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Interest Compounded

By General Superintendent Powers

A MAN WHO IS WILLING TO LOSE hopes also to win. A normal person will give up iron for silver, and he will give up silver for gold, and gold is surrendered for life. In each case he is willing to lose because he hopes to win something more valuable.

The Apostle Paul said, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (Phil. 3:8). Paul's great primary, overriding ambition was to win Christ. Hence he said, "This one thing I do . . . I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14). His ambition was an exclusive one. He gladly and willingly gave up some things that he might win others. Having suffered the loss of all things, he counted that loss as not only justifiable but trivial in comparison with the joy of being in God's will.

The minister of the gospel is called upon to give up many things in order to be a minister. Some of these things are legitimate for his parishioners, but for the minister it would mean the dividing of his interest, the diluting of his passion for souls, and a loss of his urgent interest in Kingdom-building tasks. But if his obedience is unreserved and his faith in God unshaken, he is willing to lose, because he fully expects to win in the long run. He is fully persuaded that the grain of wheat giving up its life in the ground will be rewarded with a harvest far greater than all it surrendered, and that the minister who gives up father, mother, houses, lands, or anything else in order to follow God's call to the ministry will receive a manifold reward in this life, and in the world to come eternal life. "Whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:35).

The Lonely Path of the Prophet

MUCH IS MADE TODAY of the need to recapture the "prophetic element" in modern preaching. The term is generally undefined, but it seems to mean the boldness, faithfulness, and authority with which the preacher deals publicly with social issues. A careful study will show that, while this note in preaching is valid as far as it goes, it savors more of the Old Testament than the New, and falls short of the richness of the office and functions of the Christian prophet. But to say this is not to deny that sometimes it is the duty of a preacher, even as a Christian prophet, to stand where Isaiah and Amos stood, and in uncompromising forthrightness denounce entrenched evil, either in society or in the church—or in the individuals in front of us who pay the bills, and may withhold our salary.

But before we have an army of volunteer prophets rush into action we should seriously consider the exact nature of our coveted role. For one thing, true prophecy is marked by a clear word from the Lord. It is a fresh word—albeit biblically sound—for this particular situation. It is an authoritative word. No prophet ever says, "Now it seems to me . . ." A prophet cannot always be diplomatic, for sometimes his message is too searing to sound polite and too negative to be welcome. In fact, the preacher who seems like a prophet at a distance seems like a meddler close at hand, especially to the recipients of the message; and generally a prophet's fame and honor are 99 percent postmortem.

A true prophet lives in close affinity with God. He learns to see things as God sees them. Because he speaks to God and God speaks to him, he is able to go forth to speak for God. No district assembly can give him a prophet's license, or seminary grant him a prophet's diploma. His credentials are from heaven or he has none.

The prophet's hallmark is intense moral and religious concern. He is not a sporting debunker or entertaining "realist" or "angry young man" lashing out at society because it gets in his way. Nor is he a professional reformer, a political agitator, or "constitutional rebel" who simply denounces and destroys. He is not moved by petty meanness or a spite against life, but by a mighty love for God and people. His love, triggered by his ethical insights into trends and dangers and pitfalls, becomes an erupting volcano of words. He cannot keep silence, but must speak, even if speaking means personal risk to himself.

Furthermore, a prophet is not an innovator. In modern textbooks on the theory of education reams of paper have been devoted to the question: Should the teacher's task be chiefly priestly or prophetic—i.e., is it his role primarily to preserve and transmit, or innovate and create? This may be a legitimate problem in the philosophy of education, but in the biblical view the function of the prophet is not antithetical to the function of priest. Only when the priest clings to form as a substitute for substance (and worse yet, as a cloak for sin)

does the prophet denounce him. The prophet does not lead people away from the past but back to it. His watchword is, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, wherein is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16). Yet the prophet is not wedded to the past simply as a reactionary. The past can claim a return to conformity only because and to the extent that it is grounded in the law of God. The present generation is rebuked and proclaimed as being under divine judgment, not because they have drifted from the past as such, but because the prophet sees their drift as a defection from the standards of equity and devotion which God had once given to His people. Therefore the true prophetic note is not invention or novelty but recovery and revival.

How is this related to us as Nazarene preachers? In part, it reminds us of our obligation to deal courageously with ethical issues. And two cautions may be in order:

First, let us guard the intense and pure moral fervor of the prophet. This we all need, at all times. When it is time to speak out, let it be positively and forcefully, and without apology. We should also be wise, of course. We should not fight straw men, or scrap over trifles, or rush rashly into the pulpit with our own stock of ignorance and private batch of prejudices. But neither should we be tepid about the causes which we champion. We must not be crusaders who are merely wearers of badges rather than fighters of battles. Let us be on fire, not waterlogged. Our Nazarene rules can become formal stands behind which we cringe rather than battle stands from which we charge. Many of the strongest indictments today against tobacco, liquor, drugs, gambling, sexual permissiveness, and Hollywood are coming from secular sources. Let us as Christian ministers not be guilty of complacently standing by while the world carries the prophetic torch.

Second, we must guard the currency and relevance of the true prophet. We must not retire behind outworn clichés that involve no risk because they declaim only what we know our people will applaud. We must not rattle old issues which are no longer relevant to contemporary needs. It doesn't take any courage to fire away happily on an abandoned battle line when the real fighting is elsewhere. The misuse of TV, race prejudice, abject bondage to style with its accompanying immodesty, the feverish grab for things, preoccupation with "gracious living" to the neglect of spiritual living, extravagance and showiness in "hats, hairdos, and houses"—these are some of the sensitive areas where our people are being tripped up today. In these areas the need for an authentic prophetic note in our preaching is indeed urgent.

But this whole discussion is related to us as Nazarene preachers in yet another way. It would be a mistake to suppose that the needed prophetic element in preaching is confined to the ministry of rebuke and warning, either respecting the large ethical issues of society or the special needs of one's own congregation. Even the Old Testament prophets were not all fire and thunder; they were eloquent and tender in their words of promise and reassurance. That which chiefly distinguishes the prophet from the teacher is not subject matter but spirit and tone. In either the classroom or the pulpit, the teaching function is dominant as long as the speaker is systematically expounding truth; and of this we need enormous quantities. But when this same speaker—in either the pulpit or the classroom—becomes gripped with a Spirit-born conviction that this truth is God's special word for this group at this moment, he be-

comes electric with a sense of crisis, of destiny, of momentous obligation; his whole manner, his very tone of voice, takes on a noble and awesome urgency which turns teaching into preaching. He is not only expounding; he is proclaiming. His listeners sense an undeniable authority, an authority not confused for one moment with the dogmatism of mere opinionativeness. Dogmatism alone creates no prophets. Yet the prophet is dogmatic. He has become the mouthpiece of God, not by self-appointment, but by the moving of the Holy Spirit upon him. His deliverance is no longer just a sermon or lesson but a message. This is the true gift of prophecy.

It is imperative that we see that preaching will be effective in moving people to action only to the extent that it is touched with this authentic prophetic note. We need to teach the doctrine of holiness, by all means; but the doctrine may remain with some only a pleasant topic of discussion unless sooner or later we stand up and preach holiness in such a way that the complacency of carnal Christians will be shattered. The same is true with the questions of tithing and stewardship (which, by the way, are but facets of holiness). In promoting stewardship this year we should use all sorts of educational media. But all the filmstrips and charts and tracts and promotional schemes in the world will fall short of the desired objective until the pastor or evangelist stands up and preaches stewardship with the power of God on him, until evaders will know that they are dealing, not with a man or with a program or a denomination, but with God himself. Then their stewardship will truly be Christian, because grounded on a moral and spiritual foundation. This is far better than "selling" tithing and stewardship as a good, workable program for living, while the inner roots of motivation are still selfish and utilitarian.

The Christian calendar offers a lot of ready-made interest bridges

Suiting Sermons to Special Seasons

By Dale B. Worcester*

WHAT SHALL I PREACH?

Perhaps there is no more perennial question that confronts the minister of the gospel than this. It is a challenging question, a heart-searching demand made upon all of us to whom the deliverance of the precious gospel message has been entrusted.

"Preach the word," was Paul's charge to Timothy. And he added: "... be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

"Feed the flock of God which is among you," wrote Peter in his First Epistle.

And with these exhortations we are again reminded that the source of our

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inspiration and authority, the foundation of the message which we preach, is to be found in God's Word, the Holy Bible, illuminated by the Holy Spirit.

There are some themes which we must emphasize habitually—repentance, pardon, forgiveness, the new birth, divine grace, the necessity of going on to perfection, entire sanctification, and heart holiness.

The wise pastor will do well to cover once a year the fifteen articles of faith in the *Manual* of the church, which cover such subjects as the Triune God; the person and work of Jesus Christ; the Holy Spirit; the authority and inspiration of the Scriptures; original sin, or depravity; justification, regeneration, and adoption; entire sanctification; the Second Coming of Christ; resurrection, judgment, and destiny; the sacraments of baptism and the Lord's Supper; and the doctrine of divine healing.

I have also found the Christian calendar to be a valuable source in lending occasions for various emphases.

There is the challenge of the new year in which we may meditate and rejoice in the providences of the Almighty with texts such as Deut. 31:8, "And the Lord, he it is that doth go before thee . . ."; or such subjects as "The Untrodden Path" based on Josh. 3:4—"For ye have not passed this way heretofore."

February affords an opportunity for us to emphasize the demands and privileges of Christian stewardship. Dr. G. B. Williamson has suggested the following aspects of this emphasis:

"Consecration, a Condition of Sanctification," based on Rom. 12:1.

