word *finisher* means Perfecter, in the sense of bringing to maturity. Surely Jesus is the One who brings our faith to its full maturity; but the supposition that He does this without any cooperation on our part contradicts the entire passage. Instead the passage teaches exactly the opposite. It is only as we obey verse 1, and look away to Jesus according to verse 2, and consider Him earnestly according to verse 3, that He is able to bring our faith to maturity.

I trust this meets your need. Don't entertain too much hope of changing the opinion of the lady. Stubborn theological opinions sometimes blind people to the obvious. They say, "A man [or woman] convinced against his will is of the same opinion still."

June, 1964

(255) 15

which he thinks of as dogmatics to be preached in Christ's Church. Rudolph Bultmann lays an ax to most of the roots of the Faith, and is therefore himself a serious threat to the Faith. But why does he do this? Interestingly, he does it in order to trim down the Faith to a kind that can be preached to men in our technological times. Billy Graham is the *par excellence* answer to Bultmann, for the common people in our scientific century hear Graham gladly. But it is interesting that it is avowedly for the sake of preaching that Bultmann announces his own kind of kerygmatic theology.

It has been said that "we conservatives have parroted smooth all the strong old words." Perhaps we have, to our hurt. Preaching ought to bubble forth out of authentic, evangelical theology.

If one's theology cannot be preached, if it is too speculative, too either-this-way-or-that-way to be proclaimed, it ought to be exchanged for the biblical kind, which can be heralded by authorization of the Spirit in the Church of God.

### New Responsiveness to the Holy Spirit

A fourth factor figuring in recent theology is an increasing responsiveness to the Holy Spirit. This is so even in Roman Catholicism, where the Second Vatican Council was called chiefly for spiritual renewal—with Pentecost in mind. Hymn singing as in Protestantism and lay scripture reading during mass are surely at least in the right direction.

This is particularly so in Protestantism—in the old-line denominations as well as in the "third force" Pentecostal

ones. Karl Barth sees the renewal of the Church through the Holy Spirit as the chief function of the ecumenical movement, denominational mergers being much less significant. The Graham revivals are surely witness to wide responsiveness to the Holy Spirit.

Wesleyans, who particularly emphasize the Pentecostal baptism with the Holy Spirit, and the Holy Spirit's other functions as Administrator of the Father's many-sided grace, take heart that in our time the Holy Spirit is being newly appreciated and responded to.

These then are, at least four of the factors that figure in recent developments in Christian theology—an increasing dominance of Arminianism, an increasing insight into the importance of what is concrete, an increasing conception of the importance of preaching, and an increasing responsiveness to the Holy Spirit. Actually, when considered in their larger framework, these four factors are all of a piece. They are all similar, all part of one large-framed trend: the trend away from a neat-packaged rationalism, and toward the decisiveness which is involved in the living out of life.

<sup>1</sup>See Geoffrey Nuttall, "The Influence of Arminianism in England," *Man's Faith and Freedom*, ed. by G. O. McCulloh (New York: Abingdon, 1962), p. 46.

<sup>2</sup>*Ibid.*, p. 47.

<sup>3</sup>*Ibid.*

<sup>4</sup>(Kansas City, Missouri: Beacon Hill Press, 1953), p. 84.

<sup>5</sup>*Theology of the New Testament*, trans. by K. Grobel (New York: Scribners, 1955), II, 240.

<sup>6</sup>See John D. Godsey, *The Theology of Dietrich Bonhoeffer* (Philadelphia: The Westminster Press, 1960), pp. 42, 52.

<sup>7</sup>Olof Linton, *This Is the Church*, ed. by Anders Nygren, p. 135.

Holiness of heart begets a desire or feeling and love of purity in the sensibility. The feelings become exceedingly alive to the beauty of holiness and to the hatefulness and deformity of all spiritual and even physical impurity. The sensibility becomes ravished with the great loveliness of holiness and unutterably disgusted with the opposite. The least impurity of conversation or of action exceedingly shocks one who is holy. Impure thoughts, if suggested to the mind of a holy being, are exceedingly detestable, and the soul heaves and struggles to cast them out as the most loathsome abominations.

—CHARLES G. FINNEY, *Attributes of Love*, p. 102



# Queen of the parsonage.....

AUDREY J. WILLIAMSON

## A Word Fitly Spoken

**M**OST OF US learned to talk before we can remember. And most of us have been talking ever since! Because the use of this marvelous gift of communication is almost as unconscious as breathing, we give too little attention to its improvement and to its inestimable possibilities for good or ill.

In the Wisdom Literature of the Proverbs are these lovely lines: "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11).

A word fitly spoken—that is, aptly uttered, so that it comes in naturally, and is acceptable to the hearer. The word is appropriate. It may be an observation, a bit of advice, of warning or reproof. It may give information, maybe commendation or an expression of encouragement. It could be a pleasantry, a dash of fun, or a spark of humor. "Let your speech be always with grace, seasoned with salt (Col. 4:6). Whatever the word may be, it should be becoming for you to utter, in keeping with your place, your position, and your personality. It must be profitable. Parsonage lady, there is the word from you that your husband needs to hear, and your children, and the people of your church and congregation. Study that these words shall be well said. Give thought and prayer to their content and to the manner of their utterance, for the way we say a thing is often as significant as what we say.

The word fitly spoken may be the planned, the intended word. It is often so. You sense the need. You purposefully speak the word to meet that need. But sometimes the word fitly spoken

comes without intention, out of a full heart. That is why it is so very important that we be at all times possessed of the Spirit of God. Then there are no regrets. And the word spoken without premeditation can be mightily used of God at the moment of utterance. If we pray daily, "Set a watch, O Lord, before my mouth; keep the door of my lips" (Ps. 141:3), then He will warn us if the word about to be said is inappropriate. "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34).

Again, the word fitly spoken will be given in the appropriate place. The occasion begets the speech. Develop sensitivity at this point, and be flexible enough to wait, or to change the word you had thought to say, if the situation does not seem to be proper for it. The right word spoken in the inappropriate place can be hurtful and ineffective. There is the word for the crowd; there is also the word fitly spoken to one alone. Atmosphere is important in communication, and the setting often determines the effect of speech. A discerning pastor's wife said not long ago, "I had been waiting to say a word to our teen-aged son. I knew when he strolled out into the kitchen the other evening, while I was there alone getting supper, that this was my opportunity. Supper was a little late that night, but I spoke, and he received it." The circumstances were right.

The apples of gold referred to in the Proverbs passage were probably a citrus fruit, similar to our orange. The people of that ancient time were very

(Continued on page 33)

The Nazarene Preacher

# THE Pastor's SUPPLEMENT

Compiled by The General Stewardship Committee, Dean Wessels, Secretary

### GENERAL STEWARDSHIP COMMITTEE

Hardy C. Powers, Sponsor  
M. A. Lunn, Chairman  
Orville Jenkins, Vice-chairman  
Dean Wessels, Secretary

### Members

George Coulter  
Albert F. Harper  
B. Edgar Johnson  
Edward Lawlor

M. Lunn  
W. T. Purkiser  
Kenneth S. Illice  
Mary Scott

Paul Skiles  
Roy F. Smees  
John Stockton  
T. W. Willingham

## THE HIGH COST OF UNWISE GIVING\*

(Continued from May Issue)

By Nelson E. Kauffman

**I** ASKED a world organization for a copy of its financial statement and got one. I then also asked how they could take a pastor from his field to a city, keep him a week for a pastors' conference, and send him back again for only \$15.00. The organization's paper said they were doing this, and begging people to send \$15.00, which would cover the "complete cost" for a pastor to a pastors' conference. In a letter I received, the writer said, "As a matter of fact, in most instances the \$15.00 does not cover the entire cost of bringing a national worker from his home to the place of meeting, provide food and lodging, and then transportation back to his home"; yet the publicity said, "Just \$15.00 will cover the complete cost of the conference for a faithful servant of Christ." Is this type of publicity honest? Why say \$15.00 is enough? Obviously so that you will think how much more efficient this organization

is than your board, and then give it your offering, rather than to your own church board!

Meanwhile this world organization received \$3,989,000 and spent \$714,900 for promotion and publicity, and \$574,000 for administration. These two, publicity and administration, ate \$1,288,900 or approximately 30 percent of the total intake. What would you say if your mission board spent your money that way? Why does such an organization doing the Lord's work use deception to get money?

It has been reported to me by the overseas leaders of our brotherhood and also the General Conference, Mennonites, that the so-called faith and unattached missions are the ones that spend fantastic sums, live with luxurious furnishings and transportation, which is shocking, and of which their supporters are unaware. Why? They do not need to report their program, income, or expenditures to anybody who has the authority to call the program into question. The

(Continued on page 30)

\*Reprinted by permission from the September 11, 1962, issue of Gospel Herald, official publication of the Mennonite church, Scottdale, Pennsylvania.

## Department of EVANGELISM

### THE MOTIVATION OF EVANGELISM

What makes evangelism the great driving force that it is? How can we ever hope to completely analyze its motivation?

Thinking about it a little, I soon began to see that there is no single motivation, but rather a number of elements or ingredients which, carefully mixed and combined in correct proportion, result without fail in an evangelistic passion and zeal that almost force the Christian out into the harvest fields to win souls for Christ and the church.

#### I. THE MENTAL MOTIVATION

First, there is a mental motivation inherent in the very idea of evangelism. The mind is quick to recognize the "reasonableness" of winning others to the way that we have found.

#### II. THE DIVINE MOTIVATION

The clear-cut command of Christ is to go to seek to win to preach the gospel. Not that the church might only grow numerically or that the budgets might be met, but simply that men and women and boys and girls, lost in the darkness of sin, might be saved. This is the source of authority for the evangelistic drive.

#### III. THE INTERIOR MOTIVATION

This is the cry of the overflowing heart to work for God, that something within that leaves you unsatisfied to enjoy the goodness and blessing of God only for yourself. This is the vision that pushes you out to share with others what you yourself have found.

#### IV. THE EXTERIOR MOTIVATION

The Christian who has felt this motivation sees every man outside of Christ as a lost sinner in the full realization that Jesus is willing and able to save.

If the inner motivation is the vision that pushes you out, this is the outer vision that pulls you in love to the spiritually dying on every hand.

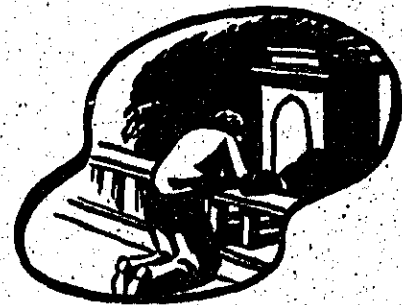
#### V. THE MOTIVATION OF URGENCY

All other motivations can fail if we hesitate to act. "Now is the accepted time," and the full realization of it drives the Christian to action.

The above are some of the motivations of evangelism, that give it the drive and power that it has, that change the theory of it into action, and enable it to do great things for God.

To clothe the naked and feed the hungry, important as these may be, are the drive of the social gospel, and it is not enough.

A love so strong that it permeates the mind and heart of a Christian, reflects the concern of the Christ who calls us to go and win, drives us forward with all the urgency of the hour, and sharpens our vision to see every opportunity to witness and to win, is the element which gives meaning to each of the altruistic motives of evangelism.



### REMEMBER TO PLAN

#### FIRST HOLY WATCH-NIGHT

Wednesday, July 1

6:00 p.m. to 12:00 midnight (local time)

Plan to have someone praying at the church each hour during this holy watch-night period.

(See information sheet mailed in March.)

1<sup>st</sup> Wednesday  
EACH MONTH

## PRAYING Preachers

12:00 Noon  
to  
1:00 p.m.  
LOCAL TIME

Wednesday, June 3

## GENERAL TREASURER

# Introducing



DR. JONATHAN GASSETT, newly elected executive field secretary for Wills, Annuities, and Special Gifts, began his work at headquarters in Kansas City on Monday, March 9.

Dr. Gasset has been active in the Church of the Nazarene for many years, serving as district superintendent of the Northwest Oklahoma District for the past twelve years. Prior to election as

district superintendent, Dr. Gasset served thirteen years as pastor of Nazarene churches in Kansas and Oklahoma. He served six years as treasurer of the Kansas district and twelve years on the board of trustees for Bethany Nazarene College, six of which he was secretary of the board.

Dr. Gasset is a native of Geary, Oklahoma. He attended Bresee College, Hutchinson, Kansas, four years, earning the Bachelor of Arts and Bachelor of Theology degrees. Bethany Nazarene College, Bethany, Oklahoma, conferred an honorary doctoral degree upon him in 1963.

