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THE NAZARENE PREACHER

JULY, 1965

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FAITH UNFEIGNED

G. B. Williamson

JUL 16 '65

INTEGRITY IN LEADERSHIP

The Editor

PORTLAND AND PREDESTINATION

Robert H. Scott

EQUIPMENT IS IMPORTANT

Gene Hudgens

DR. HASTINGS ON "ORIGINALITY"

EARN THEIR LIVING BY THE GOSPEL

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—proclaiming Christian Holiness



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RICHARD S. TAYLOR
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CONTENTS

Faith Unfeigned, <i>G. B. Williamson</i>	1
Integrity in Leadership, <i>Editorial</i>	2
More About Part-time Employment, <i>Editorial</i>	3
Dr. Hastings on "Originality"	4
Portland and Predestination, <i>Robert H. Scott</i>	5
Imagination—a Priceless Gift, <i>J. C. Mitchell</i>	9
Equipment Is Important, <i>Gene Hudgens</i>	11
Earn Their Living by the Gospel, <i>Anonymous</i>	13
Greater than Borglum Is Our Sculptor, <i>Mrs. B. Edgar Johnson</i> ...	16
The Sanctified "Ugly Duckling," <i>The Editor</i>	33
Gleanings from the Greek New Testament, <i>Ralph Earle</i>	35
Gifts of the Spirit, <i>Hudson Mackenzie</i>	38
From Earth to Glory, <i>Ralph Sprunk</i>	40

DEPARTMENTS

The Pastor's Supplement, pp. 17-32 • Queen of the Parsonage, p. 16
• Theologian's Corner, p. 33 • Biblical Studies, p. 35 • Sermonic
Studies, p. 38 • Ideas That Werk, p. 42 • My Problem, p. 43 • Hymn
of the Month, p. 44 • Bulletin Exchange, p. 45 • Here and There
Among Books, p. 46.

Faith Unfeigned

By G. B. Williamson

THERE IS AN INHERENT CAPACITY for faith in every man. A child is prone to trust his parents and therefore he learns by their example and instruction. He receives most from teachers whose intelligence and integrity he respects. Likewise he has a disposition to believe in God if that inclination is not dwarfed and distorted by negative influence. Such simple trust can be developed into a full, firm faith.

Paul wrote to Timothy, "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice."¹ He was born to a heritage and an environment of faith. But Paul added teachers, including himself, to those who confirmed Timothy in the faith. Acknowledging many perils of the times he admonished his son in the gospel, "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions. But continue thou in the things which thou hast learned and been assured of, knowing of whom thou hast learned them."² Providentially appointed teachers and preachers who personify and declare all the counsel of God provide a faith-building ministry.

God himself offers some strong undergirdings to faith. Paul points to the Word, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."³ The Word is quickened by the Holy Spirit. Therefore Paul exhorted Timothy, "Consider what I say; and *the Lord* give thee understanding in all things."⁴

With or without these holy inducements to faith each person bears a measure of responsibility whether he shall believe or doubt, whether he shall be strong or weak in faith. There is a *will to believe* which is decisive. This *will* is exercised and strengthened by every act of obedience to the light one has. It is confused and weakened by every violation of an enlightened conscience. A mind and heart closed to the knowledge of the truth is thereby made a seedbed for unbelief and the growth of error. "For this cause God shall send them strong delusion . . . that all might be damned who believed not the truth, but had pleasure in unrighteousness."⁵

The root of unbelief is pleasure in unrighteousness; the fruit of it is strong delusion; and the finality of it is damnation. On the contrary, the end of the commandment is love "out of a pure heart, and of a good conscience, and of faith unfeigned."⁶ Faith grows out of obedient love, purity of heart, and a good conscience.

The results of doubt are negative and destructive. The fruits of faith are positive—holy, Christlike character, nobility of mind, eternal reward.

¹II Tim. 1:5; ²II Tim. 3:10-11a, 14; ³II Tim. 3:15; ⁴II Tim. 2:7; ⁵II Thess. 2:11-12; ⁶I Tim. 1:5.

Integrity in Leadership

NOTHING MORE SOLIDLY confirms the faith of laymen both in God and in us as their leaders than an example of rock-ribbed integrity. Nothing on the other hand, is more devastating to their faith than conduct which to them looks shabby.

In the ministry, integrity is more than minimal honesty in business and purity in morals. It is honor in attitudes toward colleagues, and consistency in matching behind-the-scene methods and policies with our public declarations.

It is holiness of heart exhibited within the strains and pressures of our profession.

Integrity is honesty with a congregation. Are our objectives what we profess them to be? We pressure our people into generous giving—for souls or for a good showing? We manipulate them to an altar—out of burdened compassion or to advance our reputation? We whip up enthusiasm when important visitors are present—to create an appearance of spiritual life? How much do we do solely for the glory of God and how much under the eyes of man? Our people are very sensitive in this area. When they see us pull little tricks to make things look better than they really are, and improve our own image, they will despise us in their hearts.

Integrity is performance which matches the public display of emotion for a cause. We preach impassioned sermons on evangelism; is that passion validated by a good spirit toward the home mission project which may take some of our members? We preach love for all races; do we extend it to the colored family that unexpectedly moves in next door? We preach sacrifice for missions; is there the slightest evidence of it in our homes, cars, or daily living habits? We preach intercessory prayer; are we present in the weekly intercessory prayer meeting in our church, or do we find it too easy to be elsewhere? These are the things which comprise professional integrity as ministers.

Integrity is not only straight shooting with our board, but straight shooting in the eyes of our board, as they watch us handle church affairs. Board members, too, soon “have our number.” In handling the church rolls, appointing committees, planning finances, our keen laymen soon know whether we are managing with sincerity, frankness, and selflessness, or whether we are manipulating by subterfuge in order to meet certain statistical goals. Padded rolls (and neglected rolls are padded), padded estimates, rigged figures, to any degree whatsoever; the postponement of facing certain problems or making certain adjustments for the sole and obvious purpose of a better showing at assembly makes our people wonder; for in spite of all our rationalizing these things seem in their eyes to contradict all we profess and all we stand for. Our board members will size up our holiness, not

by our fine sermons, but by the honorableness or shabbiness of our attitudes in practical administration.

Of course they believe in child evangelism and gaining new members. But if they sense that a man is rounding up unprepared children for impressive accessions in order to beat the next church in members received by "profession of faith," they will feel an inner nausea when they see those children stand up as innocent victims, not of a shepherd's love, but of a hireling's vanity.

Integrity is honesty-plus with the banker. When one pastor, who had just acquired a financial mess, went to the banker to confess frankly the complete facts, and ask his help in negotiating an adjustment, he feared immediate foreclosure on their lovely new church. Instead the banker grasped his hand and exclaimed, "At last that church has a pastor who will come to us! We never saw the other fellow excepting when he made his application, and then we suspected that his figures were padded." Padded! Padded! Rigged! Made to seem better than the facts warranted! How shamefully incongruent for a minister of Jesus Christ! It is true the banker might have been mistaken, but somehow that pastor failed to be convincing and left the impression of less than A-1 integrity. Therefore though the banker might never suspect that preacher's orthodoxy, or his common run-of-the-mill respectability, or his intellectuality, or the superiority of his academic achievements, or the amiableness of his personality, or the validity of his ordination, or the competence of his pulpit performance, he will forever suspect his integrity. And when we have lost the confidence of others in our integrity we have lost all. There is no further basis on which our ministry can be helpful. Whether people agree with us or not, or even love us, they must at least believe in us.

More About Part-time Employment

IN A RECENT ISSUE the "My Problem" section was devoted to an interesting discussion on the most suitable type of work for a pastor who must supplement his church income. Bus driving and schoolteaching seemed to receive the highest recommendations.

Only a respectful salute is due those few who must struggle long hours to hold a church together while making a secular living. But in all honesty we should face up to the fact that the situations where divided attention is justified are few and far between. In the majority of cases the "necessity" is imaginary rather than real. The necessity, of course, is real enough when a man has no living God whose promises are valid. When we are "practical" men, with little faith, who see no farther than the point of the pencil, then of course part-time work indeed becomes a necessity. But often it is a pattern which becomes a lifelong habit, and subtly slips into the category, not of heroic sacrifice, but of monstrous self-delusion. Church after church is blighted by a part-time mentality. When a pastor and his wife together

are making more than their average layman, then in addition are accepting a free house and salary for no more pastoral care and leadership than many able laymen would *be willing to supply for nothing*, they are not to be praised but shamed. What may have started as intended sacrifice has become exploitation.

The real reason? Maybe God has part of a man's time because He really has only part of the man.

Anyway, before taking that job—before downgrading the ministry by teaching or anything else—better read the article in this issue, "Earn Their Living by the Gospel." Here's the other side, well said by a young man who, with his like-minded wife, proved that God lives, and that He is still able to supply the needs of those who cut all ties to do the one thing God has called them to do.

Dr. Hastings on "Originality"

WHEN THE WAR CAME [World War I] it was hoped that the empty pews would be filled. The War has come and gone and the pews are empty still. What is the reason? There is just one reason. Local or ephemeral reasons may add to its effect, but the reason is one and one only. It is the poverty of the preaching.

That does not mean that the preaching of today is not "up-to-date." It is sometimes far too much "up-to-date." It means that there is nothing in it. The hungry sheep look up and are not fed. The preacher has entered the pulpit with nothing worth saying to say. Now it is no use for any man to tell us that he is not a preacher. If any man honestly believes that he cannot preach he is mistaken. Preaching is a matter of taking pains. Any man, without physical defects and with the grace of God, can become a preacher, even an effective and useful preacher, if he will take the trouble. . . .

It is so pleasant to make our own discoveries in the interpretation of the Bible that the temptation has been strong to neglect the discoveries already made. It seems, besides, to ensure originality; and originality is regarded as essential.

What is most essential, however, is not originality (certainly not the originality that is due to ignorance); it is personality. No congregation is bound (or is likely) to accept the plea, "It may be a poor thing but it is mine own." We have to see that it is our own by making it so, but we have also to see that it is not a poor thing.

There are two kinds of sermons that are bad. There is the sermon that has nothing of the preacher's personality in it, and there is the sermon that has nothing else. Without the preacher's personality, which gives life, the sermon will be a failure. But there must be something in the sermon for his personality to work on. If present-day preaching is as insipid and ineffectual as it is said to be, it is due more to the thinness of the thought and the weakness of the wording than to the absence of the preacher's personality.

From the Preface to the volume on Hebrews, *The Speaker's Bible*, edited by James Hastings, and published by Baker Book House, Grand Rapids, Michigan. Used by permission.

One year later—let us look back long enough
to clarify our look forward

Portland and Predestination

A Sermon to Nazarenes

By Robert H. Scott*

A YEAR AGO I worshipped in the city of Portland, Oregon, with more than 21,000 Nazarenes from all over the world. We were gathered in Memorial Coliseum to open the Sixteenth General Assembly of the Church of the Nazarene.

That Sunday morning service was the opening of a historic week as far as our church was concerned. And as such, Portland became more than the City of Roses, more than an inland port along the Columbia and Willamette rivers. Portland became like a crossroad that symbolized destiny, a destiny out of the past, into the present, for the future—a crossroad that has implications for my family and yours, for our church and other churches, for our city and other cities around our world.

As I sat through that service and the subsequent business sessions, and as I have reflected since on what happened there and tried to assess its meaning, I have thought of the big and controversial subject in theology called "predestination." It means predetermining, the fore-ordaining of a thing. It has been given twisted meaning by some religious circles across the years, asserting God has preestablished who will be saved and who will be lost.

But it has a correct and beautiful, a wonderful and valuable meaning that we must not miss.

With respect to Portland and predestination, I faced some thought-provoking questions:

1. *Did we come to where we are now (as a church) because of some unavoidable fate that forced us in this direction?*
2. *Are the dangers we now face predetermined to throw us over and destroy us?*
3. *Will we inevitably go forward in the future simply because we have done so in the past?*

Pertinent questions . . . all of these . . . not only for our denomination, but indirectly having bearing on our society of the future. They are questions that make "Portland and Predestination" a subject we ought to pursue.

The scripture from Luke 4:14 became the theme adopted by the General Assembly for our church for the next four years. You will hear it and read it often. And the answers to the questions cited above are bound up in the theme—the words: "in the power of the Spirit."

As we evaluate our church out of the past, apply its ministry to the present, assess its potential impact on the future, we must do so in the light of an accurate concept of predestina-

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tion. And we must do so in the light of an accurate application of this dynamic scriptural theme.

I. The Past

Well, what about Portland and our past . . . ?

The question was, "Did we come to where we are now as a church because of some unavoidable fate (or predestination) that forced us in this direction?"

To intelligently answer the question we will need to reflect on where we came from (and Nazarenes need to keep that in mind). Further, to intelligently answer the question we will have to know where we are now.

