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NAZARENE PREACHER

SEPTEMBER 1964

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COVETED JUDGMENT

Hardy C. Powers

THE WESLEYAN ANSWER TO THE BISHOP OF WOOLWICH

Willard H. Taylor

DEATHTRAP DIPLOMACY

The Editor

METICULOUS HEARTS

Raymond C. Kratzer

PASTOR'S LETTER TO CHURCH BOARD MEMBERS

Dwayne Hildie

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THE VALUE OF A HOLINESS BACKGROUND

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YOU HELPED ME!

Audrey J. Williamson

—proclaiming Christian Holiness



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RICHARD S. TAYLOR
Editor

—Contributing Editors

Hardy C. Powers
G. B. Williamson
Samuel Young
Hugh C. Benner
V. H. Lewis
George Coulter

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Coveted Judgment

By Hardy C. Powers

THE APOSTLE PAUL coveted above all else the approval of God on his ministry. In I Corinthians 4:1-5 we read:

"Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God.

"Moreover it is required in stewards, that a man be found faithful.

"But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

"For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."

He recognized that all of life is a stewardship, and for his faithfulness or lack of it, he must finally account. He believed the final accounting would be made to God.

It seems that many of the Corinthians were too much concerned about the opinions of men and especially their favorite leader, Paul or Apollos or perhaps Cephas or someone else. The Apostle seemed to feel that their perspective was faulty and he was trying to rectify it in this passage.

I am sure Paul did not condemn proper commendation from men. No doubt he recognized it as a source of encouragement and inspiration. But he refused to be in bondage to it. All such human judgment of the minister is purely incidental and secondary, and oftentimes faulty. As an illustration, John the Baptist came fasting and preaching and the judgment rendered was that he had a devil. Christ came eating and drinking and the judgment pronounced was He was gluttonous and a winebibber.

The judgment of men is not to be despised but is not always reliable. The minister may please the people while he is grieving the Holy Spirit. Witness the Laodiceans—they offended no one except the Lord.

When men praise us let us remember that sometimes we receive more praise than we deserve, and we should ascribe all glory and praise to God. When we are commended let us take courage from it, while at the same time recognizing that in ourselves we can do nothing. When men condemn us we should not be paralyzed by discouragement but seek to learn from these painful experiences while seeking God's grace to bear them. It is well to remember that sometimes valuable lessons may be learned from rather cruel experiences.

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Deathtrap Diplomacy

AS GREAT as is the peril of a bombastic and tactless authoritarianism in handling delicate problems, the other extreme is even more insidious because its poison is so slow-working that it is unseen and unfelt until it has done its devastating work.

There is a deathtrap in an excessive emphasis on that smooth diplomacy that balances eggs in an earthquake. Its viewpoint is that jolts, crises, issues, and all forms of boat-rocking must be avoided at all costs. Issues must never be allowed to come out into the open. Delicate questions must never be raised. Many have become distressingly proud of their ability thus to tread water. They can outwit the talkative board member, can squelch the would-be critic, put on (or under) the table controversial questions which some honest soul thinks should have an airing, and can hush-hush embarrassing facts, which if faced too squarely might require discipline.

This adroit diplomacy can steer a neat course between two opinions. It can leave vital issues forever dangling. It can make all sides believe that the leader is championing their cause.

Undoubtedly this is an ability of a very high order, requiring a shrewdness and tact that cannot but command a rather breathless admiration. Some men have so little of it that they keep their churches seething with debates and controversies constantly. At first glance it would seem that the smooth operator has on his side all the advantages.

But over the years one will note that not only is everything quiet on the religious front, but dead too! A strange inertia sets in, the inertia of neutralism. The pastor has made no enemies, stirred up no snakes, but neither has he produced any *adherents*. No one believes anything very vigorously. The strength of the church has been sapped by a languid amiability. The pastor has carefully avoided any measure of positiveness that would commit him, or that might be offensive to anyone. Gradually his congregation has imbibed his sidestepping, easygoing spirit, until they have come to think that the only important thing is harmony, and that there are no convictions, pertaining to either doctrine or ethics, important enough to justify the risk of jarring the status quo.

By this time everybody is reduced to a kind of good-natured jellyfish. And so the church goes on for years with a show of harmony and health, but harboring diseases of worldliness, sin, and heresy which it has become too feeble to fight. Those who once felt it their duty to speak have long since learned that it is futile, even risky, to do so, and have lapsed into silence, first an uneasy silence, than acquiescent. Although on the surface this looks like a fine job of riding rough waters, and holding a divisive situation together, it may be only a cowardly way of avoiding real leadership. The preacher who never "takes sides" may be playing it safe, but he may not be discharging his responsibility. Occasionally the neutral position may be the

"right side," but not always; and when a neutrality is pursued which avoids the right side, then conscience is sacrificed for agreeableness, and righteousness is sacrificed on the altar of diplomacy.

Only slight reflection will show how foreign this excessive pursuit of smoothness is from the methods of Paul, Luther, Wesley, or our Lord himself. It can be adopted only by preachers who have abandoned any truly prophetic note in their ministry. And it speaks not of a healthy church, but a sickly one, for a healthy body always fights alien elements which seek to feed on it. It is only the sickly bodies which succumb with little struggle because they are too feeble to raise effective resistance.

The Lost Guide

THE PREACHER who is well versed in psychology and pastoral counseling but doesn't know theology and the Bible is like the doctor who is a clever psychologist but doesn't know medicine and anatomy. At the worst, both are quacks. At the best, they have missed the essentials of their calling by undue preoccupation with secondaries. Because both professions deal with people, doctors and preachers should understand human nature, of course; but as a means to a clearly defined and carefully guarded professional end, not as an end in itself.

The doctor should know enough psychology to aid him in practicing medicine. The preacher should have sufficient grasp of psychology to enable him more effectively to apply the Bible and theology to the problems of life. But if he has spent so much time acquiring the secondary knowledge that he has failed to gain the primary knowledge, he is like the guide who knows all about leading people but doesn't know where to lead them. He knows his travellers, but doesn't know the way they should travel. He knows all the tricks of happy camping, but doesn't know the safe trails or through passes. In the end they all will be lost, in spite of his genial skills; which is simply a modern way of saying, "If the blind lead the blind, both shall fall into the ditch."

The Secret of a Full Slate

AN EVANGELIST should be a better than average preacher. This much the church has a right to expect, in view of the natural advantages which are his. He has more time for prayer and study than the pastor, to begin with. Then he can improve and polish his sermons with frequent use, which the pastor cannot do. Therefore if after a reasonable length of time he is still an ineffective preacher, it is either because he has not applied himself to his task or he is incapable of profiting by his advantages. In either case he should not attempt to stay in the field.

Let no evangelist deny that he has the advantages named. Admittedly, day services, calling with the pastor, and "eating out" take time, but in

(Continued on page 11)

No use having a lot of
irons in the fire if the fire
is going out

"Is It Nothing to You?"

By Roy F. Stevens*

THE PROPHET JEREMIAH SAID, "Is it nothing to you, all ye that pass by?" Our times are similar to those of Jeremiah. It would seem that if ever there was a time when men and women would be wide-awake with a vivid sense of crisis and emergency, it would be today. But, on the contrary, the world rushes madly by as it did in the days of the Weeping Prophet. It is time that someone cry out, "Is it nothing to you?"

"Is it nothing to you" when churches do not win one soul in a year? Does anyone care enough to win lost souls to Christ? Are you so busy with the good that there is not time for the best?

"Is it nothing to you" that a genuine Holy Ghost revival has not come to your church? How many people today are losing sleep for the wretchedness of the people and the weakness of their own hearts? There come times of holy desperation when, as others in the Gospels did, we must tear up roofs and climb sycamores and press through the crowds to get to Jesus for fresh blessings.

"Is it nothing to you" when dance halls are packed and theatres are crowded, while church members sit comfortably at home on prayer meeting nights with their faces buried in a newspaper, or viewing a TV show? We need not wonder that a great

spiritual revival has not come to our churches. While the devil packs the aisles of the showplaces of sin, pastors stand in near-vacant churches and preach their hearts out to a wilderness of wood.

"Is it nothing to you" that Christ came to save sinners and called His followers to be fishers of men? Every hour souls leap into eternity without Christ who might have been rescued had you been busy working for Jesus and witnessing for Him.

"Is it nothing to you" that your own heart is cold to spiritual challenge? Today, in many of our churches, we are frantically trying to keep all the wheels going around instead of making fresh connections with the Source of power. It might be confusing for a moment, but it would be better to call off half the meetings, to give the committees a vacation, while the preacher and people caught their breath, got on their knees, and prayed down a fresh Pentecost and burden for the lost world.

We have sunk into a rut and routine. There is no divine urgency, no sense of crisis, no staggering burden of the awfulness of our times and the poverty of our own souls.

May God awaken us to the call of the prophet, "Is it nothing to you?" May we search our hearts and get busy in fulfilling the real mission of our church in winning lost souls to Christ and the church.

*Superintendent, Minnesota District.

Carelessness in one's ministry
betrays shallowness in one's devotion

Guideposts to a More Effective Ministry

By Raymond C. Kratzer*

No. 8 Meticulous Hearts

WEBSTER DEFINES "METICULOUS" as being scrupulous or extremely careful about details. We have heard the old adage often: "If anything is worth doing at all, it is worth doing well." This simple statement has a way of nudging us toward the direction of our best selves that makes it worthy of our constant attention.

In the secular world, perfection is the criterion that motivates every endeavor. The businessman strives to make his product so attractive that customers will flock to his establishment. The athlete will train through long, gruelling hours to develop finesse in his sport, so that he will excel. The musician will practice ad infinitum in order to perform flawlessly and develop his art to its greatest potential. Primarily the low goal for these is the profit motive. They know that unless they excel they will not receive adequate remuneration.

The minister of the gospel has the finest product in the world to present to the public. It will cure more ills and do more good than any other product or service available. Its salesmen, however, too often present it in shabby surroundings with shoddy methods and sloppy procedure.

Take for instance the preparation and delivery of the sermon. Preaching is designed to inform, to move, and to drive to a decision. All the arts and moods of public speaking should be brought into the picture with the indispensable touch of the Holy Spirit in order to produce results. However, results are lacking in so many instances. Why? Surely the problem is worth a careful analysis.

Although the entertainment world is not altogether analogous to the preacher and his task, there is one common denominator: both are designed to produce an effect upon the hearers or viewers. The entertainer studies carefully how to create suspense, laughter, tears, sadness, and many other moods. Meticulous care is taken to move an audience in a predetermined direction.

A bit of contemplation at this juncture should make the average minister blush with shame at the slovenly way he plans, prepares, and delivers his weekly (weakly) sermons. Dare we be outdone by cheap entertainers who are motivated only by the dollar sign? Can we be less meticulous in our preparation than they?

Read again the twenty-sixth chapter of Acts. Observe the adroit in-

*Superintendent, Northwest District.

troduction to Paul's message and then watch him weave a net of conviction about King Agrippa. Feel the emotion packed into each phrase and picture the quickening pulse of this ancient king as the altar call draws near.