"Sanctification Applied in Stewardship," using the text I Cor. 6:19-20 as a background.

"Tithing, the Touchstone of Stew-

ardship," with Matt. 23:23 serving as the scripture selection.

"The Reward of Faithful Stewardship," based on Matt. 25:21.

With the approach of the Easter season, our minds turn toward the sufferings of Christ on the Cross. In this season one will do well to consider the temptations of the God-man: His royal entrance and reception into the city of Jerusalem on Palm Sunday; the events and messages of the final week of His life before the Crucifixion; His high priestly prayer for the sanctification of His followers; His promise of the coming of another Comforter, the Holy Spirit, into the lives and hearts of His followers; the Last Supper; His wrestling and anguish in Gethsemane over the cup which His Father had given Him to drink; His betrayal into the hands of the priests and elders; His trial before Pilate; His crucifixion and seven last words. All of these events in their significant setting will clamor for expression from the pulpit, with themes suggested by the various personalities around the Cross, the acts of kindness and love, the dreadful deeds of cruel torture and taunting, the awfulness and loneliness of the dying Lamb, who was made sin for us, who himself knew no sin.

Then moving on into the glorious climax of the Christian year, the message of the Resurrection comes to scatter the darkness with the Sun of Righteousness arising with healing in His wings.

As we move on into the calendar we may find inspiration for messages in the post-Resurrection appearances of the Master in the forty days prior to His ascension.

One might preach on the subject of the characteristics of Christianity after the Resurrection, but before Pentecost; the charge of Jesus to His

disciples to tarry until they be endued with power from on high.

The annual *National Christian College Sunday of April* offers an occasion for preaching messages about our responsibilities as Nazarenes for perpetuating our holiness heritage through our church-related colleges.

The first week of *May*, *National Family week* presents opportunities for preaching portions of the Word relevant to the foundations of Christian home life.

The second Sunday of *May* is *Mother's Day* with all its possibilities for challenging the hand that rocks the cradle and evoking the proper responses to the godly teachings of faithful mothers, both living and dead.

Then always the seventh Sunday after Easter is the *Day of Pentecost*, the birthday of the Church, which ought to be marked with an unusual anointing of the Spirit of God in a message honoring the Third Person of the Holy Trinity.

The final Sunday of May might find its inspiration in the thoughts of memorial of our beloved dead and those who have given their lives in days of youth that we might enjoy the liberties we so often take for granted.

June offers opportunities to speak to youth who are graduating from high school and college, to preach on the various aspects of Christian marriage, perhaps using the first miracle of Jesus as a background for one of the messages.

Father's Day, falling on the third Sunday of June, grants a favorable springboard for facing up to the spiritual privileges and responsibilities of Dad. One might use such subjects as "The Fatherhood of God," as revealed in the preaching of Jesus, or "A Model Father," based upon the

all too often slighted characteristics of the father of the prodigal son.

July brings with it, needless to say, *Independence Day*, in which we may dwell upon such texts as "Blessed is the nation whose God is the Lord," or "Righteousness exalteth a nation, but sin is a reproach to any people." We may ponder such themes as "Our Hope of Survival" and "The Ramparts We Watch."

August could be a time for profitably turning to a series on the ethics and evidences of holiness, in which we could preach carefully-thought-out and prayer-saturated messages on the standards of the church as formulated in the general and special rules of the *Manual*.

September lends the *Labor Day* theme based upon Jesus' gracious invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Christian Education week begins the last Sunday of September and here a pastor could preach from Prov. 23:23: "Buy the truth, and sell it not; also wisdom, and instruction, and understanding."

The first Sunday in *October*, *Worldwide Communion Sunday*, ought to find the Church of the Nazarene observing and partaking of the blessed sacrament, with an appropriate meditation on its meaning.

The last Sunday of *October*, *Reformation Sunday*, would be a fitting time to preach clearly on such subjects as "Why I Am a Protestant," "Justification by Faith," and "Our Protestant Heritage." Many of our people have expressed appreciation for such messages and they have been made to ponder anew the issues that are at stake in our own day.

With the arrival of the *autumnal season* with its glory and majesty we might preach from the text "We all do fade as a leaf," using one of Dr. H. Orton Wiley's messages currently published in paperback as a background.

Again, one is reminded of the late Clarence McCartney's message "Come Before Winter," which he preached year after year to his people, using the words of Paul to Timothy.

With the approach of *Thanksgiving*, and its emphasis upon the missionary offering, the pastor may hold forth on the "Unchanging Commission" or some like missionary topic.

The sad events of the unforgettable November 22 through 25, 1963, presented an unusually difficult problem to pastors in bringing a Thanksgiving message which could recognize the presence of grief and tragedy and national mourning at the same time.

This pastor used the subject "When Jesus Gave Thanks," explaining that there are only four occasions in the Scriptures when the Master is recorded to have given thanks. The first is recorded in Matt. 11:25 when Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." He gave thanks for intellectual humility and open hearts.

The second is found on the occasion of the feeding of the five thousand. When He had received the five little barley cakes and two small fishes from a lad who was standing nearby—who had responded to His words, "Bring them hither to me"—Christ gave thanks for the little that was offered in His name in the presence of overwhelming need. And the hunger of the multitude was satisfied.

The third occasion was that in which the Lord gave thanks at the tomb of Lazarus, in the presence of death and sorrow. He lifted up His

eyes and prayed, "Father, I thank thee that thou hast heard me." This is thanksgiving in the shadow of mourning.

The last occasion recorded is in the presence of His disciples on the night that He was betrayed. Surrounded by those who were certain to betray, to deny, and to forsake Him, He gave thanks when He took the cup and offered it to each of them.

One can see the various applications and strengthening thoughts in these passages of scripture.

With the passing of Thanksgiving season we approach the *Advent* season with its panorama of possible subjects.

One might go back to a prophecy in the Old Testament concerning Christ's birth from Mic. 5:2, "But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." One might use here the theme "The Significance of the Insignificant."

Universal Bible Sunday falls on the second Sunday of *December*, permitting once again the unsheathing of the Word of God as "quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

In the remaining two Sundays preceding Christmas such themes as "The Virgin Birth of Christ" or "The Meaning of the Incarnation" provide spiritual meat for the minds and hearts of an inquiring laity on the deeper meaning of Christmas. This leaves time in the evening services for such old standbys as "No Room for Jesus," "The Names of Our Lord," and "The Shepherds of Bethlehem," or such ser-

mons as "The World into Which Jesus Was Born."

As one approaches the end of the year, thoughts of inventory and self-examination are in order, and yet with meditations and prayers of hope for the future.

"Brethren . . . forgetting those things which are behind, and reaching forth unto those things which are

before, I press toward the mark for the prize of the high calling of God in Christ Jesus," wrote Paul. (Phil. 3:13-14).

Or there are the words of Jesus, "Fear not; I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:17-18).

Personal stewardship must be supported by efficient church stewardship

The Pastor and Church Finances

By James S. Barr

WHERE AND HOW we are to get the money to operate the church, and to promote and to advance the church program, has always been and still is an important question. We are forced to recognize that in some way the finances of the local church are related to its progress and growth. To a very great measure the treasurer's book or the finance committee record tells the story of the spiritual condition and spiritual outlook of the church.

If a pastor is to serve a growing and aggressive congregation, he must concern himself with the finances. It is one of his many responsibilities and it is a responsibility he cannot afford to neglect.

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The pastor and the financial system of the local church

As head of the church, it is the pastor's responsibility to see to it that the church has an adequate, understandable, and workable financial system. It is one thing to have good, godly people handling and taking care of our church money, but it is altogether another thing to have good godly people that know what they are doing handling and taking care of our church money.

Some years ago, having arrived in a new charge, I asked the treasurer about the financial system they were using. His reply was, "System? What do you mean?" I explained to him about the importance of a proper bookkeeping system, and he said, "We don't know anything about that here, but we are willing to learn."

In another place when we came to the close of the first assembly year, I asked the missionary president to prepare her annual report and to furnish me with a copy of the report, including a copy of the missionary treasurer's report. She said, "Pastor, I cannot do that." I asked, "Why can't you?" Her reply was, "Our missionary treasurer knows nothing about keeping books and is unable to prepare a report." As a result, I personally went to the missionary treasurer's home and helped her prepare the report. Here is what I found: The dear, good woman had a number of tobacco sacks, and each sack was tagged for a particular fund. When she collected money for a certain fund she put it in the sack that was tagged for that fund. When she paid out money she put a little slip of paper in the sack showing how much she had paid out. She kept all the money in her home in a cigar box. She was a good woman; she loved God, but she knew nothing about keeping books.

As pastor it was my responsibility, for her own protection and for the protection of the church's money, to see to it that we had people taking care of the church's money who could keep books; it was my further responsibility that the money be kept in the bank, where money is supposed to be kept.

At the present time our general church is offering a most adequate yet inexpensive system. It is known as the Nazarene Church Treasurer's Record System, or the Uniform Church Accounting System. This is a simplified system that is easy to understand and adaptable to any size church. This system is described in the general catalogue of our publishing house, p. 137.

The pastor should see to it that no one person handles the church money

alone. This is for the protection of both the individual and the church. (See 1964 Manual, p. 78—Editor.)

Personally I prefer the Unified System. In this plan there is one general church treasurer. All departments of the church bank their money with the general church treasurer, and all bills are paid through him. All monies received go to the treasurer through a finance committee. The committee counts the money, makes proper records, then turns the money over to the general treasurer. Bills are paid on request from the department heads. Each week the pastor receives a copy of the finance committee report sheet, showing just how much money came in and for what purpose. Each month the pastor receives a copy of the treasurer's report showing money received, money paid out and for what purpose, the balance at the end of the month, also a recap showing the balance of each department at the end of the month.