Dr. and Mrs. Gasset have two daughters. They will join him in Kansas City at the end of the school term.

Anyone desiring assistance in estate planning may sign and return the request for further information below.

Dr. Jonathan T. Gasset, Executive Field Secretary  
Wills, Annuities, & Special Gifts  
6401 The Paseo  
Kansas City, Missouri 64131

Please send information on the following:

- The Writing of a Christian Will
- Annuity Contract
- Life Loan Contract
- Life Income Contract
- Pooled Investments
- Estate Planning

Name \_\_\_\_\_

Address \_\_\_\_\_

## Department of FOREIGN MISSIONS

TROUBLED WITH SUMMER DOLDRUMS?  
LOOKING FOR A WAY TO BREAK  
THE SUMMER SLUMP?



### HERE ARE SOME IDEAS

#### New Foreign Missions Film: FROM DARKNESS TO LIGHT

16-millimeter film in full color, with sound, portraying our missionary outreach through the three major avenues of preaching, teaching, and healing. This film will be available immediately after General Assembly. Users are requested to take an offering for General Budget at each showing.

#### Filmstrips on Nazarene Mission Fields

*Just out:* three new sets on Japan and one on Okinawa. These are designed to go with the current missionary study on Japan. Filmstrip with sound tape—rental, \$2.50. Filmstrip with script to be read—rental, \$2.00. Also available in slides at same prices.

Slides and filmstrips are available on other Nazarene mission fields also. Write to the Department of Foreign Missions, 6401 The Paseo, Kansas City, Missouri 64131, for a complete list of slides and filmstrips available.

#### Missionary Speakers Available\*

Use them for:

- District Tours
- Church-to-Church Tours  
(NOTE: These must be arranged through your district superintendent.)
- Full-week or Wednesday-over-Sunday Missionary Conventions
- Speakers at Boys' and Girls' and Youth Camps  
(This should be arranged by the District Camp Director.)

\*Note: It is nearly impossible to arrange for individual one-night services in a local church, outside of a district tour, because of the excessive expense of travel to and from such an engagement. Missionaries depend upon their offerings to pay their travel expenses and to provide money for equipment they wish to take back to the field. We try to keep their expenses as low as possible.

## NAZARENE INFORMATION SERVICE

### Looking to Portland

WHEN Dr. Phineas F. Bresee started the first Church of the Nazarene at 317 Main Street in Los Angeles in 1895, it wasn't considered much news. Few thought the prospects for a holiness church were bright. Some felt the tabernacle might fold in a few months.

Now, in a few days, sixty-nine years later, the Church of the Nazarene will hold its first General Assembly in history on the West Coast at Portland, Oregon.

#### In the Limelight

And the Nazarenes will make national and world news.

The tiny seed of one church in 1895 has grown, under the hand of God, to 5,000 churches with a membership of more than 405,000 and property valued at over a half billion dollars!

It will be a thrilling and dramatic occasion.

We wish every Nazarene could attend or, failing that, that a giant broadcasting station could telstar the program around the world in sound and color.

The sad fact is that only about one Nazarene in forty will get to Portland.

The remainder will have to rely on printed accounts and reports of the 700 delegates when they get home.

#### Stories Start in May

First stories in late May will concern local delegates to the assembly.

From Portland Coliseum, N.I.S. will airmail a summary story on the quadrennial message of the Board of General Superintendents and a later

story about closing actions of the General Board on Saturday, June 27.

Watch for these:

Please tear out the pages of your newspaper(s) on which Nazarene stories appear and, when the assembly is over, mail them all at one time to: N.I.S., 6401 The Paseo, Kansas City, Missouri 64131.

This will be the first concerted effort that has been made to discover which newspapers use our national news and how much.

Your help is earnestly solicited and will be appreciated very much!

#### Getting the News Out

Nazarene Information Service (N.I.S.) will be covering the event for newspapers, press associations, and magazines.

Since wire time is precious for the news services and because we Nazarenes are relatively small, denominationally speaking, not much will go out on the wire beyond elections, goals, and key actions.

However you and your congregation will be glad to learn that N.I.S. will supplement wire service coverage with three special stories, at least, by airmail to 200 selected newspapers.

These newspapers are in forty-five of the fifty states. The metropolitan press will be well represented, depending upon the number and size of Nazarene churches in their coverage areas.

But papers in smaller communities where there is high interest in Nazarene news also will receive the stories, such as Elyria, Ohio; Henryetta, Oklahoma; and Osseo, Minnesota to mention three.

## CHRISTIAN SERVICE TRAINING

*Do you pastor a church?*

*Does it have a Sunday school?*

*Do you have a Sunday  
school superintendent?*

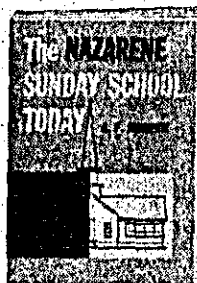
*then* You need to get him started in the  
Superintendent's Training Program.

*three courses* to become a Registered Superintendent—



Unit 611a, "The Superintendent and His Task"  
Text: *The Sunday School Superintendent*, by Bennett Dudney

Unit 610b, "Administering the Sunday School"  
Text: *The Nazarene Sunday School Today*, by A. F. Harper



Unit 610.1a, "Improving the Nazarene Sunday School"  
Text: *How to Improve Your Sunday School*, by E. G. Benson  
and K. S. Rice



All three courses may be taken by Home Study if necessary.

For complete details write Christian Service Training, 6401 The Paseo, Kansas City, Missouri 64131, for Superintendent's Training Program brochure.

## NAZARENE RADIO LEAGUE

### WE CAN HARDLY GRASP IT

We are told that in many areas of Russia the children scramble and fight for a chance to get toys and other manufactured goods, while here we have an abundance of them.

### WE HAVE SO MUCH—THEY HAVE SO LITTLE!

A letter from a Latin-American radio station manager says, "In Lota-Coronel (150,000 people) and the Province of Arauco (100,000 people) there is no newspaper and ours is the only radio station, therefore the only means of communication."

### WE HAVE SO MUCH—THEY HAVE SO LITTLE!

This is even more true in the way of spiritual food. We have Christian periodicals by the score, radio programs by the dozen, and pulpits by the hundreds pleading for holy living and pointing to the Lamb of God, who forgives, and the Holy Spirit, who cleanses from all sin.

### WE HAVE SO MUCH—THEY HAVE SO LITTLE!

We are answering this challenge! Over TWO HUNDRED EIGHTY\* additional stations carried the Palm Sunday and Easter messages of "La Hora Nazarena." Many of these would carry it regularly if we had the funds to purchase the air time. We answered the call in Lota-Coronel. Will you help us answer it in other localities?

We Need Your Help and Your Prayers

Nazarene Radio League  
6401 The Paseo  
Kansas City, Mo. 64131

\*This is in addition to the 135 stations which carry the program each week.



## NAZARENE AUDIO-VISUAL COMMITTEE



### USERS OF NEW TOOLS NEED TRAINING

Business and industry always train persons who are to initiate new tools. The church dare not do less.

These times call for the best tools to communicate the gospel. But new tools require new skills. And to develop skill takes training.

More audiovisual tools for spiritual purposes are available. Their effectiveness depends upon how skillfully they are used.

Why not conduct a Christian Service Training class for leaders in all departments of the church to develop skill in the use of audio-visuals? The text is *Teaching and Training with Audio-Visuals*, by Waldrup. Although, as yet, we do not have our own text, this book is evangelical in viewpoint. The price is only seventy-five cents from your Publishing House.

The Christian Service Training course number is 141.4a.

Free leaflets, *Your Audio-Visual Library—How to Process, Catalog, and Circulate Audio-Visual Materials and Equipment in the Church* and *To the Coordinator of Audio-Visuals in the Church*, are yours by writing to Mary E. Latham, Director of NAVCO, 6401 The Paseo, Kansas City, Missouri 64131.

## Department of MINISTERIAL BENEVOLENCE

### ANNOUNCING:

Increases in Ministerial Benevolence Assistance grants voted by the General Board in January, 1964.

### EFFECTIVE OCTOBER 1, 1964

1. The Department will be able to supplement the income of a couple to bring their total income up to \$200 per month rather than the present \$175.
2. The Department will be able to grant up to \$150 per month to a couple rather than the present \$100.
3. Increases will also be granted to single ministers and widows proportionately.

### EFFECTIVE NOW:

4. The medical emergency assistance maximum allowance increased from \$300 to \$500 per family per year.
5. Canadian ministers and ministers who are not Canadian citizens but who are serving the church in Canada are now eligible for the life insurance programs offered through the Board of Pensions.

## BOARD OF PENSIONS

### NAZARENE RETIREMENT PLAN

Ministers and lay workers employed by any church or organization of the Church of the Nazarene are eligible to participate in the Nazarene retirement plan offered through the Board of Pensions. Based on the government program of tax-sheltered annuities, this is in effect the first retirement plan offered by the Church of the Nazarene. Combining tax savings with interest and dividend accumulation features, this plan offers an excellent opportunity for those who wish to provide extra income to supplement social security benefits after retirement.

For detailed information on how you can enter this plan write to:

DEAN WESSELS, Executive Secretary  
Board of Pensions  
6401 The Paseo  
Kansas City, Missouri 64131

Your  
Publishing House  
Presents . . .

1964-65  
Book Program

49 Outstanding Titles\*  
for your  
Spiritual Enrichment  
and  
Reading Pleasure

\*For NEW Missionary,  
Young People's, and Sunday  
School Publications, See  
Our Related Periodicals

SEND FOR YOUR COPIES  
RIGHT AWAY  
AND RECOMMEND THEM  
PERSONALLY  
TO YOUR MEMBERS

Prices slightly higher in Canada

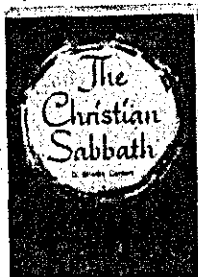
NAZARENE PUBLISHING HOUSE

Post Office Box 527, Kansas City, Missouri 64141  
Washington at Bresee; Pasadena, California 91104  
IN CANADA: 1592 Bloor St., W., Toronto 9, Ontario

**THE CHRISTIAN SABBATH**

By D. SHELBY CORLETT  
Revised edition explaining the scriptural and historical basis of the Christian Sabbath as the first day of the week. 47 pages, paper.

50c



**DANIEL'S FORECAST**

By MAYNARD JAMES.  
Prophetic interpretation of the "seventy weeks" of Daniel 9:24. Events leading up to Second Coming are explained. 23 pages, paper.

25c



**DEVOTIONS WITH JULIE AND JACK**

By MARILYN MILLIKAN.  
For parents to use for devotions with children. Situations arising in any home are discussed together with Julie (seven), Jack (ten), and their parents. 204 pages, plastic board.

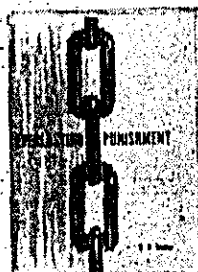
\$2.95



**DREAMS CAN COME TRUE**

By RUTH VAUGHN.  
Wholesome counsel for teen-age girls. Not preachy nor idealistic, but sound and practical with overtones of warmth and understanding. 87 pages, paper.

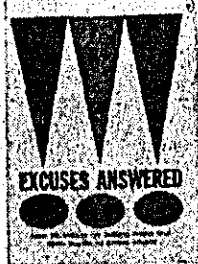
\$1.00



**EVERLASTING PUNISHMENT**

By H. H. HOOKER. Emphasizes a currently neglected truth so clearly taught in God's Word concerning the torments of hell and the inevitable end of all who reject the gospel. 32 pages, paper.

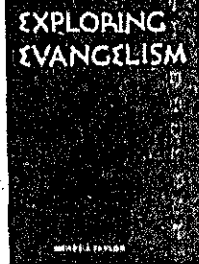
35c



**EXCUSES ANSWERED**

By MILO L. ARNOLD. Here the author cites twenty-three excuses people most frequently use when invited to church. Following each is a scripture and well-presented answer. 23 pages, paper.

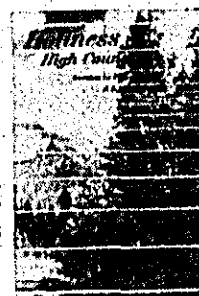
25c



**EXPLORING EVANGELISM**

By MENDELL TAYLOR. Points out the course of evangelism through the centuries and its far-reaching influence on world history. The product of diligent research. Approx. 600 pages, cloth.