The origin of our church grew out of an industrializing world, with shifting emphases on the religious scene. Those shifting emphases resulted in modifications of traditional and biblical positions as many churches, individuals, and church leaders had held them. They resulted in departures and compromising of faith. And consequent upon this, there occurred a banding together by many other people, even across denominational lines, who were determined not to let the faith of their fathers be so destroyed.

Particularly at stake was the presentation of and testimony to John Wesley's emphasis on a life of full devotement to God, and God's cleansing of man's heart from his nature of sin.

As this theme was slipping through the fingers of some who had previously carried it, other hands were reaching out determined to keep it in their religious life, and provide a place where it could be safely passed on to the generations to come.

They came from many directions, those founding fathers of our church. Among them were William Howard Hoople, E. P. Ellyson, and Phineas F.

Bresee. They dedicated to God a church home where His teaching of holiness could be preserved. And, by the way, this not only tells us where we came from . . . it tells us where we are going: Holiness must always be our dominant note!

One of the great inspirations at Portland was to observe where these efforts have brought us and where we are now.

Beginning 56 years ago with 10,414 members, we now have 415,495.* In the last 4 years 88,000 were received by profession of faith.

Beginning 56 years ago with 228 churches, we now have 5,800, and 300 were organized in the past 4 years.

Beginning 56 years ago with 6,756 enrolled in Sunday school, we now have 824,000.

Beginning 56 years ago by raising \$144,556, we raised during the past four years \$194,500,000 for a per capita giving of over \$153, the highest for any denomination in the world having more than 100,000 members.

Beginning 56 years ago with no world missions work, we now have 488 missionaries, 2,079 national workers in 48 world areas, to be among the top 10 missionary sending denominations in the U.S.*

Our radio program, "Showers of Blessing," is carried on 475 English stations and 135 Spanish stations.

Our Publishing House ranks ninth in size among all denominational publishing institutions . . . having over \$4,000,000 gross sales last year, and being able to present to our church last year a \$1,000,000 General Board office building free of debt.

By means of these and other figures, Portland told us where we are.

Well, the question is, "Did we come to where we are by some unavoidable

*Revised figures as of January, 1965.

predestination out of the past?" The answer is, "Absolutely not . . ." We came to where we are "in the power of the Spirit" and by means of dedicated and sacrificing lives!

We have a rich heritage and we dare not minimize it or desecrate it. Dr. Benner, in the general superintendents' report, said, "As we move in the present, let us not forget our responsibility to the past. As a great tree is bound by living force to its roots, so the Church of the Nazarene is bound in vital responsibility to her roots of heritage in doctrine, standards, and mission. If we disregard or weaken this rich heritage, we shall wither and die as an aggressive spiritual movement . . ."

No . . . it is not some unavoidable predestination that has brought us to where we are. Portland let us see that and we must not forget it.

II. The Present

But Portland not only stood as a reminder to us of an illustrious past. Portland confronted us with the reality of a dangerous present.

Specifically, five major points of peril were spelled out as threatening the church:

1. First was a substitution of form for spirit and human activity for spiritual power. This is a trend toward formality in worship, lessening of participation by our people, loss of atmosphere of spiritual freedom.

2. The second point of peril: a gradual disregard for the scriptural standards of holy living, indifference to Nazarene norm as set forth in our general and special rules for the church. It does make a difference what you do and how you look if you are Christian!

3. The third peril: a lessening of our evangelistic zeal, failure to win souls for Christ.

4. The fourth peril: a loss of the sense of mission as to the promotion of scriptural holiness, failure to preach or to experience what it means to be sanctified wholly.

5. The fifth peril: the demand for security, succumbing to the temptation to devote undue interest to our local needs, to our individual desires, and ignore the risks needed to take on the burdens of the lost world.

These are indeed present points of peril that are being faced by the church as we look within, at ourselves. Some are falling rapidly under these pressures; the danger is imminent to us.

But there is also the external peril that is a part of the outside world of which we are a part.

We live in a day permeated with the spirit of humanism, materialism, sensualism, sadism, worldliness. Problems and issues bear down upon us that are astronomical in their proportions and they cannot be deferred to another day. Who has not felt this as we have read the headlines recently of the racial strife and economic insecurity and moral breakdown in our own nation?

What with the degree of the perils within and the perils without, no wonder the question rises concerning predestination and the present: Are these dangers destined to overthrow us and ultimately destroy us? Must the Church go through another period of departure and decline as witnessed in the late nineteenth century industrial revolution, that gave birth to our church?

Some are saying it must. Is it true?

And what about the church's ability to stay the hand of horror and hell that threatens our nation and our world? Is there no hope? Are we predestined to defeat?

I must tell you, with all the dangers Portland reminded us of, it pronounced no doom. It set before us a church in a desperate present, the theme of a great fact: "in the power of the Spirit." And that theme removes all hint that we must decline

and suffer defeat. It tells our youth and our adults to take heart; God is still on the throne. He has not abdicated His power. He is not baffled by man's distresses. His Spirit has a power and provides a power to overcome. The outcome is ours to determine, for the power is ours to use and save our church and world, or ignore and lose them both.

We are not predestined to failure. Portland let us see that, and we must not forget it!

III. The Prospect

Portland, therefore, not only stood as a reminder to us of an illustrious past and confronted us with the reality of a dangerous present, but introduced us to the question mark of an unknown prospect.

The question rises: Are we predestined to go forward in the future simply because we have in the past? Will progress and success unavoidably come?

The answer is no!

We can forfeit everything! We can forfeit it by our apathy, by our dependence on someone else to portray the zeal, the sacrifice we know it takes, and yet refuse to give. The prospect is not predestined . . . it will be determined by your response and mine.

Our church is calling on us to plan for, and commit ourselves to provide for, success "in the power of the Spirit." Tremendous goals have been set before us and only as we reach toward them can we lay the conditions to survive locally or denominationally.

These are our goals:

1. 50,000 gain in church membership.
2. 500 new churches constructed.
3. \$22 million for world evangelism.
4. 150 new missionaries sent out.
5. 1 million enrolled in Nazarene S.S.

6. 10 percent of all we raise invested in the work of world missions.

7. Establishment of two junior colleges and a Bible college . . . 5 percent of our giving for Christian education.

8. A final goal placed before us is this: a vigorous and consistent visitation program in every church, and more evidence of our concern for those who are lost.

But we are not predestined to succeed in the future simply because we have succeeded in the past. Individually we must respond to God's challenge and to our church's challenge "in the power of the Spirit."

We need commitment; we need rugged convictions; we need moral courage; we need people who will not stay aloof, but who will get involved, who will dedicate all and risk all for God and the cause of right. Never was there more need for the young to be drawn into active church service, or for the church to lead her young into such. One-half of the population of America is under twenty-five and this group of young parents and teenagers must now learn to assume responsibility.

If there will be from our churches a general response "in the power of the Spirit," we will win. We are not predestined to succeed regardless of what we do . . . but we can! Portland reminds us, and God is telling us that.

There is, you see, an authentic and genuine kind of predestination. It is not an overbearing God forcing His will on His creature or on human history. But it is an all-powerful God committing himself to definite responses to man's call for help. Regardless of the change, the uncertainty, the decay, the revolution of a twentieth-century society, when any man confesses his sins, God has predestined that forgiveness will come; when any man acknowledges God in all his ways, God has predestined that

he will receive direction for his path; when any church fully pays the price for revival, God has predestined victory will come. The uncertainty of the future, therefore, is not due to any instability on God's part. It is due to the instability that has always characterized man. Individually and as a church, if we will live by proper commitments and convictions to God, He has predestined for us the right kind of continued success.

There is only one way to do it . . . "in the power of the Spirit." And

Portland reminded us that we have a great church to offer us a channel for our endeavor.

Let's surprise our world by going out to do something for God!

We did not come here by force; we need not be defeated by enemies now; we do not have to succeed. But we can as we have. So help us God, we shall!

As servants in God's cause, we will save this day and provide for a better tomorrow, "in the power of the Spirit."

A holy and harnessed imagination is a boon
to both preacher and people

Imagination—a Priceless Gift

By J. C. Mitchell*

THE HUMAN MIND is not a debating hall, but a picture gallery. Ezekiel in chapter 8:12 speaks of "every man in the chambers of his imagery." The whole verse reads, "Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery?"

I was talking to an old lady a little while ago. She is not able to leave her home unless taken out in a car by one of her children or her friends. As I walked through the room in which she was sitting, on my way to morning worship, she said, "Remember me . . . as I sit here I can see Jesus with a smiling face going about among the people, healing the sick,

cheering the sad, comforting the sorrowing, and being a Friend to the lonely. It's a lovely picture I carry in my mind." She was exercising her imagination and it was a means of bringing into her life great joy. On the walls of her mind there hung a picture which was to her a source of strength. As she stays to think of what Jesus was like, what He did, she is sure in her own mind that He is the same today.

Jesus was a picturesque Preacher. He proclaimed His message by means of word-pictures. There were no solemn, heavy answers to solemn, heavy questions. Almost invariably He appealed to the imagination. He hung pictures on the walls of His hearers' minds so that they could carry them with them, quietly confident that the

*Retired minister, Liverpool, England.

truths about God and man embedded in His stories and parables would slowly work their ministry of good. In teaching children we are beginning to follow His example.

The whole of the Bible's appeal is an appeal to the imagination. Its truth is taught through great happenings, great stories, great utterances: the crossing of the Red Sea, the mysterious manna, David and Goliath, Daniel in the lions' den, Joseph and his brethren—pictures that contain undying Christian truth. God knows the importance of our imagination.

Like all God's gifts, imagination can be misused—used for our harm and not our good. I've had to deal with people whose lives have been dominated by fears and worries. All of us have to wage the battle against them. People worry about their health, their possible financial insecurity, other people's opinion of them. These fears and worries come at times to all of us, but we can prevent their completely monopolizing the walls of our chambers of imagery. People allow their imagination to create images of possible disasters, possible misfortunes until the whole of life becomes like a dark, haunted wood.

The truth is that many people are ill, not because there is anything organically the matter with them, but because they are constantly imagining there is something the matter with them, and this gives birth to chronic worry which wears them down, drains their strength, and leaves them wide open to the attacks of disease. One of my most difficult problems was trying to help a man who was mentally ill because he carried an imaginary difficulty in his mind. His problem had no foundation in reality.

Now when such pictures hang on the walls of the mind, a deliberate

effort has to be made to pull them down, spring-clean this mental room, and replace the harmful pictures by those which suggest the healthy, the lovely, the pure, the strong; then life will be relieved of a burden and will acquire new color and effectiveness.

This, I say without hesitation, is where prayer and Christian faith come in. Christian belief as Jesus proclaimed it abounds in images which suggest the love, the power, and the all-sufficiency of God. When we pray, when we make time to read the Bible, when we throw our hearts and minds open to God, we submit our hearts to the influence of helpful images. For instance, when the unclean image appears, quickly turn from it, and throw on the screen of your imagination the picture of Jesus talking to the woman who was caught in the net of sin. He dispersed the evil cloud, not by wholesale condemnation, but by granting her His cleansing power, at the same time helping her to realize the terrible consequences of evil practices. When at night anxious fears possess our hearts, and the storm begins to rage, and we fear the possibility of sinking in utter despair or failure, throw on the screen of the mind the picture of the storm on the Sea of Galilee, Jesus rebuking the wind and the waves, and the calm that followed. Believe deeply and sincerely that Jesus is the same today, that round our restlessness flows His rest, that He can give us the insight and the power to see our way out of our problems.

If we spend some of our time every day reading and thinking about what the Gospels have to tell us about Jesus, who went about helping all sorts of people with all sorts of problems, we shall furnish our minds with pictures which will work wonders in our day-to-day experience.

If equipment speaks, as this writer declares,
what does yours say?

Equipment Is Important

By Gene Hudgens*

WHEN YOU WALK into a room that is well equipped, neatly kept, and well arranged, there is an air of expectancy. It says, *Studying God's Word is important here.*

But what happens when you walk into a room where the chairs are of different colors, heights, and types—where the tables are the wrong height, unpainted, and littered—where there is a stack of supplies on the piano and budging from behind—where there are no coatracks and the only storage is an unpainted orange crate with an assortment of old literature, crayons, and some “lost and found” items? What does that room say? *Come in if you can. It really doesn't make too much difference, for nothing important is going to happen here.*

Bennett Dudney, in his excellent chapter on building and equipment (*The Sunday School Superintendent*, pp. 88-89), keynotes the reasons why equipment is important. It is because it speaks. It says things to us. And as far as the church is concerned, what it says has spiritual implications.

True, the most important factors in spiritual learning are personal ones. Mark Hopkins on one end of a log and the pupil at the other denotes the im-

portance of the teacher above everything else in the teaching situation. And perhaps if every pupil had a private tutor, a log might suffice for us today—or perhaps a walk through the woods to talk of spiritual things.

But we deal in terms of quantity and schools of fifty and a hundred and a thousand. And we live in an age which places value upon the right kind of buildings and the very best in equipment, particularly as it relates to the education of its young. The public school very plainly speaks of the care and concern of society for the child and his education. Special care must then be taken by the church to communicate that both the pupil and the subject matter are of utmost importance.