It is the pastor's business to know just how much money it takes to operate the church each week or month, including all the budgets, as they are set up on the ten-month plan.

It is the pastor's business to keep a close check on the church finances each week and month: (1) To see that sufficient money is coming in to meet all the expenses of the church; (2) To see to it that all bills are paid promptly. To have good credit is like having money in the bank.

It is the pastor's business to know who of his people are and who are not supporting the church with their finances. This means knowing who are paying their tithes, and who are taking part in the special offerings of the church. No man is more spiritual in his heart than he is liberal with his pocketbook. No man is fully surrendered and dedicated to God until he

has his pocketbook on the altar. Usually the pocketbook is the last thing to go on the altar and the first thing taken off.

The pastor's responsibility to the people of the church in church finances

It is the pastor's responsibility to keep before the church the plain, clear, and simple facts concerning the needs of the church.

It is the pastor's responsibility to keep before the church the fact that as a church we believe in the Bible method of financing the Lord's work—namely, the tithes and the offerings. As a church we have no other method or system. We believe that, if the people will be faithful to God and their local church with their tithes and offerings, God, in faithfulness to His holy Word, will supply our every need.

It is the pastor's responsibility to take the lead in tithing, and to let the people of the church know that their pastor is a consistent and systematic storehouse tither. Also the pastor should take the lead and set the example for the people in the special offerings of the church.

The pastor should preach on store-

house tithing, pointing out to the people that it is a means of grace and blessing.

Whether he likes it or not, the pastor must be a financier. He must give attention to the finances of every department of the church. Furthermore he must lead the church in providing for enlargement and expansion of the church program.

The finances of the church should be a subject of prayer for both the pastor and the church board: (1) That God will bless and supply the needs of the church; (2) that God will put it into the hearts of the people to be faithful to God and their local church; and (3) that God will give wisdom and understanding to the pastor and the church board in handling and using the church money, to the extent that God shall be pleased and honored and the people be happy and blessed.

Finally, it is a sad day for any church when that church becomes so affluent and increased with material things that it has no need of looking to God for help in financing His work. History and experience teach us that the church is better off spiritually when the pastor and people must pray and trust God for divine help in church finances.

Need for Self-discipline

Rabbi Judah Nadich of the Park Avenue Synagogue in New York City denies that juvenile delinquency largely results from the failure of ultra-conservative older people to appreciate teen-age need for "self-fulfillment." He also denies that slums and under-privilege are universal causes—he points out that the suburb where teen-age behavior has reached the "point of alarm" is one with a comparatively high standard of living. Rabbi Nadich finds the answer to young people's problems in the teaching of self-discipline to children and maintains that it "is learned by children who from their earliest years see their parents taking seriously themselves the lessons they would teach their children."

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Nazarene Woman Preacher

The Home-going of My Husband

By Emma Irick

(As told to Joe Olson, director of N.I.S.)

(Last in a series of four)

AFTER ALL THESE YEARS, I am happy to testify that the scripture is true that states, "The path of the just is as the shining light, that shineth more and more unto the perfect day."

My happiest day was not when I was converted, not when I was sanctified holy and wholly, not when God called me to preach. These were all great days, but my happiest day is now. It is getting better because my journey is getting nearer home. I am having the time of my life now!

I believe our church today has an outlook, an uplook, and a vision for lost souls that is more promising than ever before in my time.

There is no gospel so sane as the gospel of holiness. It fits the mind, soul, and spirit. It is for every situation in this life.

Everything Else as Dross

It makes me tired to hear folks say they gave up so much to go the way of holiness. I always have figured that, if you really got holiness, you got so much that nothing else would matter. Holiness elevates, refines, and satisfies in this life. It also gets you ready for the next life. Wesley said of the early Methodists, "Our people die well." And the reason they did was because they had heart holiness.

My husband's home-going was a blessed one. We were married June 16, 1908, and were happy together forty-two years. We lived in the same world, loved and did the same things. We were agreed on everything—in the work of the home, church, and Kingdom.

One day when he was bedfast he said, "Mother, continue to carry on. Do all that

you can of your own work, but please do a little for me."

"Daddy," I said, "I shall surely do it." His last seven months were filled with suffering, but his mind was clear except once in a while when he would live in the past.

Gets Ready for a Meeting

One afternoon, about two o'clock, he said, "Mother, go to loading that car." And he told me everything to put in. He said, "We've got to be at meeting tonight and we don't want to be late." He kept that up until he dropped off to sleep.

Then one Wednesday night, after prayer meeting, just a month before he was taken Home, he held a regular meeting from his bed. He thought he was in the pulpit. He sang songs, prayed, made announcements. Then he took a text and preached. He ran the service about an hour and ten minutes. His subject was on "Forgiveness," and I never heard him preach better. He gave an altar call and held on until he thought eighteen persons had responded; then he fell asleep.

The next morning he was worn-out. I said, "Daddy, you are pretty well played out."

"I ran the meeting too long last night," he said, "but didn't we have a good one? And you know, there were eighteen persons who got through. I hope I remembered to tell them to be sure to come back tonight and hear my wife preach!"

Prayers Light the Way

Every day we had prayer as his condition grew worse. On the last day we had the doctor five times. He said he

thought the end was near, but he wasn't sure.

I went in again and took Dad by the hand. Our district superintendent was on the other side of the bed.

I began to pray and I committed him to God. I prayed: "Lord, we have walked together these years and they have been

good years. You gave him to me and I thank You. He is Yours. Take him."

And while I prayed the Lord did take him. When I opened my eyes, Daddy had crossed the line of worlds. He is with the Blood-washed army over there, and I expect to see him there in God's own time.

A Preacher and the Racial Issue

By Ross W. Hayslip*

What shall be my attitude in these stirring days regarding this burning question? If I am to make my preaching relevant and contemporary, I cannot ignore it nor hide behind a meaningless hodgepodge of pious words. If morality is involved in this problem, then I must help my people to find the correct answers in the light of God's Word. If I am a preacher of righteousness, then I must not stand aside while social and educational groups seek to delineate between right and wrong and good and evil.

In my own conscience I feel that where God's Word speaks there I must join my voice. What is the mind of God as the Scriptures reveal it? I am fully convinced that the Bible teaches the equality of man before God regardless of the color of his skin. In Christ there is no Hellene nor Hebrew, Barbarian, Scythian, slave nor freeman. With God there is no respect of persons. He does not recognize any barriers between men—either natural or artificial. Nowhere in the Old Testament or the New, the writings of the early fathers of the Church or the great creeds of Christendom do we find any support for any kind of racial prejudice.

As a preacher of holiness I must welcome into my congregation all men whom I can reach with my message, regardless of the color of his skin. If I am to be

Christian I must be color-blind. I must see all men as souls to be saved. I cannot agree with a United States senator who in 1944 made the statement, "The white man is the custodian of the Gospel of Jesus Christ." As I read in Lunn's *John Wesley* how Charles Wesley tenderly dealt with a condemned Negro prisoner in Tyburn prison and led him to Christ, I feel that I am in accord with the spirit of the Master in my own color-blindness.

As a preacher of holiness, I must proclaim a universal gospel that should be available not only to the Negro in Africa but also the Negro in Watts, not only for the Oriental in Japan but also for those in our great American Chinatowns. It is so easy for my missionary zeal to cross the ocean and bypass the needy souls in my own area. I cannot be truly missionary in my outlook if the color of a man's skin bars me from his Christian fellowship. According to John 3:16, God gave His only begotten Son because He loved the world of men. I must emphasize without apology this universality.

I do not feel it incumbent upon me to march in demonstrations or picket groups. This to me defeats my purpose as a minister of the gospel of Christ. My pulpit and my parish are the place for me to proclaim the love of God for all men, and that God "hath made of one blood all nations of men for to

dwell on all the face of the earth" (Acts 1:26). In Luke 4:25-29 we read that Jesus laid emphasis upon the fact that Elijah had not been sent to any of the widows in Israel in the days of their famine, but rather to a Sidonian woman; and Elisha had cleansed no lepers of Israel, but only Naaman, the Syrian. The comment is made that they (his prejudiced hearers) were all filled with wrath as they heard these things. In John 7:34-35, His own people sneered at Him by suggesting that He go teach Greeks who were among the Dispersion. His dealings with the Samaritan woman at the well of Sychar shows His lack of racial discrimination.

Sydney Smith has rightly said, "Never try to reason the prejudice out of a man—it was not reasoned into him and cannot be reasoned out." God in His crea-

tive plan saw fit to work in human life through the racial differences. Why He did this is not for me to speculate. Among the sociological problems within our churches is to reach a sensible concept of the races as enlarged family groups of the human race, the real character of racial differences, and how God has worked through people of all races as evidenced by the cosmopolitan group upon which He poured out the Holy Spirit on the Day of Pentecost. We can help to convey this attitude to our people by carefully examining our own hearts to make sure first of all that we have no racial prejudice. Then we must prepare to lead our people into this same concept by our pattern of life. Our message as Nazarene ministers must always be "the whole gospel for the whole world."

Are we maintaining a high score in reaching and holding young people?

Teen-agers Want to "Believe!"

By Dallas D. Mucci*

IF OUR YOUNG PEOPLE lose their faith at school [college], it is probably because we never led them into a valid faith to begin with. They have no faith to lose," claimed John Scanzoni, sociology professor at Indiana University, writing in December, 1965, *Eternity*.