The minister with a meticulous heart will also give due attention to many other phases of church work aside from his preaching. He will be known as a good pastor because of many things which show the care he gives to even small items. For instance, he will know the names of his sheep. This small matter of remembering names adds stature to a pastor. This comes easily to some persons, but to the majority it is a real chore. Nevertheless the minister must school himself to know his people by name.

There is an indescribable thrill that comes to anyone when his name is spoken. Even little children experience pleasure when a pastor calls them by name. The effort put into such a project as memorizing names will pay off in terms of Kingdom building in due season. Do not be over-familiar with the various kinds of trout, the major baseball stars, or the multiple makes and models of modern automobiles unless you know meticulously the names of your entire constituency.

A careful preacher—whether pastor or evangelist—will keep his promises. Nothing is so disillusioning to people as when appointments are forgotten or other promises unfulfilled. Let us be known as men of our word, born of meticulous hearts.

Care in personal hygiene and dress has its impact in the ministry. Clothes do not need to be expensive, but they should be clean, well pressed, and attractive. Shoe polish is so inexpensive that even worn

shoes can testify to the kind of pastor a man is. Someone has said that "cleanliness is next to godliness." Clean hands with fingernails that are immaculate can better handle the elements of the Communion table, as well as emphasize by gestures the spiritual counterpart that "clean hands [proper activities] and a pure heart" are synonymous with the smile of God.

The scrupulous pastor should have a passion for meticulous care of the house of the Lord. I recall Dr. Benner, one of our beloved general superintendents, when he was pastoring would personally check on the church before service time. If the songbooks were not all straight in the bookracks, he would take time to arrange them. Any detail which would detract from the totality of worship was corrected as far as possible. Naturally, this had its effect even in the attitudes of people as they sat in a church that revealed tender, loving care.

The plan of a service and its performance often point to the kind of heart that motivates a minister. Good men are often thoughtless at this point and have not realized how much it means to be meticulous toward the whole worship service. This is not to say that we should be bound by programming at all, for we believe that where the Spirit is "there is liberty." But this should not be unlicensed liberty. I recall dropping into a service one time many years ago. It overwhelmed the pastor to have two visitors, and he went into high gear to rearrange things for the better. A special song was quickly effected and an air of enthusiasm began to stir that was totally lacking when we first arrived. After many years, every time I think of this pastor I am reminded of his cluttered service.

The way a parsonage is kept speaks a great deal. Soiled front doors, torn screens, dried-up lawns, or weed patches about the house are poor advertising for the minister of the gospel. A well-painted front porch and a neat and clean entrance are such a blessing!

A man with a meticulous heart will join with David in his prayer life and cry daily, "O God, search me, try me!" He will want to do his best to be a factor of blessing rather than a stumbling block to others. This may mean some reevaluating of his impact on others. In this regard it is certainly important to occasionally check up on one's self. Ask yourself why tensions are built up in your congregation until there is a lack of rapport between pastor and people, between pastor and board members, etc. Could it be that the preacher himself is largely to blame for church problems?

Certainly we should be adult enough as well as Christian enough to adjust in times of trouble. It used to be my custom occasionally to pass

cards to the congregation and ask for suggestions and constructive criticism in the way things were being done. The response was interesting, and it was heartening to feel the renewed relationship between pastor and people when they felt that I was not trying to run the whole program my way. Some pastors have used the idea of a small planning committee which was representative of the congregation. At times opportunity was given for suggestions and criticisms, at which time the pastor was brave enough to ask for an appraisal of his work. Adults should not be fearful of this, if they keep filled with the Holy Spirit.

Our task is so great and all-consuming and eternal in its outreach that we dare not be small or slovenly in our approach to it. We should feel the challenge of God's Word to "walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:1-3).

The fable of the foolish farmer

Pastor's Letter to Church Board Members

(The Week Before the Revival)

DEAR CHURCH BOARD MEMBER:

A certain farmer invested \$1,000 in seed, which he sowed within his carefully tilled acreage. Immediately after the seeding he gave careful attention to his proposed crop, keep-

ing his fences mended and repairing the machinery. His seed would have yielded a bountiful harvest, but unfortunately at harvesttime he found his time occupied with other things. His wife's aunt and uncle, whom

they had not seen for three weeks, came by to visit, and although it was harvesttime, this farmer found it necessary to take some time off and go to the mountains with the company. The weather was still good when he returned home, but in view of the approaching winter he thought he'd better go to town and shop for some heavy clothing for the family. So day after day of the harvest season slipped by and finally winter came, with the grain still standing in the field. Of course he felt badly about it, and promised himself to do better "next time," but for that crop there would be no "next time." His opportunities to harvest that crop were all used up.

Next week is "harvesttime" at the church. During these past months, through the Sunday school and various church activities, the seed has been sown and carefully nurtured. Experience of the past has shown that all too often the imaginative fable of the foolish farmer (who existed only in the fertile imagination of the pastor) can be translated into reality by the interest shown by the people of the congregation and even by the elected leaders of the church! Believe it or not, the average week-night attendance of board members in our last revival was seven. Thus, with eighteen members on the church board, it is obvious that not even half of our church board represented enough interest in the harvest to be present each night for the services. Within the next eight days we will invest nearly a thousand dollars in our harvest here in the church in salaries, advertising, travel expense, and accommodation for our workers. It simply does not make sense that we should go to this expense and effort

and not get all from our investment that we can!

Never-dying, immortal souls may be in the harvest these next eight days. As an elected leader of this congregation, need I remind you that this harvest of souls is our supreme business? This period is to the church what the harvest is to the farmer. It is unthinkable that we should let material considerations come before our God-called duty these next days ahead. Will you join me in the following?

1. Spend extra time in prayer and fasting, praying for people you hope to bring with you to "the harvest."

2. Make a strong effort to bring these folk with you. We have workers of whom we have no need to be ashamed.

3. Be present at every service possible, especially Monday and Thursday nights, as these are our two poorest nights in attendance. We need your help then.

4. Take the lead in coming to the altar to pray with seekers. You may not be a profound Bible student; you may not feel capable of giving wise counsel, but the seeker probably doesn't need that anyway. He needs your prayer. Your very presence there is encouraging.

. . . Be seeing you in the harvest field.

Your pastor,
DWAYNE HILDIE
First Church,
Edmonton, Alberta

EDITOR'S NOTE: Apparently the letter worked. In the revival following, Pastor Hildie reports the average nightly attendance of board members was fourteen—double that of the previous campaign!

Holy parsonages
will produce
holiness preachers

The Value of a Holiness Background In the Work of Winning Souls

By W. W. Cummins*

I WAS BORN INTO A CHRISTIAN HOME. My father was converted at the age of eighteen, and my mother was saved at a much earlier age.

My father was an uneducated man, having grown up on the farm, and in the days when to reach the third or fourth grades in the little country schools was considered a normal education.

Sanctified in his early years, and called to preach the gospel, his greatest source of learning became the Bible itself. His love for the Book, and his zeal for knowledge of its contents, drove him to its sacred pages every moment he was not engaged in plowing the fields or tending the crops.

Every spare moment was spent in prayerful study. My mother has told me that even at the noon hour, after a hurried lunch, and with four or five small boys playing around his chair, he would sit with his Bible and study books till his hour was gone and it was time to harness the horses and hit the sod again.

His zeal for souls caused him to saddle his horse on Saturday afternoons and ride five to twenty-five miles to preach in some community church or schoolhouse Saturday

night, Sunday morning, and Sunday night. His only compensation, as he saddled his horse for the long ride home after the Sunday night service, was the joy of seeing men and women, blighted by sin, pray through at an altar of prayer. He loved souls!

We were poor in those days, but there was no complaining. There were times when the barrel was mighty low, and the meat was all gone. But poverty seemed to float out the window after a supper of sweet milk and corn bread, when we would all gather around the old pump organ. Mother would play and we would all sing. Then my father would read from his Book, and out of their chairs and onto the rough plank floor would go nine pairs of knees; for there were five boys, Mom and Dad, and Grandpa and Grandma. God would move in real close, and we knew that somehow all would be well.

I stood at the bedside of my father some thirteen years ago and held his hand as he transferred from this world into the heavenly. His last words were, "I'm going home." He died a holiness preacher.

Now I have said all that to say this, and not just to be sentimental. Of what value is this holiness background in my work of winning souls?

*Pastor, Denison, Texas.

I shall give four areas in which I have found this to be of value.

1. I saw in action the value of a *completely committed life*. First things always came first: devotion, service, sacrifice. And there was a place for all of them. I always knew where to find my father (and my mother) in regard to any issue that came up. They were on the side for God and holiness.

This has been a stabilizing force in my own ministry. When pressures come, from the inside or the outside, this has inspired me to search for God's way and follow it through.

I saw commitment to God override human persuasion and opportunity for material gain. I saw the workings of the Holy Spirit through a consecrated life which convinced me that if one man can be so surrendered another could, and I wanted to be that other one.

2. I was taught, firsthand, the *value of a soul burden*. Men have never been easy to win to Christ. Satan has always put up terrific opposition.

I have seen days and nights of fasting and prayer before the "break-through" would come. I have heard the grove meetings around the old brush arbor when men and women would "pray through" for the service to follow, and souls would be swept into the Kingdom. I have been reminded over and over that "Jesus Christ [is] the same, yesterday, and to day, and for ever," and He still honors with victory and salvation the burden and soul passion of His children.

3. I saw holiness practiced *as a way of life*, and became convinced that this was the proper pattern for living.

I lived in a home where doctrine and ethics were held on the same

level, where standards and practices were at a balance. This influence has helped me to more firmly assure those with whom I work that God not only calls men to holiness, but gives grace and equilibrium for a life of conformity with such a call.

I saw holiness under pressure, and it didn't "spew." I saw holiness face opposition and keep sweet.

I have been fortunate in my ministry. Both God and the people have been more than good to me. For this I am grateful. I have had only two negative votes, and I'm sure I earned those. However, everyone has not been that fortunate. My father was "voted out" one time by an unscrupulous, underhanded, sneaking (I ran out of nice adjectives) group of people who probably thought they were doing God service. I was unsaved at the time, and, brother, did I get mad! I not only became angry myself, but I thought my father ought to join me in my wrath. However he didn't seem to think so. There was never a ruffle in his personality. Not one ounce of bitterness showed up. There was not one sharp word of revenge or retaliation in his messages, and he stayed there two more months, till assembly. He actually won the hearts of some of those who voted against him, before the two months were gone.

What does this mean to me? "Oh, for a love like the love of God!" A love like this that will help me to win even my enemies to Christ . . . this path I must follow.

4. I learned from a holiness background that *a religion that is good in life is better in death*. In other words, if men need a pure and holy religion to live by, and they do, how much more is it needed in death?

The hour of death is the final testing ground. It is the last enemy. Many have chosen religions to live

by that had no power in the moment of death. But, thanks be unto God, holiness of heart and life does not grow weaker in this last moment, but bursts forth with a new surge of power that sweeps the soul through the "valley of the shadow," and into the presence of God.