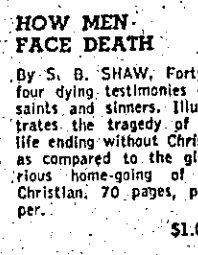
\$5.95



**HOLINESS AND HIGH COUNTRY**

By A. F. HARPER. Written to answer questions and give a better understanding of God's grace in the sanctified life. Provides daily devotional insight. Approx. 350 pages, cloth.

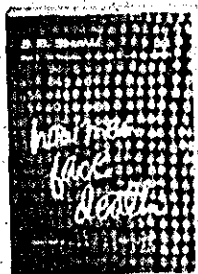
\$3.50



**HOW MEN FACE DEATH**

By S. B. SHAW. Forty-four dying testimonies of saints and sinners. Illustrates the tragedy of a life ending without Christ as compared to the glorious home-going of a Christian. 70 pages, paper.

\$1.00



**JOHN WESLEY'S CONCEPT OF PERFECTION**

By LEO GEORGE COX. Offers a comprehensive, well-documented commentary on the truths of God's Word with regard to the doctrine of Christian perfection as taught by John Wesley. 227 pages, cloth.

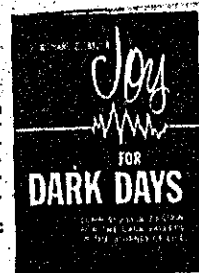
\$3.50



**JOY FOR DARK DAYS**

By RICHARD S. TAYLOR. Supporting his conviction with scripture, Dr. Taylor points out how the Christian can find and experience true joy regardless of the circumstances. 35 pages, paper.

35c



**JUST A MINUTE MISTER**

By NEAL C. DIRKSE. Fifty-five inspirational messages that will take about one minute to read, but may involve many years to work out in our lives. 80 pages, paper.

\$1.00



**I TOO CAN SING**

By KATHRYN BLACKBURN PECK. Thoughts of comfort and courage in poem and short story from one whose faith in Christ has been deepened through critical illness. 51 pages, paper.

75c



**INVESTMENTS HERE AND HEREAFTER**

By JOHN STOCKTON. Thoughtful stewardship talks pointing the way to life at its highest and most rewarding level. Frequent illustrations help give truths a personal application. 84 pages, paper.

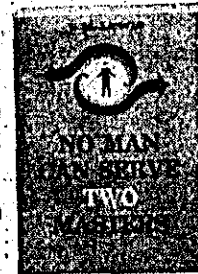
\$1.00



**LIVING WATERS**

By D. I. VANDERPOOL. Eleven "old-fashioned camp meeting sermons," each one vibrant with the message of invitation, warning, and appeal. 123 pages, paper.

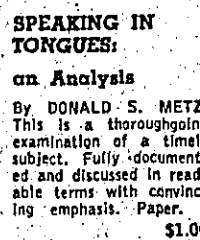
\$1.00



**NO MAN CAN SERVE TWO MASTERS**

By V. H. LEWIS. An impassioned warning to avoid the whirlpool of materialism and sinking into a sea of self-centeredness and easygoing respectability. 32 pages, paper.

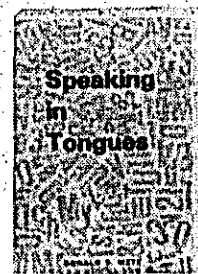
25c



**SPEAKING IN TONGUES**

an Analysis  
By DONALD S. METZ. This is a thoroughgoing examination of a timely subject. Fully documented and discussed in readable terms with convincing emphasis. Paper.

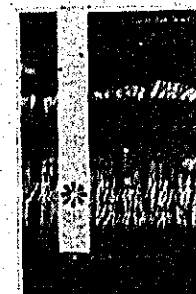
\$1.00



**THE VISION WHICH TRANSFORMS**

By GEORGE ALLEN TURNER. A study of the doctrine of holiness substantiating the Wesleys' claim that their teaching of Christian perfection is derived directly from the Scripture. Approx. 300 pages, cloth.

\$3.95



**VERSE FROM THE "CHAPEL OF THE CHIMES"**

By LOIS KENDALL BLANCHARD. Eighteen poems of devotion and inspiration written for and used in a radio program. Offers a wide range of subjects. 24 pages, paper.

35c



**WHEEL CHAIR TRIUMPH**

By MARY FIELD BOGGS. A challenging story based on an actual experience showing how faith, courage, and perseverance can triumph over a physical handicap. 158 pages, cloth.

\$1.95



# NAZARENE YOUNG PEOPLE'S SOCIETY



NAZARENE YOUNG PEOPLE'S SOCIETY  
PAUL SKILES, Executive Secretary

June, 1964

Dear Pastor Friends,

As this quadrennium comes to a close, I'd like to express my personal appreciation, as well as that of the General Council and office staff, for the way you have supported the Nazarene Young People's Society.

Our theme for the past four years, "HIS," must not be relegated to a file labeled, "Past N.Y.P.S. Themes; Well Used and Forgotten." It must continue to be a motivating force for personal commitment.

Another four-year span lies ahead. We are praying that the new theme will broaden our horizons and quicken the pulse of our concern. It will be an active quadrennium;

Bible Quizzing and Talent Contests  
Witnessing and Overseas Crusades  
Camps and Retreats  
Reading Projects and Topics

PAL Activities and Projects  
Tours and Rallies and Conventions  
will all have their place. But before the action begins, take stock of your young people. Make sure that the purpose behind your own local youth program is to win young people to Christ and to channel their energies into the evangelistic mission of the church.

Sincerely yours, and always

H I S,

Paul Skiles  
Executive Secretary

PS/jm

• International Headquarters

Church of the Nazarene

• 2401 The Plaza, Kansas City 31, Missouri

# Department of HOME MISSIONS

Take a Sunday in June  
to tell your church about

## THE GENERAL CHURCH LOAN FUND



From our report to the General Assembly: "In almost every category our church building loan funds have *more than doubled* in the past four years": total of permanently owned funds, now \$1,050,000; savings deposits on hand, \$1,475,000; grand total of all funds, \$2,525,000; church building loans outstanding, \$2,275,000; and total amount loaned to churches since the beginning in 1947, \$5,175,000.

Last year, over \$750,000 was sent out in loans to churches.

A letter and poster are being sent to you. Father's Day, June 21, is the suggested time each year for mentioning the General Church Loan Fund. If you will be at the General Assembly that day, use another Sunday for this purpose.

Suggestion: Why not join other churches in putting your building fund in the General Church Loan Fund until you are ready to use it?

See the display for Church Extension and Home Missions at the Memorial Coliseum at the General Assembly. Attend the Conference on Church Building and Architecture at Portland First Church, June 19 and 20. (See April 8 *Herald of Holiness* for conference preregistration information.)

Money is an Aladdin's lamp that transforms us into an Albert Schweitzer or a Florence Nightingale. Our time and strength, changed into money, when invested in the lives of great servants of humanity, make us partners in their deeds.—JOHN H. SOLTMAN.

# STEWARDSHIP

## THE HIGH COST OF UNWISE GIVING

(Continued from page 17)

faith worker would defend himself by saying he is responsible to the Lord and the Holy Spirit, and that is safer than to be responsible to a church organization. People actually believe this and pour dollars of hard-earned money, which belongs to the Lord, into the unaccountable coffers of expensive individual programs.

Surely our own brotherhood should have had enough experience being deceived by independent faith works. Regardless of how sincere the person is, or how much good he is now doing, or how much he believes in trusting God and not a board, it is too dangerous and unwise for any Christian who wants to be a good steward to give money to any person or organization which is not ready at the same time to furnish a complete, adequately audited financial report.

The warning of Jesus is especially appropriate here: "Take heed that no man deceive you." We are in no position to give to any organization or individual we do not have the time, skill, or information to investigate! We only contribute to the disgraceful deception which is a shame to the cause of Christ when we give money to any organization that refuses to make its financial record public. Before we give to any independent or faith work we should take time to write to the organization and request information. Recently a publication came to my desk from an organization which was new to me. It reported a great program in areas of great need. I wrote—

"This organization is new to me, and I would be interested in having some more information on it. What is the organizational structure of your program? Do you have a board? Do you publish a financial statement? If so, I would be pleased to have one. Are you interdenominational, or non-denominational? I would be interested in knowing how you relate to the work of the denominations in foreign countries. There is an almost endless call for funds, and if one thinks about contributing to these causes, one is of course impressed with the need to be careful in giving, that the money that is given is used wisely and is under administration of a reputable organization."

I believe we are obligated to get such information before we can conscientiously give any money to an organization. If this is refused, is unclear, or questionable, the organization should not have our support. If we cannot interpret their letter, our pastor can help us.

Look magazine, March 15, 1960, carries an article "Where Do Your Charity Dollars Go?" Find it in your public library and be informed. Here are some quotations:

"Over 23 cents out of every dollar you shell out for its [National Tuberculosis Association] Christmas seal campaign is really eaten by fundraising expenses." "It actually spent less than \$900,000 for research out of 25 million you gave its various chapters." Of the American Cancer Society, "Its national headquarters gets half of the local take. Out of the Chapter's half, over \$300,000—or some 55 percent of the total—went for wages."

"How much of your dollars, meanwhile do the rackets get?"

(Continued on page 32c)

The Nazarene Preacher

# STEWARDSHIP

The General Stewardship Committee is composed of every departmental executive, plus three members-at-large chosen by the General Board each year. This quadrennium the Committee has also created an auxiliary group made up of members from each of the various departments, so that approximately forty individuals have been working together to coordinate the stewardship effort in each phase of Kingdom work. The members of the General Stewardship Committee, advisory committee, and subcommittees are listed below.

## General Stewardship Committee

Hardy C. Powers, Sponsor  
M. A. Lunn, Chairman  
Orville W. Jenkins, Vice-chairman  
Dean Wessels, Secretary  
George Coulter  
Albert F. Harper  
Edward Lawlor  
S. T. Ludwig\*  
W. T. Purkiser  
T. W. Willingham

Mary Scott  
Kenneth S. Rice  
Roy F. Smee  
Paul Skiles  
John Stockton  
M. Lunn

## Advisory Committee

Fred Parker  
Helen Temple  
Harper L. Cole  
Bennett Dudley  
Honorato Reza  
R. R. Hodges  
Paul Sodowsky  
Elden Rawlings  
Stanley Whitcanack  
Arch Edwards  
R. D. Troutman  
Marlow Salter

Ray Moore  
Earl Wolf  
Roy Swim  
Paul Miller  
Joe Olson  
Ed Holman  
Alpin Bowes  
Franklin Cook  
E. G. Benson  
Betty Barnett  
Norman Miller  
Mary Latham

## SUBCOMMITTEES

### Publicity Committee

S. T. Ludwig,\* Chairman  
M. Lunn, Vice-chairman  
R. R. Hodges, Secretary  
George Coulter  
M. A. Lunn  
Kenneth Rice  
Roy Smee  
T. W. Willingham  
E. G. Benson  
Harper Cole

Arch Edwards  
Norman Miller  
Ray Moore  
Joe Olson  
Paul Sodowsky  
Stanley Whitcanack  
Ed Holman

\*Deceased March 3, 1964.

June, 1964

## Literature and Tract Committee

Albert F. Harper, Chairman  
W. T. Purkiser, Vice-chairman  
Norman Oke, Secretary

Alpin Bowes  
Bennett Dudley  
Fred Parker  
Honorato Reza

## Committee on Wills

### Annuities, and Special Gifts

John Stockton, Chairman

T. W. Willingham, Vice-chairman  
M. Lunn, Secretary

## Youth Committee

Paul Skiles, Chairman

Edward Lawlor, Vice-chairman

Paul Miller, Secretary

Elden Rawlings  
Marlow Salter

Helen Temple  
Robert Troutman

## Children's Committee

Mary Scott, Chairman

Orville W. Jenkins, Vice-chairman

Franklin Cook, Secretary

Mary Latham  
Roy Swim  
Earl Wolf

It should be noted that all assignments in the stewardship area have been accomplished in the spirit of stewardship, for each individual has given his or her time and talent, in addition to regular assignments, without material compensation.