He claims that much in the religious life of the teen-ager at home was a conformity to the church and its expectations, but nothing any deeper than that.

In a Gallup poll of teen-agers ages fourteen to twenty-two in 1961, half of the youth interviewed attended church regularly, 74 percent believed in a personal God, and 78 percent believed in life after death. What is really interesting is the complaints of those who were

not attending, though 24 percent who believed did not attend.

The first complaint is: "The church fails to explain itself and its precepts." To put it bluntly, the teen-ager is not given a reason for the church to be. These children have never been told of the mission of the church, if the local church understands its mission.

I talked with the member of an official church board of one of the large American denominations and asked, "What is the mission of your local church?" This person, having a master's degree, stammered, saying, "I don't know," and changing to, "I guess it is to raise money—no, not that, but we have to pay the bills."

Another complaint: "Fails to stress its true meaning fervently enough." A

*Pastor, First Church, Tucson, Arizona.

*Pastor, Church of the Nazarene, Bethel Park, Pennsylvania.

teen-ager asked a new young pastor, "Are you just like the rest—a good friend of my good church family?" He was asking, Isn't the faith important—even more important than the social life built around the church?

Recently a Christian mother came to her pastor in distress, "My daughter, a sophomore at Ohio State, has written home and explained that she plans to join the Peace Corps." "That is bad enough," the mother continued, "but she claims that is the only purposefully organized group she knows. Pastor, she didn't even mention the church!"

A third point is a real indictment: "That it is not reaching people." Every pastor knows that the growing suburban church is offset by a city and a rural church that is declining. In fact, Christian writers are now even talking about the post-Christian era. The last report on church membership showed that the Church was not keeping pace with the population growth. Teens are concluding that, if the Church is declining, then there is no reason to join and support it.

The fourth complaint goes counter to a growing tendency: "Too much ritual!" The liturgical revival has meant nothing to the teen-ager except empty ritual. Lacking the biblical knowledge and an understanding of the church mission, the teen has sometimes even concluded that the ritual is superstition.

Turning to the pastor, the teens say, privately: "Sermons are too vague and muddy—glittering generalities." "Now, that is what I call a preacher, Dad. He calls a spade a spade and doesn't give you the weepy, sentimental stuff that makes the old ladies cry. You know, Dad, that pastor sees the world as it is, makes you face it, and then challenges you to let Christ make your life useful for the best." This is the unusual comment of the teens. Too often they view pastors as men who are out of the current of modern life, backwash of an older, outmoded order.

These complaints can be written off as just teen-age irresponsibility, but I think that any honest Christian pastor or layman will sense that these are not the angry young men, but honest mixed-

up teen-agers seeking to know Christ and His purpose for them in life. These teens are saying that the church does not offer this kind of life—that it does not call for commitment.

I believe that these complaints are valid and that something can be done about them. Dr. Scanzoni suggests the first and most important step—"We must make up our minds that we will settle for nothing less than utter commitment to Christ on our part and the part of our youth." Unfortunately too many adults do not have a living, vital relationship with Christ. St. Paul's cry must be the cry of the church, "That I may know him."

When we know Him, then the mission of the church to reach the lost of the local community, raise the moral level, and deal with the elemental needs of men—broken men—can be successfully lived and taught. Our children will see through the expanding horizon of the church's mission—the needs of a world.

For pastors and laymen, the best way to get rid of the muddy and sentimental sermon to life is to "know Christ" and follow the injunction, "Spend and spare not."

Then there are some very practical programs that can help clear up the "muddy" areas for the teens:

1. Put them to work on the building and in the church efforts: Sunday school, choirs, work in local hospitals, and house-to-house visitation inviting people to church.

2. Send them off on a real missionary venture. There are Indian reservations where your church has a mission—send them to help with vacation Bible school. If you are near a big city, send them into the inner city to hold a Bible school in the slums during summer vacation.

3. Finally, challenge them with clear-cut programs. Our youth don't need to be, nor want to be, coddled—let them be young men for Christ.

No, it won't be easy. But what was ever easy that amounted to anything? Certainly the Cross was not easy. These teens need to take up their cross.

"The Doctrine of the Word of God"

By Westlake T. Purkiser*

Part One

WHEN OUR FOUNDERS met at Pilot Point fifty-eight years ago, liberalism or modernism was at its apex. Biblical views of man and sin had been relegated to limbo, and with them had gone biblical views of God and salvation. The colleges and seminaries of the major denominations had largely succumbed almost a generation earlier, and the leading pulpits of those churches were welcoming men whose gospel was the good news of optimistic self-improvement.

This is not to say that old-fashioned piety had died out at the grass-roots level. Multitudes of godly people mourned the barrenness which was settling down on the old-line churches. Hundreds of these found their way into the more congenial atmosphere of the aggressive and warmhearted holiness churches.

Came then the holocaust of the first World War, and with it the death throes of humanistic optimism. Liberalism came to a pause. Some of its most enthusiastic partisans began to wonder if their answers were as good as they had first

been thought to be. The roaring abandon of the twenties, the sobering insecurities of the thirties, and the terrifying spectacle of Hiroshima and Nagasaki in the forties did something to the psychological climate of human thought which made the survival of the earlier liberalism as impossible as orchids in an ice age.

Midpoint in our first fifty years, things began happening in the field of biblical and theological studies. One of the most significant was the emergence of the "theology of the Word." In 1936, Volume I, Part I of Karl Barth's *Kirchliche Dogmatik* appeared in English, significantly named *The Doctrine of the Word of God*. Emil Brunner and the theology of crisis began to gain hearing and consideration in American theological circles. In England first and then in America, a new and heartening interest in the authority of divine revelation and the consequent importance of biblical theology began to make itself known. While I have mentioned the names of Barth and Brunner, the particular aspect of their thought which is here in mind goes far

*Following President Stephen W. Paine's article in last month's issue on "Preserving the Witness to Inerrancy" it is fitting that the subject be pursued with this careful discussion by WESTLAKE T. PURKISER. Dr. Purkiser is editor of the *Herald of Holiness*, official publication of the Church of the Nazarene, and associate professor of English Bible of the Nazarene Theological Seminary. He is the author of several books, and is widely recognized as an outstanding theologian. This article, to be presented in two issues, was originally part of a masterful keynote address delivered at Bethany Nazarene College, July 1, 1958, to the religious faculties of Nazarene colleges and seminaries. Unfortunately it has never been published. Believing that the discussion should be widely read, the editor of the *Nazarene Preacher* is pleased to present it in the January and February issues, with Dr. Purkiser's permission.

beyond the circle of those who would accept the label "neoorthodox" as descriptive of their theological position.

In general, this more recent view affirms that God has revealed himself in His mighty acts in redemptive history, and more particularly in the life, death, and resurrection of Jesus Christ, the incarnate Word. Divine revelation is said not to consist in "propositional truths" but in the actual confrontation of the individual soul by God through the Holy Spirit.

For these thinkers the Bible assumes a new importance because it is our best Witness to the revelation God has wrought in history. The Scriptures are final and can never be replaced in Christian thought, because they, and they alone, carry us back to within a generation of the greatest of God's redemptive deeds, the "Christ-event," that is, the death and resurrection of the Lord Jesus.

The whole of the Bible may properly be called, as by Suzanne de Dietrich, G. Ernest Wright, and Reginald Fuller, "The Book of the Acts of God." In the New Testament, the most important element is taken to be the "kerygma," or proclamation of the gospel to the world. This is regarded as more authoritative than the "didache" or instruction given to the Church in matters of doctrine and ethics.

The unity of biblical religion is also reaffirmed, a unity which roots deep in the continuity of the historical process wherein divine revelation takes place. The old ideas which rigidly stratified the various periods in scriptural history and which found seven or eight distinct varieties of New Testament religion are abandoned or radically altered.

I shall later turn to what I conceive to be the limitations and partialities of this new orthodoxy. For the moment, be it noted that it contains much which is to the good, so far as thoroughly evangelical theology is concerned. Divine revelation is restored to its central place. The Bible is read, studied, and preached with new seriousness. The clear witness to the supernatural, the strong attack

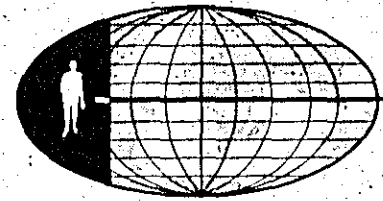
on humanistic liberalism, the insistence on the contemporaneity of Christ the Word of God with its vital grip on human hearts, the recognition of the unity of the Bible are all to the good. We can have enough confidence in the Bible itself to believe that, if it is diligently studied and faithfully preached, it will authenticate itself. The primary task of the Church is not to defend the Word of God, but to proclaim its message to sinful men. This widespread return to renewed scholarly and popular interest in the Scriptures is epitomized in the statement of the committee in charge of the Revised Standard Version:

The Bible is more than a historical document to be preserved. And it is more than a classic of English literature to be cherished and admired. It is a record of God's dealing with men, of God's revelation of Himself and His will. It records the life and work of Him in whom the Word of God became flesh and dwelt among men. The Bible carries its full message, not to those who regard it simply as a heritage of the past or praise its literary style, but to those who read it that they may discern and understand God's Word to men (Preface to RSV, 1952 ed., pp. ix-x).