I've seen men die, both good men and bad men. I've seen in the faces of some of these hope and assurance, and written on the faces of others regret, hopelessness, and despair. And I have said within my own heart, I must never cease to tell men that holiness is great to live by, but it is even more blessed to die by.

A few months after my father passed away, God called me to preach. I don't know why He did it. I wish He had left him here a few more years, for he could do so much

better job than I can ever do. But for some reason God took him, and as his mantle seemed to fall on me to preach the gospel he so dearly loved, my prayer has been that of Elisha of old, "Let a double portion of thy spirit be upon me." Make me a soul winner worthy of my heritage.

I have not said any of this to glorify any man, but that I might exalt the Christ, who changes and uses men to influence the lives of others.

I close with this word from the great apostle and soul winner Paul; "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14).

Coveted Judgment

(Continued from page 1)

But even in this and other experiences when men judge us, we should remember that it is God who has the final word. Hence we should seek first His approval. If His truth prevails in the secret places of the heart, then God will acquit us at the bar of conscience and in the final judgment while He warms our hearts with His approving smile.

Thomas Jefferson said, "He who fears not the truth, need never fear a lie." This is certainly true of the Christian minister.

The Secret of a Full Slate

(Continued from page 3)

many local situations these activities are not expected. For the most part the evangelist can excuse himself for private prayer and study any time he desires, with the heartfelt blessing of the pastor, who will often gladly put his study at the evangelist's disposal. There is no law that requires an evangelist to talk at the table all morning and sightsee or watch TV all afternoon, if he doesn't want to. If he enters the pulpit empty and stale, he has no one to blame but himself.

And if he is a good preacher, and if his good preaching is matched by good sense, he will not lack calls. Pastors all over the movement are crying for evangelists who can preach full salvation with power, love, and wisdom, and who leave a church stronger and better than when they found it.

The Wesleyan Answer to the Bishop of Woolwich

By Willard H. Taylor*

THEOLOGICALLY, yes, even ecclesiastically, this is "a great time to be alive!" Ours is a theologically troubled age. From my limited perspective, I see the possibility of evangelicals losing the battle and possibly the war against the opposite theological camps. The favorable climate in which we have basked for at least three decades since the Barthian Revival is rapidly changing. The old liberalism, disguised in a cloak of "honesty" and pleading for "19th century historicism in biblical studies," is stirring itself for another engagement with orthodox Christianity. The lines are drawn; the rumblings of fire power are being heard in the distance. The question before us is: Will we accept the challenge or surrender by either intellectual or spiritual default?

The "Honest to God" Debate

On March 19, 1963, the Student Christian Movement Press of London published a small "paperback" of 143 pages with the electrifying title, *Honest to God*. This book, written by an eminent scholar, former teacher at Cambridge and now a bishop in the Anglican church, dropped like a nuclear bomb on the religious and nonreligious societies of Britain and the whole English-speaking world. Almost 400,000 copies have been sold to date. John A. T. Robinson and the publishers have been amazed at the reaction to the book, especially since other books setting forth ideas quite similar in nature were published in 1963, but without the same provocation. I refer to *Soundings* and

Objections to Christian Belief, both edited by Alec Vidler, and *God Is No More*, by Werner Pelz. But, according to the publishers' report, Bishop Robinson received over a thousand letters the first three months after the appearance of his monograph.

The author's theological commitments and avowed purpose in writing *Honest to God* are explicitly set forth in the following paragraph:

At the same time, I believe we are being called, over the years ahead, to far more than a restating of traditional orthodoxy in modern terms. Indeed, if our defence of the Faith is limited to this, we shall find in all likelihood that we have lost out to all but a tiny religious remnant. A much more radical recasting, I would judge, is demanded, in the process of which the most fundamental categories of our theology—of God, of the supernatural, and of religion itself—must go into the melting. Indeed, though we shall not of course be able to do it, I can at least understand what those mean who urge that we should do well to give up using the word 'God' for a generation, so impregnated has it become with a way of thinking we may have to discard if the Gospel is to signify anything.¹

This is radical—unquestionably so. Most naturally, these words are fighting words for conservative apologists. The Bishop has been called everything in the book—"apostate," "traitor," and "heretic" for sure. One rural dean in the Church of England wrote: "I have read your book. There is only one course open to you, honest to God, and that is to resign your bishopric and get out of the Church of England. So long as you remain, you are a stumbling block and an offence to all who have not your intellectual pride."²

*Professor, Nazarene Theological Seminary. Commencement address delivered at Northwest Nazarene College, June 1, 1964.

Recently there appeared in America a paperback volume entitled *The Honest to God Debate*, edited by the editor of the SCM Press. In it are given the epistolary and book review reactions to the Bishop's inflammatory work. This symposium is—to use a Grider expression—insightful. The assessment of Robinson's study by competent ecclesiastical observers and scholars should not be overlooked by students interested in the debate. Woe unto any man who puts his thoughts on paper! In this book we see penetrating minds which expose every flaw and every logical weakness. And this is precisely what is needed. I would enjoy offering a comprehensive critique of this effort in honesty, but I prefer to turn to an aspect of the ensuing debate which is more alarming than what Robinson has written. It is the movement toward what has been called "A Christian Radicalism."

Left-wing Radicalism

David L. Edwards, the editor of the SCM Press, prefaces the symposium *The Honest to God Debate* with an article in which he characterizes this left-wing radicalism. Behind it and goading it, so he says, is a fundamental concern for a renewal of the life and teaching of the Church. Three decades ago, beginning in the 1930's, three trends offered hope, namely, the biblical, the liturgical, and the ecumenical movements.

1. *The Biblical Movement.* Here Edwards speaks of the "turning back to the Bible" which was precipitated by Karl Barth. It carried serious historical concerns. Surveys, commentaries, atlases, dictionaries, new translations proliferated. However, the main emphasis was hortatory, stressing that in the Bible God reveals himself—through acts and personalities rather than propositions. All of this had its effect—and still does—in reviving the reading of the Bible at home and the preaching of it in the pulpit.

2. *The Liturgical Movement.* This movement springs from an insistence on the corporate nature of Christian worship. "At its heart," writes Edwards, "this is a vision of the People of God as-

sembled around the Word of God. The word is proclaimed through sermon, scripture and sacrament."³ All of us here are aware of this movement through the extensive publication of books and articles on the nature of worship, biblical preaching, and the theology of the sacraments.

3. *The Ecumenical Movement.* Doubtless the intensive investigation of the nature of the Church as set forth in the Bible has provoked a desire to unite the whole Christian community. Thus, the ecumenical movement.

Edwards' evaluation of these trends is most disturbing. He writes:

These, then, are substantial movements. But they all share one defect: *they do not necessarily concern the truth of Christianity.* Theologians and preachers can wax enthusiastic about the 'acts of God' in the Bible without tackling the awkward questions whether God exists and whether, if so, he is credibly revealed to the twentieth century.⁴

Edwards goes on to say that "a deeper renewal is needed, which may involve a costlier change." His belief is that the required movement has now begun to appear, and he chooses to call it "Christian radicalism." The Bishop of Woolwich is its high priest.

Three, and possibly four, characteristics of this "Christian radicalism" are identifiable. First, the movement desires to honor and to hear the secular modern world. Edwards writes: "The Church must *listen* to the world before it attempts to interpret the world's own spiritual experience—experience which the world already enjoys, but which it may not acknowledge as in any sense Christian. Here, the whole emphasis is on the Church as mankind's servant. At the centre is a vision of Christ as the man alongside his fellow-man, speaking to them of a God they are already beginning to know."⁵ And all this might demand a wholesale change of the Church's doctrines, customs, worship, organization, architecture, etc.

Second, according to Robinson himself, "Radicalism represents the built-in challenge to any establishment, any institutionalism, any orthodoxy: and it is

an attitude that is relevant to far more than politics. Indeed, the essence of the radical protest could be summed up in the statement of Jesus that 'the Sabbath is made for man, and not man for the Sabbath'. Persons are more important than principles."⁶ Robinson goes on to say that a radical is a man who goes to the roots—hence his name. The radical's response is to ask "what the Sabbath is for, what human values it exists to frame, and then to try to see, at whatever cost to the institution or the orthodoxy, that it does so. Unlike the reformist, the radical is concerned constantly to subject the Sabbath to man. Yet, unlike the revolutionary, he *believes* in the Sabbath—for man."⁷

A third characteristic of this movement is that it is thought to be a layman's religion. Most of the Christian radicals are clergymen, but as Edwards says, "these theologians have themselves said that the theology which is most needed must come mainly from laymen." The rationale is stated as follows: "If it is true that Christian doctrine needs to be revitalized by immersion in experience and reality, then it is surely also true that a social worker, or a housewife, or a commercial traveller, is likely to be at least as useful as a parson in coming up with the right material."⁸ The broad range of favorable response to *Honest to God* from laymen from every walk of life speaks to these men of the overwhelming need of lay involvement in the theological enterprise. Robinson raises the question, "Should the laity be 'exposed'?" And answers as follows: "This is simply part of the contemporary 'crisis of the laity' within the life of the Church. I believe that in the long run we have got to learn to 'trust the people'; and there has been ample evidence in my mail that the people are capable of being trusted and thinking for themselves far more than many of the clergy are prepared to allow. The academics are in many cases speaking more directly to the laity than their own parish priests. In 'the educated society' or 'the fraternal society' the assumption that the laity will take their theology in penny packets from the pulpit is fast breaking down. Not unexpectedly, the breakdown has al-

so revealed unpreparedness and insecurities on all sides. But the opportunities have also been expanded enormously."⁹

Right-wing Radicalism

All of this is profoundly significant. Let us not be so naive as to think that it will not have its effect. Place alongside this movement the corresponding theological thrusts of Bultmannism in NT studies and logical positivism and atheistic existentialism, and the resulting picture is foreboding. My reaction to the debate and the growth of this movement, somewhat spearheaded by Cambridge men, is much like that of F. Gerald Downing: "It is not so much that it is 'not radical enough', though that too may be true; it is that it is not radical in the right direction."¹⁰ I propose therefore a right-wing radicalism, which, in the truest sense, takes us to the roots of our faith as conservatives, and especially as related to the Arminian-Wesleyan tradition. Lest I be misunderstood, let me distinguish radicalism from fanaticism. By definition fanaticism refers to enthusiasm without reason; in this context, to a faith without fact. Fanaticism is always highly subjective and stubbornly refuses to yield to the criticism of others. Thomas Moore put it vividly:

*But faith, fanatic faith, once wedded
fast
To some dear falsehood, hugs it to
the last.*

On the other hand, radicalism refers to the act of going to the root, or of seeing and adhering to that which is fundamental and basic. Like radical surgery, this position is never satisfied with half-truths and mediocre vitality.