**The Honor School Program**

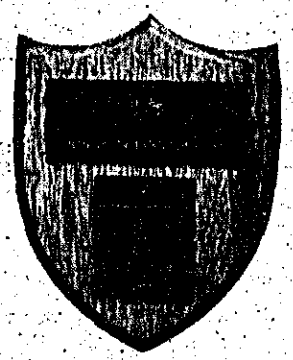
**ANNUAL PROJECTS  
1964 - 68**

- 1 **HONOR TEACHERS**  
Fifty per cent of teachers  
be honor teachers
- 2 **ENROLLMENT**  
Increase in total enrollment
- 3 **ATTENDANCE**  
Increase in average attendance
- 4 **WORKERS' MEETINGS**  
Hold at least one each quarter
- 5 **VISITATION**  
Maintain a weekly visitation program

**"Be an Honor School"**

QUALIFY IN  
4 of the 5  
PROJECTS

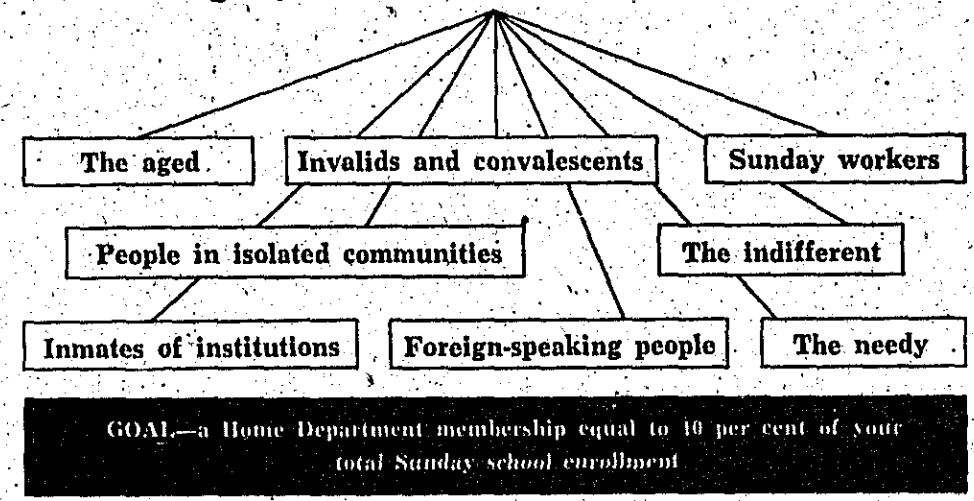
AND RECEIVE THIS—



The Nazarene Preacher

Do your part in the "March to a Million" enrollment campaign

Take the gospel to these—



**GET YOUR WORKERS INTO THE  
FIFTH GENERAL CHURCH SCHOOLS CONVENTION**

June 18, 19, 20, 1964      Portland, Oregon

**WORKSHOPS TO BE OFFERED**

**For District Workers:**

- Chairmen and Superintendents
- Vacation Bible School
- Directors of Home Department
- Directors of Cradle Roll
- Directors of Christian Service Training
- Directors of Caravans
- Directors of Christian Family Life
- Directors of Boys' and Girls' Camps

**For Local Workers:**

- Officers**
- Sunday School Superintendents and Pastors
- Adult Supervisors
- Teen Supervisors
- Supervisors of Combined Children's Departments

- Teachers of Adults**
- What Do We Teach Our Adults?
- Resources for Adult Bible Study

- Teaching Methods for Adults
- Youth and Adult Teachers Between Sundays

- Teachers of Youth**
- Junior High Teaching Materials
- Senior High Teaching Materials
- Resources for Junior High and Senior High Bible Study
- Visual Teaching Methods for Teens
- Learning Activities for Teens

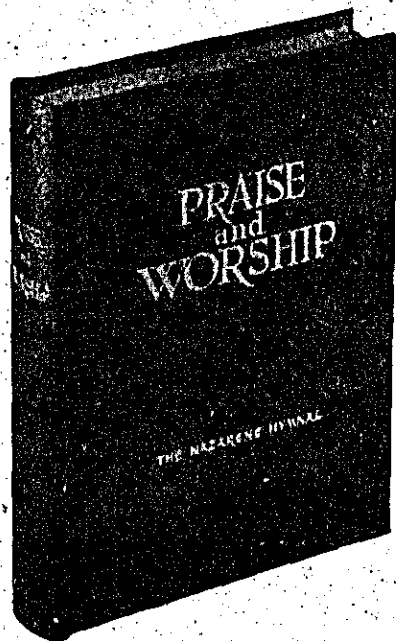
- Teachers of Children**
- Teaching Through Storytelling and Pictures
- Children's Music—Christian Education
- Children's Music—Choirs
- Arts and Crafts
- Activity Teaching for Primaries and Juniors
- Preschool Activity Teaching

- For All**
- Audiovisual Aids
- The Sunday School Lesson for Sunday, June 21

**Great, Climactic Church Schools Rally on Saturday Night, June 20**

**Dr. Samuel Young, Speaker**





SAVE ABOUT 20%

Nazarene  
Hymnal  
REPLACEMENT  
PROGRAM

STANDARD EDITION OF  
*Praise and Worship*

- \* Are your hymnals showing signs of wear?
- \* Does the choir have an adequate supply?
- \* Needing additional copies?

NOW IS THE TIME TO BUY MORE

Special Replacement Program Offer  
10 for ONLY \$15.00

OFFER GOOD TO OCTOBER 31, 1964

Regular Price: 12 to 24, \$1.75 each—A 25c saving per book!

NOTE: Orders must be in multiples of ten. Shipping charges extra.  
Prices slightly higher in Canada

An Amazing Buy for a Limited Time

ACT AT ONCE AND **SAVE**

"PRAISE and WORSHIP"—Celebrating Ten Years of  
Faithful Service to the Music Program of Our Church

NAZARENE PUBLISHING HOUSE

Washington at Bresee  
Pasadena, California 91104

Post Office Box 527  
Kansas City, Missouri 64141

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

The Nazarene Preacher

THE HIGH COST  
OF UNWISE GIVING

(Continued from page 30)

"There are four basic steps you can take to protect yourself—

"1. Never give to any street solicitor unless the drive has been officially certified by your community. Los Angeles has solved the problem by banning all such appeals.

"2. Under no circumstances should you ever respond to an appeal by telephone. Invariably, this means that a 'boiler-room' operation is playing you for what it can get.

"3. Never donate to any cause that has sent you unordered merchandise. You are under no obligation to return it. If you mail back a contribution, you can be certain that most of it will not reach the unfortunates for whom the charity was organized. Nationally, there are two outstanding exceptions: the seal campaigns for the

National Tuberculosis Association and the Crippled Children's Society.

"4. If in doubt, check with your local Better Business Bureau."

Our own church boards and conferences are worthy of your support, their records are public, and you have an opportunity to register your concerns about the use of funds. God not only holds us accountable for giving proportionately and largely, but also for giving to trustworthy causes.

In the earner's pocket a piece of money is just another coin. On the offering plate money becomes an eternal spiritual investment.

—WALDO WERNING

When we do not give God the full possession of all our property, we are robbing Him of His own property.—  
L. L. BAUGHMAN.

CHANGE OF ADDRESS FORM

PASTOR—A Service for You

When you change address, fill in the form below and mail to the General Secretary. All official records at headquarters and periodical records at the Nazarene Publishing House will be changed from this one notification.

Name ..... Date of Change.....

New Address: Street or Box .....

City ..... State ..... ZIP Code .....

New Position: Pastor .... Evang. .... Other .... Church ..... Dist. ....

Former Address .....

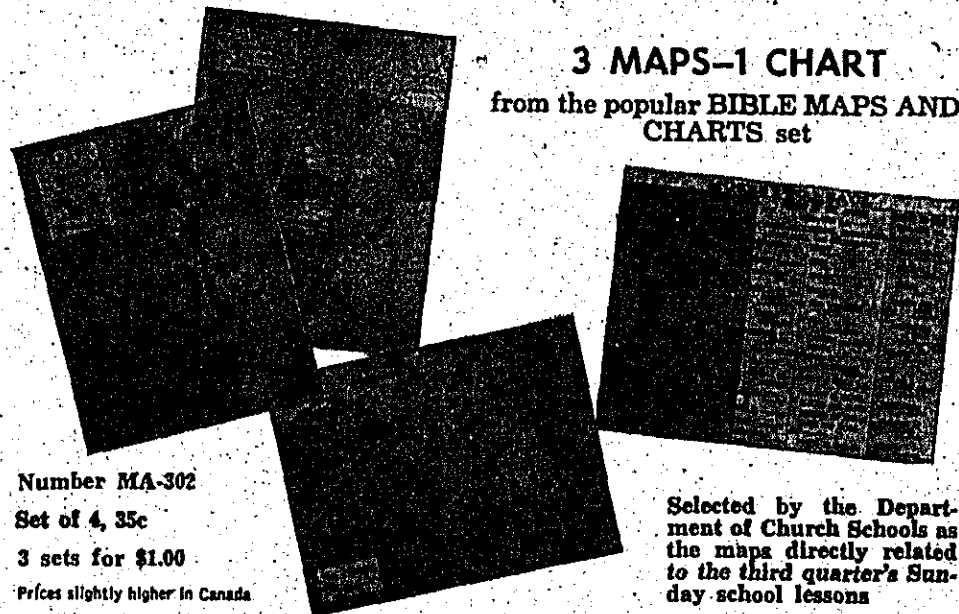
Former Position: Pastor .... Evang. .... Other .... Church ..... Dist. ....

(Clip and send to the General Secretary, 6401 The Paseo, Kansas City, Mo. 64121)

For your teachers not using **BIBLE MAPS and CHARTS . . .**

This **INTRODUCTORY Offer**  
**SPECIAL Bible Maps and Charts PACKET**

for your Third-Quarter Lessons on  
**Early Hebrew History**



**3 MAPS-1 CHART**  
from the popular **BIBLE MAPS AND CHARTS** set

Number **MA-302**

Set of 4, **35c**

3 sets for **\$1.00**

Prices slightly higher in Canada

Selected by the Department of Church Schools as the maps directly related to the third quarter's Sunday school lessons

Let the class **SEE** where it happened! These recommended teaching aids will clearly identify the many names, places, and events that will be studied about during the third-quarter lessons.

The large 17 x 22-inch sheets with multicolor printing, bold type marking, and "scale of miles" make geographical divisions easy to locate even from the back of a classroom. Paper stock is heavy enough to allow printing on both sides without irritating "bleed-through." Comes folded in an attractive 9 x 12 envelope.

Your teachers will be thankful you introduced them to this valuable teaching aid. It will cost your Sunday school so little!

**Take Advantage of This Special Offer**

**MAIL YOUR ORDER TODAY**

**NAZARENE PUBLISHING HOUSE**

Washington at Briscoe  
Pasadena, California 91104

Post Office Box 527  
Kansas City, Missouri 64141

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

The Nazarene Preacher

**Queen of the Parsonage**

(Continued from page 16)

skillful in fashioning baskets of silver filigree or openwork. The golden fruit, arranged and served in these silver baskets, made an exquisite sight or "picture." So the word, appropriate in content and in place of utterance, is pleasing to all, even as golden fruit in silver baskets delights the eye and whets the appetite.

It is quite the thing these days to use pieces of real or artificial fruit to decorate our homes. Arranged carefully in a choice container, they do give life and color to a room. But how much more important and significant it is that our lives should be adorned and beautified with those words fitly spoken, which are like apples of gold in baskets of silver!

Beautiful imagery! God grant it may be actual reality!

**A Tribute to S. T. Ludwig**

By Phyllis Jones\*

*Always busy at his task,  
Never stopping for his own fatigue,  
But watchful for the sake of others . . .  
Dealing wisely with the problems at hand,  
Following each task to its own completion,  
Diligent, but never somber.  
With twinkling eye, mischievous smile,  
Giving a steady, reassuring handshake  
To a person wrapped in care . . .  
Joking, teasing, ready for fun,  
Yet never treating lightly  
Things of utmost importance.  
Never wavering in his love for God  
Nor in his devotion to God's cause;  
A friend to all who knew him.  
Helping, serving, giving, loving,  
Thus lived Dr. S. T. Ludwig.  
Who can take his place?*

\*Student at Bethany Nazarene College.

## Studies in the Sermon on the Mount

By H. K. Bedwell\*

No. 2 Matt. 5:3-12

### The Secret of Happiness

THE VERY FIRST WORD of this wonderful address from the lips of Jesus is *Blessed* or "Happy." Jesus wants us to be happy in the fullest meaning of the word, and He knows that we can reach that goal only through a complete change of heart. Nine times He repeats the word "Blessed" or "Happy" in these verses, and in every case what follows is diametrically opposed to all our ideas of happiness. The values of Jesus are totally different from those of the world. Let us look at His words in this section, from three different angles.