More important, however, than this practical comparison is the proven relationship between mental attitudes which affect learning and such things as color, comfort, and orderliness.

Seating, particularly, is important. Chairs should be provided at proper height so that the feet can rest firmly on the floor. Sufficient support in the small of the pupil's back is also important, as is a slightly tilting seat so that the pupil's weight will keep him against the back of the chair in an erect and alert position.

Here are the recommended sizes for both chairs and tables:

*Director of Sunday School Administration,
Department of Church Schools, Kansas City.

	<i>Chair Seat Height</i>	<i>Table Height</i>	<i>Table Size</i>
Nursery	10 inches	20 inches	24 by 36 inches
Kindergarten	10-12 inches	20-22 inches	30 by 48 inches
Primary	12-14 inches	22-24 inches	30 by 60 inches
Junior	14-16 inches	24-26 inches	30 by 72 inches
Junior High	16-18 inches	26-28 inches	30 by 72 inches

It will be noted that in each case the recommended height for tables is ten inches above that of the chair. The size of the table is important because it limits the number of pupils a teacher may work with, and this teacher-pupil ratio¹ is a most important factor in good Christian education.

Rectangular tables are better than round, and adjustable-height tables make possible additional uses other than the Sunday morning class session. The extra money spent for stain-resistant formica tops will be well worth the cost over the long run.

This same principle holds true in the purchase of all equipment. A wise old carpenter shared his philosophy which governed a lifetime in the building trade: "Measure twice and cut once." When considering equipment, a first rule might be to purchase well and buy but once.

There is no area in the economic life of the church where it is easier to be "penny wise and pound foolish" than at the point of buying equipment. Many is the church basement which has become the victim of somebody's bargain basement. These turn out to be costly bargains in the long run.

Sometimes the problem goes back to building committees which make a very common mistake. They estimate the costs of building without adequate consideration for the costs of furnishing and equipment. As building costs soar, or as the little items at the end of the building program eat into the

meager balance, very little if anything is left for equipment. A good rule of thumb might be to allow 10 percent of the total educational building or remodeling costs for furnishing and equipping the building (not counting carpets and draperies).

Good equipment does not necessarily have to be expensive. It should, however, be fitting; and it should be durable. Purchase well, and buy but once.

Safety is a factor which must be considered as well—particularly as it relates to equipment for younger children. Toys and cribs with nontoxic paints, and rounded corners on all exposed items, are of utmost importance.

In addition to the equipment already mentioned, due consideration should be given to such things as sufficient tack boards and chalkboards for a variety of expressional uses. These must be at a height which can be readily seen and used by the particular age-group.² Picture railing is a useful item in all departments, as are worship centers, podiums, picture files, record players, songbooks, and projection equipment.

It is not enough to purchase good equipment. It must be cared for. Adequate storage is essential at this point, and a good rule to follow is 10 percent of the educational space to be given over to storage. Rules of responsibility and equipment removal should be carefully worked out and posted, with all equipment well

marked as to class or department ownership.

It is well for the education committee or church school board to make a periodic check of all equipment and, after determining the needs, to establish a priority list with a definite time schedule and budget for the securing or replacing of needed equipment.

As they do, thought should be given to the particular place where the piece is to be used—to the size, shape, and color scheme of the room as well

as to the definite purpose for which it will be used.

Let your equipment speak as to the importance both of the pupil and the gospel message which is to be learned.

¹See Dudney, *The Sunday School Superintendent*, page 52, for a listing of the recommended class groupings.

²See Dudney, *The Sunday School Superintendent*, page 93, for the recommended heights from the floor for tack board and chalkboard.

Preachers should—

Earn Their Living by the Gospel

By a pastor who writes from experience

SHALL THE MINISTER supplement his income with part-time employment? If so, will he be in danger of becoming a “pastor on the side”? What are a man’s obligations to his divine call to the ministry? What are his obligations to his family and himself? Are the two mutually exclusive or vitally interrelated?

I am not sure that I have worked out a well-ordered philosophy on the subject. Nor am I desiring to set up my thoughts or experience as the standard by which others should be judged. I am quite ready to admit that in a true brand-new “home mission” situation there might be some justification for supplemental employment. I think that there is biblical example to be found in the experience of Paul and Barnabas (recorded in I Corinthians 9). But even here, I believe Paul’s cryptic rhetorical ques-

tion can have only one response, which is the principle he is working toward: Secular employment by the man of God is not normal, and the truth is that he has a “right” to have adequate pay from his preaching. The high-water mark of Paul’s reasoning is seen in I Cor. 9:14—“On the same principle the Lord has ordered that those who proclaim the Gospel should receive their livelihood from those who accept the Gospel” (Phillips).

I believe, as a matter of conviction based on God’s Word and my own intellectual and emotional observation, that the preacher is to live by his gospel work and be totally unfettered and undistracted from the bondage of secular employment. This same principle holds true for the pastor’s wife . . . and this, too, is the conviction of my wife. This principle is definitely applicable to the pastor’s wife in our

particular tradition simply because we look on the pastor-wife as a "team" laboring in the work of the Lord. We do not view the ministry strictly from the professional standpoint. Evidently this is biblical, because Paul has careful requirements for wives of deacons and bishops.

I do not have a consistent answer to the question posed in the statement: "Paul said the preacher is to *live* by the gospel, not *die* by it." I do not believe God wants a preacher's children to starve. But I don't believe the preacher or his family *will* starve when as a matter of conviction he refuses to entangle himself with secular employment. At any rate, it may be necessary for the preacher to make a commitment to "dying" if that is necessary to preach the gospel.

It is my conviction that if the preacher will faithfully give attention to Bible instructions he will prosper. "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee . . . by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" (I Tim. 4:13-15). A man who will conscientiously do these things will produce a greater income in the church, and his income will increase. If the preacher will faithfully "do the work of an evangelist" . . . if he will "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2), the new depth of character he builds into the lives of his people will produce a great variety of "fruits," which will include monetary rewards. A pastor cannot fail to see a host of dividends if he studies to become a "workman that needeth not to be ashamed." If no other value

would come than that the improvement in his preaching and shepherding would make a larger place for his ministry, that in itself would be the seeds for increased rewards to the future. A faithful shepherd who feeds the flock of God, and who is free from secular responsibility so that he can have a constantly open counsel chamber and a midnight hand of comfort to the deathly sick body of a member, is bound to profit, even monetarily, as time goes by.

How can the preacher be "an example of the believers" if he is entangled with divided loyalties? How can he warn his members that "the love of money is the root of all evil" if he (and perhaps his wife) has become accustomed to a mountain of luxuries that supplementing secular employment encourages and provides? The exact and most apropos spot where the example of the way a Christian pursues material things needs to be in the pulpit.

This principle will, of course, lead to several restrictions, but also to character discipline that is not calculable. For one thing, it will demand the curtailment of one's wants. It will help to nurture contentment with the absolute necessities. It will nurture a childlike dependence on God. It will cause careful scrutiny of purchases of all kinds.

Further, it will foster the rigid discipline of careful budgeting. It will teach the utter necessity of establishing priorities. It will be the implacable enemy of charge-a-plate-ism and twelve-easy-payments philosophy.

In addition, it will be the means of keeping a pastoral couple keenly aware of the simple enjoyments of life. There are many things at hand that can be enjoyed that cost nothing. We're so apt to become oblivious to these things in our gadget-conscious

culture. The couple that lives by the ministry will be daily aware of the support of God, who has called them. Actually they will be more aware of the nonverbal enrichment that the personality of each offers the partner.

These principles have been practiced in our lives from the first, and we've always had enough of everything. In our first pastorate in a little, dying mining town, where the starting salary was \$20.00 per week, we proved them. With car payments and the necessity of purchasing furniture (for we had very little at all—just fresh from the Seminary), somehow we made ends meet. The going got rough, and we faced the temptation to take supplemental secular work. But each time, after prayer, God checked us. There were several times when prayer in a bare pantry was necessary; but we never breathed a word to another human, and God strangely moved the groceryman. I took up hunting, not merely as a sport. After two years, the voice of the district superintendent offering a church paying \$25.00 more per week sounded heavenly. This increase could certainly be used in our budget! But God wouldn't release us. Even when grave illness threatened family solvency, God helped us in a wonderful way. When we went to another church after four years, we were receiving \$45.00 per week, and

all our bills were paid and the car payment was current.

Since that time (in recent days) we have had opportunity again to prove our original conviction. For the present my wife is having to do my secretarial work, for which previously a person had been paid. The church board has had no intention of the work being donated, but my wife feels that to accept pay would put her under a bondage that would bemean the office of pastor's wife and break our original covenant. Oh, I'm sure we could find legitimate places for the "extra" funds, but we'd lose far more than we would gain. In a recent board meeting the matter became an item of genuine concern on the part of the official board of the church. "This is unfair," they said. However, another opportunity presented itself to witness to the fact that long ago we had promised God we would live by the gospel, and if we couldn't we would die by it.

Beyond whatever material care God has bestowed upon us through our commitment, the formative influence of these principles upon our ministry is vastly more important. It is as Paul says in I Tim. 6:6, "There is a real profit, of course, but it comes only to those who live contentedly as God would have them live" (Phillips).

I believe "those who preach the Gospel should earn their living by the Gospel" (*New English Bible*).

If a man can have victory with God in solitude he can have it in the crowd.—L. T. Corlett.

When I lose my creativity I begin to grow stale.—L. T. Corlett.

Missions is not incidental, but central to life in the Spirit.—Everett Cattell.

When revival is immediately channelled into mission it avoids excess.—Everett Cattell.



Queen of the parsonage.....

AUDREY J. WILLIAMSON

Greater than Borglum Is Our Sculptor

—Finer than Stone Is Our Soul

By Mrs. B. Edgar Johnson

WINDING OUR WAY through the Black Hills of South Dakota, we came suddenly in full view of Mount Rushmore, on the solid granite face of which the likenesses of four great Americans have been sculptured, each sixty feet from chin to forehead.

I was immensely impressed and inspired as I learned more about this great work of art. I read the words of Gutzon Borglum, the sculptor: "I want, somewhere in America, a few feet of stone that bears witness to the great things we accomplished as a nation, carved high, as close to Heaven as we can, then breathe a prayer that the wind and rain alone shall wear them away."

This he accomplished, and the great pile of shale at the base of the monument bears testimony to the years of drilling and blasting, punctuated with many delays in the work caused by lack of funds and unfavorable weather.

Some thirty miners worked on the monument following the minute directions of Mr. Borglum. The first step was to blast away the surface rock until a point was reached where a solid granite face, unbroken by the deep fissures lining and cross-checking the face of the mountain, was exposed. The work was done by drill, jackhammer, and dynamite on the basis of measurements obtained from a model. I was amazed to learn that it was possible to dynamite to within an inch or two of the intended surface.

That evening as I knelt to pray, in a

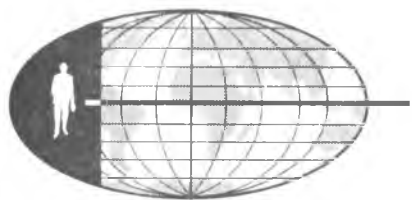
spontaneous burst from my soul I cried, "O Lord, carve Your divine image on my soul even as I have seen on Mount Rushmore today."

The scene continued to grip me, and two days later while in Sunday morning worship, I seemed to hear the Holy Spirit's call, "Give Me a man or a woman who will bear witness to the great things God can accomplish, and let the divine image be carved on his soul until time and eternity shall not wear it away." As best as I knew I had answered that call years ago and consecrated my life to Him. And then I seemed to see a vision of my soul. At the base of it was a great pile of shale while on the face of it a blurred image was taking shape. Then I knew that through the years He had been drilling, chipping, and occasionally dynamiting, to rid it of the useless surface rock, and by careful measurements and directions was perfecting the image of Christ.

I saw some of the circumstances of my life in a different light. I realized that there had been many interruptions when work had been hindered by lack of "funds" and unfavorable weather in my soul. But I praised Him for His faithfulness and again prayed that the work would continue, that I might "also bear the image of the heavenly."

*Oh, to be like Thee . . . pure as Thou
art . . .*

*Stamp Thine own image deep on my
heart.*



The

PASTOR'S SUPPLEMENT

.....
Compiled by The General Stewardship Committee

Dean Wessels, Secretary
Pearl Cole, Office Editor

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IN GRATITUDE!

This is not a lecture on the sin of INGRATITUDE, but a few words IN GRATITUDE to our missionary societies which have contributed so generously this past year toward the support of the ever-growing "La Hora Nazarena," Spanish broadcast. Of course our thanks go also to the pastors who have backed this effort.

The Fact Is:

"La Hora Nazarena" has had a phenomenal growth, progressing from 12 stations in 1953 to 289 stations in 1965.

WE ARE GRATEFUL that the missionary offerings for "La Hora Nazarena" have also increased from the original goal of \$10,000 to a goal of \$30,000 last year, which was exceeded by more than \$2,000!