This "right-wing radicalism" which I urge upon us must be characterized by honesty, by periodic frank appraisals of the Church's *modus operandi*, by a fresh penetration evangelistically into our blighted society, by an intensive involvement of the laity in both the ecclesiastical and theological enterprise, and by a vigorous academic adventure which will result in the creation of relevant bibli-

cal and theological studies for *our* day, which will match those works produced during the heat of the liberal-modernist debate of a generation and half ago. We must have "a radical temper"—a temper that will not stop short of that articulation of the Christian faith which meets the needs of twentieth-century man, but which at the same time clings tenaciously to the eternal Word of God, out of which it was born and on which it is nurtured.

Radicality in faith must never be a stance we assume for whatever personal or social security we hope to enjoy. This "living at the roots" must be the result of heart and head commitment.

In my humble estimation there are three areas at least in which this radicalism must prevail in our communion, that is, among those who are of the holiness movement.

The Experience of Holiness

First, right-wing radicalism insists that modern man can experience and enjoy holiness of heart and life. For us to claim that such is possible in this life necessarily brands us as radicals. To insist that one can live free from sin is radical. To call believers to utter abandonment to the will of God is radical. It certainly deals with the basic issues of human personality and existence.

But herein is our distinctiveness. Whenever we begin to temporize and permit evasion of decision with regard to this experience and life, we forfeit our uniqueness as a people. As right-wing radicals it is imperative that we explore all the resources of human knowledge—sociology, history, psychology, philosophy—to clarify to ourselves and our people this precious affirmation. This might necessitate a serious challenge of some old clichés and applications, but if so, it must be entered into only with the heartfelt desire to lead believers into the cleansing experience and Spirit-dominated life.

J. C. Ryle in commenting on John Wesley once wrote:

Whether men like Methodist doctrine or not, I think they must honestly concede that the old Fellow of Lincoln was a

scholar and a sensible man. The world, which always sneers at evangelical religion, may please itself by saying that the men who shook England (in Wesley's time) were weak-minded, hot-headed enthusiasts, and unlearned and ignorant men. The Jews said the same of the apostles in the early days. But the world cannot get over facts. The founder of Methodism was a man of no mean reputation in Oxford, and his writings show him to have been a well-read, logical-minded, and intelligent man.¹¹

The Christian in the World

Second, a right-wing radicalism makes and keeps explicit what is the relationship of the sanctified man to the world. The left-wing radicals have raised this issue in a fresh way by insisting that theologically and ethically there must be some kind of rapprochement with the world. But here again we must radically reaffirm our faith as set forth in the old cliché, "We are in the world, but not of the world." We know full well what "world" means in the second portion of this cliché. Dr. Henry Jowett once described it as "a spirit, a temperament, an attitude of soul. It is life without high callings, life devoid of lofty ideals. It is a gaze always horizontal, never vertical. Its motto is 'forward,' never 'upward.' Its goal is success, not holiness . . . It has ambition, but no aspiration . . ."

Falling under the domination of the world means succumbing to materialism—the worship of things; secularism—the worship of the culture and the times—and scientism—the worship of human reason. Holiness possesses counteractives for each one of these evils. Materialism is counteracted by an unqualified consecration of the total resources of one's person and earthly existence to God. Secularism is counteracted by that kind of churchly Christianity which the Holy Spirit in His impartation of holy love in the hearts of sanctified men creates. God purifies unto himself a people of His own possession (Titus 2:14). Scientism is counteracted by the profound love for the Word of God which the holy man possesses. The Christian who lives

close to the Holy Writ affirms the reality of miracles in both the spiritual and the natural realms.

But I would caution us not to fall into that kind of exclusivism which blighted some periods of our history. There must indeed be a "holy worldliness." We must walk into our society and engage it in combat for righteousness. Never in her brief history has America needed such an engagement. And it can be a holy encounter!

The Church at Worship

Third, a right-wing radicalism makes place for and expects a visitation of the Holy Spirit whenever the people of God are assembled in worship. Spontaneity in worship, even with the full employment of liturgical forms, is inevitable whenever a Spirit-filled people meet in the name of the Lord Jesus Christ. It is imperative that we prepare ourselves for our services through meditation and prayer and seek those liturgical formulas which permit the full reign of the Holy Spirit. I was impressed with Timothy Smith's explanation of Dr. Bresee's oft-repeated phrase "getting the glory down." He wrote that it was "not simply a matter of working up emotions. God's presence could be real, he [Dr. Bresee] believed, only when it stemmed from the declaration of the great promises of the Gospel . . . This, to Dr. Bresee, was indispensable. The glory of the Lord must fill His house. But that glory was a revelation of the good news which was the gospel—of the truth which answered to the hungers and hopes of all mankind."¹²

The Real Radicals of Salvation History

In conclusion, I would remind you that the real radicals of salvation history have been the men who turned back to the fundamentals, not away from them; who clarified their demands, not diluted them. They did not seek to sell the faith in new

sets of unrecognizable philosophical and psychological clothing. In this select company I put the illustrious line of Old Testament prophets, and most assuredly John the Baptist; Paul the Apostle, who defended his doctrine of salvation by faith alone by exposing the experience of the patriarch Abraham with God; Martin Luther, who, spiritually speaking, left Rome and went back to Jerusalem, where he found the crucified Christ; Karl Barth of our times, who left his left-wing radical brethren and went back to St. Paul's gospel as found in Romans. But above all I think of Jesus of Nazareth, our Lord, certainly a right-wing Radical who pounded His way through the crust of the legalistic tradition of the elders and exposed again the essence of the Mosaic faith.

This is not a day for milk-and-water Christianity. Our day calls for vigorous minds and burning hearts which find their vitality at the roots of the faith and thus are able to speak redemptively in word and deed to this generation.

Long ago in another troubled age the prophet Jeremiah heralded the word of the Lord to the people:

*Stand by the roads, and look,
and ask for the ancient paths,
where the good way is; and walk
in it,
and find rest for your souls
(6:16, R.S.V.).*

¹David L. Edwards (ed.), *The Honest to God Debate* (London: SCM Press, 1963), pp. 7-8.

²*Ibid.*, p. 49.

³*Ibid.*, p. 18.

⁴*Ibid.*, pp. 19-20.

⁵*Ibid.*, p. 20.

⁶*Ibid.*, p. 27.

⁷*Ibid.*, p. 28.

⁸*Ibid.*, p. 40.

⁹*Ibid.*, p. 238.

¹⁰*Ibid.*, p. 133.

¹¹Quoted by Thomas S. Kepler, *Christian Perfection* (N.Y.: World Publishing Co., 1954), pp. xvii-xviii.

¹²Timothy L. Smith, *Called unto Holiness* (Kansas City, Mo.: Nazarene Publishing House, 1962), pp. 119-20.

THE Pastor's SUPPLEMENT

Compiled by The General Stewardship Committee, Dean Wessels, Secretary

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The Northwestern National Life Insurance Company is allowing an "unheard-of concession." Effective October 1, the Supplemental Group Term Life Insurance program is being reopened (without medical examination). This probably will be the last chance you will have to join more than 2,000 other ministers who are now enrolled in this program.

As you know, this program has been presented before. It was first offered October 1, 1962, and because of the great response of our ministers the enrollment was extended to January 1, 1963.

We are again happy to be able to offer this program to you. In July of this year a letter of announcement, an enrollment card, and explanation booklet were mailed to all ministers eligible for this coverage.

This additional life insurance is being offered to our ministers at "cost." The expense of administration is borne by the Board of Pensions through the Department of Ministerial Benevolence.

You are urged to study the booklet (which you should have received in the mail shortly after July 1, 1964) and give the insurance offered your careful consideration. Complete the enrollment card designating whether you desire insurance for yourself only or for you and your eligible dependents. Attach your check or money

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The Ministerial Benevolence apportionment is 2 percent of total church expenditures, after deducting monies for building, improvements, and church indebtedness during the past assembly year.

Here's Good News

(Continued from page 17)

order for the applicable premium, based on your age and total annual earnings, to the card and mail to the Board of Pensions, 6401 The Paseo, Kansas City, Missouri 64131. (Check should be payable to JOHN STOCKTON, GENERAL TREASURER.) *Your card and premium must be received by October 1, 1964. This is the effective date of the group policy.*

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A. No. After your effective date passes you can enroll only with a

(Continued on page 32c)

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As we begin a new quadrennium, we are aware that the main thrust of home missions must be in our cities. According to one authority, the following is the projected growth of population in the cities of the United States:

<i>Year</i>	<i>Urban people</i>
1900	30,160,000
1920	54,158,000
1940	74,424,000
1960	125,000,000
1980	193,000,000
2000	279,000,000

This great increase in population is sufficient reason in itself for a great home mission advance, for where there are people, the church must go. But equally important is the fact that

there are over 750 cities with 10,000 or more population in which there is no Church of the Nazarene. Dare we feel complacent with such a challenge before us?

The greater the concentration of population, the more difficult and the more expensive it is to launch a new church. It calls for the most careful planning and persistent effort to lay the foundation for a new congregation. Are home missions and holiness evangelism sufficient for our day? They are, if we are willing to be channels through which God can work to reach the indifferent, godless people in today's cities. This can be the quadrennium of our most significant home missions advance.

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FR-904

30 minutes, black and white, rental: \$9.00 per showing

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Evangelism Through the Sunday School

This year's salvation unit for juniors comes soon. Four lessons in Unit IX, "Jesus, Our Saviour," give opportunity to bring pupils to a point of decision to accept Christ as personal Saviour. The four titles are:

“Being Born Again,” August 30
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 September 6
 “Coming to God,” September 13

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 Work with your teachers to bring
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FEBRUARY—MARCH, 1965

Area of Study

“Outreach Through the
Sunday School”

Three More Questions

Among questions we are asked:

QUESTION: How can I get to know what the editor of my newspaper wants in the way of church news? I have always felt this knowledge might be the key in my local situation.

ANSWER: You are right. Such knowledge is the key. It comes by degrees, largely by reading your local newspaper and finding there what your editor considers news.

Usually an editor feels that news is local persons doing things at home or away. The more persons involved or affected, the bigger the news.

Perhaps the best advice to a pastor is to keep working at it. Write out items and stories and take them to your editor. Keep carbon copies. Learn what the newspaper wants from what it prints.

A shortcut that we have mentioned is to know a newsman well enough to be able to call him by name on the telephone and ask his opinion on the news value of an event.

On Buying Ad Space

QUESTION: I have read that pastors ought to spend money on revival ads in their local newspapers, but why should I do this when I can get all the publicity I want for nothing?

ANSWER: Pastors should not confuse publicity in "free" stories with their message in paid ads. In one the editor decides how it will appear and often the gospel "punch" is left out. In paid ads a pastor can put it into his own words.

Both the news columns and the ads are read closely in a good newspaper.

Merchants who seldom get a free story use paid space to draw their crowds.

Church leaders are unanimous in the opinion that the best use of the advertising dollar in a revival is for newspaper ads.

Dr. R. V. DeLong, who has won thousands to the Lord in revivals, tells his committees to advertise on the theater page. "Those are the persons we are trying to win," says Dr. DeLong.

Billy Graham lists five principal factors in his success in reaching the lost for Christ. These are, in his order of importance: prayer, preaching the Word, power of the Holy Spirit, cooperation of churches, and "the overwhelming support of the press."