The implications of this position must be noted with care. The Bible is "a record of God's dealing with men, of God's revelation of Himself and His will." It witnesses to the "life and work of Him in whom the Word became flesh and dwelt among men." Its full message comes to those who "read it that they may discern and understand God's Word to men." That is, in this view, the Scriptures are not simply and totally God's Word, the sum and substance of revelation in entirety. Revelation is not conceived as being a matter of truth content imparted to chosen men and recorded by them for the ages. Rather revelation consists in the mighty acts of God, and more particularly in the redemptive life and death and rising again of the Lord Jesus Christ. The Bible, then, is the Witness to these revelations, and the record of what God has done in Christ to reconcile the world to himself.

(Continued on page 45)

The Nazarene Preacher



The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee | Dean Wessels, Secretary

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The first of the new year is an excellent time to take inventory of our protection needs for the entire family. SUPPLEMENTAL GROUP LIFE INSURANCE is available to all ministers now covered under Plan I Life Insurance.



Write today:

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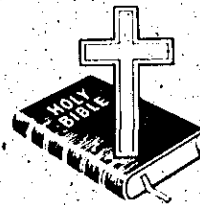
What are they
HEARING?



Communism, Propaganda, Unbelief, Man Religion, Revolution—

We MUST Give Them the GOSPEL

RADIO plus literature is our greatest tool. *The transistor has changed the world.* May we not fail to keep pace.



YOU are the key in your community and to lead in assisting **MISSIONARY RADIO.**

GET OUR MESSAGE ON THE AIR
at home and around the world.

NAZARENE RADIO LEAGUE
H. Dale Mitchell, Executive Director

1967

Last Year of Quadrennium
Evangelism "In the Power of the Spirit"

Featuring
SEVEN SUNDAY MORNINGS OF EVANGELISM

April 2—May 14, 1967

PASTOR: Begin NOW to PRAY—PLAN—PROCEED

"LOVED ONES EVANGELISM"

The most ambitious program ever inaugurated by the Department of Evangelism started bringing in names of Nazarene's loved ones from around the world weeks before they were anticipated. The idea of the family "Circle of Concern" seemed to catch fire everywhere.

Thousands of contacts were relayed to pastors; many other thousands were contacted by mail; and more thousands of names were placed in the Prayer Chest. The week of intercession both at Headquarters, with an around-the-clock prayer vigil, and across the denomination proved a time of fasting and prayer that our "loved ones be not finally lost ones."

The Department expresses appreciation to every pastor who cooperated in this effort. It was a lot of work for all, but worth it all if the following was repeated. A pastor reported, at the beginning of the emphasis, the following results of "Loved Ones Evangelism":

"I called on the names last night and, to my encouragement, they both knelt for prayer, repented of their sins, and accepted Christ as their Saviour. They said they would be in church Sunday, start family prayer, grace, etc. Please pray that they may be established in Christ."

When all the results are gathered in, it is our prayer that the above may be duplicated all over the church. May the "Circle of Concern" for those we love live on throughout the days to come.

PASTOR: Dr. V. H. Lewis, in his book *The Church—Winning Souls*, suggests a local committee on evangelism. As he indicated, a local church accomplishes only what it is organized to accomplish.

HAVE YOU TRIED THIS IN YOUR CHURCH?

1st Day
of
Each Month

50 Holy Watchnights
1964-68

6:00 p.m.
to
midnight
LOCAL TIME

B-4 U TURN THE PAGE

Take care of this important matter

FOR ADDITIONAL INFORMATION TURN TO PAGES 24, 28, AND 32

"... Joyful Tither" ORDER FORM

Date _____, 19____

Yes, our church wants to have a part in the denomination-wide tithing program during February and March. Please send items as indicated:

Quantity		Total
_____	YOU CAN BE A JOYFUL TITHER—Spruce Suggest a copy for every member	\$1.00; 10 percent discount on 6 or more
_____	2 Leader's Guides (sent with each order of six or more of above text)	No charge
_____	SI-150 Tithing Streamers (4 designs to set) Suggest 1 set for each classroom and/or department	1 set for .40; 3 sets for 1.00
_____	SI-155 Tithing Leaflets (4 designs to set) Suggest enough sets to distribute to congregation	25 sets for 1.50; 50 sets for 2.75; 100 sets for 5.00
_____	T-803 "Old Stubs Tell a Story" Tract	
_____	T-804 "Stewardship Lessons" Tract	25 for .25; 1,000 for 5.00
_____	T-808 "What the Bible Says About Tithing" Tract	
_____	T-840 "Tithing—a Divine Challenge" Tract	(assorted in multiples of 25). Suggest a quantity adequate for liberal distribution.
_____	T-850 "Money, Money, Money!" Tract	
_____	U-30 Electronic Mimeograph Stencils	2.00
_____	R-90 Tithing Pledge Card Suggest one for each member	25 for .75; 50 for 1.35; 100 for 2.50
_____	R-91 Tithing Analysis Work Sheet	5 for .25
_____	VA-522* "... Holy unto the Lord" Filmstrip	12.50
_____	VA-521* "Stewardship Is Family Business" Filmstrip	10.00
_____		TOTAL

SEND TO: _____

Street _____ City _____ State _____ Zip _____

CHECK or MONEY ORDER Enclosed \$ _____

CHARGE (30 days) TO: Church S.S. _____ (other account) _____

Church location _____

Church name _____

SEND STATEMENT TO: _____

Street _____

City _____ State _____ Zip _____

"... JOYFUL TITHER" REGISTRATION FORM

Date _____, 19____

COURSE: Unit 113.2a "Stewardship of Money" TEXT: YOU CAN BE A JOYFUL TITHER—Spruce

NOTE: Two Leader's Guides will be sent FREE with each order of six or more textbooks.

Name of Church _____

Street _____ City _____ State _____ Zip _____

District _____

ENROLLMENT estimate _____ Beginning date _____ Number of sessions _____

Check when class being held N.Y.P.S. hour Wednesday night Other _____

Send Report Blanks and Registration Materials to: _____

Street _____ City _____ State _____ Zip _____

NAZARENE PUBLISHING HOUSE Box 527, Kansas City, Missouri 64141

YOUTH WEEK

THEME:

"In Christ—For Christ"

A stewardship emphasis that will tie your young people into the special denominational program on tithing during the month of February.

The Youth Week approach will be total stewardship with particular attention to Nazarene youth and Christian witness.

Sunday, February 5, has been designated:
LIFE SERVICE SUNDAY

Your local packet will be on your desk in November. Because of the cost for the expanded size, we are requesting that each local church, where possible, remit at least \$1.00 to the General N.Y.P.S. Office.

Make your Youth Week:

- Educational
- Evangelistic
- Energetic

**"STRIVE FOR FIVE" RECORDS
Will Build Your Sunday School**

STEP I

The **CLASS RECORD SHEET and ENVELOPE** Provides

- Record of attendance, enrollment, offering, and calls
- List of current prospects
- Method of enrollment

STEP II

The **VISITATION REPORT SLIP** Provides a Weekly

- Duplicate attendance-absentee list
- Report of teacher contacts
- Method of removing pupils from the roll

STEP III

The **PUPIL ENVELOPE**

Records Pupil Scores on These Churchmanship Habits

- Being on time
- Staying for church
- Bringing Bible
- Bringing an offering
- Studying lesson

(Note: All three steps may be installed at once, or one and two now and three later.)

Through the Cradle Roll You Can . . .



- Widen your church's ministry
- Build your Sunday school enrollment and attendance
- Win more young couples for Christ
- Help make Christian homes for little children

Is this department active in your church? If not, write to the Cradle Roll Division of the Department of Church Schools for help in organizing a Cradle Roll department.

**IF YOU WANT TO REACH THE PARENTS
SHOW SOME INTEREST IN THEIR BABY**

TREASURE



ETERNAL TREASURE THAT CAN BE LOST!

LOST? Yes . . . every family can lose it. However, sincere Christian families find it in God's Word, prayer, and faithfulness to the church.

COULD IT BE? Pastor . . . is it possible that a young family in *your* church needs your encouragement in keeping their life as a family from being lost?

IF SO—it's worth your entire ministry to keep this young family from being stolen treasure—stolen by sin and worldly cares.

DO THEY HAVE a family altar? Do they need the book *This Adventure Called Marriage*, by Arnold? Have they read *This Holy Estate*, by Riley?

WILL YOU HELP THEM get the help they need? We want to help you help them. Write today to: Christian Family Life, 6401 The Paseo, Kansas City, Missouri 64131, in care of A. C. McKenzie. Please do!

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HOW TO SAVE BY GIVING

Here's a Bible-based savings plan that should interest every member of your church.

The entire procedure is outlined in the current February-March Christian Service Training course on "YOU CAN BE A JOYFUL TITHER."

It could be the means of leading many of your congregation into a most rewarding and enriching spiritual experience. We challenge you to try it. We know hundreds of happy participants, and our "regular" ones are spiritually rich because they are giving.

HOW-TO SERIES No. 4: "How to Save \$3.00 to \$6.00"

(February Pastor's Supplement)

DIVIDENDS UP TO 100% PAYABLE THROUGH:

1. The joy of partnership with Christ.
2. The pleasure of serving in Christ's work.
3. The assurance of spiritual riches.
4. The privilege of sharing with others.
5. The blessings of doing God's will.
6. The strength of God's unlimited resources.
7. The knowledge that you are doing right in God's sight.

POLICY STATEMENTS:

1. "Lay up for yourselves treasures in heaven . . .," where it's mothproof, rustproof, burglar-proof.
2. "Give, and it shall be given unto you; good measure . . . running over . . ."
3. "Bring ye all the tithes . . . and . . . I will . . . open . . . the windows of heaven, and pour . . . out a blessing, that there shall not be room enough to receive . . ."