#### 1. Steps into Fullness of Blessing

In the eight beatitudes we have, not eight different characters portrayed, but eight facets of one character. Before dealing with these eight characteristics of the true Christian, it is important to note that there is a sequence which is intended in these verses. They form a chain, each beatitude being a link interlocked with the next one, and also with the previous one. Here we have an ascending stairway into blessing.

(a) "Blessed are the poor in spirit." Here is the first step to God. These words could be interpreted, "Blessed are they who realize their own inward

spiritual poverty." All blessing begins here. Until we get there, we can receive nothing. We must realize that apart from the grace of God we are nothing and we have nothing. This is true of the sinner first coming to Christ, and seeking pardon, and of the believer seeking holiness.

(b) "Blessed are they that mourn." This is the logical consequence of the realization of inward need—a mourning over that inward spiritual poverty. The penitent-form used to be called the mourners' bench. We need to restore the mourners' bench in our churches. Oh, for men and women who weep over their sins, and for Christians who weep over their inward poverty!

(c) "Blessed are the meek." Recognition of inward spiritual poverty produces tears of contrition, and issues in true humility. The way up to God is the way down to the foot of the Cross.

(d) "Blessed are they which do hunger and thirst after righteousness." This is a step further on the way to blessing. Recognition of spiritual poverty, followed by contrition of heart, produces a humble spirit and awakens within the soul a deep hunger and thirst after the righteousness of God. To be truly righteous means to be rightly related to God and to our fellowmen. It

means that the guilty past is dealt with, and the habits of sin are broken.

(e) "Blessed are the merciful." This is linked with the previous statement in a most intimate way. If the soul is made truly right with God, then he must correct his attitude toward his fellowmen. He cannot enjoy the forgiveness of God and yet entertain an unforgiving spirit.

(f) "Blessed are the pure in heart." Having been made right with God and man, the soul becomes a candidate for heart purity. Outward righteousness must be balanced by inward purity.

(g) "Blessed are the peacemakers." A pure heart makes it possible for the soul to be a center of peace instead of being a cause of strife. When we enjoy the blessing of a pure heart, then we can really engage in the great task of beseeching men to be reconciled to God.

(h) "Blessed are they which are persecuted." This is to be expected. The world hates those who do not conform to its standards and do not follow its pleasures. But there is abundant compensation. They are heirs to heaven and earth; they enjoy God's comfort, His true satisfaction; they see His face; they have His pardon; they are members of His family; and they have a great reward in heaven.

#### 2. Essentials of the Spirit-filled Life

These verses also set forth the normal Christian character. Here is the divine standard. As already mentioned, Jesus sets forth eight facets of one character. It is the character of the Spirit-filled. (a) *Inward crucifixion*. "Blessed are the poor in spirit." Put it another way and say, "Blessed are the crucified in spirit." The self-life is the main problem with which God has to deal. This is only another way of saying, "Blessed is he that is crucified with Christ." Upon this hinges everything that follows. (b) *Brokenness*. "Blessed are they that mourn." Deeply spiritual souls agree that it is essential that the heart should be repeatedly broken up before God, in order to retain sensitive contact with

Him. Our ambition should be to know the "fellowship of his sufferings."

(c) *Humility*. "Blessed are the meek." Humility is the hallmark of grace. It is not weakness or lack of character. Jesus was meek and lowly in heart, but He was never weak. (d) *Spiritual ambition*. "Blessed are they which do hunger and thirst after righteousness." There is a hunger and thirst that Jesus satisfies once and for all, but there is also a hunger and thirst which drives us on to seek more of His grace, and this we must never lose. With Paul we should ever say, "I count not myself to have apprehended—but I press on."

(e) *Largeheartedness*. "Blessed are the merciful." Largeness of heart, which forgives wrongs, and makes room for differences of outlook and conviction, is a mark of grace. (f) *Purity*. "Blessed are the pure in heart." The very center of the personality must be clean. It means deliverance from defiling thoughts, unworthy motives, and wrong desires. The pure heart is the undivided heart. (g) *Positive service*. "Blessed are the peacemakers." This suggests interest in and activity on behalf of those around. The Spirit-filled soul dare not be taken up with its own sanctity; it must be busy in the world of need.

(h) *Persecution*. "Blessed are they which are persecuted for righteousness' sake." The true Christian is not popular in a world which crucified Christ.

#### 3. The Discipline of Grace

It is also possible to trace in these verses the discipline which God applies in order to conform us finally to His image. It is a process of grace. (a) The discipline of *humiliation*. "Blessed are the poor in spirit." God not only has to get us there—but He must keep us there. It is a definite renunciation in which the soul says, "What things were gain to me, those I counted loss for Christ." (b) The discipline of *sorrow*. "Blessed are they that mourn." Sorrow in itself has no moral or spiritual value, but in the hands of God it becomes a means of grace to the responsive soul. There are many avenues by which sor-

\*Nazarene missionary, Stegi, Swaziland, South Africa.

row may come, but all may become a means of blessing when accepted from the hand of God. We have to bleed to bless. (c) The discipline of *self-control*. "Blessed are the meek." True meekness is strength under control. To be really meek means that we have experienced a threefold deliverance. We have been delivered from the desire for *self-vindication*, from *self-seeking*, and from *self-importance*. We read in the Old Testament that the man Moses was "very meek." And an examination of his life reveals how wonderfully he had been delivered from these three things. He let God fight his battles; he was self-effacing and humble. Read Exodus 32. (d) The discipline of *enlargement*. "Blessed are the merciful." God wants to save us from narrow minds and small

hearts. He wants us to be kind and generous to those who injure us, to the weak who fall by the way, and to those who differ from us in upbringing and temperament. (e) The discipline of *desire*. "Blessed are they which do hunger and thirst after righteousness." The inward desires are intensified and directed to that which is right. The danger is twofold: that we may become indolent, without ambition, or that we may have perverted desires that lead us to wrong. (f) The discipline of *cleansing*. "Blessed are the pure in heart." God wants us undivided and transparent. (g) The discipline of *relationship*. "Blessed are the peacemakers." (h) The disciplines of *opposition*. "Blessed are they which are persecuted." Opposition puts backbone into character.

## Gleanings from the Greek New Testament

By Ralph Earle\*

Eph. 5:1-4

### Followers or Imitators?

"Be ye therefore followers of God." The Greek is *mimetai*, from *mimos*; "a mimic, actor." So it means "imitators." That is the rendering found in many modern translations and is obviously correct (cf. ASV, RSV). It is far more precise than "follow."

### Dear or Beloved?

The adjective is *agapeta*, from *agapao*, "I love." It occurs sixty-two times in the New Testament. Forty-seven times it is rendered "beloved," nine times "dearly beloved," three times "well beloved," and three times "dear." Rather

obviously, "beloved" is the correct translation. It means beloved of God. Be imitators of God because you are His children, beloved by Him. As Christians we should demonstrate daily the fact that we are children of God by acting like Him.

As beloved children we should "keep on walking (present imperative) in love, just as Christ also loved you" (v. 2). (One advantage of using "beloved" is that it indicates the recurrence of the root "love" three times in these first two verses of the chapter.) The best way that we can imitate God, and thus prove that we are His beloved children, is to walk continually in love, for "God is love" (I John 4:8, 16). Imitators of God, then, will love as He loves.

\*Professor, Nazarene Theological Seminary, Kansas City, Missouri.

One of the worst travesties of Christianity is people who profess not only that they are children of God, but also that they are sanctified wholly, made perfect in love, and yet they are "cranky," sour, critical, unkind. We have no right to claim to be God's children unless we are seeking by the help of the Holy Spirit to be like Him in our daily lives. We disgrace the family when we fail to walk in love.

### Us or You?

Is it "Christ . . . loved us" (KJV, RSV) or "Christ . . . loved you" (ASV, NEB)? The reason for the change is that, while the bulk of the Greek manuscripts have "us," the two oldest ones (Vaticanus and Sinaiticus, fourth century) have "you," as do also Alexandrinus (fifth century) and some other manuscripts. Presumably the thing that tipped the scales in favor of "us" for the RSV translators was the discovery in the 1930's of the Chester Beatty papyrus of Paul's Epistles, dating from the third century. This has "us."

Incidentally, it is of interest to realize that, whereas a century ago "not one fragment of PAPHYRUS was known which contained any NT text," yet "portions of twenty books, just over forty per cent of the entire NT, are now known on papyrus."<sup>1</sup> Most of the New Testament papyri have been discovered since 1930. One of the most significant of these, a Greek papyrus manuscript of John's Gospel (Bodmer II) dating from about A.D. 200, became known less than ten years ago (edited 1956-58). This is the most exciting generation of biblical scholarship—Dead Sea Scrolls of Old Testament, papyri of the New Testament—that Christianity has seen, and every preacher should be alive and alert to what is happening in our day.

One reason that some manuscripts have "us" and some "you" is that these common words, like many others, were sometimes abbreviated in the ancient manuscripts. Thus "us" would be HC with a line across the top, while "you" would be YC. It is easy to see how copyists could confuse the two. The facts

are that wherever either "you" or "us" occurs in the New Testament some manuscripts will have the other.

The question as to which was the original reading in this passage is not easy to answer. Probably "us" can be allowed to stand. As is the case with most of the variant readings in the Greek manuscripts, the meaning of the scripture is not affected significantly.

### Offering and Sacrifice

These words may carelessly be thought of as synonymous. But they are not. The first, *prospithra*, literally means "something brought to." It aptly describes an "offering," which was "brought to" the altar. It might be composed of meal or oil, or even be a drink offering.

On the other hand, "sacrifice" is *thysia*. It comes from *thyo*, one of the meanings of which is "slay" or "kill." So it refers to animal sacrifices which were slain and offered on the altar.

Christ was both. It takes all the offerings of the Old Testament—described in detail in the early chapters of Leviticus—to typify the many-sided work of Christ in His redemption of humanity.

### Odor or Fragrance?

Christ's offering for us is described as "a sweet-smelling savour" (KJV). But "savour" is now used mostly, when at all, for taste rather than smell. So this rendering is not the best. But far worse is "an odor of a sweet smell" (ASV). Today "odor" and "sweet smell" do not go together. The former is usually employed in a derogatory sense. We speak of a "bad odor," but not usually of a "good odor."

The Greek phrase means "a smell of fragrance," and so "a fragrant smell." Recent translations tend to combine this into a single adjective, giving the rendering "a fragrant offering and sacrifice to God" (Moffatt, Goodspeed, RSV).

### Filthiness and Foolishness

The Greek word for "filthiness" is found only here in the New Testament.

Arndt and Gingrich define its meaning as "ugliness, wickedness."<sup>2</sup> Thayer gives "baseness, dishonor."<sup>3</sup> The word is *aischrotes*, from *aischos*, "shame, disgrace." Vine says that it refers to "obscenity, all that is contrary to purity."<sup>4</sup> Salmond writes: "It denotes shameless, immoral conduct in general."<sup>5</sup>

"Foolish talking" is *morologia*. Trench calls attention to the fact that "fool," "foolish," and "folly" have ethical significance in the Scriptures, and gives this definition: "It is that 'talk of fools,' which is foolishness and sin together."<sup>6</sup>

Jesting is *eutrapelia*. Originally this word had a good connotation—"versatility," or "keen wit," what we sometimes call "quick repartee" in conversation. But gradually it took on bad meanings, indicating "coarse jesting" or "ribaldry." The context indicates that this is the sense here.

All three of these words are *hapax legomena*, that is, found only here in the New Testament (literally, "said once for all"). They seem to indicate Paul's acquaintance with Greek literature.

The apostle says that, instead of filthiness, or even foolishness in talk, the Christian should indulge in "giving of thanks." This is always in order.

<sup>2</sup>M. M. Parvis, "Text, NT," *The Interpreter's Dictionary of the Bible*, ed. by George A. Buttrick (New York: Abingdon Press, 1962), IV, 595.

<sup>3</sup>Lexicon, p. 24.

<sup>4</sup>Lexicon, p. 17.

<sup>5</sup>Expository Dictionary, II, 98.

<sup>6</sup>EGT, III, 352.

<sup>7</sup>Synonyms, p. 121.

Both Sir Walter Scott and Lord Byron were lame, but Scott was radiant, gallant and creative. However creative Byron may have been, he was known and remembered by many because He was embittered by his lameness. A difference in temperaments does not explain the difference in reactions to similar disabilities. Scott faced his handicap with Christian faith, grateful for the health and opportunities he had; Byron faced only his handicap.