If any evangelist can get "free" space, it is Billy Graham. We actually have seen his crusades push the President and kings off page 1! But Graham still is a heavy and consistent advertiser. He knows it helps to get the job done.

Direct-Mail Plea

QUESTION: Why not send all year-end statistical stories about the denomination direct to the newspapers instead of to us pastors?

ANSWER: In nearly every case your newspaper is many times more interested in what your church gained there in the last year than in any figures from Kansas City. If the newspaper uses our story, it often will be because you supplied a local interest "lead."

Also, the visit affords an opportunity for a pastor to get acquainted at the news office, and this is very important.

O. JOE OLSON

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1964-68

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WHO ARE PLEDGED
TO FAST AND PRAY FOR A SPONTANE-
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HAVE YOU planned for ONE GREAT SUNDAY OF EVANGELISM, SUN-
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HAVE YOU prepared for such an impact on your local church by securing
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FORT?

HAVE YOU planned a twenty-four-hour prayer vigil for Saturday, Septem-
ber 19?

HAVE YOU made sermon preparation so that each service on this Sunday
of Evangelism will see a call for decision, surrender, and com-
mitment at the altar of your church?

HAVE YOU appointed committees to help you, such as "Fill a Pew" with
pew captains appointed, or "Personal Workers" who will be
available to invite and pray with seekers?

HAVE YOU planned for a great Sunday school rally to help in the "MARCH
TO A MILLION," or called for a combined service of evan-
gelism on this one Sunday?

HAVE YOU made plans for Sunday afternoon, September 20, to be a time
of *fasting and prayer* or *visitation*; or even another special
service of evangelism?

HAVE YOU personally prayed through about all of this so that Sunday,
September 20, will be one great day of holiness evangelism
never to be forgotten?

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Here's Good News

(Continued from page 18)

medical examination and report, and coverage may be obtained only at the option of the insurance company.

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A. No. Payment must be made annually in advance as provided by the policy.

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A. You may count all of *your* annual earnings, both from ministerial and secular work. You may also count

as "annual earnings" parsonage rental value or housing allowance as taxed by Social Security.

Q. Will the Board of Pensions office bill me for my premium before October 1, each year?

A. Yes, you will be sent a notice approximately thirty (30) days in advance.

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C. L. SPOTTSWOOD, *Methodist Story*

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—BISHOP WHATELY

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—Selected

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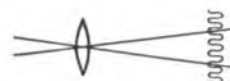
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THE THEOLOGIAN'S CORNER

Conducted by the Editor

Is Intercessory Prayer an Affront to God?

QUESTION. Just how can a Christian pray for sinners? Perhaps I can explain my problem through an imagined scene:

A bad car wreck has taken place. There are serious injuries. A doctor happens by, notes the situation. He immediately sets about to do everything he possibly can to relieve the stricken ones. He is laboring to the very utmost to save lives. I come up, stop, and take in the situation. I too become concerned about the critical condition of the victims. So I begin speaking to the doctor, pleading with him to do everything he can and to save them. I am very earnest in my pleading. Naturally the doctor will resent this; he will not appreciate my pleading with him to do what he is already doing with all his might and knowledge.

That, in a word, will give the idea of the thinking that comes to me when I ask God to help sinners, to convict them, to aid them, to turn their thoughts to the church. Is not God already doing everything He can to do all these things? Are we not being inconsiderate and unkind when we plead with Him in such circumstances?

ANSWER. This question opens several difficult problems in the theology of prayer, the full answers to which we may never know in this life. In dealing with this specific question, I can only suggest that possibly the writer is betrayed by his analogy of the car wreck. God is not dealing as a physician with badly injured folk who, if conscious at all, are anxious to be helped. He is dealing with willful sinners who in their

free agency repel all His overtures. He is a moral Governor and a Judge, dealing with rebels, and any mercy extended to them must be strictly on a moral basis. An intercessor, in some circumstances, may provide a moral basis for the conditional extension of mercy by the Ruler-Judge.

Since God does not coerce, He waits for the cooperation of the human will. When this cooperation is not forthcoming from the sinner himself, could it be that God accepts the will and prayers of the Christian, as a temporary substitute, until such time as the sinner will be persuaded to yield his own will and pray for himself? If so, this substitution would justify the forceful imposition of the Spirit of God on the mind of the sinner in powerful, persistent conviction, from which the rebel can escape only by surrender. Thus the free interplay between God and man is preserved.

The solidarity of the human race may have a bearing on this "power of attorney" or representation at the bar of God. It was the Incarnation which so united Jesus to the human race that as Son of Man He could represent us on the Cross, and make full atonement for our sins. But when the sinner forfeits all claim to mercy by rejecting this atonement, divine judgment could normally be expected to fall on him at once. Perhaps intercessory prayer, while not adding one whit to the sufficiency of the atonement, so links the sinner with that atonement that even while he rejects it

(Continued on page 48)

Queen of the parsonage.....

AUDREY J. WILLIAMSON

You Helped Me!

WE LIKE TO HEAR these words. "You helped me!" They bring a glow of satisfaction, whether we were intending at the moment to be especially helpful or not. But when we have purposed to do the kindly, generous, thoughtful thing, we are doubly glad to know our efforts were effective.

Helpfulness can demonstrate itself in many ways. To see that the garage door is open for the family latecomer on a stormy night, to sew on that missing button or press that wrinkled shirt or blouse are helpful acts.

It is helpful to show another how to perform an unfamiliar task or how to do it more expeditiously. It is helpful to share the results of experience in simple household tasks. (Note the current popularity of "Hints from Heloise.") In the larger areas of service which belong peculiarly to ministers' wives there is abundant opportunity to be helpful.

To be understanding is to be helpful in a more noble sense, to comprehend another's point of view. To give advice is to give help, provided the advice is sound, and has been sought.

To be sympathetic, to lift another from discouragement to courage, from despair to hope is to be supremely helpful. A recent letter from a woman passing through deep trouble contains these words, "One night ——— talked with me for a few minutes and helped me so very much."

Yet sometimes when we honestly are seeking to be helpful we seem to fail. Why? The fault may lie in the other person. Some people refuse to be helped. Their minds are closed or prejudiced. Their emotions are involved

till their reactions are unreliable. They may resent or fail to respond to our best efforts. Do not push yourself in such a situation. Go to prayer for wisdom and guidance. Keep a warm and tender spirit toward the one you seek to help. Sun melts ice, you know.

But on the other hand, let us be sure that our helpful endeavors are always prompted by right motives and undertaken with right and humble attitudes. Actions or words motivated only by duty, or by a subtle spirit of retaliation, or by a desire for self-advancement or self-praise, cease to be helpful. If help is offered in an officious or superior manner it will be rejected. To be truly helpful, we must learn to "other" ourselves. This ability to put ourselves in the place of others will teach us how to reach to their need and to meet it in warm and winsome ways. Helpfulness is self-forgetful.

We like to hear, "You helped me!" Do we like as well to say it? Helpfulness is a two-way street. If we would be helpful to others we must realize and appreciate the fact that others are helpful to us.

Not long ago I was a guest at a gathering for women, mostly preachers' wives. I met for the first time a little lady so warm, so radiant, so adaptable that I was drawn to her immediately. As the evening progressed, I became aware that not only to me, but apparently to every woman there, she manifested this vibrant, outgoing spirit of helpfulness. As I bade her good-bye, I expressed appreciation for her contribution to the evening's pleasure and profit. This, in essence, was her reply.

"I was not always as you see me now. I used to be retiring, self-conscious,

and inhibited. I longed to be helpful to other people, but I was afraid of being thought insincere or of being rebuffed. So I stayed within the protection of my shell.

"But a few months ago I was in a serious automobile accident that nearly cost me my life. God spared me. And in gratitude for the gift of life, I have promised Him to try to give a lift to everyone I meet from now on out. It is not hard to find a word of encourage-

ment or blessing or helpfulness to speak to everyone. And I am happier than I have ever been in my life."

"They helped every one his neighbour; and every one said to his brother, Be of good courage" (Isa. 41:6).

*Then let no chance by me be lost
To kindness show, at any cost.
I shall not pass this way again.*

—EVA ROSE YORK

The Pastor's Prayer

By William C. Summers

Some people go to church to hear
The Word of God, I guess;
While others go to show their friends
Their brand-new hat and dress.

Some say they need the exercise,
And some the country air.
But as for me I go to hear
Our good old pastor's prayer.

Our preacher prays not from a book,
But from deep down in his soul.
When he begins it seems at once
The blessings start to flow;

And as his thoughts soar upward
It seems that all can tell,
To pray like that on Sunday morn,
He must pray at home as well.

Studies in the Sermon on the Mount

By H. K. Bedwell*

Study No. 4 Matt. 5:17-20

The Road to Greatness

THE BEATITUDES describe the character of the true Christian, and the happiness and privileges arising out of possessing such a character. The figures of salt and light set forth the power of a holy life in its impact upon the world. The influence of godly character in a sinful world cannot be measured. Jesus now proceeds to show how such a character will conduct itself in the ordinary events of life. The remainder of chapter five, all of chapter six, and the first part of chapter seven are taken up with conduct in everyday life. That conduct, of course, can be right only if the character is right. Jesus first dispels all doubts concerning the standard He requires. The Christian life is not slipshod and careless. The standards of Jesus are higher and deeper than those of Moses. He takes the laws of the Old Testament and deepens and broadens their meaning and import. He has not come to destroy but to fulfil. He declares that true greatness in the eyes of God is to be found in conformity to the law of God. This study will help us to understand the relationship of the child of God to that law. There are seven things to remember.

1. The Law of God Is Unchangeable

God has founded the universe upon law. In the physical world this is so, in relation both to nature in general and to man in particular. In the moral and spiritual realm this is equally true. There are certain laws which govern our well-being. We break them at our own peril and to our own hurt. Those laws are written deep within our own nature. We have an innate sense of right and wrong. God communicated His laws through His chosen people, and in the Old Testament they are most fully and clearly expressed in the Ten Commandments of Exodus 20. These Ten Commandments govern our relationship with God and man. The first four are given to show our obligations towards God; the last show our obligations towards our fellowmen. Jesus did not come to abrogate these laws but to correct and amplify their meaning. They can no more be discarded than the foundation of a house can be discarded when the superstructure is built. All the laws expounded by Jesus are built upon the foundation of Mosaic law. Jesus came to fulfil, not to destroy.

He certainly stripped away the accretions and traditions of men which had

*Missionary, Africa, Church of the Nazarene.

been built around the interpretations of these laws. His purpose was always to direct men to the original thought in the mind of God. The laws of God are as unchangeable as the character and nature of God. They do not change because He does not change.

2. The Law of God Is Universal

The law of God, which is but the expression in words of the will of God, applies to all mankind. God does not have one set of laws for Jews and another for Gentiles, one code for the unbeliever and another for the believer. We are all alike, by virtue of our common human nature, bound by the laws of God. We all alike suffer the penalty of broken laws, and enjoy the blessing which comes by keeping them. The mere fact that we do not profess Christianity or morality does not absolve us. The law of God knows no distinction of race, language, color, sex, age, or country.

