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THE
**NAZARENE
PREACHER**

JUNE 1964

THE GIFT OF PROPHECY

G. B. Williamson

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The Editor

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—*proclaiming Christian Holiness*



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RICHARD S. TAYLOR
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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."¹ 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."² Again he wrote of "the gift of God, which is in thee by the putting on of my hands."³ He elaborates, "God hath not given unto us the spirit of fear; but of power, and of love, and of a sound mind."⁴ 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."⁵ He gave guidance as to those things that would deepen conviction and the sense of mission. He said, "Exercise thyself unto godliness."⁶ 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."⁷ Be what you expect those who hear you to be in devotion and dedication. Be honest and sincere.

(Continued on page 38)

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*.

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 Lanpher'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)

*Retired Nazarene Elder, Nampa, Idaho.

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

speak, 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

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

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-

*Nazarene pastor, Paisley, Scotland.

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

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*

THEOLOGY 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."¹ 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."² 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."³

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."⁴

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."⁵ 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.⁶

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."⁷ 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*,

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.

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

²*Ibid.*, p. 47.

³*Ibid.*

⁴(Kansas City, Missouri: Beacon Hill Press, 1953), p. 84.

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

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

⁷Olof 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

THE THEOLOGIAN'S CORNER

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."



Queen of the parsonage.....

AUDREY J. WILLIAMSON

A Word Fitly Spoken

MOST 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 alway 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 Pastor's SUPPLEMENT

Compiled by The General Stewardship Committee, Dean Wessels, Secretary

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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, Scottsdale, Pennsylvania.

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.)

1st 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. Gassett 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. Gassett 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. Gassett 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. Gassett 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. Gassett, *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.

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



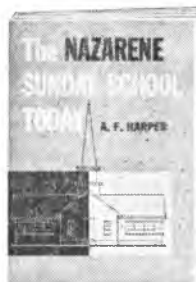
Unit 610b, "Administering the Sunday School"

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.

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.



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 audiovisuals? 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

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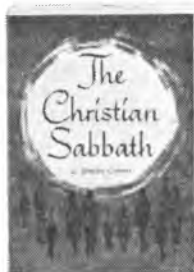
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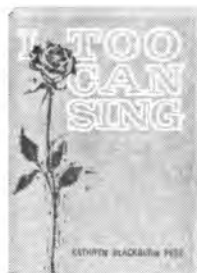
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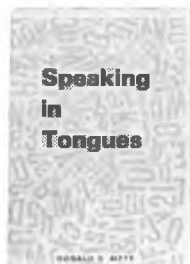


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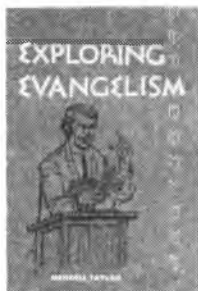
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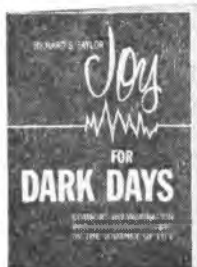
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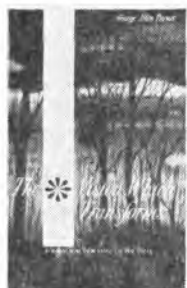
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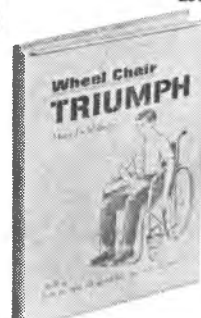
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NAZARENE YOUNG PEOPLE'S SOCIETY
PAUL SKILES, *Executive Secretary*

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

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.

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 fund-raising 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 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.