## The Gift of Prophecy

(Continued from page 1)

"Give attendance to reading."<sup>8</sup> Consistent, selective reading keeps the preacher growing. It enables him to preach from the overflow. "Meditate upon these things."<sup>9</sup> Reflection, soul searching, musing, contemplation, and worship give impulse to creative thinking. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."<sup>10</sup>

In the Second Epistle to Timothy, Paul repeated his admonition in a striking figure of speech. He urged: "I put thee in remembrance that thou stir up the gift of God, which is in thee."<sup>11</sup> The metaphor makes "the gift" like fire. It is capable of burning itself out. This does not mean that Timothy's zeal had grown cold or even lukewarm. His great mentor was concerned that the fire should be stoked before it was even going out. He said, "Stir the fire; put on more fuel; open the draft to let air through and oxygen in." The same things that safeguard the gift against neglect will stir it up: Prayer, Bible study, meditation, self-scrutiny, and exposure to human sin, burden, and sorrow serve to stir up the gift of God for preaching the Word with the Holy Ghost sent down from heaven.

The gift may be discounted or lost by neglect. One form of neglect and failure is preoccupation.

(1) I Cor. 12:13; (2) I Tim. 4:14; (3) II Tim. 1:6; (4) II Tim. 1:7; (5) I Tim. 1:14; (6) 1:8; (7) 1:12; (8) 4:13; (9) 4:15; (10) 4:16; (11) II Tim. 1:6

DAVID A. MACLENNAN in  
*Preaching Week by Week*  
(Fleming H. Revell Company)

The Nazarene Preacher

# SERMONIC STUDIES

TOWARDS BETTER PREACHING

## The Wisdom of Putting God First

By A. Elwood Sanner\*

TEXT: Matt. 6:33 (read 6:19-34)

### Questions

1. What is implied by the word "seek"? How strong a term is it? (What is it believers really want? The man of the world?)
2. Does "first" refer to priority in time or in values, or both?
3. Define "kingdom": does it refer to a realm or to a reign, domain or dominion?
4. Define "righteousness": is it a code or standard of right conduct, or is it a quality of being, or both?
5. What are the antecedents of "all these things"?
6. What are the implications of the phrase "added unto you"? Could it be that God promises to the believer what the "Gentiles" vainly seek?

### Exegesis

1. The word *seek* (*zeteo*) is evidently a strong term. Among its uses are the following: seek for, search after, desire to possess, strive for, aim at, wish, require, demand (cf. Abbott-Smith, Arndt and Gingrich). In v. 32 *seek* is the translation of a compound (*epi-zeteo*) and indicates the direction of the search (cf. NEB, *Amplified N.T.*).

2. To seek the Kingdom first is to do so before one does anything else, but it is also to put the Kingdom foremost. It must rank first. So the word refers to a priority both in time and in value (cf. II Cor. 8:5).

3. The word translated kingdom may refer to either a realm or a reign, domain or dominion, depending upon the

context. In this case it is clear that the meaning is "sovereignty, royal power, dominion." It refers to the royal reign, power, or rule of God. The realm or domain is yet to come. "But now we see not yet all things put under him" (Heb. 2:8).

4. Righteousness means uprightness, justice, "conformity to the Divine will in purpose, thought and action" (Abbott-Smith). In this instance, it is "the compelling motive for the conduct of one's whole life" (Arndt and Gingrich). The call for holiness of heart and life rings out from these challenging words! Righteousness simply denotes the characteristics of the upright, just person—first of God ("his righteousness") and then of man. It is a quality of being which issues in a standard of right conduct.

5. The entire context (vv. 19-34) makes it clear that "all these things" refer to the material goods necessary to human existence. *Mammon* (v. 24) is not an evil word *per se*. It means wealth or property. Except for a pauper, all men have some of both. So far as those things we eat, drink, and wear, "your Heavenly Father knows that you need them all" (v. 32, Phillips).

6. The implication of the words "added unto you" is that all these things—food, drink, clothing—will be added or put to something already present. No one can be a servant of God and of property at the same time; therefore anxiety over material goods is out of place in the life of a believer. It does not follow, however, that the believer will have no use for "all these things."

\*Professor of theology and biblical literature, Northwest Nazarene College.

June, 1964

(279) 39



The Father knows that he needs all of them. What then? The believer will make the kingdom of God his first concern. The amazing result which follows is that "all these things" will then come to the believer "as a matter of course" (Phillips). Unlike the pagan, who may possess "all these things"—but *with* anxious care and *without* God—the believer, putting God first, will have the peace and presence of God as well as the addition of "all these things."

#### Homiletical Development

At some time near the outset of preparing a sermon, the preacher should ask himself two questions: Why? and What? Why am I preaching this sermon, i.e., What is my object or purpose? The answer to the question, What? is the proposition: What do I plan to say in order, under God, to achieve my purpose?

The aim should be stated in terms of the desired audience response. For example, the aim of this message might be stated thus: *To move someone actually to put the Kingdom first in order to experience the truth of the promise.* The emphasis could be evangelistic or pastoral. It should be crystal-clear to the audience what the preacher's purpose is.

The proposition is the gist of the sermon in a sentence. The following is not ideal but may serve as an example in relation to the present message: *No one can serve both God and things, but if one will put God and His kingdom first, God will help him to live without worry and will supply all needed things.*

The explicit statement of both purpose and proposition greatly strengthens the unity and central thrust of the message.

The following is an example of how one man developed an outline out of the exegetical materials.

1. Consider, first, the requirements of the Kingdom.
  - a. The requirement of priority: God's kingdom and righteousness first!
  - b. The requirement of passion: seek for the Kingdom as the pagans seek for mammon.

2. Consider, secondly, the rewards of the Kingdom.
  - a. Help with anxiety—no magic cure, but help.
    - 1) Anxiety is unreasonable—needless, useless.
    - 2) Anxiety yields to rest in the living God.
  - b. Help with our needs.
    - 1) "All these things" are needed.
    - 2) "All these things" are promised.

Let the introduction "arouse interest, secure favor, and prepare to lead." Let the conclusion clinch the purpose—drive home the point and secure the verdict. Under God, *some life will be changed.* All the way along, from start to finish, *the wisdom of putting God first* should be held out to the hearers.

#### Illustrations

For further study as well as for some "sermon windows," see William Barclay's popular *The Daily Study Bible: Matthew, I, 250-64.* *The Interpreter's Bible, VII, 320-24* (both Exegesis and Exposition) has some valuable material. If a copy can be found, see P. F. Brésee's *Sermons from Matthew's Gospel*, pp. 153-61. Origen is often quoted as giving a noncanonical and probably apocryphal saying of Jesus: "Seek the great things and the little things will be added to you, and seek the heavenly things and the earthly things will be added to you."

#### The Decision Never Outdated

SCRIPTURE LESSON: Josh. 24:1-25

TEXT: *And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve . . . And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey (vv. 15, 24).*

- I. A THOROUGHGOING DECISION TO SERVE THE LORD IS NEEDED IN ALL AGES OF LIFE (thoroughgoing because we tend to escape with lip service a moral ought that cannot be implemented except by total moral commitment).
  - A. The aged need to:
    1. Renew their decision to avoid coasting.

2. Keep their hope and testimony clear.
3. Keep sweet.

- B. The mature need: to renew their decision to escape "the destruction that wasteth at noonday" of life, to avoid the self-question, "What shall I do, because I have no room where to bestow my fruits?"
- C. The youth need to make the decision to serve the Lord:
  1. Because youth is the time to dedicate ourselves to the best in life, to dedicate to the service of God.
  2. Because youth is the time when we have power and liberty with Moses, to choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

#### II. THE EXAMPLE OF THE MATURE CHRISTIAN IS NECESSARY TO THE ESTABLISHING OF THE YOUNGER CHRISTIAN.

- A. The adult Christian is on trial for his faith.
- B. The spiritually mature Christian inspires the younger Christian.

#### III. A KNOWLEDGE OF THE TRUE GOD IS NECESSARY TO THE MAKING OF THE RIGHT DECISION.

- A. Joshua recited the history of God's great acts.
- B. A study of comparative religions without grounding in Christianity is of little value as a basis for right choice.
- C. When the spiritual vision had been clarified by Joshua, the people could be persuaded of no other decision.
- D. The knowledge of God is to be gained largely by the knowledge of the Bible.
  1. Not the Christian tradition, or creed, or even the institution of the Church can in and of itself save anyone from going down.

2. A real knowledge of the Bible and its teachings will alone save a person or a nation.

#### IV. SERVING GOD IS MORE THAN DECISION (*We will serve the Lord*).

- A. Peter made a decision, "I will not deny thee," but he did nonetheless.
- B. Decision rests only upon human strength, the strategy of the enemy of our souls.
- C. Serving God means repentance (beyond regeneration) and consecration. "Ye are witnesses against yourselves."
  1. We must witness against the self-life.
  2. "Put away . . . the strange gods . . . and incline your heart unto the Lord . . ." (This is also repentance and dedication.)

#### V. THE EXPERIENCE OF PENTECOST IS GOD'S PROVISION FOR MAN'S NEED OF AN EXPERIENCE THAT WILL KEEP HIM THROUGH LIFE.

- A. Pentecost brings cleansing in addition to decision.
- B. Pentecost brings the indwelling of the Holy Spirit, which empowers to live and serve and keep.
- C. Three things have been mentioned as important. Three things we cannot live without—the Bible, the atonement, Pentecost.

—DEWITT McABEE

Union Gap, Washington

#### The Magnitude of Love

TEXT: *The greatest of these is charity I Corinthians 13:13b.*

Too little attention today is accorded the subject of love. Still, all will readily admit that love is the theme of our redemption. "God is love." Let us note together the magnitude of love.

- I. ITS PRESENCE—THE GREATEST THING IN ALL THE WORLD
  - A. Greater than human love, which is often fickle, failing,

and forgetting. Men love the lovely and despise the unlovely.

B. Greater than human gifts—as eloquence and martyrdom. Without it we are as sounding brass and tinkling cymbals.

II. ITS ABSENCE—THE GREATEST IGNORANCE IN ALL THE WORLD

A. Men search and research for inferior knowledge and values of minor importance and ignore this love.

B. The absence of "the Christian's badge" results in the prevalence of hatreds and bickerings among people.

III. IN DEMAND—IT IS THE GREATEST NEED IN ALL THE WORLD

A. Greater than financial, legislative, or military needs.

B. It is the basic and fundamental need individually, domestically, ecclesiastically, and nationally.

C. It is the "divine antifreeze" for the Church today.

IV. IN PRACTICE—IT IS THE GREATEST LAW IN ALL THE WORLD

A. It worked beautifully in the lives of Christ and His apostles.

B. It will work in your life and mine, for love "never faileth." "The best way to kill an enemy is to love him to death."

V. ITS AUTHOR—THE GREATEST LOVER IN ALL THE WORLD

A. He loves mankind *individually*. He never loses you in a crowd.

B. He loves man *constantly*.

VI. ITS COURSE—THE GREATEST WAY IN ALL THE WORLD

A. It is the "more excellent way."

B. It yields all the fruit of the Spirit.

CONCLUSION:

Love is no luxury; love is a necessity. Without it there is no lasting communion with God, no fellowship with man; no true religion. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." Let us invite the Holy Ghost to be our Heavenly Guest and shed

abroad in our hearts this love—the greatest thing in all the world!

LOREN E. SCHAFFER  
Pineville, N.C.

The Departments of Christian Living

TEXT: *But be holy in every department of your lives.* (I Pet. 1:15, Phillips).

I. THE PUBLIC DEPARTMENT (AS PEOPLE SEE YOU)

A. Your conduct on the job.

B. The impressions you make in the community.

C. The influence you have on those in your home.

D. In the church, your conduct, your appearance, and your attitude.

II. THE SECRET DEPARTMENT (IN YOUR HEART.)

A. Your attitudes. These are motivated from within.

B. Your thought life, what is it like?

C. Your motives. This is the real reason you do what you do.

III. THE COMMUNICATIONS DEPARTMENT (AS GOD KNOWS YOU)

A. Your prayer life.

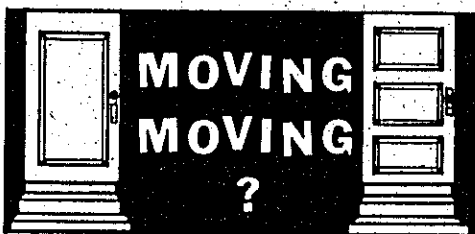
B. Your Bible study efforts.