SATISFIED PARTICIPANTS SAY:

- "What one gives to religious causes is not an expense. It is an investment—the best investment that one can make."
—Warren H. Denison
- ". . . wherever God's plan has been used God's program has been adequately financed."—Fletcher Spruce.
- "I will tithe because it is God's plan. His plans are always carefully made. I believe nine-tenths of my income under God's guidance will go further than ten-tenths when He is crowded out."
—Ione Gray
- "To pay my tithe through my church is successful. All causes share proportionately out of this common treasury."—M. E. Dodd

HYMN of the Month



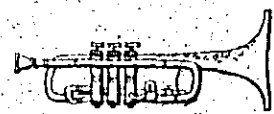
The HYMN-OF-THE-MONTH feature has met with enthusiasm at Little Rock First Church. Not only has it given us new material through choir arrangements, but has added a very interesting feature to the general choir repertoire of the church. The availability of the special arrangements for the adult and teen choirs

respectively has given a new appreciation for the hymns and a new thrill in anthem presentation. This is also a most beneficial and educational tool for the choir members, and has been a great assistance in the sight-reading of new materials.

We have used the plan extensively in the junior choir section. As a part of the regular weekly rehearsal, we choose one week a month and study the current "hymn of the month." We learn about the writers of the words and the facts of the hymn, the story and name of the hymn-tunes, and the composers. The key, meter, and the related scriptural foundation, as well as the general structure, are also studied. A work sheet is then filled out by each choir member for each hymn studied. This is then placed in a notebook with the other theory and projects studied, making the notebook work informative and worthwhile. We often use the junior choir to promote these hymns when they perform in the regular church services.



Various arrangements of the "hymn of the month" have been used by the instrumentalists for offertories and preludes in the regular services. Often, before playing or singing the hymn, the story or foundation for the hymn has been given by one of the group, thus giving more participation by the members of the choir. The "hymn of the month" program has made a very practical plan for the learning of new hymns and the reemphasizing of the old ones.



CHARLES F. WILSON

Minister of Music, First Church of the Nazarene, Little Rock, Arkansas

An Idea Worth Trying in Your Church!

JANUARY "HYMN OF THE MONTH"

Tell Me the Story of Jesus

Sing it from your Nazarene hymnal, PRAISE AND WORSHIP!

NAZARENE PUBLISHING HOUSE

Never a Dull Day

IT IS OUR conviction that the more pastors know about the aims and aspirations of the free press in this nation, the better able they will be to work with and through their newspaper.

It is a privilege in starting a new publication year in the *Nazarene Preacher* to share with fellow pastors some opinions and views of an unusual publisher.

From Cleveland, Ohio

Thomas V. H. Vail, two years ago, at the age of thirty-nine, became the youngest publisher of a major newspaper in the country. His great-grandfather purchased the *Cleveland Plain Dealer* in 1843, the year after the newspaper was founded, and Tom Vail is the only newspaperman the family has ever had. He has some refreshing insights. For example, he says:

"I'm a lucky guy to see the world through the eyes of a newspaperman."

"I've never spent a boring day in the newspaper business in my life."

"And there is such an opportunity for service on a newspaper—for a newspaper can take a whole community and lift it up—even take it way beyond its seeming potential."

Tom Vail's Priority

As most midwestern pastors know, the *Cleveland Plain Dealer* blankets Cuyahoga County and most of northern Ohio along Lake Erie.

The newspaper has been Republican at times and liberal Democratic at other times.

The *Plain Dealer* is the first newspaper in Ohio to support a Republican governor while supporting President Johnson and Cleveland's Democratic mayor.

In Vail's philosophy and concept, the *Plain Dealer* is "a newspaper first and a business second."

He believes the newspaper's quest for news is becoming steadily more difficult. One-party government tends to dry up news at its source. Bar associations are trying to hinder news. Unions are "poor news sources," in Vail's opinion.

"In a sensitive situation," he says, "the reporter is a trusted man or he wouldn't have been sent there by his newspaper. News sources would do well to realize this."

On the question of television, Vail believes that the electronic media can give "exposure . . . but not leadership!"

View of a Columnist

On the same subject, Hal Boyle, syndicated columnist for the Associated Press, writes that in his opinion TV has gone "over the hill." He likens TV to a "clever, precocious child that has outlived its cleverness and its precocity and failed to come up to its great expectations."

"There isn't a single program that our family watches together regularly anymore. As far as I am concerned, the only great thing about TV is its football coverage. In that it is matchless. But the rest of the year, TV is sodden, gummy and tasteless!"

A few years ago, in 1957, we heard a Nazarene church educator declare at a church school convention in Columbus that radio was for the "squares" while TV was for the "in" crowd. Today the tables are reversed. Whatever happened to television?

O. JOE OLSON

A HIGH GOAL FOR 1967

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Why Are We Concerned About New Churches?

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4. Because every new church means Sunday school growth, membership increase, Publishing House sales, young people enrolled in our colleges—in short, this is the growing edge of our church.
5. Because a new church in the homeland helps us to extend our world evangelism outreach.
6. Because there is romance in home mission work that develops strong Christian life in our laymen.
7. Because Jesus said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

LET'S START A NEW CHURCH IN 1967!



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TITHER

*Fletcher Clarke
Spruce*

Text for Unit 113.2a, "Stewardship of Money"

DENOMINATION-WIDE STUDY

February and March, 1967

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- Because there are courses, activities, and a general concern for the development of churchmen

BUT ALSO BECAUSE—

- We lose a staggering percentage of our youth who attend public colleges and universities
- The frame of mind and pattern of thought generated in the secular institution kills the appetite for spiritual things
- The associations of the secular campus are a constant downward pull on the person of high ideals, and the social pressures and possibilities of marriage outside the church threaten the church relationship of all but the strongest

**THE CHURCH ANSWERS—
YES!**

Ideas for a Missionary Message Why Not Missions?

As a practical missionary message, a minister could take occasion to answer some of the most popular objections to missions.

1. The work of missions does not pay.
What do we mean by "pay"?
2. Other people have their own religion.
Is Christianity just another religion, or is it an experience which gives man a new nature? Is it the only way to eternal life?
3. Churches in the homeland already are heavily loaded with indebtedness.
Does this justify us in not carrying out Christ's command to preach to others? "We are debtors."
4. There are still many at home who are just as "heathen" as they are in other lands.
How many do you know personally who have never heard the gospel or name of Christ? They also become your responsibility to get the gospel to them. Jesus said, "This ye ought to do, but don't leave the other undone."
5. The results do not justify the effort.
The results are in the hands of God. The efforts are in the hands of God's servants.

General Budget Dollars at Work on the Mission Field

In the Mine Compounds, Republic of South Africa

There are about 381,000 Bantu workers employed in the gold mines of South Africa. They speak 44 different languages. Among these workers there are 828 Shangaans from Mozambique who are Nazarenes. They live in 90 separate mine compounds, from Leslie and Kinross in the East and Witbank in the Northeast to the Orange Free State in the south. These men are effective Christian witnesses by life and by word among the other workers. Seventy-two organized Sunday schools on the mine compounds have 861 enrolled, with about 600 attending each week. The N.W.M.S. has 852 members and 479 Prayer and Fasting League members among these workers. These are all men, who are away from their families.

Sixty-one night schools are held in the compounds, with 260 enrolled learning to read and write their own language and the official language of Mozambique. Eight revival services were held among these men this year, and 20 of those who repented during the services have enrolled in the probationers' class for the first time, preparing for membership in the Church of the Nazarene. These Christians are learning to tithe, and many of them have the missionary keep their tithe money for them, to send back to their home churches in Mozambique.—DOUGLAS ALEXANDER.

Men converted in the mine compounds have carried the gospel to areas of Africa where our missionaries have not been able to go, as yet. The seed is being broadcast, and some is springing up to bear fruit in distant areas.

A Denomination-wide Study Program to
Increase the Weekly Income of Your Church



FEBRUARY and MARCH

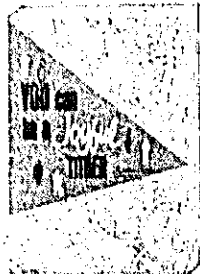
You Can Be a Joyful Tither

By Fletcher Clarke Spruce

This is the text for the important Christian Service Training study Unit 113 2a, "Stewardship of Money," in which storehouse tithing is presented as a scriptural, logical approach for meeting the financial needs of the church.*

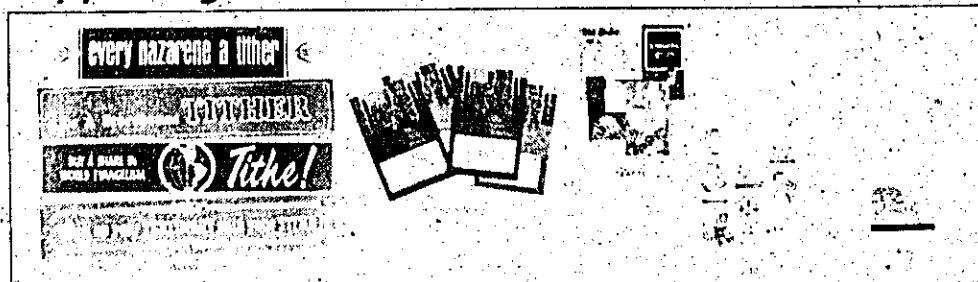
It relates stewardship with victorious Christian experience. Tithing is pictured as both a duty and a pleasure. If to tithe means sacrifice, there will be commensurate blessing. And the author is bold enough to say, "For those who can tithe without making a sacrifice, the tithe is not enough."