OUR DEEPEST THANKS to the General Council of the N.W. M.S. for setting the goal for 1965 at \$35,000, and to Miss Mary Scott for words, encouraging the churches to surpass this goal in the light of the financial need due to the great increase in the number of stations.

IN GRATITUDE, we give our appreciation to those who are making it possible for us to serve our missionary interests around the world, taking advantage of the many open doors to the gospel message through radio in these days when we must hasten to take the message to those who sit in darkness.

Nazarene Radio League

N.Y.P.S. = "Involvement in the Evangelistic Mission of the Church"

Three-Point Program for Fall

1. September—IMPACT MONTH. Encourage all teens to secure the IMPACT booklet from Nazarene Publishing House. Set up a four-week IMPACT training class using materials in third quarter "Teen Topics."
2. October 17—YOUTH NIGHT in every Nazarene evening service. Our goal is 100,000 teens and young adults in that service.
3. October "Conquest" is all evangelistic. Use it as a witnessing tool. Teens will want to become involved in this IMPACT project.

For additional copies of this Special Issue of *Conquest* — use the SPECIAL ORDER BLANK distributed by your district N.Y.P.S. president.

NOTE: All orders MUST be received by August 15, 1965.

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International Headquarters Church of the Nazarene

• 6401 The Paseo, Kansas City, Missouri 64131

NAZARENE SERVICEMEN'S COMMISSION
PAUL SKILES, Director

Dear Pastor:

I've got to tell you about this revival our church had. It was some meeting! You know the kind. Prayers were answered. Burdens were lifted. Lives were changed. God had His way. And you just can't beat that.

Dr. Kenneth Rice was the evangelist. Chaplain Calvin Causey was the "pastor". I was the song evangelist (and a few other little things besides). The crowds were wonderful. The best in six years to be exact. We had 165 full-time attenders. They came from all over Europe. The meeting place was Berchtesgaden, Germany. The event was the 1964 Nazarene Servicemen's Retreat. The results were amazing.

You will be glad to know that we are going to have another meeting like this. Dedicated to the same kind of purpose. Designed for the same kind of people. The 1965 dates are November 15-18. The place is the General Walker Hotel at Berchtesgaden, Germany. Dr. Norman Oke, pastor of First Church in Washington, D. C., will be the preacher. Chaplain Causey will be coordinator, again. All Nazarene military personnel (including dependents and friends) on duty in European, the Middle East, and North African areas are invited.

You can help. If you have any military people in your church, or personal contacts, who are in Europe or these other areas now, or will be in time for the 1965 retreat, get in touch with them. Urge them to go - by all means. The average cost is about \$15 per person. Some churches pay it (or part of it) for their young people. I can't think of a more wonderful or promising investment in their spiritual welfare.

Please consider the Nazarene Servicemen's Retreat in Europe part of your evangelistic opportunity and responsibility. It is. And do everything you can to influence those you know should be there. Join your prayers, and the prayers of your church, with ours that God will make November 15-18, 1965, another time of blessing and victory.

Sincerely,

Paul Skiles

Paul Skiles
Director

MEET THE STAFF

REV. DEAN WESSELS

Executive secretary. His hometown is Dallas, Texas. He was elected as department executive in 1956. He has overall supervision of the Department of Ministerial Benevolence and the Board of Pensions.



MRS. ELISABETH BRUNSON

Secretary to Mr. Wessels . . . is a native of Kansas City, Missouri . . . has been employed at Nazarene Publishing House and Headquarters for twenty-three years.



DR. GEORGE COULTER

General superintendent sponsor for this quadrennium. His genial manner and wide experience have already endeared him to Department members and staff.

REV. PAUL SODOWSKY

Administrative assistant . . . a native of Blackwell, Oklahoma. He serves as office manager and assistant to Mr. Wessels . . . left a successful pastorate in Carthage, Missouri, to accept this position in November, 1960.



MRS. PEARL COLE

Public relations editor for the Department and office editor of "Pastor's Supplement" . . . began work in the department in August, 1956.



Department of MINISTERIAL BENEVOLENCE



MISS HESTER VAN DYNE

Ministerial Benevolence secretary . . . hometown is Independence, Kansas, where she worked as a secretary to an attorney . . . came to the Department in April, 1961.



MRS. BERTIE FREYSZ

Insurance secretary. Her hometown is Union Bridge, Maryland. She held position as secretary-bookkeeper for a utilities firm before coming to Headquarters in August, 1962.



MRS. MAXINE LAKEY

Office secretary. Her hometown is Mountain Grove, Missouri. She left a position as payroll clerk for a shoe company to come to Headquarters in November, 1962.



MRS. HELEN STRINGFIELD

Annuity secretary. Her hometown is Kansas City. She has worked for the Nazarene Publishing House for twenty-five years . . . came to the Department of Ministerial Benevolence in November, 1964.

THE DEPARTMENT OF MINISTERIAL BENEVOLENCE

Office responsibilities include the promotion and supervision of the Nazarene Ministers Benevolent Fund, the distribution of monthly benevolence checks, the granting of emergency and medical assistance, and the operation of the life insurance and tax-sheltered annuity programs for our ministers.

Since Mr. Wessels is also secretary of the General Stewardship Committee, he and his staff are responsible for Easter and Thanksgiving Offering promotion, the compilation and editing of the "Pastor's Supplement," and for providing stewardship education materials for the church.

Each staff member is thoroughly trained for his or her particular assignment and is dedicated to the task of serving the church gladly and efficiently.

Can we serve YOU better? Just tell us how.

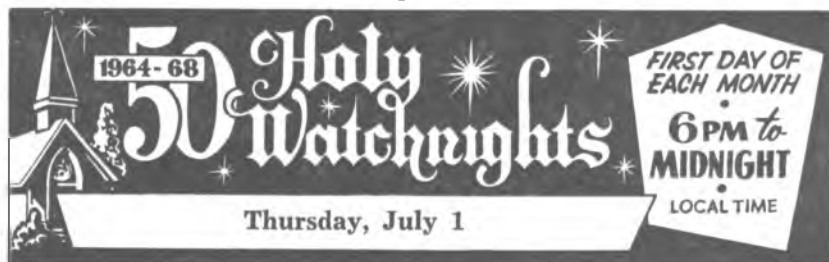
RESERVE THESE DATES



PRAYING PREACHERS NEEDED

As Nazarene preachers we need to reaffirm again our faith that prayer is something that works. To really pray through means work, but it is the most effective work any preacher can do.

There have been revivals without preaching, without organization, without church promotion, but never has there been a real revival without prayer. And so the Department of Evangelism continues to call for PRAYING PREACHERS who will pray for spontaneous revival.—For how long?—*Until IT COMES!*—Our need today is for a spontaneous, Holy Ghost revival—not man-made or organization-sent, but prayed down. Preachers, let us pray for it; pray long and loud if need be, but pray through for A HOLY GHOST, SPONTANEOUS REVIVAL IN YOUR CHURCH IN OUR DAY. And pray for the TEN SUNDAY NIGHTS OF SALVATION, September 26 through November 28, 1965.



THIS TOO IS EVANGELISM

A layman, Calvin Darst, wrote in a recent *Herald of Holiness*, "An improvement that could be made to help people find a Church of the Nazarene is that a standard listing be adopted for all telephone directories in the regular listing. This should always be Church of the Nazarene—designation—address—phone number. The nearest church may be small and may not have enough money to be listed in the yellow pages, but it would be in the phone book. Please don't let us live in a place for six months searching for the Church of the Nazarene, only to learn that it was listed under Possum Run Church of the Nazarene." Tell the folks in your town where the Church of the Nazarene is located.

"THIS TOO IS EVANGELISM."

Have You Ever Wondered—

Why does the Church of the Nazarene not have a program like the Peace Corps, under which we would send out young people as short-term missionaries for two or three years?

Veteran missionaries tell us that a new missionary seldom is able to contribute much of value to the work of the field until he has been there at least one full term of five years.

New missionaries must master the language. They must adapt themselves to the people and their culture, and to the climate, before they are ready for full missionary service.

A young person sent out for two or three years would not have time to accomplish these things. He would be scarcely more than a long-staying tourist—a guest of the working missionaries, possibly consuming much of the veteran missionaries' precious time, as they tried to give him guidance. His lasting contribution to the work would be negligible. To the people, he would remain a "stranger" who did not care enough about them to want to stay and live among them. A series of such short-term "visitors" could precipitate many costly blunders through ignorance of the people and their customs, even though they might be most sincere in their efforts.

In addition to the hazards of ignorance and transience, there are very practical factors to be considered. Short-term appointees would double the cost of transportation and living expenses, with a very limited contribution to the serious work of the field.

Missionaries begin their most valuable service when they go back for their second term. The first five-year term is largely one of preparation. Only those

who go for a long term, or for life, make a lasting contribution to the work of the church.

It is true that short-term doctors and nurses, whose skills are such that they transcend the handicap of language, and who pay their own expenses to go out and help in an emergency, have been a real blessing in our African hospital. Their knowledge filled a great need, even though they had to work through an interpreter. But even in this area, our greatest need is for doctors and nurses who will go for life—who will master the language, learn the ways of the people, become familiar with their illnesses, and thus be able to shoulder a permanent share of the hospital and clinic load.

Preachers, especially, need to go for a lifetime assignment. A preacher using Western idioms and illustrations, speaking through an interpreter, going his Western way for a few months or even a year or two, may do more harm than good on the mission field. He is a stranger—a visitor—a foreigner. His ways are often offensive to the customs of the people. His religion may be considered a curious foreign phenomenon, with no serious claims on the hearers. They feel that this stranger does not really love them, because he does not plan to stay and share their lives.

Sending out short-term missionaries, with the church paying the cost, is an expensive project. The value of their service is so uncertain that the Church of the Nazarene does not feel it can afford to spend God's money for such a program when there are called missionaries waiting to go and give their lives in God's service on one of our mission fields.

THE MITES OF THE MA THE MIGHT O

The offerings received from local missionary societies have made possible our entire Spanish radio work.

Last year the giving for this purpose was more than \$32,000, which, although generous, was approximately \$4,500 less than was spent by the Radio League for our Spanish-language broadcast.

1965 MUST NOT BE A YEAR OF RETREAT!

In the light of the many open doors for this gospel ministry, our goal of \$35,000 is reasonable.

Many societies have never given to this worthy cause. Let **EVERYONE** help some! The goal can be reached with but little effort if **EACH** will do his part.



WILL MAKE POSSIBLE THE MASTER

HERE THEY ARE!!

ARGENTINA

ARUBA

BOLIVIA

BONAIRE

CHILE

COSTA RICA

CUBA

DOMINICAN REPUBLIC

ECUADOR

EL SALVADOR

GUATEMALA

HAITI

HONDURAS

MEXICO

MONACO

NICARAGUA

PANAMA

PERU

PHILIPPINES

PUERTO RICO

URUGUAY

UNITED STATES

VENEZUELA

In all of the above places "*La Hora Nazarena*" has been aired.
TWO HUNDRED AND EIGHTY-NINE RADIO STATIONS now
carry this GOSPEL MINISTRY!



Dr. H. T. Reza, radio minister, and Oziel Flores, narrator, for "*La Hora Nazarena*"

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... AND

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OF THE
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STEP 1

**CLASS RECORD SHEET
and CLASS
ENVELOPE**



NOW!

STEP 2

**VISITATION REPORT
SLIP**



HOME MISSIONS IN OUR CITIES

The urban population increase is the greatest challenge to home missions of our day. Each year in the United States alone the expansion of the metropolitan cities is equal to the entire city of Chicago. At the same time, there are smaller cities that are growing, giving opportunity for the church to enter.

Since January, 1964, we have organized new churches in some of our metropolitan areas. We have also placed our first church in the following cities:

East Orange, New Jersey (New York District), pop. 76,500
Cortland, New York (Albany District), pop. 19,600
Delray Beach, Florida, pop. 16,100
Stanton, California (Southern California District), pop. 15,200
Henderson, North Carolina, pop. 13,700
Kassel, Germany, pop. 192,500

God has called us to holiness evangelism. To reach our great and growing cities will demand faith and prayer, cooperation of all our churches, and a home missions strategy of long-range proportions.

SUMMER AND THE RURAL CHURCH

While many other denominations are closing their rural churches, the Church of the Nazarene is busily engaged in rebuilding the small town and country church. More than 50 percent of our churches organized during the last quadrennium were in small towns or rural areas.

But it is not enough just to organize a rural church. That church must grow, for it is only then that our rural evangelism will be successful.

Church growth demands a challenging consecration. Every farmer knows that he must work in full co-

operation with his soil and the climate in order to secure the best yield. We must have dedicated preachers and laymen, fully cooperating with the Holy Spirit in order to seek out the lost and win them to Christ.

We must challenge our people with a soul-winning program. There is no assignment more challenging than winning others to Christ.

Summer is revival opportunity time in many of our rural churches. Let's make it especially true this summer.