3. The Law of God Is All-embracing

It not only covers all men but also life. It governs every phase of our lives. It includes our relationship toward God, and toward our fellowmen. We cannot be right with others if we are not right with God, and we cannot be right with God if we are not right with others. It is inward and outward righteousness that God requires. He is not satisfied with rectitude in the eyes of men; He desires "truth in the inward parts." Desire and motive must be pure to please God.

4. The Law of God Is Benevolent

The law of God is designed for our highest good and our greatest happiness. God does not impose irksome and unnecessary restrictions upon men. He does not require the unreachable and the impossible. If He prohibits a certain action, it is because that action is harmful to the community and to the person concerned. If He requires a certain duty to be performed, it is because the doing of it is for the good of all. It was the

lie of the devil to our first parents that insinuated that God placed restrictions upon them because He desired to prevent them from enjoying certain privileges. The devil still tells his lies. We do not have to sin to be happy—for in fact along that road lie misery and disillusionment. The truly happy man is the one who is in the center of God's will.

5. The Law of God Is Purposive

The giving of the law of God to man had behind it a clearly defined objective. In the first place it was to set up the standard of God's requirements. Without it we would not know just what God wants. Paul describes the law of God as being "holy," "just," "good." See Romans 7. In the second place, it exposes sin. Without it we have no conception of the exceeding sinfulness of sin. When we measure ourselves against the height of God's standard, we realize how far short we come of what God requires. Paul in his unique way declares that "the law was our schoolmaster to bring us to Christ" (Gal. 3:24). Ponder also Rom. 3:20-21.

6. The Law of God Is Fulfilled in Jesus Christ

The Mosaic law was twofold, ceremonial and moral. Both aspects of the law find their complete fulfillment in Jesus Christ. All the types of the Levitical ritual find their fulfillment in Him. He is the great Antetype. Furthermore, for the first time in the history of the human race the moral law had been perfectly fulfilled. "In him was no sin." It was this perfect keeping of divine law which made it possible for Jesus to become a Sacrifice for sin. Because He was in all respects righteous, He was acceptable to God. The world had never before seen a man who wholly kept the law from birth to death.

7. The Law of God Is Fulfilled in the Spirit-filled

If the law of God is obligatory, then some means must be found whereby we can attain to its standards. Jesus

has provided the means. His plan is twofold. First He redeems us from the curse of the law. Then He puts within us a dynamic that will enable us to keep His law. The promise of God was, "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezek. 36:27). In Romans 7 and 8 four laws are mentioned, viz., the law of the mind, the law of sin, the law of God, and the law of the Spirit. Paul says, "I delight in the law of God after the inward man, but I see another law [the law of sin] warring against the law of my mind" (Rom. 7:22-23). The law of sin is that principle within the heart which is opposed to the law of God, and it exercises a paralyzing influence upon the life. Deliverance from defeat and despair is achieved by the introduction of a new dynamic—"the law of the Spirit of life in Christ Jesus." Listen to Paul's words, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that

it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit" (Rom. 8:2-3). We can attain to the righteousness that exceeds only if we are completely controlled by the Spirit of God. It is the Holy Spirit governing the whole life that makes it possible to walk in the ways of God and thus fulfill His laws. Jeremiah says, "This is the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people" (Jer. 31:33).

The law of God can set up the standard and expose sin but it cannot deliver. The law can condemn but it cannot absolve; it can reveal paralysis but it cannot impart power. The law of the Spirit operating in the life of the child of God without hindrance makes the Sermon on the Mount a glorious reality.

Gleanings from the Greek New Testament

By Ralph Earle*

Eph. 5:8-14

Spirit or Light?

In the ninth verse the King James Version reads "the fruit of the Spirit," whereas the Revised Versions have "the fruit of the light." Why the change?

The answer is that the majority of the oldest Greek manuscripts have the latter reading. The matter is compli-

cated by the fact that of the two third-century papyri that contain this passage, one (p. 46) has "spirit" (*pneumatōs*), while the other (p. 49) has "light" (*phōtōs*). But the latter is supported by the two fourth-century manuscripts, Vaticanus and Sinaiticus. Incidentally, Papyrus 49 contains only Ephesians 4 and 5.

It seems altogether likely that the phrase "the fruit of the Spirit" was borrowed from Gal. 5:22. So the internal evidence of probability combines

*Professor of New Testament, Nazarene Theological Seminary.

with the external evidence of the manuscripts to suggest that "the fruit of the light" is the correct reading. This ties the ninth verse more closely to its context in the eighth verse, where "light" is the dominant word. "The fruit of the light" means what the light produces. This is "found in all that is good and right and true" (RSV); or, as Weymouth puts it, "the effect of the Light is seen in every kind of goodness, uprightness, and truth."

Proving or Verifying?

What is meant by "proving what is acceptable unto the Lord" (v. 10)? The verb *dokimazo* is fairly common in the New Testament (twenty-three times). It means "test, try, prove, approve." What does it mean here?

The Twentieth Century New Testament renders the clause thus: "always be trying to find out what best pleases the Lord" (cf. RSV.). Goodspeed has: "You must make sure what pleases the Lord." Moffatt says more simply, "verifying what pleases the Lord." That represents the thought accurately.

The contrast between "the unfruitful works of darkness" (v. 11) and "the fruit of the light" (v. 9)—further evidence in favor of this reading—is strikingly parallel to that between "the works of the flesh" and "the fruit of the Spirit" (Gal. 5:19, 22). The plural ("works") suggests the divisiveness of sin. The singular ("fruit") symbolizes the unity and unifying quality of the good.

Reprove or Expose?

The verb *elegcho* (vv. 11, 13) means "convict," or "reprove," or "rebuken." But Abbott-Smith gives for this passage "expose."¹ He says that the verb "implies rebuke which brings conviction."² Thayer defines the word thus: "to convict, refute, confute, generally with a suggestion of the shame of the person convicted."³ He also gives for this passage: "by conviction bring to light, expose."⁴ The first meaning given by Arndt and Gingrich is: "bring to light, expose."⁵ Our present passage is listed under this particular definition.

So it seems that the best translation here is "expose" (RSV).

This also fits best in verse 13—"But when anything is exposed by the light it becomes visible" (RSV). For it is the light which makes a thing visible and so exposes it. The best way to combat sin is to expose it. Turn on it the light of truth, so that people can see its horrible hideousness. A. T. Robertson says that the verb *elegcho* means "convict by turning the light on the darkness."⁶

He Saith or It Saith?

The quotation in verse 14 has caused considerable discussion, for these exact words are found nowhere in the Old Testament. Robertson says that they are "apparently a free adaptation of Isa. 26:19 and 60:1."⁷ *The Berkeley Version* changes "he saith" to "it says," and adds this footnote: "Apparently from an early Christian hymn, based on Isa. 60:1." *The New English Bible* incorporates this idea right in its translation: "And so the hymn says." This is a good example of overtranslation, involving a high degree of interpretation. Considerable restraint needs to be exercised at this point.

It is true that often one has to become somewhat interpretative in order to bring out the thought of the passage. Sometimes a literal translation of the Greek makes no sense in English, because the idioms of the two languages are so different. Fundamentally the demand is that we translate the words. But the ultimate obligation is always that of correctly translating the thought; for it is the spirit, not the letter, that makes alive.

It perhaps should be noted that the Greek verb in this introductory formula (*legei*) can with equal accuracy be rendered "he says" or "it says." The majority of recent translations treat it as neuter, "it says" or, more freely, "it is said."

¹*Lexicon*, p. 144.

²*Ibid.*

³*Lexicon*, p. 202.

⁴*Ibid.*, p. 203.

⁵*Lexicon*, p. 248.

⁶*Word Pictures*, IV, 543.

⁷*Ibid.*



Sermonic Study Contest

We are reprinting the announcement and instructions concerning the contest to remind the readers of the *Nazarene Preacher* that only four months remain in this once-in-a-lifetime opportunity to win some outstanding awards for one's personal library and at the same time share rich holiness truths with holiness preachers everywhere.

What is the purpose of this contest?

It is twofold: first, to promote individual research and sermonizing in the field of holiness preaching; and secondly, to make available to holiness preachers everywhere new and stimulating material. The end in view of course is not only to encourage holiness preaching but enrich its content and increase its effectiveness.

Who may enter the contest?

Any reader of the *Nazarene Preacher*, of whatever denomination, exclusive of professors of homiletics.

When will the contest close?

December 31, 1964.

What will be the awards?

The *Grand Award* will be a complete set of *The Pulpit Commentary*, or its equivalent value in book credit (\$109.50).

Second Award will be *Alexander Maclaren's Expositions of Holy Scripture*, plus *Strong's Exhaustive Concordance*, or their equivalent value in book credit (\$64.25).

Third Award will be *Adam Clarke's Commentary* plus *Hasting's Dictionary of the Bible*, or their equivalent value in book credit (\$42.50).

In addition there will be ten MERIT awards of \$10.00 each.

What will be the basis of determining awards?

Every contestant must enter at least three sermonic studies. The Grand Award will be given to the person who submits the best three, and other prizes accordingly.

What is a sermonic study?

Examples have been published in the recent issues of the *Nazarene Preacher*. It is not merely an outline, nor is it a fully developed sermon. It is an exegetical and homiletical approach to a specific text or passage of Scripture, containing the following features:

1. *Critical questions*. These open the passage by focusing attention on the vital issues for both sound exposition and homiletical development.

2. *Exegesis*. This is an attempt to answer the critical questions in a scholarly manner, without regard to ultimate sermonizing. Exactly what does the passage mean, and what does it teach?

3. *Bibliographical aids*. These consist not only of careful documentation of sources and quotes used in the sermonic study but references for further reading and study.

4. *Homiletical approach*. This is a careful analysis of two or three preaching possibilities in the passage which would be faithful to the exegesis. This section should not only suggest directions and possible titles, but include one

or more skeleton outlines. The ultimate form of the outlines could be textual, expository, or topical. But sound exegesis must precede sermonizing, even when a topical treatment is finally chosen.

5. *Illustrative suggestions.* This could include one or more suitable illustrations (unpublished or accompanied by copyright permission), or suggestions concerning the nature of illustrative material needed, and where it might be found.

Though this indicates the format in general, the comparative space devoted to these respective features will of course vary according to the nature of the passage and the judgment of the contestant. The examples already published are not presented as either ideal or superior. It is hoped that these shall be surpassed in quality by many of the entries.

Who will be the judges?

The editor of the *Nazarene Preacher* and two elders selected by the Nazarene Book Committee.

How will these sermonic studies be used?

The better entries will be published in the *Nazarene Preacher* at the discretion of the editor, and published or disposed otherwise as the Nazarene Publishing House may determine. Entries published monthly in 1964 will not influence or determine final decision of the judges. Award-winning entries will be published in 1965. Basically the aim will be to give to these sermonic studies the widest possible circulation among holiness preachers.

What are the rules?

1. At least three entries must be submitted, postmarked not later than December 31, 1964. As many additional entries may be submitted as the participant desires.