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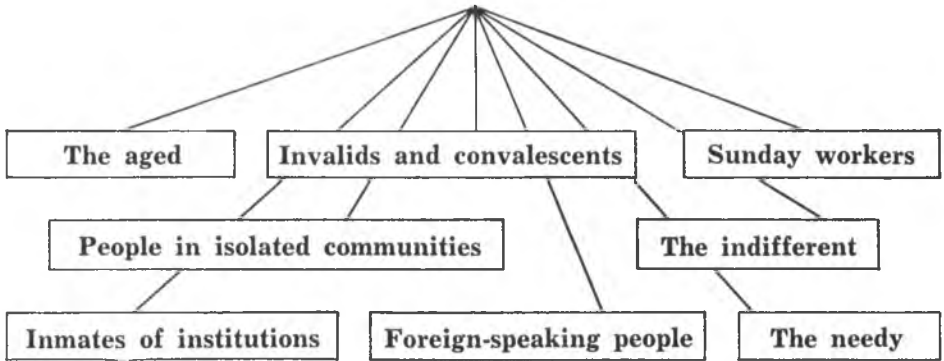
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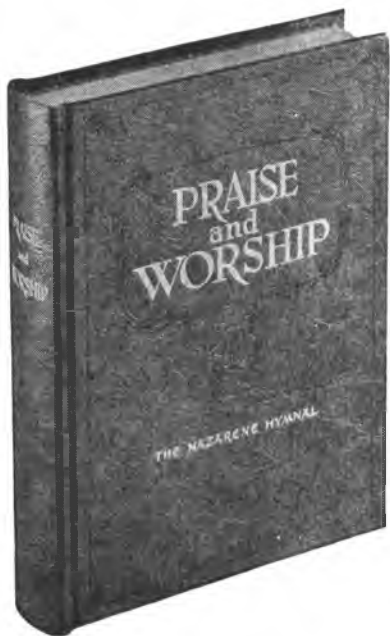
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THE HIGH COST OF UNWISE GIVING

(Continued from page 30)

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

"1. Never give to any street solicit- or 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.

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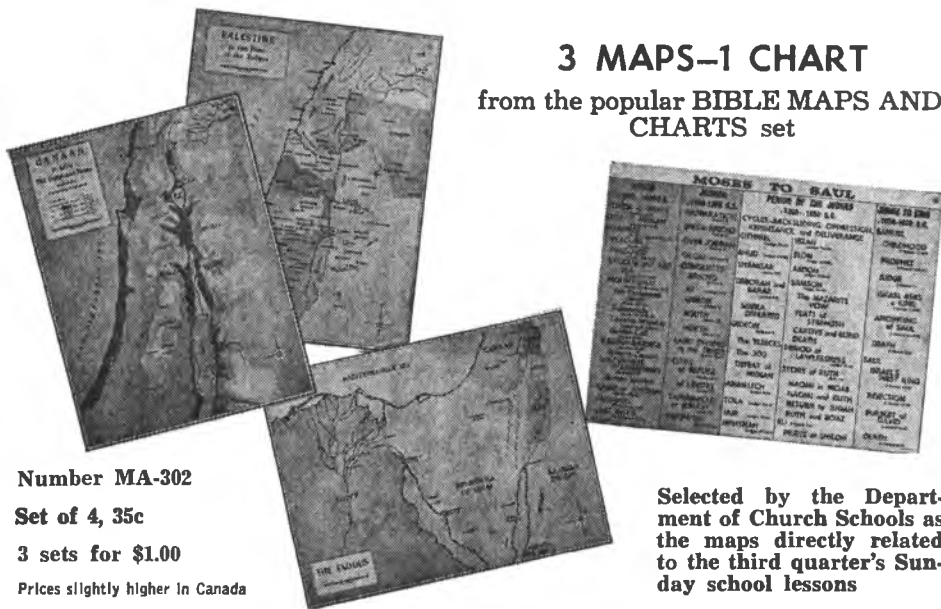
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Queen of the Parsonage

(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

*Nazarene missionary, Stegi, Swaziland, South Africa.

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 fellow-men. 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-

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.

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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."¹ 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, *prospira*, 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 *thyō*, 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."² Thayer gives "baseness, dishonor."³ The word is *aischrotes*, from *aischos*, "shame, disgrace." Vine says that it refers to "obscurity, all that is contrary to purity."⁴ Salmond writes: "It denotes shameless, immoral conduct in general."⁵

"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."⁶

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.

¹M. M. Parvis, "Text, NT," *The Interpreter's Dictionary of the Bible*, ed. by George A. Buttrick (New York: Abingdon Press, 1962), IV, 595.

²*Lexicon*, p. 24.

³*Lexicon*, p. 17.

⁴*Expository Dictionary*, II, 98.

⁵EGT, III, 352.

⁶*Synonyms*, p. 121.

The Gift of Prophecy

(Continued from page 1)

"Give attendance to reading."⁸ Consistent, selective reading keeps the preacher growing. It enables him to preach from the overflow. "Meditate upon these things."⁹ 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."¹⁰

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."¹¹ 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

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.

DAVID A. MACLENNAN in
Preaching Week by Week
(Fleming H. Revell Company)

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."

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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. Bresee'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. SCHAFER
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



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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. At 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).

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.

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. SWEET-EN.

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.



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 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.

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."

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.



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.

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