By Dr. G. B. Williamson
General Superintendent

BASIS CHANGED

The basis for figuring 10 percent giving was changed at the past General Assembly. This timely article by Dr. Williamson explains the new 10 percent program. And, pastor, if your church hasn't decided to take the 10 percent step, remember "love more than makes the difference."

"LOVE MORE THAN MAKES THE DIFFERENCE"

The difference in what? Oh, just the difference in deciding what qualifies a church or district as 10 percent for world evangelization, when using the old formula or the new.

New Base

What is the difference between the old formula and the new? Actually, the new base of calculation is all monies raised for all purposes during a given year less the amount paid for General Budget, Alabaster, and Missionary Specials. This is Item *A* on the financial report less Items 19 and 20.

To illustrate: A certain church raised \$45,000 grand total for all purposes (Item *A*). They paid for General Budget \$3,500 (Item 19) and for Alabaster and Missionary Specials \$800 (Item 20). That church, to qualify as a 10 percent church, should give a tithe of \$40,700 or \$4,070. This is \$430 less than required according to the old formula, which would have been 10 percent of \$45,000 or \$4,500.

Advantages—Disadvantages

What is the advantage of this new system? Simply that it does not require that a tithe of the tithe be paid. The base of calculation does not increase with every added contribution to General Budget, Alabaster, and Missionary Specials.

What is the disadvantage in making ing on for sixteen years is subject to a process of education that has been go-the change? It lies in the fact that a

slight modification, which calls for a new distinction.

Admitting that the advantage in the change can be exaggerated beyond its practical value, we must also concede that there is no great calamity involved. Four years ago the items included in the 10 percent were increased by allowing offerings received by missionaries on deputation to count, provided said offerings were reported to the General Treasurer's office for record. Some felt anxious about this change. But there has been no ill effect. We simply raised more money than before. Now, no matter how advantages and disadvantages balance out, the problem is not a great one. We will go on to give more for the worldwide program of the church than ever before. More churches and more districts will reach the 10 percent goal.

In 1963-64, nineteen districts were in the 10 percent group and the entire church gave 9.35 percent according to the old formula. Under the new formula there would have been thirty-five districts in the 10 percent group, and the denomination would have given 10.31 percent. It is believed that this new incentive to achievement will inspire greater generosity.

How Much Should We Give?

What dictates how much we should give anyhow? It is *love*. *Motives are more important than mechanics*. Fundamental principles mean more than formulas for performance. If we have the powerful impulse of love, we will

go the limit in giving. We will not stop at the minimum goal. We will go beyond it.

Ten percent has always been a minimum goal.

Why do we give in support of the world outreach of the church?

Because our risen Lord commanded, "Go ye."

Because the need is so vast among those who have never heard the "good tidings of great joy."

But deeper, stronger cause is in the fact that God gave. Christ came. He died. He rose again to save all men. This will compel us to go farther and give more.

Jesus said, "Freely ye have received, freely give." He also said, "Give, and it shall be given unto you." If we give more, we will have more.

Recommendations

What are the recommendations of the Board of General Superintendents and the General Board?

1. Always remember 10 percent is the minimum.
2. Fix the General Budget allocation at no less than 9 percent of the agreed base of calculation by both districts and local churches. Some are making the accepted General Budget 10 percent.
3. Continue to fast and pray and pay, to fill Alabaster boxes, and to add the approved specials as able.

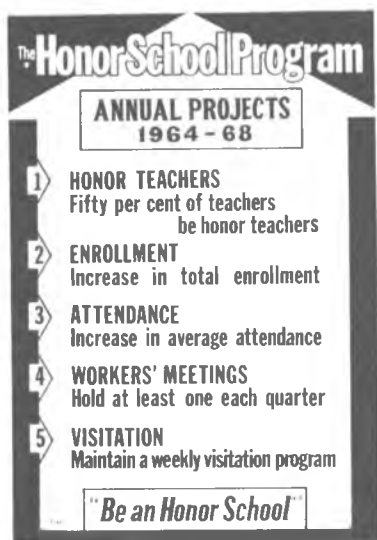
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He advocates public relations as the best link between the church and community and says it will help to cancel misinformation and prejudice. Dr. Streng works through a committee in his church. "We aim to let people on the outside know what's going on inside!"

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THOU SHALT honor church and community with inspiring news for their needs.

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TELL THE TRUTH and you won't have to explain.

PUT THE BEST construction on all reports, for there is some good in all people.

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THE THEOLOGIAN'S CORNER

The Sanctified "Ugly Duckling"

QUESTION: Why do holiness people sometimes seem "difficult" to deal with, and why do Christians often treat their fellow Christians more carelessly than worldly people treat each other?

ANSWER: On the whole this is not true. It may however be true in a measure with young Christians for a brief period of time, until they reach some degree of spiritual and emotional maturity. I believe there are explanations for this strange phenomenon (insofar as it is actually the case).

A new Christian has a new *aim*, new *kinships*, a new *love*, and is governed by a new *law*. It is out of this very newness that a temporary disruption of interpersonal relationships can develop, which will take considerable spiritual growth to readjust.

1. The man of the world aims primarily to please himself and his fellows; therefore he adjusts easily to the world around about him. He is sufficiently anxious to be well thought of that he will often say the opposite of what he thinks and make many compromises in order to conform to his "set." This is radically changed at conversion. Now the primary aim is to please God rather than man. Particularly when one is filled with the Holy Spirit, the emancipation from slavery to man's opinions and standards is so radical that the Christian is very apt to find himself too indifferent to the preferences and opinions of others. He must learn all over again to be concerned about what people think, but now with a new motive, and with new Christian discipline which does not permit the concern to become a renewal of bondage.

2. Again the man of the world belongs to the family of the unsaved and therefore he is perfectly at home among them. They are his kind and his people. This too is changed when one is converted. The people of God are now his family, and it is as natural for a young Christian to feel free to exploit the privileges of kinship as it is for two closely knit sisters to wear each other's clothes. It is this fact which may make an immature Christian punctilious with his obligations at the bank but careless with his obligations with a fellow Christian from whom he has borrowed money, or possibly with a holiness college which he is attending. He is not intentionally dishonest and is not aware of taking advantage of anyone; he simply feels that his "family" relationships give him privileges that he would not dream of claiming from the world. This has a strong degree of validity in it, for we *are* brothers and sisters in Christ, and we *are* supposed to help each other in material as well as spiritual ways. This mutual concern and tolerance is basic in Old Testament Judaism and also in New Testament Christianity. It is hard therefore for a young Christian to escape a feeling of being "let down" when he gets a cold, businesslike dun from a fellow Christian, or from a Christian institution, and he has to learn the hard way that, whereas the business manager of the school, for instance, is his brother in Christ, he is still a businessman and that his business relationships with him must be as precise and methodical as they would be with the banker downtown. It takes a while for young Christians to make this emotional and conceptual adjustment. After all, "we wouldn't be treated this way by our father or mother," and it is always dif-

difficult to accept such treatment from fellow Christians without a little feeling of hurt and disappointment.

3. Then the new *love* makes a tremendous difference. The divine love which the Holy Spirit puts in the heart of a Christian gives to him a new concern for the other person's welfare, coupled with a new kind of courage to be frank and honest in his relationships with him. For this reason the new Christian is apt to be too frank at times, even to the point of bluntness and rudeness. The Christian is motivated by the feeling that this man ought to be told, and since nobody else seems to be doing it, then I guess it's my duty. And he does. It is not always easy to see that love is the real back-lying motivation, but it may indeed well be in more situations than we know.

4. Now let all these factors be added to allegiance to a new *law*. Whereas the unregenerate person by his very nature tends to live by the law of convenience, or expediency, or of self-interest, or personal advancement, the Christian now lives by the law of right. His chief concern is to find the right and do it, rather than find the easy and pleasant and the expedient. This will be costly in many situations involving human relationships, in his family, in his office, at the factory.

In the beginning of his Christian life he will handle these situations awkwardly, probably with a measure of defiance and stubbornness that may exceed the justifiable demands on his discipleship. This concern for right also takes the form of an intense zeal respecting his new loyalties. He is now loyal to Jesus Christ, to the Bible, to the church, and in this zeal he is at times overly ready to argue, and overly quick to see any potential enemy which might be subversive to this new triumvirate of cher-

ished treasures. Whereas shortly before he was outside the church, now he is in so thoroughly that he feels himself to be the protector of the church and wants nothing permitted that would tend to change the church from being the kind of instrument it was when it brought him to the Lord. This is the psychological setting which tends quite naturally to excessive criticism of others round about him by the very one who loves them in his heart and is so anxious that the status quo be preserved. His ideal is right. His manner of reacting to the unideal facts of life which he finds in the church is wrong.

But in these respects only gentle guidance by wise pastors, plus his own spiritual development, will help him find ultimately a balance, so that he will learn to be gracious and relaxed in dealing with the world, while at the same time firm in standing for his convictions and witnessing for his Lord; to blend businesslike faithfulness to his dealings with his fellow Christians as well as family-like ease and familiarity; to be courteous in his frankness, and frank in his courtesy, and thus become more amiable and Christlike in his personality.

When one analyzes the situation thus and takes into account all of these psychological and spiritual factors, it is not difficult to understand why Christians sometimes are unpleasant in their personalities and careless with fellow Christians along some lines. These tendencies are inherent in the very nature of the situation. Therefore let us not unchristianize these immature saints, and certainly let us refrain from so magnifying this phenomenon that we would seem to be casting doubts on the value of our Christian faith. Rather let us extend to these awkward disciples the full measure of our understanding, sympathy, and guidance.

If it's carnality take it to the cross; if it's infirmity take it to the throne.

—ALBERT J. LOWN

Gleanings from the Greek New Testament

By Ralph Earle*

Eph. 6:18-24

"Praying Always"

Literally the phrase reads "praying at every season." The Greek word for "season" is *kairos*. It may be translated "opportune time." This suggests the idea that we should take advantage of every opportunity to pray. How about when the traffic light turns red and you know you are going to have to wait for thirty seconds or so? Instead of fretting at the delay, we have found it more profitable to close our eyes—thus giving them a moment of needed rest—relax, and pray. Lifting one's heart to heaven gives a lift to the day. It is "the pause that refreshes."

This praying is to be "in the Spirit." It is the Holy Spirit who helps us to make quick contact with heaven, get "tuned in." If one insists on translating *en pneumatē* as "in spirit," the meaning need not be radically different. The Holy Spirit operates in the area of the human spirit to enable us to pray. All true praying is "in the Spirit."

"Supplication"

The Greek word *deesis*—the first *e* should be pronounced as short *e*, the second *e* (separately) like our long *a*—means first of all "a wanting, need"; and so, "an asking, entreaty, supplication."¹

Deesis, which occurs some nineteen times in the New Testament, is used here with *proseuche* (final *e* like long *a*), the more common word for "prayer" (thirty-seven times). Abbot-Smith differentiates these words thus: "*proseuche*, used of *prayer* in general, while *deesis* gives prominence to the sense of need."² In the same vein Arndt and Gingrich say that *deesis* is used here "with *proseuche*, the more general term, to denote a more specific supplication."³ The word "praying" in this verse is the present participle of *proseuchomai* (eighty-seven times in NT). At every opportunity we are to engage in prayer, but also to be specific in our petitions.

Keeping Awake

The Greek verb for "watching" literally means "to be sleepless, wakeful," and so metaphorically "to be watchful, vigilant."⁴ It is used this way in the Olivet Discourse (Mark 13:33; Luke 21:36). The only other passage where it occurs in the New Testament is Heb. 13:17. It suggests "keeping alert" (Philips; cf. RSV). That is what we must do while praying.

"Perseverance"

The Greek word *proskarteresis* occurs only here in the New Testament. It comes from the verb *proskartereo*, which means "to attend constantly, continue steadfastly, adhere to, wait on."⁵ The

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Christian is to give constant attention to this business of praying. Arndt and Gingrich list a number of meanings for *proskartereo*, such as "attach oneself to, wait on, busy oneself with, be busily engaged in, be devoted to, hold fast to, continue or persevere in, spend much time in."⁶ All these ideas might with profit be related to the noun *proskarteresis* and applied to the matter of praying.

"Utterance"

The Greek word is *logos*. Occurring 330 times in the New Testament, it is rendered "word" 225 times and "saying" 50 times (KJV). But it is also translated at least 25 other ways in the New Testament (KJV).

Coming from the verb *lego*, "say"—translated thus 1,184 out of its 1,343 occurrences in the New Testament—*logos* is used properly "of that by which the inward thought is expressed," and so, "a word, not in the grammatical sense of a mere name . . . , but a word as embodying a conception or "idea"; and so, "a saying, statement, declaration . . . speech, discourse."⁷ But it appears that here the rendering "utterance" is best (so ASV, RSV, NASB).

The clause reads literally, "in order that to me there may be given an utterance in opening of my mouth" (correctly rendered in ASV, RSV, NASB). Paul was concerned that he might be able to preach freely the gospel committed to him.