2. All entries must be submitted in triplicate, typewritten, and double-

spaced. *Length must not exceed five pages.*

3. All entries must be original and unpublished. An excessively large amount (over 30 percent) of quoted material requiring copyright permissions will disqualify an entry, as well as quotations (of any amount) not properly indicated and documented.

4. Single entries though not qualifying for the contest will be considered by the editor as any other manuscript and if usable will be purchased at standard *Nazarene Preacher* rates.

5. All entries will be the property of the Nazarene Publishing House at its option. Manuscripts not desired will be returned only if requested. Entries retained by the House will, when and if used, be accredited fully to their authors, and (other than the winners of the three major awards) will be paid for at standard *Nazarene Preacher* rates.

6. Entries will be judged on such factors as:

- a. Suitability of passage chosen.
- b. Insight into critical issues.
- c. Scholarship, perceptiveness, and clarity of exegesis.
- d. Richness and aptness of homiletical suggestiveness.
- e. Helpfulness and practicality of illustrative and bibliographical material.
- f. General spiritual impact and usability of the total study.
- g. Format, including neatness, spelling, and grammatical correctness.

7. Decision of the judges will be final. Judges will hold themselves under no obligation to explain or defend their decisions.

8. All entries should be addressed to *Contest Secretary*, Nazarene Publishing House, Box 527, Kansas City, Missouri 64141. All entries will be assigned a number and identifying marks removed, so that judges will be unacquainted with the identity of the author.

Sermon Skeletons

God's Valentine

Ps. 119:11

- I. The Plan for the Word—"Thy word have I hid . . ."
- II. The Place for the Word—"in mine heart"
- III. The Purpose for the Word—"that I might not sin against thee."

The Uplifted Christ

Num. 21:8-9 and John 3:14-15

- I. Christ was lifted up on the Tree in His Crucifixion.
- II. Christ was lifted up from the Tomb in His Resurrection.
- III. Christ was lifted up to the Throne in His Ascension.
- IV. Christ must be lifted up by our Testimony in Evangelization.

Achan: Stereotyped Sinner

Josh. 7:16-26 and Jas. 1:14-15

- I. Sin Conceived—"I saw"
- II. Sin Coveted—"I coveted"
- III. Sin Committed—"I took"
- IV. Sin Concealed—"I hid"
- V. Sin Condemned—vv. 24-26

"Be Prepared"

Matt. 25:1-13

- I. Professions Confuse
- II. Preparation Counts
- III. Procrastination Costs

Stars for Scars

II Tim. 2:1-4 and Rev. 2:10d

- I. The Christian's Character (v. 3)
- II. The Christian's Conflict (v. 4a)
- III. The Christian's Commander (v. 4b)

The Devil's Playhouse

Jas. 1:8 and 4:8

- I. The Condition of Double-mindedness (Jas. 1:8)
- II. The Cause of Double-mindedness (Prov. 23:7)
- III. The Cure for Double-mindedness (Jas. 4:8)

Formula for Victory

Rom. 12:12

- I. Radiance of Perspective
- II. Patience under Pressure
- III. Continuance in Prayer

—MERV CHAPLIN
Bethany, Oklahoma

"God hasn't retained many of us as lawyers, but He has subpoenaed all of us as witnesses."

BULLETIN EXCHANGE

Hallelujah

A young man once shouted, "Hallelujah!" in a meeting and was asked by the preacher what the "Hallelujah" cost him. His answer was fine. He said that he had a garage and had recently had an offer for Sunday business which would bring him \$5,000 a year. He felt that he could not negotiate for any business which would violate the sanctity of the Lord's day, and he refused. "I lost the money," he said, "but I kept my 'Hallelujah.'"

Enduring Faith

Faith can endure when there is full heart in it. Faith is never less than an expression of our inner moral life. It cannot be exercised freely and fully so long as there is any obliqueness of heart, any secret or unholy affection. It is a heart set free of rival loves that takes its rise in strong faith. Then as faith believes, love impels!

DWIGHT HERVEY SMALL
in *The High Cost of Holy Living*
(Fleming H. Revell Company)

"Anonymous Giving"

After hearing a layman in Minnesota say that he believed most of one's special giving should be anonymous, a prosperous businessman leaned over and said, "You know, I agree with you." Then he continued in confidential tones, "In fact, during the last few years my wife and I have become rather widely known as large anonymous givers."

Bad Companionship

Before James Garfield became president of the United States, he served for

a number of years in Congress as representative of an Ohio district. One day, as he reviewed his political career, he said, "I have for many years represented a district whose approbation I greatly desired; but, though it may seem a little egotistical to say it, I desired still more approbation of one person, and his name is Garfield. He is the only man I am compelled to sleep with and eat with and live with and die with; and if I do not have his approbation I should have bad companionship."

THOMAS A. FRY, JR., in
Get off the Fence!
(Fleming H. Revell Company)

Holiness for All

The baptism with the Holy Ghost was for the eleven apostles, for the one hundred and nine persons in the upper room with them, for the three thousand to be bestowed after they had received remission of sins, for the children of the three thousand, for ALL that are afar off, even as MANY as the Lord our God shall call. The word "call" here evidently means convert, or pardon, or regenerate. Even as many as God shall regenerate have the promise of the baptism with the Holy Ghost.

H. C. MORRISON

Some Quotable Quotes

On all levels the art of being conservative is to have standards by which to decide what to keep and what to throw away.

BISHOP JAMES A. PIKE

The basic problem of a declining Church is her failure to face up to the sin problem and to God's cure for sin.

DR. L. NELSON BELL
Christianity Today

Being a pastor is *easy*—if you can counsel like Solomon, preach like Paul, work like Edison, and budget like Franklin!

From *Dateline*

MY PROBLEM

Question: Our people are wonderful folk but they do not have Nazarene backgrounds, and although they will gather around seekers at the altar they will not pray, at least audibly. How can I involve them in effective altar work?

AN INDIANA PASTOR SAYS:

For many years I wrestled with the problem of audible praying during the altar service. My concern, however, was the image of confusion being created in the minds of worldly onlookers. But I thought there was no better way to do altar work.

Eleven years ago I became pastor of a church where the people were mostly the quiet kind. With all my enthusiasm I could not change them so that they would pray aloud around the altar. I discovered that in my zeal for a method I was ignorantly trying to limit God to my own vision and ideas. And it finally occurred to me that God can work with and through any individuality which is fully yielded to Him. So with some training in the art of counseling, we have some very efficient altar workers. In their quiet way of praying—and counseling—they “touch God” for seekers. Victory comes! Is not this what we want most of all?

The long result? In this church we have had much less backsliding and more growth in grace. God seems to be using and blessing a method formerly unknown to me. I have found it profitable to allow God to work as He will through people who do not like to pray aloud around the altar.

AN ARKANSAS PASTOR ADVISES:

Many fine folk with a Nazarene background never learn to pray audibly. So, wonderful folk without a Nazarene background may be a blessing in disguise. First, you have the possibility

that they are teachable. It may take time to advance them to the stage of good altar workers, but once they have arrived, they will usually be good ones. Begin teaching them on Wednesday evening by closing with a prayer around the altar, asking one of them to lead out in the prayer. Secondly, there could also be a C.S.T. course along this same line. Thirdly, after the C.S.T. course and the weeks of closing prayer around the altar it is sometimes advisable, while having an altar service, to let one who does pray audibly be the “prayer warrior” of the group. Appoint or advise your folk to help the “prayer warrior” pray for the needy. After they have the know-how and the experience of gathering themselves at the altar, many times they will lose themselves in prayer, and audible praying will become a part of their lives.

PROBLEM: I do not question the integrity of our secretary-treasurer, but she is the only one (except her husband, occasionally) who counts our offerings. I know this is not good, but it seems to be the method employed for years. How can I change this without casting any suspicion or reflection upon her?

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**

Dancing in the Public Schools

EVERYTHING relating to God and religion is being ruled out of our schools these days, but let us not take it as an invitation to allow the devil a free hand. Pressures upon our young people are terrific. Not the least of these is the pressure of dancing. It is required in many choruses, choirs, and other music classes, as well as in gym. In fact, it is amazing the number of areas where the teacher feels it is essential.

Our youth need the pastor to stand by them and give them support. I have found a form letter a good thing to have in supply. In two pastorates and with a number of different junior and senior high schools it has not once been questioned. My young people know it is available. Within the past two weeks fourteen teen-agers have requested copies. On one occasion a girl, alone in a high school class, was told she would flunk if she didn't dance. She took her stand armed with a letter from the church and a promise that I would go to bat for her. Within a week more than 50 percent of her class (youngsters of other denominations) had followed her example. The teacher was forced to run dual sessions or discontinue dancing. He took the easy route and canceled dancing.

The following is the letter used:

"To whom it may concern:

"It is hereby requested that ——— be excused without penalty from all forms of dancing. This request is in keeping with the personal conviction of the above-named person and his or her desire to maintain a high standard of Christian conduct in conformity with the collective conscience of his or her church.

"Respectfully submitted,
"Pastor
"Church of the Nazarene"

—KENNETH T. MEREDITH
Pastor, Lawrence, Kansas

(Now on the staff of Pasadena College)

Hymn of the month

"Lead On, O King Eternal"
(1887)

Praise and Worship Hymnal, No. 66

Authorship

Born in Boston in 1862, Ernest W. Shurtleff had a life-span extending from

the Civil War to World War I. He was educated at Boston Latin School, Harvard University, and Andover Theological Seminary. After ordination he served the Congregational church as minister at Palmer and Plymouth, Massachusetts; Minneapolis, Minnesota; and established a church at Frankfurt, Germany. He carried on relief work in France at the outbreak of World War I. There he died in 1917.

At the time of his graduation from Andover, Shurtleff responded to a request by his classmates to write a song for the occasion. The challenging stanzas of "Lead On, O King Eternal" was the result—the work for which he is best known.

The Hymn Tune: "Lancashire"

COMPOSER: Henry Smart (1813-1879).

"Lancashire," written more than fifty years earlier, was the hymn-tune borrowed by Shurtleff and first sung by students at Andover with the text "Lead On, O King Eternal." Henry Smart, the blind organist, composed this music for the celebration of the three hundredth anniversary of the Reformation. It was quickly accepted and sung with Reginald Heber's missionary hymn, "From Greenland's Icy Mountains."

Henry Smart, born in 1813, was the son of a London musician who didn't want young Smart to follow in his musician-footsteps. Though hindered in his early music education, he persisted and became famous as an organist and composer. "Lancashire" is perhaps his greatest hymn-tune. This he composed at the age of twenty-three. By this time he had so damaged his eyesight by overwork that total blindness was inevitable. Blindness came when he was fifty-two, and for his remaining years he dictated his musical scores. He died in 1879.





HERE AND THERE

AMONG BOOKS



George Muller and His Orphans

Nancy Garton (Westwood, New Jersey: Fleming H. Revell Company, 1963. 192 pages. Cloth, \$2.50)

Few men, if any, have lived who were mightier in prayer and faith than George Muller of Bristol, England, who as a young pastor set out to prove that God answers prayer. Proof was in a career covering 62 years of caring for over 10,000 orphans, supporting hundreds of missionaries, handling £1,381,170 approximately (\$6,600.00) and travelling over 200,000 miles.