C. Your worship of God.

CONCLUSION:

It isn't enough to be holy in some areas; we must be holy in all of them.

—WILLIAM C. SUMMERS  
Rochester, New York



Don't Forget Your NAZARENE PREACHER—Do Not Miss an Issue. The Post Office Will Not Forward Copies Unless You Pay Extra Postage. SO PLEASE—at least Six Weeks Before You Move, Send Us Your New Address, including Zip Code, Your Old Address, and a Label from a Back Issue.

# MY PROBLEM

**PROBLEM:** How can I teach new Nazarenes in a home mission church to be loyal to the total program—local, district, and general?

AN ALBERTA PASTOR SAYS:

I would encourage them to take a Christian Service Training course in Churchmanship—Unit 132a, "The Meaning of Church Membership"; also Unit 134a, "The Mission of the Church of the Nazarene." These courses could be taken in a Christian Service Training class or through our convenient "Home Study Course."

I would seek to capitalize on their "first love" in my effort to acquaint them with our total program, striving to challenge them with the broad outreach of our church, emphasizing that we all are involved because we are Nazarenes in whatever is being done by the Church of the Nazarene. We are urged to pray for and give to all departments of the work. We share in the joy as well as in the hardships of achievement.

I would endeavor to show them the personal and family satisfaction received from setting an example of loyalty to the whole program of the church, and the effect such a consistent testimony will have on all who observe them.

A MASSACHUSETTS PASTOR ADVISES:

This answer would suggest several broad foundations on which to build a superstructure of a worldwide outlook.

First *Lay open the Great Commission*. Seek to create a worldwide vision in your people by holding up the worldwide need, with Christ's universal solution—His own atoning sacrifice. Can any born-again, sanctified believer keep his local church self-oriented when, by very definition, evangelical Christianity is a glorious sharing?

Second: *Seek to develop a sense of obligation or repayment*. Show your

people the source of their own existence as a church of redeemed people, that someone else had a vision large enough to include them. By lifting up the motivation of obligation one will help to dissipate local-church self-centeredness.

And third: *Show the value of a sound and complete organization*. Bring in laborers from the various ministries of the church and enable your people to know them personally. Create jobs within these frameworks; raise money for these projects; show where the money goes, how it is spent; and keep the people informed and inspired with the permanent structure of our work.

Three fundamental motivations are here, then, suggested: the motivation of responsibility—the Great Commission; the motivation of obligation—repayment; and the motivation of involvement—organization. Basic groundwork such as these suggestions will help to teach our Nazarenes to be loyal to the total church program.

A MINNESOTA PASTOR WRITES:

In presenting the local, district, and general programs of the church it is well that we emphasize the spiritual issues; otherwise new people may get the impression that we are "churchy," not realizing that the whole program of the church has a spiritual objective. We should give ample opportunity for the Holy Spirit to enlighten.

Enlightenment will come through faithfully presenting the spiritual truths of the Bible and the responsibility we have of measuring up to God's purposes in the areas of stewardship and service. Following the example of Paul we should tie up the humblest responsibility with the highest motivation; "not with eyeservice, as menpleasers; but as servants of Christ, doing the will of God from the heart" (Eph. 6:6).

The example of pastor and people, while affording us the best opportunity for teaching, may also pose our greatest problem. It is hard to build strong churchmen of new Nazarenes if the "old-timers" set an example of unfaithfulness or have an uncooperative attitude and consequently a critical spirit. We should publicly thank God for our

spiritual leadership; cooperate with our leaders and encourage our people to pray for them, and to boost the entire program of the church for the glory of God and the salvation of souls.

**PROBLEM:** How can an incoming pastor change the Sunday school literature from one of the non-denominational publishing houses to Nazarene literature without causing a division in the church?

*Pastors, what do you say? Write your opinions. If published, a \$3.00 book credit will be given. Not over 200 words, please.*



## IDEAS THAT WORK

I HAVE AN IDEA for hospital calling that has been effective for me. I make up special bulletins just for the hospital patients with the church name, pastor, phone number, etc. These I leave with my own patients, but they are directed especially to those with whom I am not yet acquainted. They contain a passage of scripture, a prayer, a thought-provoking poem such as "I Met the Master," "God Hath Not Promised," "The Magic of Prayer," and bulletin quotes. These bulletins present a personal touch that a tract does not give. At the present time I have only six different ones that I rotate. If the patient is friendly, I return or at least put him on the mailing list. Many patients whom I have visited cherish these bulletins and have been known to take them back to the hospital with them when it was necessary for them to return. One pastor of another denomination copied the idea for the nursing home, so perhaps Nazarene pastors would like to use it.

ROBERT A. RAPALJE  
Patchogue, New York

Whatever makes men good Christians makes them good citizens.—DANIEL WEBSTER.

Quoted by  
Virginia Ely in I QUOTE  
(Fleming H. Revell Company)

## Hymn of the month

### "Meditation" or "O Thou in Whose Presence" (First published in 1791)

(Praise and Worship hymnal, No. 64)

#### Authorship

The life of Joseph Swain was cut short by death at the age of thirty-five, following a long illness. After more than a century and a half, however, some of his hymns, including "O Thou in Whose Presence," are still blessing the world.

Joseph Swain was born in Birmingham, England, in 1761. Even as a boy he enjoyed writing poems. He was first an apprentice of the engraving trade, but there came a spiritual change that altered his plans completely and the spiritual change resulted in his studying for the ministry. At the age of twenty-five he was placed in charge of the East Street Baptist Church at Walworth, and there he stayed until his untimely death in 1796. "O Thou in Whose Presence" was written during a period of prolonged illness.

#### Composer

Freeman Lewis (1780-1859). Freeman Lewis was an American surveyor at Uniontown, Pennsylvania, who was also a gifted writer and musician. He was known for having edited the collection *The Beauties of Harmony*. His hymn tune "Meditation" (also known as "Beloved") proved to be perfectly wedded to the Joseph Swain lyric which has become well known by the hymn-tune title. It was composed in 1813.

FLOYD HAWKINS

#### COURAGE

Actually there's only a slight difference between keeping your chin up and sticking your neck out, but it's worth knowing (Selected).

The Nazarene Preacher

## BULLETIN EXCHANGE

### Thoughts from the Back Seat

I AM THE BACK SEAT. In many places I am not popular. At a baseball game nobody wants me. In the great arena where the men are playing hockey, I am quite forsaken. When two prizefighters are matching their wits, people try to get as far away from me as possible.

But inside a church—am I ever popular! I am the most important seat in the entire building. I might not amount to much elsewhere, but when I go to church, believe me, I am really somebody. People make a big fuss over me. I am always the most crowded of all the pews. The young people love me, and so do the old folks too.

I am not much for looks. Many of the other seats are far nicer than I am. I have many other disadvantages too. People can hear the preacher better, listen to the singers better, and catch the spirit of the meeting better when they are sitting in any other seat except me. Yet, for all this, I do not seem to be losing my popularity. I am more in demand than ever. Sinners love me, and so do "Christians." That is something that cannot be said for my fellow seats.

I am the first seat to be filled. I am never empty. I sometimes pity those poor front seats. They look so sad and empty—like—just as if it were a funeral and they were waiting for the mourners to come in and fill them.

Some people say they like to be under the sound of the gospel. Then why don't they get under it? Why do they always sit in me? Why don't they move up where they could be under the minister's preaching?

I wish I could hold more people. I sometimes think our church attendance would be larger if my seating capacity could be increased.

June, 1964

I don't know why so many people pick on me. What do they always have to sit on me for? Maybe I shouldn't say that, because I think I know why they always choose me for a parking place. It's because—well, I won't mention it here, because you don't want everybody else to know why you generally sit on me, do you? It's kind of a good reason all right, but it mightn't look so good in print.

I remember hearing a preacher say one time, "There aren't any back seats in heaven." I wonder what he meant???

From Nazarene Bulletin, Liberal, Kansas  
AMOS WILLIAMS, Pastor

"Nothing inspires faith like a good conscience before God. No man can live a wrong life and pray right."—H. W. SWEETEN.

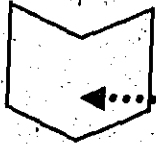
Quoted in the "Lowell Beacon,"  
John B. Nielson  
Pastor, Lowell, Mass.

### Protestant Gains Outstrip Population

NEW YORK CITY (MNS)—The average annual increase of Protestant church membership in Latin America for the years 1952-61 was 9.10 percent, according to a study revealed here. The widely noted population explosion in Latin America is an average annual population increase of 2.4 percent. This means that, while numerically the population exceeded the church growth, percentagewise the Protestant movement is growing much more rapidly. The study paper was produced by W. Stanley Rycroft and Myrtle S. Clemmer, of the United Presbyterian Church in the U.S.A.

Top Protestant growth rates for the individual countries are as follows: Costa Rica, 39.54 percent; Venezuela, 19.70 percent; Colombia, 14.37 percent; and Bolivia, 14.02 percent.

(285) 45



# HERE AND THERE

## AMONG BOOKS



### *The Christian Way; A Study of New Testament Ethics in Relation to Present Problems*

Sidney Cave. (Naperville, Ill.: 1949, 280 pp. \$4.00)

This work by the British writer is just what its subtitle promises, "A Study of New Testament Ethics in Relation to Present Problems." The book is the outgrowth of a seminar with his students conducted for many years by Sidney Cave, principal of New College, London. It is based somewhat on Brunner's work, *The Divine Imperative*. Until Cave wrote his own text, Brunner's massive work in theological ethics served as the text for this seminar. Brunner of course does not concentrate on the teaching of Jesus as related to modern ethical problems. Hence the need, Cave thinks, for a work such as he has given us.

The Introduction deals with the "Modern Dilemma," "the erosion of ancient sanctions by 'the acids of modernity'"; also the superficial attitude and message resultant from the act of separating Jesus' ethical teaching from the fact and significance of His death and resurrection, thus making it merely good advice.

Part One deals with the ethics of the New Testament. Cave points out that the teaching of Jesus cannot be understood without a true grasp of the mission of Jesus. He follows this with special emphasis upon the significance of Paul's relating of the Christian faith to the moral problems of Christians forced to live in a pagan world.

Part Two deals with "Methods and Motives." His discussion of the "Method and Scope of Christian Ethics" is necessarily somewhat technical. This is followed by a challenging presentation of the "Motives and Sanctions of Christian Ethics." Evangelical affirmations on "Law and Grace," "Faith and Works," "Christian Asceticism," and the "Relevance of the Eternal" are not considered.

Part Three deals with the problems of the Christian life in community. The orders of creation are the focal points of the author's discussion. The chapter on marriage, though written from the viewpoint of a British citizen, has valuable insights

for any Christian. Any American will find it illuminating and challenging in the light of our modern divorce problem. And it is this reviewer's opinion that the pastor-counselor will also find it helpful. Cave speaks with utter frankness on the various problems. He also is frank to admit that much that has passed for Christian teaching here is perverted by a false asceticism.

The problems of modern industry are again discussed from the standpoint of a British orientation, but the basic ethical principles presented are applicable to employer-employee relationships in any society. He especially deplors the Church's lack of interest in such problems, and attempts to explore the social implications of Christianity.

In the chapter dealing with the state, a brief summary is given of the theories on church and state which still "influence and divide modern Christians." A discussion on the category of justice leads to a discussion of the Four Freedoms. He is especially concerned about freedom from fear of war. This involves him in what he considers to be one of the gravest problems of Christian ethics: What shall be the Christian's attitude to war? Does the Christian have the right to stand by and appeal to conscientious scruples while insisting that sinners be the ones to pay the supreme price in defense of his freedom?

It is impossible to reach absolute conclusions in the chapters on industry and the state, but a Christian way is pointed out on the basis of New Testament ethics. He insists that he "dare not claim the authority of Christ for the partial solution of party programmes, or for his own, or others', private prejudices."

In a brief Epilogue, Cave speaks of the Church's task, insisting that "we are not called to live the Christian life in isolation." In spite of its weaknesses and divisions, the Church is still Christ's instrument in the world for the promotion of His kingdom in the hearts of men. The Church, then, must seek to point out the relevance of New Testament ethics for the problems of our era.

Cave seems to think that "within the New Testament itself there is an apparent

difference of opinion on the relation of faith and works." This would indicate that he is apparently unaware of the kinds of justification of which the New Testament speaks. Once these are clearly grasped, there is no difference of opinion between Paul and James, for example, since James is talking about justification for the believer, whereas Paul's chief concern is over justification of the sinner.