"An Ambassador in Bonds"

Literally the Greek says, "in a chain"—translated "in chains" in almost all the modern versions. But the expression in the King James Version makes a catchy and fully justified sermon title. "A chain" simply indicates the particular type of "bonds" that bound him day and night to the soldier who guarded him. Peter slept "between two soldiers bound with two chains" (Acts 12:6). Does "a chain" here suggest that Paul had only one soldier chained to him?

"Boldly" or "Freely"?

In verse 19 "boldly" is the translation of *en parresia*—a preposition with a noun, used adverbially. In verse 20 the expression is *parresiasomia*—literally, "in order that I may be bold (or free) in it, as it is necessary for me to speak."

The noun *parresia* means: "1. freedom of speech, plainness, openness, freedom in speaking . . . adverbially, freely, openly, plainly . . . 2. In LXX . . . and NT, also (from the absence of fear which accompanies freedom of speech), confidence, boldness."⁸ The verb *parresiazomai*—form in the text is in the subjunctive—means "to speak freely or boldly, to be hold in speech."⁹

It will be seen that "boldly" is a stronger translation than "freely," although the latter is the original meaning of these terms. Most versions have adopted "boldly" (ERV, ASV, RSV, NASB). Phillips has "freely" in verse 19. In that verse both meanings are given in NEB—"boldly and freely." Perhaps that best conveys the thought. Arndt and Gingrich suggest "fearlessly."¹⁰

"Servant" or "Helper"?

The Greek word for "servant" (v. 21) is *diakonos*. Thayer defines this as "one who executes the commands of another," and would translate it as "a servant, attendant, minister."¹¹ Arndt and Gingrich prefer "helper" here.¹² Later on the word had the technical meaning of "deacon" (Phil. 1:1; I Tim. 3:8, 12). But probably the more general meaning of "minister" (ASV, RSV, NASB)—not in the modern sense of clergyman—or "helper" (NEB) is best here. Either translation fits well. Tychicus ministered to Paul's needs and helped him in the work of the Lord.

"Have Sent" or "Am Sending"?

The Greek is *epempsa* (v. 22), which properly means "I have sent" (KJV, ERV, ASV, RSV, NASB). But this is

a good example of what is called the "epistolary aorist." The correct translation is, "I am sending" (Phillips, NEB). That is, Paul was sending Tychicus with this Epistle to the Ephesians. From the standpoint of the readers when they read it later it would be, "I have sent," but from Paul's point of view it was, "I am sending."

"Sincerity" or "Immortality"?

Paul wished grace to all those who loved the Lord Jesus Christ "in sincerity" (v. 24). But the Greek noun (dative case) is *aphtharsia*, which means "incorruptibility, immortality."¹³ Arndt and Gingrich write: "The meaning of *aphtharsia* in Ephesians 6:24 is no different; it refers either to those who love the Lord, and as such are now partakers of the future life, or to the Lord himself, who reigns in immortal glory."¹⁴ Thayer says that this passage means "to love one with never diminishing love."¹⁵

Meyer renders it thus: "who love the Lord in imperishableness, i.e., so that their love does not pass away."¹⁶

The passage is properly translated: "in uncorruptness" (ERV), "with a love incorruptible" (ASV, NASB), "with love undying" (RSV), "with unfailing love" (Phillips), or "a never diminishing love" (Berkeley). That is the kind of love for Christ which a Christian must have (cf. Rev. 2:4-5).

1. Abbott-Smith, *Lexicon*, p. 99.
2. *Ibid.*
3. *Lexicon*, p. 171.
4. Abbott-Smith, *op. cit.*, p. 7.
5. *Ibid.*
6. *Op. cit.*, p. 722.
7. Abbott-Smith, *op. cit.*, pp. 270-71.
8. *Ibid.*, p. 347.
9. *Ibid.*
10. *Op. cit.*, p. 636.
11. *Lexicon*, p. 138 (so also Abbott-Smith).
12. *Op. cit.*, p. 183.
13. Abbott-Smith, *op. cit.*, p. 70.
14. *Op. cit.*, pp. 124-25.
15. *Op. cit.*, p. 88.
16. *Galatians-Ephesians*, p. 556.

Growth in Grace

By G. W. Ridout

Let it be remembered sin is cleansed, not outgrown. The remains of depravity must be removed from the soul by faith in the atonement and not supplanted by a new nature. In fact, the weeds will choke the growth of the wheat. The remains of the carnal mind will hinder the development of the spiritual nature. The energies which should be spent in working for Christ are used in watching, and chaining, and keeping the old self subdued and in prison, when he ought to be slain and buried, and then these guards could do active duty for God and humanity. The soul is exhausted in this dreadful struggle with self. The inner poverty and emptiness have no overflowing streams for the thirsty souls of others. Self-environed and self-absorbed, they do not move as a living force, an inspiration and courage to their fellowmen. They need the cleansing of the blood of Christ, and the baptism of the Holy Ghost which always follows, and then they will grow.



Gifts of the Spirit

By Hudson Mackenzie*

SCRIPTURE: I Corinthians 12

Critical Questions

1. Is the use of the word "gifts" in verse one justified?
2. What is the relationship between verses 2 and 3?
3. What is the significance of the word "gifts" in v. 4?
4. Do the gifts mentioned manifest themselves through believers only?
5. Does v. 11 support the idea of unconditional election?
6. What is the purpose of Paul's teaching in verses 4-11 and how does he apply them?
7. Are the gifts mentioned in or relating to v. 28 to be sought for?

Exegesis

The word "gifts" (in v. 1) is not in the Greek manuscripts and can prove very misleading. In 11:17-34, Paul has been commenting on the unenlightened behavior of the Corinthian church. They had been childish in the extreme and Paul, recognizing their astonishing immaturity, would teach them in simple terms about the operation of the Spirit of God upon *all* mankind. Many have allowed the word "gifts" to have a far too restrictive influence upon their interpretation of this passage.

Most commentators seem to have overlooked the fact that in verses 2 and 3 Paul is laying down two basic principles to guide the Corinthians in their thinking. We find the first principle in v. 2 and can state it thus: *There*

are evil spiritual forces seeking and able to lead men to spiritual darkness and destruction. The second principle, in v. 3, can be stated as follows: *By His Holy Spirit, God is at work in the world seeking and able to lead men back to himself through Jesus Christ and Him alone.* "It cannot even happen that anyone will acknowledge Jesus as the Messiah, who is not influenced by the Holy Ghost."¹ is a comment that Barnes makes on this verse. But to acknowledge it alone will not save us (Matt. 7:22-23). Upon this latter principle, Paul is about to construct a glorious edifice of truth to the glory of God the Father, Son, and Holy Spirit (finishing at I Cor. 13:13).

In verses 4-11 he talks specifically about the gifts of the Holy Spirit. The word used here for "gift" is *charisma* and means "a divine gratuity" or "free gift." Paul's use of the word ranges from that pertaining to the physical, as in II Cor. 1:11, to that which is definitely and deeply spiritual as in Rom. 6:23. Thus every movement of God's Spirit upon our lives that brings physical, mental, or spiritual help is God's *gift* to us.

It would seem that Paul never intended that a qualifying word, such as "believer(s)" should be inserted in the phrases "all in *all*" and "every man" in verses 6 and 7, as none of the gifts mentioned in the following verses are the exclusive property of believers. Listen to a group discussion in any mature organization and see how often it is left more for one to provide the wisdom, another the knowledge, for another to inspire the faith, and another to be the

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mouthpiece or prophet, and so on. Each one's general response is traceable to innate abilities given "by the Holy Spirit as he will"; and we sometimes glibly say of the man, "He's always been that way," or "That's his natural ability." Thus instead of giving the credit to God, we, after the manner of the heathen, give it to nature. In another place (Eph. 4:8) Paul quotes from Ps. 68:18, which states that God's gifts are "for men; yea for the rebellious also, that the Lord God might dwell among them." Let us give to God His full place. Read the section on "Prevenient Grace" in H. Orton Wiley's *Christian Theology*, Vol. II, Chapter XXVI, noting especially Mr. Watson's analysis on page 352; then read I Cor. 12:1-11 again.

The Greek word used for "as he will" in verse 11 "does not so much imply arbitrary pleasure as a determination founded upon wise counsel,"² and gives no support for the theory of unconditional election. See Wiley's above work and same chapter for a full discussion on this subject.

In verses 4-11, Paul gives a description of the gracious operation of the Spirit of God upon *all men*. He can now proceed to show how this knowledge ought to be applied in *the Church*, the mystical body of Christ. He likens the body of Christ to the human body and then (in v. 27) declares that they (believers) are His mystical body—"each with his own place and function" (*Amplified NT*). Following this, Paul writes of the relative importance of the various positions in the body of Christ, and indicates that by God's appointment some have been given special abilities, in order that they might carry out special functions and make special contributions to the Lord's work.

"Zealously cultivate" (*Amplified NT*) is a much safer translation of the word *zeloo*, in v. 31, than "covet" or "desire earnestly." Paul means us to go after what we have not got, only insofar as it can be obtained by cultivating the abilities God's Spirit has already bestowed. Have your gifts quickened, fired, and guided by the Holy Spirit and charged with His love!

Homiletical Approach

Since this passage provides a most instructive insight into God's grace to all men, and unfolds step by step the full responsibilities of a Christian toward the body of Christ, it is especially suited to the doctrinal approach. Such an approach could be strictly evangelical, highlighting God's gift of salvation. It could be developed under the following headings:

1. Man—his spiritual darkness and lostness.

2. Christ—the Lamb of God, slain from the foundation of the world, forestalling the full penalty and making possible the Holy Spirit's influence upon our lives.

3. Man in Christ—invited to unite with Christ for time and eternity.

A challenging thought: Some people would rather be seen dead in hell than walking with Christ on earth.

Or this chapter can be given a definite holiness emphasis in a message with the title "Rescued in Time BUT . . ." and the headings:

1. Rescued from destruction (of Adam's race) by prevenient grace BUT . . . (I Cor. 12:2; Rom. 6:23a; Isa. 55:7).

2. Rescued from damnation by saving grace (I Cor. 12:27) BUT . . . (I Cor. 12:31; Ezek. 36:25; Mal. 3:2-3; Matt. 3:11-12; Mark 12:30; Rom. 12:1; John 15:2).

3. Rescued from disease by sanctifying grace (I Cor. 12:31) BUT . . . (Ezek. 3:20a; Titus 2:11-14; II Tim. 2:15; Rom. 5:2; i.e., warned clearly, watching carefully, working diligently, and waiting joyously).

A doctrinal message on the gifts of the Spirit could be entitled "A Heart Encased in Abilities." The introduction could delve briefly into the enormous energies locked up in nature, as well as into its subtle patterns, intricate designs, and intriguing relationships, and conclude with the thought that, when we look at man and consider his almost limitless capacities, we might well describe him as a heart encased in abilities. In dealing with the gifts it should be mentioned that most commentators think of the nine gifts mentioned in verses

8-10 as supernatural endowments given after conversion only. They contrast the gifts of the Spirit with what they call "natural gifts," but we might ask, Where in Scripture is such a distinction made, and since when could "dumb nature" bestow gifts? This is language foreign to Paul.

We pass then to a consideration of:

1. God, the Creator—creating us in Adam with abilities (Ps. 139:13-15) that fit us for a special place in the mystical body of Christ (the second Adam).

2. Christ, the Redeemer—capturing our hearts and claiming our abilities.

3. The Holy Spirit, the Sanctifier—purging our hearts, quickening and energizing our abilities. "The strength of the Church is not in the sanctified hearts of its members, but in Him who dwells in the hearts of the sanctified."³

Another message could be developed around the thoughts that *perfect love* will help us to (1) know our place, (2) fill our place, and (3) keep our place. Yet another could be based on why a knowledge of the gifts is important. Open up the definite dangers through wrong views, such as (1) coveting another's place or special ability (e.g., one with special ability in teaching wishing he had been given special ability in evangelism—see vv. 17-18 and Rom. 11:29); or (2) imagining "we have such gifts from God as we have not,"⁴ or (3) abusing or ignoring that which we do possess—Matt. 25:30. Then point out that the Church is to function (1) as a spiritual body in unity, (2) with each

member contributing according to the gifts given, and (3) with each one's gifts quickened by the Holy Spirit and divinely energized through an experience of heart holiness.

Illustrations

For good illustrations see *Clarke's Commentary* (I Cor. 12:21-26), Meyer's and Cook's books (see below), and any good book or article on nature's wonders.

Bibliographical Aids

The following are worthwhile references for further reading and study:

J. Wesley, *Forty-four Sermons*. Sermon 32 very helpful and appropriate.

F. B. Meyer, *Christian Living*. Chapters 8-9 especially appropriate.

J. A. Wood, *Perfect Love*. Especially sections 11-12.

W. T. Purkiser, *Security: The False and the True*.

H. Orton Wiley, *Christian Theology*, Vol. II, Chap. XVI; Vol. III, Chap. XXXI.

T. Cook, *New Testament Holiness*. Rich in illustrations.

Clarke's Commentary

Matthew Henry's Commentary

Pulpit Commentary

John Wesley's Notes on the New Testament

Barnes' Notes on Corinthians and Galatians

¹Barnes' *Notes on Corinthians and Galatians*.