*A natural follow-up to this past fall's STEP emphasis offered to the church board and/or finance committee.



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The Nazarene Preacher

Queen of the parsonage
 MRS. B. EDGAR JOHNSON

One Year in the Parsonage

By Mona Lea Van Breuk*

THE ORGAN PRELUDE finished and my husband stepped to the pulpit and said, "Let us all stand for prayer." As the prayer ended and our people turned to the first congregational song, I'm afraid my mind strayed from the music. This was an anniversary—just one year ago we came to this little church, our first pastorate.

I remembered slipping into church that first morning and looking at these new people. The faces were nearly all strange, and somehow I felt a little alone. As I looked around I wondered which were needy, which would be the pillars, the prayer warriors, which had problems. At the close of the service my husband called our four-year-old Bryan and me to the front to stand with him and meet "our people." We were anxiously awaiting our new baby in just a few weeks and I felt a little self-conscious, but they were so warm and friendly. Some had tears of welcome. There were several personal friends to help launch the work. We felt the Lord's presence and His blessing.

And that was just a beginning of the happiest, most rewarding year in our life together. We had served as laymen for six and one-half years with the urgency of the call becoming more and more real, and now here we were! Somehow we could never really know the challenge—the thrill—the burdens of the parsonage until we found ourselves here.

There were so many "highlights"—the successful spring-push effort when our people rallied and brought in many new people, the service around the altar praying precious teen-agers through to

this wonderful experience of salvation and sanctification, the several times when the budget didn't meet and the groceries arrived via a loving heart to meet our needs; the time we knew there was sacrifice of Christmas gifts around family trees so that the pastor might get his salary; the confidences, burdens, and tears shared in homes; the social times when our hearts felt especially warmed with love for our "family unity" in the church; the excitement and enthusiasm of our people when the Lord sent a new prospect; the hours of helping hands at the parsonage and with the children. And, oh, the thrill of having our children loved by so many!

One of the most precious blessings of the year has been those spiritual "giants" that passed through our home. What a blessed privilege to have our children sit upon the knees of our district superintendent, of missionaries, and dedicated evangelists! (We have heard laments for "P.K.'s" but we have been challenged this year with the opportunity of raising our children in the center of God's work. Certainly there will be some sacrifices, but truly when we stand before God the words, "I grew up in the parsonage and got in on too much church," will sound feeble compared to one who says, "I never heard at all!")

Yes, there have been some tears shed to accent the highlights. We have made many mistakes. There have been burdens and questions in the night hours and problems that even now seem unsurmountable. Surely in the years ahead will come much that must be sealed over with "Cherry Gum," but this blessed year has given us assurance over and over that God is still on His throne.

*Pastor's wife, Woodland, Washington.

January, 1967

The offertory music brought me back to church and I looked again at those dear faces—but certainly now they were not strange. We know of their sacrifice—many carry heavy burdens. Each one represents an individual personality and soul. Somewhere in my heart I felt a lump of burden as I looked at those that are still unsaved, for we know and love them and we must win them. I felt anew the challenge of the new, prospective families represented that God sent our way.

Yes, this has been a wonderful year, but we must not look back, for stretching out ahead are years of service—only God knows about that. I bowed my

head and thanked God for this first year in the parsonage. It has drawn us closer in our love for each other than ever before. I thanked Him personally for letting me share my life with one He has chosen to preach the gospel. I failed my pastor-husband in many areas this year, and I asked God to guide and help me to care well for His servant for this work. But even as I prayed I knew that actually so little has been done and there are so many yet to win! I prayed that God would always keep aflame this thrill in serving Him and that He would bless this little church with its white steeple which stands at the end of "Truth Street."

Sorrow, God's Master Teacher

By S. L. Morgan, Sr.

IN GETHSEMANES OF SORROW I've learned that sorrow is God's master teacher. The deepest sorrow known in my ninety-three years was over my wife. With a brilliant mind she was honor graduate of her college class, then a teacher in high schools for two years. Our courtship was reading together the New Testament in Spanish—a lovely memory. For forty-five years she was a wonderful pastor's wife, teacher, leader, and mother of four—three sons and a daughter.

Then, a slowly deepening tragedy set in—hardening arteries began starving the brain of its blood supply, the mind dwarfing. The most tragic day of my life was when I became certain that, though she walked at my side, I'd walk the rest of the way alone. One never-to-be-forgotten spring morning, I walked alone to the post office in Wake Forest, North Carolina, my heart breaking. The worst ingredient of my sorrow, perhaps, was its Gethsemane loneliness, for my most intimate friends didn't know anything to say about mental sickness. Thank God, people are now learning better—that mental sickness is just sickness. As I came out of the post office desperately, tragically alone, the young

wife of a seminary professor, whom I had little more than met, startled me with the most comforting sentence ever spoken to me on earth: "Mr. Morgan, I heard about your wife, and I'm so sorry!" This was accompanied with a tone of sympathy and sorrow that set my heart to singing all day long, and yet rings in my heart as the finest thing ever spoken to me in my ninety-three years. It left me sure that someone really cared deeply. And it gave me the title for what some called the best article I ever wrote, "The Key That Opens Hearts." She used that key, and she opened mine.

I've tried to thank her, but I did it all too inadequately, I'm sure I'll do it better in heaven. If only other people had known how!

For three years—with her body—my wife continued to walk at my side, doing her feeble utmost to be docile and to please me, giving me rarely the hesitating pat or kiss, precious as the token of her hesitating love.

Then came the day when the State Hospital shut its door, she on the inside, I outside. And so it was for a year or so, then heaven for her, and

for me the confidence that her once-brilliant mind is fully restored, and with a heavenly quality beyond all I ever knew. And in what contrast to the night of our fiftieth wedding anniversary when she sat smiling and looking pretty as numerous guests spoke to her, but not knowing what it was all about!

Already sorrow had taught me that money and things have little value. An ex-congressman, noble Christian friend, offered to write my will. Half my little estate I gave to Christian causes. My great, wealthy business adviser was

frankly displeased. "You haven't retained even a scant security." But I find joy in the certain assurance that a few thousand will go on doing good "in perpetuity." Sorrow had taught me more than my business adviser could know.

And still my lonely sorrow is teaching me—even shut in from the world in a home for the aging on the historic Roanoke, its waters ever flowing past, as time widens into eternity—and I rejoice that sorrow has been ever a wonderful teacher.

I urge, don't be afraid of it!

BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

Gleanings from the Greek New Testament

By Ralph Earle*

Phil. 4:8-23

"Honest" or "Honorable"?

It is the adjective *semnos* (v. 8), which means: "1. reverend, august, venerable, in classics of the gods and also of human beings. 2. grave, serious; of persons: I Tim. 3:8, 11; Tit. 2:2; of things: Phil. 4:8."¹ For its use with things Arndt and Gingrich give: "honorable, worthy, venerable, holy."²

Trench says of *semnos*: "It is used . . . constantly to qualify such things as pertain to, or otherwise stand in any very near relation with, the heavenly world."³ After noting that in Greek literature it is often associated with such adjectives as "holy," "great," "valuable," he observes: From all this it is plain that there lies something of majestic and awe-inspiring in *semnos*.⁴ He speaks of "honest" as "an unsatisfactory rendering" and suggests "honorable."⁵ This

is the choice of most modern versions (ASV, RSV, NASB), though "noble" (NEB) is also good.

"Lovely" or "Loveable"?

The adjective *prospheiles* occurs only here in the New Testament. Arndt and Gingrich give its meaning as: "pleasing, agreeable, lovely, amiable."⁶ Vincent says it means "adapted to excite love, and to endear him who does such things."⁷ While the favorite rendering is "lovely," several translators offer "loveable" (20th Cent., Weymouth, NEB). It would be difficult to decide between the two.

"Of Good Report" or "Gracious"?

The adjective (only here in NT) is *euphemos*. It comes from *eu*, "well," and *phemi*, "say." Abbott-Smith gives its meaning as: "primarily, uttering words or sounds of good omen, hence, 1. avoid-

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

ing ill-omened words, religiously silent. 2. fair-sounding, auspicious."⁸ Thayer says that here it is used of "things spoken in a kingly spirit, with good-will to others."⁹ Arndt and Gingrich say that in this passage it "can be interpreted in various ways: auspicious, well-sounding, praiseworthy, attractive, appealing."¹⁰

H. A. A. Kennedy affirms that the exact meaning is "high-toned"¹¹ (cf. Moffatt). Lightfoot says: "Not 'well-spoken of, well-reputed,' for the word seems never to have this passive meaning; but with its usual active sense, 'fair-speaking,' and so 'winning, attractive'"¹² (cf. 20th Cent.). A good translation is "gracious" (NEB).

"Virtue" or "Excellence"?

The Greek noun *arete* occurs outside this passage only in the Epistles of Peter (I Pet. 2:9; II Pet. 1:3, 5). Abbott-Smith gives its meaning as follows: "properly, whatever procures pre-eminent estimation for a person or thing, in Homer any kind of conspicuous advantage. Later confined by philosophical writers to intrinsic eminence—moral goodness, virtue."¹³

Thayer notes that it is "a word of very wide signification in Greek writers; any excellence of a person (in body or mind) or of a thing, an eminent endowment, property, or quality."¹⁴ Here he thinks it means "moral excellence."

"Praise" or "Praiseworthy"?

"Praise" is the literal meaning of the noun *epainos*. But "praiseworthy" (Phillips) or "worthy of praise" (Weymouth, RSV, NASB) seems to be more appropriate in English.

"Do" or "Practice"?