This volume is written with balance, fairness, and perception. We learn Muller's prayer methods, and his methods for obtaining guidance. Although a great humanitarian, who loved the orphans and was loved by them, he was first of all a great Christian. His spiritual approach to every problem is not discounted or toned down in this volume. While the Lord did not intend Muller's method to provide the one and only pattern for doing the Lord's work, his methods, in his case, provided a convincing demonstration of the supernatural. And here is fresh tonic for the Christian worker who desires to tap the resources of prayer for the twentieth century.

Unwittingly the author provides a cue for a good holiness sermon. Trying to fathom the secret of Muller's great poise and spiritual power, she writes: "Men and women, even those who are Christians, are, to a greater or less extent, rebels against God. Most of us have areas, or at least little pockets, in our souls where some degree of rebellion is going on. But George Muller had allowed the Holy Spirit to rid his soul of rebellion" (pp. 100-101). She is describing the level of carnal Christianity, which unfortunately is all many Christians know; but perceives that Muller

has been sanctified wholly, and that this is his secret. But what she apparently does not see is that his experience is the New Testament norm, not an exceptional privilege reserved for rare saints.

—R. S. T.

Cancer by the Carton

S. I. McMillen, M.D. (Westwood, New Jersey: Fleming H. Revell Company, 1964. 64 pp. Paper, \$.60).

This small volume is suitable either for putting into the hands of a smoker or for material for the preparation of talks and group studies on the subject of tobacco. It should be widely distributed. In addition to convincing facts and statistics, it contains a digest of the 1964 report of the Advisory Committee to the Surgeon General of the United States Public Health Service. Ways to stop smoking are discussed, with accent on divine grace and thorough motivation.

—R. S. T.

The Second Coming

Compiled by H. Leo Eddleman (Nashville: Broadman Press, 1963. 112 pp. Cloth, \$2.75).

Here are nine sermons and essays on the subject of the second coming of the Lord Jesus, written by Baptist preachers and scholars. Contributors include such men as Robert G. Lee and Carl F. H. Henry. While the contributors are solidly united in their affirmation of the literalness and certainty of the Second Coming, their viewpoints on other eschatological details greatly vary. This adds to the value of the book, for it results in a more balanced view. Most of the writers are premillennial, but two appear to espouse the amillennial

position, while one or two others are noncommittal. No contributor, however, presents a postmillennial view.

The book breathes urgency and earnestness, and is packed with valuable material for the preacher who would present this important doctrine effectively and evangelistically. There is a continual emphasis on the value for evangelism in the doctrine of the Second Coming and also its value for the purification of the Church. In some messages will be found passages of rare eloquence; in others some fine exegesis and biblical scholarship; in still others a broad perspective in the light of current need and thought. This writer does not agree with all of the exegesis in detail, nor will most of the readers of this magazine. There is no scriptural support, for instance, in relegating entire sanctification to the second coming of Christ, as does Carl Henry. But it must be conceded that in spite of this inaccuracy Dr. Henry's article is probably the most perceptive. He writes: "There is greater recognition today that eschatology cannot be dismissed as a pagan import into Hebrew-Christian religion. More and more acknowledge that the prophetic element is integral to the scripture revelation, and that any 'new order' protected by totalitarian dictators like Hitler and Khrushchev must come to terms with the 'new age' already inaugurated by Jesus Christ" (page 59).

R. S. T.

John Wesley's Concept of Perfection

Leo George Cox (Kansas City: Beacon Hill Press, 1964, 227 pages, clothbound, \$3.50)

When men don't want to bother themselves with the labor of close thinking, they like to label all such attempts as "hair-splitting." But they want the doctor or the air pilot to split plenty of hairs. That is, they know that when life is at stake the ability to perceive fine distinctions is all-important, and they wouldn't trust their lives either to a doctor or to a pilot who lacked this ability.

Congregations are not in safe hands either if the man in the pulpit is indifferent to precise distinctions. The preacher who is

too indolent or incompetent to be accurate will be bored by this book; but the preacher who is concerned with accurate definitions will be helped immeasurably by it.

For this is a volume of fine distinctions, to be sure. The author, a Wesleyan Methodist scholar, has mastered not only Wesley's thought, but the literature about Wesley. His perception of Wesley's real beliefs and intentions is superior; as a result we have a finely balanced interpretation of Wesley's concept of perfection. In the process of interpreting Wesley, Dr. Cox corrects the misconceptions of both his disciples and his critics. He is at home with Niebuhr, Flew, Sangster, Cell, Lindstrom, Warfield, McConnell, and others who have sought to evaluate Wesley, some carefully and fairly and others superficially; but he insists on driving controversial issues of perfectionism back to the definitions and delimitations of its greatest modern exponent, Wesley himself. "It is difficult to discard Wesley's central doctrine without discounting his effective role in the history of Protestantism," writes Dr. Cox (p. 106). Yet he is not trying to save a doctrine in order to bolster Wesley. He does show convincingly however that Wesley was not a fool, and with his vast learning, skill and logic, keen, scientific mind, and general sanity and balance, would not have embraced an unpopular view without having sound basis for doing so; and that therefore the doctrine is not to be dismissed lightly by serious students of the Bible.

Cox agrees with Betts in his assertion that Wesleyanism is a "theology of experience." But he disagrees with Betts's claim that Wesley shifted the "ultimate authority in religion" from the Bible and the Church to experience. Maybe subsequent Methodism is thus guilty, but not Wesley. Cell, he says, is a better interpreter in making "scripture plus experience final authority for Wesley" (p. 108). In fact Wesley strenuously opposed any form of mysticism which relied on experience alone, in detachment from either reason, scripture, or means of grace.

One insight into Wesley which may be new to some is that Wesley saw justifying or sanctifying faith, not as a faculty which could be exercised at will, but as a gift of God. Seekers were to expect this gift of faith. It might be interesting to inquire if such faith is essentially different from the "witness of the Spirit," as a faith which was a gift would be the equivalent to assurance. Dr. Cox does not raise this issue. He does make it clear however that Wesley was not (after all) Calvinistic in this, for

there was a vital part the sinner or believer could and must play in obtaining this gift of faith. He was not to wait in supine helplessness for the Spirit to effectually call him. He was to seek ardently, repent, practice the means of grace, do good works, and above all expect the gift of faith momentarily (pp. 116 f., 111).

Dr. Cox provides as adequate exposition of Wesley's doctrine of sin as this reviewer has seen. He completely exonerates him from the charge of Pelagianism, made by those who see only his definition of sin *per se* (the willful transgression of the law of God) and fail to see or understand his thorough doctrine of original sin (pp. 29-30, 39 ff., 46 f.).

After developing a careful exposition of Wesley's essential doctrines of salvation, Dr. Cox analyzes relentlessly and minutely the particular doctrine of perfection. Then the last quarter of the volume is devoted to the misunderstandings which have confused both opponents and proponents in respect to the limitations of human nature. The chapter in this section with the provocative title of "'Sins' of the Sanctified" is particularly relevant to current studies within the holiness movement. It should be noted of course that the term "sins" is in quotation marks, indicating that Dr. Cox is consciously using the term in an accommodated sense. He has already made it clear that Wesley made no allowance for a "sinning religion" in the proper sense of the term (p. 49), and also that Wesley most certainly believed in thorough cleansing from all inward sin (pp. 116 ff.). But he did grant the use of the term "sins of ignorance" (pp. 159 f.), since they resulted from the scars of sin, were objectively wrong in themselves, and did harm, thus needing the covering Blood. But he steadfastly denied that there need be anything about such "sins" inconsistent with the simultaneous possession of perfect love reigning in a pure heart. He made a distinction between the irregular desires of bodily depravity and moral depravity. "Against both Augustine and Calvin he distinguished between 'innocent infirmities' and 'carnal concupiscence'" (p. 162).

There is some awkwardness and stiffness of literary expression here and there, and some repetitiousness, perhaps needed. But on the whole the book represents wide learning, thorough scholarship, and perceptive thinking. The documentation is adequate. It is clear that the author has done his "homework." There is no index but an extensive bibliography.

R. S. T.

Intercessory Prayer . . .

(Continued from page 33)

God can, with sound moral basis, extend mercy and opportunity a while longer. For in a very real sense, just as Jesus was united with man, so is the believer united to Jesus. We become His body, by which His work of mediation and intercession is carried on. This is the ministry of the Holy Spirit within us, praying "with groanings which cannot be uttered," and thus is extended on behalf of the sinner the intercession of Christ himself.

Such considerations suggest a great weight of responsibility resting upon Christians to persevere in intercessory prayer. And whether the true theology of prayer can be developed along these lines or not, the fact remains that we are commanded to pray for others, and the Bible clearly indicates that in some mysterious way our prayers make a real difference. But anyway—even if we knew they didn't—could we love the sinner and keep from praying for him? It would be impossible!

To be the least in Christ and in His kingdom is far better than to be the greatest on the outside.—J. RUFUS MOSELEY.



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



AMONG OURSELVES

"*In the power of the Spirit your colleges serve,*" says the Department of Education (p. 26) . . . That is more than an appropriate slogan; it is an announcement . . . The June issue of the N.P. ran a special story of the revival at N.N.C. . . . Similar stories could have been told of deep movings of the Spirit at Olivet and Bethany—to mention two which were especially called to my attention . . . Let not the cynic discount these tides of spiritual power on our college campuses . . . Of course there may be some lack of reality here and there—let's face it! . . . But most of these praying-singing students are all wool and a yard wide . . . Twenty years from now some Spirit-filled layman will say: "It was in that college revival that I got my feet down" . . . Some heroic missionary will say: "It was in that revival that I settled my call" . . . But our campuses must have "the power of the Spirit" all the time . . . In the hearts of a devoted, prayed-up faculty . . . in the ardor and clear spiritual vision of student leaders . . . Our colleges will either serve in the power of the Spirit *all* the time or the *some-of-the time* flares will be feeble and false . . . And let's not confuse Spirit-power with sound financing, smooth operating, and academic achievements . . . Harvard has more "Spirit-power" than we have if that's all it means . . . It is rather the redemptive, Kingdom-building activity of the Holy Spirit in and through everything the college does . . . It is the Spirit acting on character—saving, sanctifying, molding, refining . . . Whatever the Spirit cannot use in this ministry had better be left out . . . Without the Spirit everything our colleges do—even the chapel services—will suffer the slow, deadly erosion of secularism . . . More than a slogan—it must ever be a fact! . . . To this end we should pray daily, holding up the hands of our presidents as Aaron and Hur held up Moses' hands . . . And by the way, Pastor, what do you tell your young people when they go to college? . . . That all will be heaven? . . . Better tell them college will be what they make it . . . No freshman will be a problem if he has a sense of responsibility . . . Tell them that adults don't fuss about the rules and restraints of community living . . . Only juveniles do.

Until next month.

BT

THE REAL ISSUE IN 1964



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