²John Wesley, *Notes on the New Testament*.

³H. Orton Wiley, *Christian Theology*, II, 319.

⁴John Wesley, *Forty-four Sermons*, p. 421.

"From Earth to Glory"

By Ralph Sprunk

Phil. 3:11-16

Critical Questions

1. What is the theme of this passage?
2. What method does Paul use to make this theme clear?

3. What does the word "perfect" mean as it is used in this passage?

4. Does Paul contradict himself in his use of "perfect" in vv. 12 and 15?

5. Is "perfection" both possible and impossible in this life?

6. Have the "perfect" in this life "arrived" or is there "more"?

7. What is the goal of the "perfect" of v. 15?

Exegesis

Paul's theme in this passage seems to be that his ambition or desire for resurrection from the dead ought to be the ambition or desire of every spiritually adult Christian.

Paul, like Christ, used the familiar to emphasize and illuminate the truth. He and the Philippians were familiar with the Roman games and thus he used the familiar sport of racing to illustrate the race of the Christian life. In order to successfully run in the Roman games there must be preparation and discipline. Further, a successful race demanded not only a good commencement, but also continuation and completion. The race must follow a specific course and be run according to the rules. The runner must keep his mind and eyes on the goal, bending every effort toward successfully completing the race in order to attain the prize.¹ How much like the Christian race this is except that the importance, the reward, and the Rewarder of this race are infinitely greater!

He uses the word "perfect" in two instances in this passage—vv. 12 and 15. He may seem to contradict himself on the surface. However the words and the context of each will help to clear up the matter. In verse 12 he uses the Greek word, *τετελειωμαι*, as "perfect." This is a combination of the particle *τε*, which indicates "connection or addition," and *τελειωω*, which means "to complete, accomplish, consummate (in character):—consecrate, finish, fulfill, make perfect."² Thus this seems to indicate perfection with addition or "perfected [final] perfection." (There is also "connection" from the standpoint that the perfection of verse 15 is basic to the perfection of verse 12.) Again the RSV translates verse 12a to read, "not that I have already obtained *this* or am already perfect." "This" is clearly a reference to the "resurrection of the dead," spoken of in verse 11. Thus the

perfection spoken of in verse 12 is most assuredly "resurrection perfection."

In verse 15, Paul makes an unequivocal testimony to present perfection. "Perfect" in this verse is the Greek *τελειος*, which indicates "completeness, full age, man, perfect as it is variously applied to labor, growth, mental and moral character, etc."³ This perfection seems to be that mature moral character which is the result of crisis and growth and which is a present possibility.

Paul does not contradict himself, as it seems. But the words ("perfect") themselves and the context clearly indicate that he is admonishing himself and his hearers who are enjoying Christian perfection to press on toward that resurrection perfection which is both in "connection with" and in "addition to" the former.

Christian perfection is possible for and important to this life. Resurrection perfection must await the life to come.

However this does not mean that the "perfect" of verse 15 "have arrived." This perfection is but the commencement of life that will be marked by greater exploits for God and richer experiences with God, ever looking onward to that event when we shall "see . . . face to face" and "shall know, even as also I am known."

A race is never won or completed in one step, no matter how long or how high that step may be. A successful race is composed of many conscientious, courageous, consistent steps leading to a goal and reward or fulfillment. Likewise, there is progression in perfection leading from a crisis on to the goal and reward or fulfillment—resurrection perfection.

Homiletical Approach

This passage of scripture lends itself to several homiletical approaches.

First, one might employ the allegory of the Roman games, as Paul most assuredly was doing. It might be entitled "The Race of Life for Life." The words of the "starter" might supply the points: (I) Get Ready; (II) Get Set; and (III) Go. Some of the factors you may want to emphasize are preparation, dis-

cipline, progress, perseverance, purpose, perspective, and prize. Those who run must “lay aside every weight,” run according to the rules, and finish the course if they are to receive the prize. And remember, the Christian does not run this race alone nor in his own strength.

Again this passage might be used to define and differentiate the word “perfect” as used in its context. The following outline might be suggested: (I) Potential Perfection (vv. 11-12); (II) Progressive Perfection (vv. 13-14); (III) Present Perfection (vv. 15-16). The passage lends itself to this order. You may want to reverse the outline in order to present it in an ascending manner. You might entitle this “Possibilities for Perfection.”

Further, vv. 15 and 16 of this passage reveal Paul’s admonitions to the Philip-
pians in the light of present Christian experience and future potential in the resurrection. A message built around these admonitions might be called “Paul’s Imperatives for the Perfect.” It could be outlined as follows:

(I) The Desire of the Perfect (“Let us therefore . . . be thus minded”); (II) The Direction of the Perfect (“ . . . let us walk by the same rule”); and (III) The Discipline of the Perfect (“ . . . let us mind the same thing”).

The desire of the mature Christian ought surely to be his resurrection. His direction ought always to point toward that resurrection, no matter what his “light” may be at present. His discipline ought to be such as to alleviate him of all unnecessary weight and such as to avoid all detours and short-cuts in his race for the prize.

Illustration

The farmer who endeavors to plow a field sets for himself a marker at the opposite end of that field. In order to successfully plow a straight furrow to completion he must have adequate machinery, keep his eyes on the marker, his hand to the plow, and his heart on the task. The Christian who expects to experience that perfection of the resurrection must have adequate grace, keep

his eyes on the “prize,” his hand to the task, and his heart in tune.

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Various Bible translations such as KJV, ASV, RSV, NEB, and Phillips.

¹Material taken from *Clarke’s Commentary*, IV, 516-17.

²Material taken from *Strong’s Concordance*.

³Material taken from *Strong’s Concordance*.



IDEAS THAT WORK

My Personal Prayer List

This is one of the most fruitful and effective ideas I have ever used. It’s what I call MY PERSONAL PRAYER LIST. You will notice that I have enclosed a copy of the district paper from the N.Y. District Church of the Nazarene in which our district superintendent at the head of his own lead column speaks about the personal prayer list he found inside the red Bible of a choir member in a church he was visiting. This happened to be my church and my choir director’s Bible. The thing that our D.S. did not realize was that everyone in my congregation had one of these in his Bible, and that the prayer list contained the name of every member family in the church.

This prayer list was prepared originally for my own personal use. I think that without a prayer list we tend to pray for those that come to our minds at the time of prayer. Others are neglected. After using the prayer list myself for several months I could sense my own concern and compassion for ALL of the people deepening—ALL were included in my prayers regularly.

Then I came up with the idea of making a personal prayer list for every-

one in the congregation. I mimeographed it and distributed it to all the people in my church. You can readily see the spiritual impact that can be made upon a church by the people praying for one another as the Bible exhorts us to do. My people received it enthusiastically. It proved to be a real blessing and help both to the church and to their own spiritual growth.

ROGER M. WILLIAMS
Peoria, Arizona
(Formerly pastor on
New York District)

Here's the district superintendent's column on the subject referred to above:

"Inside the Red Bible"

While the choir was gathering, I spotted an attractive red Bible on the table. Being of the curious type, I opened the Bible to observe its use and possible owner. The first thing to catch my eye was a typed three-by-five card with this heading:

1963

"My Personal Prayer List"

Each day of the week was listed and under that day were the names of about five families. This card reached me—here was a lady unknown to me who had a daily prayer habit and took the members of the families listed to the throne of grace each week. Oh, thank God for praying Nazarenes!

Do you have a daily prayer list? If not, why not? It is as we pray for each other that strength and victory come. It is right to pray for the families of your church, including your pastor—and the Goslaws. Pray for your neighbors and friends who do not know the Lord.

"A praying people makes a church grow."

INK-LINKS

N.Y. District Paper
ROBERT I. GOSLAW
(Now superintendent of
the Pittsburgh District)

MY PROBLEM

QUESTION: Recently a widow urged the church to pray that she might sell her home, promising that if she did she would give a certain amount toward the new addition to the church. When she sold her home she gave two rockers and a beautiful baby bed for the nursery. A few months later she sent her daughter and son-in-law for the rockers and the baby bed. I was under the impression that such gifts were the property of the church and could be disposed of only by action of the church board. What should I do in a situation like this?

A PENNSYLVANIA PASTOR WRITES:

My advice is to let the daughter take them. They are not worth making a great problem. Unless the records show in writing that these were gifts, the family can always say that they simply were loaned to the church, and if the pastor objects to the daughter's taking them, there may be a great deal of trouble. Some churches have had a "split" over just such an incident—and this is not good nor necessary.

After pastoring for twenty-five years, I have found it wise to advise our people to make gifts of money to the church, and let the board decide what should be purchased with the money. We might as well accept the possibility that, when some particular items are presented to the church, the family giving them may consider them as personal property rather than belonging to the church. Accept it—and make the best of it.

AN OHIO PASTOR ADVISES:

Presuming there was no written promise as to the amount she would give to the church, and also that no official action by the church board in receiving the rocker and baby bed was made, such as a letter of thanks from the church board, or announcements made in the weekly newsletter or verbally, the wisest thing to do would be to express

appreciation from the church to the people for the mother letting the church use the items for that period of time, and tell them that you hope they will be as useful to them as they were to the church. You can buy two rockers and a baby bed far cheaper than you can afford to injure people and the friends whom you may win to Christ and the church.

PROBLEM: How can I get my choir (and choir director) to be ready on time for the Sunday morning service?

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



"This Is My Father's World"

(Praise and Worship hymnal, No. 84)

About the Author

Just to read the words of this song makes one feel happier, more optimistic, more certain that things are going to turn out for the better. We are not surprised to learn that the author of them was a radiant Christian—a happy man who truly loved God and his fellowman—one who could always find the bright side of every dark cloud.

Maltbie D. Babcock, an American Presbyterian minister, was born in Syracuse, New York, in 1858 and died in 1901. During his college days at Syracuse University he was an expert baseball pitcher, a fine swimmer, and a leader in athletics in general. He was full of fun and mischief, but he would not tolerate cheating or lying or bullying. One day when he saw an older boy bullying one younger than himself and using vile language besides, Babcock quietly seized him by the seat of the trousers and the collar and, warning him to watch his future conduct, tossed him over the fence.

Maltbie Babcock is described as a tall, handsome man, broad-shouldered, with muscles of steel. After graduating

from Auburn Theological Seminary he took his first pastorate at Lockport, New York. Young people loved Dr. Babcock and he was invited to speak to college groups all over the country.

Although the churches he served throughout his lifetime were all city churches, Dr. Babcock's intense love for the outdoor world of nature can be found in many of his writings. One of the most familiar of his verses gives us a good idea of his appreciation for God's plan for providing for us. From your primary lessons you no doubt remember:

*Back of the loaf is the snowy flour,
Back of the flour the mill;
And back of the mill is the wheat
and the shower,
And the sun, and the Father's
will.*

While in his first pastorate at Lockport, New York, he would often rise very early, saying, "I am going out to see my Father's world." Then he would run about two miles to the brow of a hill from which he could see the lowlands for miles around and the beautiful Lake Ontario shining in the morning sun.

Nearby there was a ravine where many varieties of birds could be found. On these early morning jaunts he loved to watch them and enjoy their singing.

About the Hymn

The familiar stanzas of "This Is My Father's World" are taken from a much longer poem in *Thoughts for Everyday Living*, a book published by his wife soon after Dr. Babcock's death. This book contains selections from his sermons and poems.

Perhaps it was on one of his early morning walks, when the fragrance of dew-fresh flowers filled the air, and with happy birds singing joyously, that he wrote the words of this worshipful and very beautiful hymn. Certainly it bears out the statement of friends who knew him best—"Maltbie Babcock's two outstanding characteristics were his abounding faith in God and his intense love for nature."

About the Hymn Tune

Many of our best tunes are evolved from traditional folk songs. This tune, "Terra Beata," means "happy land" or "earth," and is from an old English melody. It was arranged by Franklin L. Sheppard in 1915.

KATHRYN BLACKBURN PECK

BULLETIN EXCHANGE

Power to Shine

A man once rigged up an electric battery to ring his front doorbell. Then he thought he would run a wire to his bedroom and use the battery for a light. After failing, he called in an electrical expert, who smiled and said, "Don't you know that it takes more power to shine than to make a noise?"

* * *

"Everything in the modern home is controlled with a switch—except the child."

* * *

These Seven Things I Have Tried

Laughing at difficulties and found them disappearing.

Attempting heavy responsibilities and found them growing lighter.

Facing a bad situation and found it clearing up.

Telling the truth and found it the easiest way out.

Doing an honest day's work and found it most rewarding.

Believing men honest and found them measuring up to expectations.

Trusting God each day and found Him surprising me with His goodness.