Again Cave is not an exponent of the Wesleyan doctrine of the "second blessing, properly so called," as Wesley would say; yet he does point out the tremendous ethical import of Wesley's emphasis upon Christian perfection.

He says:

... he bade his Preachers preach perfection to believers constantly, strongly and explicitly; and all believers should mind this one thing and continually agonize for it. Wesley's doctrine of Christian Perfection is not without its difficulties, but his endeavor to spread Scriptural Holiness throughout the land remains as a salutary challenge to any conception of Christianity, which rightly emphasizing the primacy of faith, so interprets faith as to allow the believer to be content with his failure perfectly to respond to the grace of God in Christ."

This reviewer finds himself in hearty agreement with his approval of Henry Drummond's remark: "The sin of Evangelicalism is laziness." As a young pastor we ourselves heard our own Dr. J. G. Morrison declare: "Brethren, we may as well admit it. We are all just as lazy as we dare to be."

We can also approve of his statement that: "In asserting the sacredness of the secular it is easy to secularize the sacred." Or again: "It is possible to live a life of austere self-denial, and yet to be hard and loveless."

We do object to his statement that "John Wesley made no claim that he himself was perfect," not because it is not true, but because it is misinterpreted by so many to mean that Wesley himself did not claim the experience of heart holiness, which he did at several places in his *Journal*.

His contention for the high and holy estate of marriage as more than a concession to the weakness of the flesh is well taken; likewise his plea for responsible parenthood; or his declaration that "ignorance is not a protection to marriage but a peril." We are sure he is right in saying:

"The New Morality, which makes light of marriage vows; is not really new; it is the old immorality, seeking to justify itself by pretentious phrases."

And again, we agree that "peace at any price can be the abnegation of morality entirely."

Any pastor will find here information, inspiration, and a challenge to make ethical preaching a large portion in the content of his pulpit proclamations. This reviewer has currently used the book as collateral reading for a one-hour course in "Biblical Ethics" for college seniors, as part of the general education requirements.

Ross E. Price

### BOOKS RECEIVED

#### Two Missionary Studies

##### *Missionary Opportunity Today*

Leslie Lyall (Chicago Inter-Varsity Press, 1963, paper, 160 pp., \$1.50)

##### *Christianity in Africa*

Cecil Northcott (Philadelphia: Westminster Press, 1963, cloth, 125 pp., \$2.95)

Here are two volumes packed with information of interest to all missionary-minded persons. The first is an up-to-date world survey, continent by continent and country by country. It is a compendium of vital statistics relating to the missionary enterprise plus the basic problems in relation to current events and local situations.

The second volume concentrates on the continent of Africa. Though it reflects many of the author's personal views, not all of which can be approved without reservation, it is a vivid and factual picture of Africa as the missionary now confronts it in the cultural and political upheavals and currents of its present state.

#### For the Youth Worker

##### *The Teen-age Slant*

Chester E. Swor (Nashville: Broadman Press, 1963, paper, 63 pages, 95 cents)

This little volume is informal and conversational in style, consisting of a dialogue on the main problems of teen-agers, between Dr. Swor and the young man named Jerry Merriman. Both are real persons and they discuss real situations, concerning personality problems, popularity, dating, the issues of right and wrong, and other such perennial but urgent questions. This volume has two advantages: first, it is thoroughly readable and down-to-earth; and secondly, it is entirely evangelical. The



pastor can use this material personally in his youth talks or private counseling, or he can put it directly into the hands of his teen-agers, if after reading the book, he feels it will meet their need. It certainly should be in the N.Y.P.S. library.

**For the Preacher's Soul and Sermons  
Professor in the Pulpit**

Edited by W. Morgan Patterson and Raymond Bryan Brown (Nashville: Broadman Press, 1963, paper, 150 pp., \$2.25)

**This Power Within**

James H. Jauncey (Grand Rapids: Zondervan Publishing House, 1963, cloth, 115 pp., \$1.95)

The first of these volumes consists of twenty-two chapel sermons delivered by the faculty of the Southern Baptist Theological Seminary. For the most part they are challenging and provocative, and incidentally contain helpful sermon materials.

The second volume is a doctrinal and devotional study of the Holy Spirit's ministry in the life of a Christian. Though largely Keswickian in viewpoint and in places a bit thin, on the whole this book is both solid and sensible. The preacher will profit from it even though he might not care to recommend it to his people unqualifiedly. In discussing the fullness of the Spirit he comes very close to full Wesleyanism, as for instance in this sentence: "The idea of sinless perfection is to allow the Holy Spirit to reach into the deepest recesses of our lives so that even the remote tendencies of the cancer of sin are destroyed." While he grants validity to the term "second blessing" as descriptive of a major spiritual crisis frequently experienced, he does not see this second experience as essential and normative. Neither is he clear in relating the "baptism of the Holy Spirit" to sanctification. His chapters on guidance, divine healing, and the gifts of the Spirit combine both spiritual insight and common sense. While he does not deny a scriptural gift of tongues, he is skeptical of the modern tongues movement.

Money and fame and power can never be food for a soul made in the divine image: nothing less than God himself can answer its cravings.—J. R. MILLER.

**A Recent College Revival**

(Continued from page 4)

To thank God for the vindication of His Word . . .

To hear a dedicated servant of God present basic, simple, rugged truths with apology or fanfare . . .

To see the long altar filled, and often the first two or three rows of pews, night after night . . .

To hear the testimonies, often taking the service to a late hour . . .

To see onlookers who just couldn't get away from the place where the Holy Spirit was working, to be touched by a verse of song or a testimony, and literally run to the altar, long after the formal invitation . . .

To see scores step out without the singing or playing of a note . . .

To hear the prayers in the dorm prayer meetings and the prayer chapels . . .

To hear the word "restitution" come to have meaning as the seeking grew deeper in power and integrity . . .

To see the forty to fifty young people stand and testify that in this revival God had called them to the ministry, to be a missionary, or enter some phase of Christian work . . .

And to see several hundred people who had found God in saving, sanctifying, or restoring grace . . .

We thank the Lord for Rev. Jim Bond, God's chosen servant for the unusual outpouring on College Church and the students of N.N.C. Whether the services were in the chapel, or in the church, or in the dorms, God visited us with His sweet compelling power, and our hearts say Amen to the song sung by the choir last Sunday morning: "To God be the glory; great things He has done."



**AMONG OURSELVES**

"Are you asleep, Simon? Couldn't you manage to watch for a single hour?" (Phillips) . . . Wonder if Peter ever forgot that rebuke, or ever ceased to smolder with the shame of it . . . A good question for us, as we plan the first holy watch night for July 1 (p. 18) . . . A beloved name is gone from the Stewardship page of the Pastor's Supplement (p. 17), that of S. T. Ludwig, the late general secretary of the Church of the Nazarene. Actually the Supplement (as the former Nazarene Pastor) was his brain child . . . As were many other prodigies of progress born in the last twenty years . . . E. J. Bulgin used to declare that the art of repartee was to say on the spot what the other poor fellow thought of next day . . . S. T. Ludwig said it on the spot . . . Once when he had forced himself out of bed to meet his seminary class I remonstrated: "Aren't you presuming on Mother Nature?" Instantly he retorted: "No, I'm just looking into the face of Father Time." . . . But long after his witticisms are forgotten he will be remembered for his unselfish, sacrificial devotion to God and the church . . . He will be missed at Portland . . . But already a new name is on p. 17—B. Edgar Johnson . . . We welcome him to Headquarters . . . And to Portland . . . And the entire church will pray for him as he shoulders S. T.'s mantle at this crucial and difficult time . . . But really, daily prayer should ascend from every Nazarene home for our six general superintendents, whose loads in this hour are crushing . . . And for the conventions and General Assembly, that wisdom shall be given to match our problems and vision to match our task . . . Business must be attended to, but may it be by men and women whose clear heads are steered by burning hearts.

Until August,

BT



pastor can use this material personally in his youth talks or private counseling, or he can put it directly into the hands of his teen-agers; if after reading the book, he feels it will meet their need. It certainly should be in the N.Y.P.S. library.

**For the Preacher's Soul and Sermons  
Professor in the Pulpit**

Edited by W. Morgan Patterson and Raymond Bryan Brown (Nashville: Broadman Press, 1963, paper, 150 pp., \$2.25)

**This Power Within**

James H. Jauncey (Grand Rapids: Zondervan Publishing House, 1963, cloth, 115 pp., \$1.95)

The first of these volumes consists of twenty-two chapel sermons delivered by the faculty of the Southern Baptist Theological Seminary. For the most part they are challenging and provocative, and incidentally contain helpful sermonic materials.

The second volume is a doctrinal and devotional study of the Holy Spirit's ministry in the life of a Christian. Though largely Keswickian in viewpoint and in places a bit thin, on the whole this book is both solid and sensible. The preacher will profit from it even though he might not care to recommend it to his people unqualifiedly. In discussing the fullness of the Spirit he comes very close to full Wesleyanism, as for instance in this sentence: "The idea of sinless perfection is to allow the Holy Spirit to reach into the deepest recesses of our lives so that even the remote tendencies of the cancer of sin are destroyed." While he grants validity to the term "second blessing" as descriptive of a major spiritual crisis frequently experienced, he does not see this second experience as essential and normative. Neither is he clear in relating the "baptism of the Holy Spirit" to sanctification. His chapters on guidance, divine healing, and the gifts of the Spirit combine both spiritual insight and common sense. While he does not deny a scriptural gift of tongues, he is skeptical of the modern tongues movement.

Money and fame and power can never be food for a soul made in the divine image; nothing less than God himself can answer its cravings.—J. R. MILLER

**A Recent College Revival**

(Continued from page 4)

To thank God for the vindication of His Word . . .

To hear a dedicated servant of God present basic, simple, rugged truths with apology or fanfare . . .

To see the long altar filled, and often the first two or three rows of pews, night after night . . .

To hear the testimonies, often taking the service to a late hour . . .

To see onlookers who just couldn't get away from the place where the Holy Spirit was working, to be touched by a verse of song or a testimony, and literally run to the altar, long after the formal invitation . . .

To see scores step out without the singing or playing of a note . . .

To hear the prayers in the dorm prayer meetings and the prayer chapels . . .

To hear the word "restitution" come to have meaning as the seeking grew deeper in power and integrity . . .

To see the forty to fifty young people stand and testify that in this revival God had called them to the ministry, to be a missionary, or enter some phase of Christian work . . .

And to see several hundred people who had found God in saving, sanctifying, or restoring grace . . .

We thank the Lord for Rev. Jim Bond, God's chosen servant for the unusual outpouring on College Church and the students of N.N.C. Whether the services were in the chapel, or in the church, or in the dorms, God visited us with His sweet compelling power, and our hearts say Amen to the song sung by the choir last Sunday morning: "To God be the glory; great things He has done."



**AMONG OURSELVES**

"Are you asleep, Simon? Couldn't you manage to watch for a single hour?" (Phillips) . . . Wonder if Peter ever forgot that rebuke, or ever ceased to smolder with the shame of it . . . A good question for us, as we plan the first holy watch night for July 1 (p. 18) . . . A beloved name is gone from the Stewardship page of the Pastor's Supplement (p. 17), that of S. T. Ludwig, the late general secretary of the Church of the Nazarene. Actually the Supplement (as the former *Nazarene Pastor*) was his brain child . . . As were many other prodigies of progress born in the last twenty years . . . E. J. Bulgin used to declare that the art of repartee was to say on the spot what the other poor fellow thought of next day . . . S. T. Ludwig said it on the spot . . . Once when he had forced himself out of bed to meet his seminary class I remonstrated: "Aren't you presuming on Mother Nature?" Instantly he retorted: "No, I'm just looking into the face of Father Time." . . . But long after his witticisms are forgotten he will be remembered for his unselfish, sacrificial devotion to God and the church . . . He will be missed at Portland . . . But already a new name is on p. 17—B. Edgar Johnson . . . We welcome him to Headquarters . . . And to Portland . . . And the entire church will pray for him as he shoulders S. T.'s mantle at this crucial and difficult time . . . But really, daily prayer should ascend from every Nazarene home for our six general superintendents, whose loads in this hour are crushing . . . And for the conventions and General Assembly, that wisdom shall be given to match our problems and vision to match our task . . . Business must be attended to, but may it be by men and women whose clear heads are steered by burning hearts.

Until August,

BT