From *Dateline*, published by the National Association of Manufacturers

*Fear God for His power;
Trust Him for His wisdom;
Love Him for His goodness;
Praise Him for His greatness;
Believe Him for His faithfulness;
Adore Him for His holiness.*

"The Glow"

*Detroit First Church
H. DALE MITCHELL, Pastor*

* * *

What Is Vacation?

A vacation is a succession of 2's. It consists of 2 weeks, which are 2 short. Afterwards, you are 2 tired to return to work and 2 broke not 2. Therefore, pay the 2 weeks' tithe before you leave for the 2 weeks or more. The Lord's work must go on in summer as well as winter.

—Main Street Messenger

* * *

"The body is a bad master, but it can be a good servant."

STEPHEN RIEDER

* * *

"Nothing will induce me to form an impure church. Fifty added to the church sounds well at home, but if only five are genuine what will it profit in the day of judgment?"

DAVID LIVINGSTONE

* * *

"Nothing is opened by mistake more often than the mouth."

Canton Nazarene

* * *

The Foundation of Holiness

"Many think the work of holiness, like a tent, may be readily pitched without a foundation—whereas it is a great palace of the inward life built to last through the ages, and must needs have a foundation broad and deep in the very bed-rock of our nature."

GEORGE WATSON



HERE AND THERE

AMONG BOOKS



A Theology of Christian Experience

By *Delbert R. Rose* (Minneapolis: Bethany Fellowship, Inc. 275 pp. Cloth, \$4.95.)

The name of Joseph H. Smith must not be lost from the roster of the great preachers and leaders of the holiness movement. Believed by many of his own contemporaries, such as Henry Clay Morrison, to be the greatest expositor since John Wesley, he represents the message of full salvation at its intellectual best, as it was articulated by the movement between 1880 and 1930.

But the exposition of the Scriptures was for Smith a means to evangelistic ends. He was supremely the evangelist who was as successful in turning men to God as in teaching.

Dr. Delbert R. Rose, professor of biblical theology at Asbury Theological Seminary, and official historian of the National Holiness Association, has rendered a monumental service to this generation "who knew not Joseph," by preparing this combination biographical and theological study.

The background for Smith's ministry is drawn by a careful synopsis of the holiness movement from John Wesley forward. In this history are some very illuminating sketches of the organizers of holiness camp meetings and holiness associations such as John Inskip and J. A. Wood. But the major attention is given to Joseph H. Smith, first in tracing the events of his life, second in analyzing the characteristics of his ministry, and third in enunciating his theology. Since Smith was acknowledged by both friend and foe as probably the strongest exponent of holiness both doctrinally and biblically, this study of his theology is the best way to understand what our forefathers in the holiness movement taught. A careful reading of this volume will show that the doctrinal position was sane and balanced, with proportionate attention devoted both to the crises and the processes of holiness. The distorted emphases and exaggerated positions which have precipitated some of the modern misapprehension and complaints would not have plagued us if this generation of holiness preachers had grappled with holiness doctrine as thoroughly as did Smith and his compeers.

Three classes of preachers will be benefited immeasurably by this volume: first, those with a historical interest, who are inspired by the lives of great men; second, those who want a more accurate and comprehensive understanding of the theology of holiness; and third, evangelists, including not only full-time specialists but every pastor who would aspire to this skill. For while not intended as such, this is the best one-volume on the general principles of evangelism, especially public, that this reviewer has seen.

Smith's undying loyalty to the Methodist church was based on his optimistic hope that the holiness movement, by staying largely within its ranks, could recapture and revitalize the denomination. If anyone could have accomplished this end it would have been Smith, for he never lost the respect of the leaders of his church. But events proved his optimism unjustified; and indirectly, and probably unintentionally, the book provides a rationale for the organization of separate, distinct holiness denominations.

This doctrinal dissertation for the Ph.D. degree has been available since 1952 in mimeographed form. The Bethany Press is to be commended for making it available to the general public in this attractively bound volume. It has careful documentation, full bibliography, and two appendices.

R. S. T.

Theological Dictionary of the New Testament, Volume I

Edited by *Gerhard Kittel*, translated by *Geoffrey W. Bromiley* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964. 793 pp. \$18.50)

The indefatigable labors of Geoffrey Bromiley (Fuller Seminary) have made available to the preacher who has a minimal use of his New Testament Greek the most comprehensive tool in existence for a linguistic and theological study of New Testament words. Kittel's set, which first began to appear in Germany in 1933 and

is yet to be completed, replaces the long out of date and inadequate *Biblio-Theological Lexicon of New Testament Greek*, 3rd ed. 1880 by Hermann Cremer.

The plan of the work is to treat every word of religious or theological significance in the New Testament. The emphasis is upon what is styled "internal lexicography." The writing has involved the labor of numerous contributors. While the methodology employed can bear criticism (c.f. James Barr, *The Semantics of Biblical Language*, London: Oxford University Press, 1962), and although the theological judgments of the writers cannot always be accepted, the evidence is fully listed for each word and the reader can make his own theological evaluations.

Volume I, alpha through gamma, includes such crucially significant words as *agapaō*, *hagiazō*, *hamartanō*, *basileia*, *apostellō*, and *ginōskō*. For the minister who seeks to be truly Biblical in his preaching perspectives, here is a wealth of information, which, when used with discretion, can bring him closer to the heart throb of the New Testament. Here "is a fountain where Hebraists slake their philological thirst, classicists drink etymological nectar, and New Testament students find rare theological refreshment" (F. W. Danker, *Multipurpose Tools for Bible Study*. St. Louis: Concordia, 1960, pp. 127 f.).

FRANK G. CARVER

A Psychiatrist Looks at Religion and Health

By James A. Knight (Nashville: Abingdon Press, 1964. 207 pp. Cloth, \$3.75.)

The author is both a clergyman and a psychiatrist. Some helpful material for the discriminating reader, especially the chapter on care of the dying. But while guilt, sin, repentance, forgiveness are acknowledged as valid concepts and essential to the treatment of the ill, there is no grasp of true atonement through Christ or of the possibility of ultimate lostness. The delineation of mental health is excellent, but the distinction between mental health and spiritual soundness is not clear.



Our Lord Prays for His Own

By Marcus Rainsford (Chicago: Moody Press, 1964. 476 pp. Cloth, \$4.95.)

A reprint of a nineteenth-century devotional exposition of John 17. Strong eternal security, but not antinomian. Much good meat here, but he falls short of the full biblical doctrine of sanctification.

The Holy War

By John Bunyan (Chicago: Moody Press, 1964. 378 pp. Cloth, \$4.95.)

Another in the Wycliffe Series of Christian Classics, this by the sage of *Pilgrim's Progress* fame. While not as well known, this allegory on the losing and taking again of the town of Mansoul should be in every pastor's library.

R. S. T.

Books Received

The Miracles of Christ

By David A. Redding (Westwood, New Jersey: Fleming H. Revell Co., 1964. 176 pp. Cloth, \$3.50.)

The author has no quarrel with science, nor with any theology. His only prerequisite to this study is the belief in the miracle of Christ himself. Presented with a freshness and appeal to convince the most dubious.

Memorial Messages

By Earl Allen (Nashville, Tennessee: Broadman Press, 1964. 93 pp. Cloth, \$1.95.)

Here are sixteen meditations used for particular funerals. Each is soundly based on biblical truth and warmly related to the family's need for comfort. Contains meditations for the elderly, teen-ager, Christian mother, etc.

Fathers of the Bible

By C. P. Dame (Grand Rapids, Michigan: Baker Book House. 112 pp. Cloth, \$1.95.)

Another helpful volume for the Minister's Handbook Series, presenting a study of several representative fathers as described in Scripture, and extracting the lessons for the guidance and instruction of fathers and parents today.

Parables of the Old Testament

By Rudolph F. Norden (Grand Rapids: Baker Book House, 1964. 100 pp. Cloth, \$1.95.)

A rich source of sermon material. Each parable is treated according to the following outline: (1) The Textual Setting, (2) The Parable, and (3) The Lesson. It is an instructive book packed with ideas and material and intriguing sermon titles.

Living Miracles

By James C. Hefley (Grand Rapids, Michigan: Zondervan Publishing House, 1964. 148 pp. Cloth, \$1.95.)

The conversion stories of twenty-nine famous Christians who are living miracles of the transforming power of Jesus Christ. These true stories have been taken from five years of walking God's "beat" in Christian journalism and represent the millions of unreached people who live outside the average church's ministry.

Leading Religions of the World

By Max Stilson (Grand Rapids: Zondervan Publishing House, 1964. 110 pp. Cloth, \$1.95.)

This book is not intended to be a detailed guide to the religious, but an elementary study which will give the basic history and beliefs of these religions. Little known information, interesting sidelights, and fascinating background information to these religions are found here. Treats twelve world religions and proves the superiority of Christianity as the only one whose Founder is still alive and sustaining His following.

Tell El Amarna and the Bible

By Charles F. Pfeiffer (Grand Rapids: Baker Book House, 1963. 71 pp. Paper, \$1.50.)

Baker Studies in Biblical Archaeology. This study is limited to events in Egypt and to Egypt's political and military relations with her vassals in Syria and Palestine. The Amarna Tablets are the primary source of information for Egypt's external affairs, and the artifacts and tomb inscriptions from Amarna (ancient Akhetaton) help to reconstruct life at the Court of Akhenaton—the Pharaoh whose personality is apparent in every chapter.

Stop the Merry-go-round

By Don Mallough (Grand Rapids: Baker Book House, 1964. 97 pp. Cloth, \$1.95.)

Spirited sermons that hit—and they hit hard—at the complacency which keeps the Christian mired in the morass of secularism. Then with the Road Map of Scripture he lights the road which leads to the higher ground of Christian living. "Ye have com-

passed this mountain long enough: turn ye northward" (Deut. 2:3).

Seventy-five Stories and Illustrations from Everyday Life

By Erwin L. McDonald (Grand Rapids: Baker Book House, 1964. 105 pp. Cloth, \$1.95.)

Fresh, pointed stories and illustrations. Author is editor of the *Arkansas Baptist* and these stories first appeared in this magazine under the heading "Personally Speaking."

So You Want a Mountain

By Ford Philpot (Grand Rapids: Baker Book House, 1964. 111 pp. Cloth, \$2.50.)

Twelve evangelistic messages marked with fervor. The author is a graduate from Asbury; he has conducted more than 500 evangelistic crusades across America and also conducts a television ministry.

The following books may now be secured in paperback editions:

Christ Be with Me

By Walter Russell Bowie (New York-Nashville: Abingdon Press. 137 pp. Paper, 69c.)

A devotional book with thirty-one daily meditations and personal prayers, and with the prayer there is a single sentence from the Bible, which can be recalled throughout the day as a watchword of the hopes one has at heart.

Proofs of His Presence

By Grace Noll Crowell (New York-Nashville: Abingdon Press, 1965. 110 pp. Paper, 69c.)

Portrayals of Christ's living presence after His resurrection, and of His vital meaning in our lives today

Sermons from the Miracles

By Clovis G. Chappell (New York-Nashville: Abingdon Press, 1965. 224 pp. Paper, \$1.25.)

Sixteen sermons from Christ's most famous miracles including such titles as "Disturbing Public Worship," "Defeating Our Fears," "The Whiner," "The High Art of Not Paying Attention," etc.

The Greatest Texts of the Bible

By Clarence Edward McCartney (New York-Nashville: Abingdon Press, 1965. 219 pp. Paper, \$1.25.)



AMONG OURSELVES

Speaking of gratitude (or was it *ingratitude*?—p. 17), a classic example (of the latter) came to my attention . . . “Were you the man who rescued my little boy from drowning the other day?” . . . “Yes, ma’am” (modestly) . . . “Well, what I want to know is,” (irately) “where’s his hat?” . . . Of course, whether there is really any difference between her and the fretting saint who complains about the weather and sundry, I’ll leave to you to decide . . . Come to think of it, the preacher who fusses constantly about burdens and budgets is cut pretty much from the same cloth . . . Words have their day too . . . Just now “involvement” is *in* . . . So often words decay, but here is one being redeemed . . . In the past its connotation has not been the most savory . . . When we have said that so-and-so has gotten himself “involved” we usually meant something that was whispered about . . . But now—praise God!—it means active participation: real, live, personal, rolled-up-sleeves, hands-in, feet-in, up-to-the-neck, never-say-die, won’t-quit, in-there-pitching INVOLVEMENT . . . Involvement “By the Spirit” will mean IMPACT (p. 18) . . . Too many have been spectators much too long . . . Maybe by redeeming a word we have found the key to the redemption of our youth—and ourselves as well . . . If anyone is at a loss for causes to become involved *in*, let him read (pardon!—I mean *reread*) pp. 19, 22, 24, 26, 28, 30 . . . One page heading in this issue brings to mind the showers of blessing on the 1960 General Assembly when Verne Mullen sang “Little Is Much When God Is in It” (p. 24) . . . And when enough love is behind it, the “little” will not be less than 10 percent (p. 28).

Until next month

BT

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