The verb is *prasso* (v. 9). It sometimes is used as synonymous with *poieo*, "do." But here it would seem that the better translation is "practice" (NASB). The NEB gives an excellent paraphrase of this passage: "The lessons I taught you, the tradition I have passed on, all that you heard me say or saw me do, put into practice."

"Flourish Again" or "Revive"?

The verb is *anathallo* (v. 10), found only here in the New Testament. Since *ana* means "again," and *thallo* means "flourish," the KJV rendering is accurate. Intransitively the word means "grow up again, bloom again."¹⁵ Trans-actively it signifies "cause to grow or bloom again."¹⁶ Arndt and Gingrich say that in this passage both meanings are possible: either "You have revived, as far as your care for me is concerned" or "You have revived your care for me."¹⁷ The second one is more commonly adopted today.

"Care" or "Concern"?

"Care" and "ye were . . . careful" are different forms of the same verb, *phroneo*. The first is the present infinitive, treated as a substantive. The second is the imperfect indicative, signifying continual concern for the apostle.

The verb *phroneo* means: "1. to have understanding . . . 2. to think, to be minded . . . 3. to have in mind, be mindful of, think of."¹⁸ It is obviously in the third sense that it is used here.

Weymouth gives an excellent translation of this passage: "But I rejoice in the Lord greatly that now at length you have revived your thoughtfulness for my welfare. Indeed you have always been thoughtful for me, although opportunity failed you." The idea is well expressed thus: "You have revived your concern for me; you were indeed concerned for me" (RSV; cf. NASB).

"Content" or "Self-sufficient"?

The Greek word (only here in NT) is *autarkes* (v. 11). It is compounded of *autos*, "self," and *arkeo*, "suffice." Abbott-Smith says: "As in classics, in philosophical sense, self-sufficient, independent."¹⁹ Vincent writes: "A stoic word, expressing the favorite doctrine of the sect, that man should be sufficient to himself for all things; able by the power of his own will, to resist the shock of circumstance. Paul is self-sufficient through the power of the new self: not he, but Christ in him."²⁰

Though most of the English versions

have "content," the Twentieth Century New Testament reads: "For, however I am placed, I, at least, have learnt to be independent of circumstances" (cf. NEB). Arndt and Gingrich say that here the word means "content, perhaps self-sufficient."²¹

"Instructed" or "Initiated"?

The verb (v. 12) is *mueo*. In classical Greek, as Abbott-Smith notes, its main meaning was "to initiate into the mysteries."²² Many of the modern versions have: "I have learned the secret," which is an excellent rendering. The Twentieth Century New Testament translates this verse: "I know how to face humble circumstances, and I know how to face prosperity. Into every human experience I have been initiated—into plenty and hunger, into prosperity and want."

"Communicate" or "Share"?

The verb (v. 14) is *synkoinoneo*. It means "to become a partaker together with others" or "to have fellowship with a thing."²³ The best translation here is "share."

"Odor" or "Fragrance"?

"Odour of a sweet smell" (v. 18) is two words in Greek—*osmen eupodias*. The first means "smell," the second "fragrance." So it is literally "a smell of fragrance"; that is, "a fragrant smell." Today the word "odor" is offensive. Perhaps the best translation here is simply "a fragrant offering" (RSV, NEB, NASB), or "the sweet fragrance of a sacrifice" (20th Cent.).

⁸Abbott-Smith, *Lexicon*, p. 404.

⁹*Lexicon*, p. 754.

¹⁰*Synonyms*, p. 346.

¹¹*Ibid.*, p. 347.

¹²*Ibid.*

¹³*Op. cit.*, p. 727.

¹⁴*Word Studies*, III, 459.

¹⁵*Op. cit.*, p. 190.

¹⁶*Op. cit.*, p. 263.

¹⁷*Op. cit.*, p. 327.

¹⁸EGT, III, 468.

¹⁹*Op. cit.*, pp. 161-62.

²⁰*Op. cit.*, p. 59.

²¹*Op. cit.*, p. 73.

²²Arndt and Gingrich, *op. cit.*, p. 53.

²³*Ibid.*

²⁴Abbott-Smith, *op. cit.*, p. 474.

²⁵*Ibid.*, p. 69.

²⁶*Op. cit.*, III, 460-61.

²⁷*Op. cit.*, p. 122.

²⁸*Op. cit.*, p. 297.

²⁹Thayer, *op. cit.*, p. 593.

God's Organizational Plan for a Church

By Lawrence B. Hicks*

THE INTERNATIONAL Sunday school lesson for July 26, 1964, was entitled "Early Days of the Journey." It had to do with an incident that took place very soon after the children of Israel left Egypt for the Promised Land. The Bible text came from Exod. 18:13-24. The occasion was the mounting pressure on Moses from too much judging of the people in small as well as large affairs. It was the priest of Midian, Jethro, who gave his son-in-law the advice which was inspired of God and forms a perfect background for the organization of a modern Christian Church. A study of Acts 6:1-7 will reveal exactly the same set of prevailing conditions in the infant Church in Jerusalem. Further, it will be seen that the apostles were moved by the Holy Ghost to follow about the same process of organization that Moses was forced to do thousands of years before. The same need and the same answer will work in our day.

Let it first be observed that both the Church and Israel were divided into two leadership groups: (1) the pastoral leadership and (2) the deaconate leadership. Then as now the pastors were divinely called—Moses at the burning bush, the apostles by the Lord Jesus himself. The deacons were selected by men from the people: "Thou shalt provide out of the people" (Exod. 18:21), and "Wherefore, brethren, look ye out among you seven men" (Acts 6:3).

Each leadership group had its God-given tasks and assignments. Moses was to "be thou for the people to Godward." In other words, he was to pray and find out God's word and will and instruct the people (Exod. 18:19-21). The "deaconate" was to "judge the people" at all seasons in purely secular affairs. Is it not wonderful to note the

(Continued on page 44)

*Pastor, First Church, Ashland, Kentucky.

Youth Is No Excuse

By W. E. McCumber*

SCRIPTURE: I Sam. 17:31-51, RSV

TEXT: "And Saul said to David, 'You are not able to go against this Philistine to fight with him; for you are but a youth'" (v. 33).

Goliath was a huge man, big enough to play center and both guards for the Green Bay Packers! He towered nearly ten feet high, and wore a coat of mail that weighed about one hundred sixty pounds. The spear he carried into battle had a shaft like a weaver's beam, and its iron head weighed nineteen pounds! The ground shook beneath his feet, and the hearts of Israel's soldiers quaked within their breasts as the champion of Gath roared his pagan defiance of God.

David was a teen-ager, a beardless boy, a humble shepherd with a flair for poetry. We can well understand why Saul, judging by outward appearances, said to the unlikely volunteer, "You can't fight this Philistine—you are but a youth!" To David's everlasting credit, he did not plead his youth as an excuse for evading the giant's challenge. From his behavior that day, and from God's choice of David as Israel's deliverer, we may draw some valuable conclusions about youth:

I. Youth does not excuse one from responsibility.

How easily David might have said, "This is the King's business; this is a matter for the army. I'm just a boy—just a civilian shepherd. Why should I court danger and face death?" But David loved God, and the Lord of Israel was being mocked. He would not hide behind his youth. He had to meet the challenge that echoed across the valley as Goliath shouted, "Give me a man, that we may fight together." To his king,

therefore, David calmly said, "I will go and fight with this Philistine."

When God appointed Jeremiah to the prophetic ministry, the timid lad demurred: "Behold, I do not know how to speak, for I am only a youth." God refused to excuse him, saying, "You shall go, and you shall speak. Be not afraid . . . I am with you."

God will not exempt the youth of this church from responsibility. He expects you to render service. He expects you to bear witness to Jesus Christ. He expects you to share the work and worship of the Church of the Nazarene. When you are challenged to fight spiritual battles, to stand against evil forces, to count for right and truth at home, school, and work, don't plead off, saying, "I'm too young." Like David, accept responsibility even when others repudiate it. Dare to say, "I will go and fight this giant."

From David we learn also that:

II. Youth does not excuse one from courage.

How bravely David acted! With his shepherd's sling and five smooth stones he faced an enraged combat veteran who was armed with powerful weapons. Yet we read of David that he "ran quickly toward the battle line to meet the Philistine." He rushed to the fray, well knowing that by all human odds his death was almost certain to result.

The courage of David has been shown by thousands of American boys, many still in their teens, on the flaming, death-strewn battlefields of World Wars I and II and the Korean conflict. Shall those who march beneath the cross of Jesus Christ show less bravery, less willingness to fight and suffer and even die for the honor and cause of their Lord?

Young people, you may face the scorn and contempt and ridicule and opposition

of godless people in your classroom, on your playgrounds, in your homes, and over this city, and face it without flinching or running. You can stand for Christ when the crowd mocks and friends turn away. You can be true and loyal to the Savior when it costs you dearly and hurts you deeply to do so. You can, because like courageous David you can say to every opposing force, "I come to you in the name of the Lord of hosts." God requires of you courageous action in the face of spiritual opposition!

Finally, we learn from David that:

III. Youth does not excuse one from faith.

What a magnificent faith was David's! "This day," he cried, "the Lord will deliver you into my hand, and I will strike you down." And suiting actions to his words, he aimed a stone at Goliath's forehead. Down went the cursing giant, as the Philistines looked on aghast. Rushing to the fallen soldier, David seized the enemy's sword, slashed off the giant's head, and strode back to Israel's lines bearing the grisly symbol of triumph.

Youth though he was, David could base his confidence upon the past performance of a faithful God. While keeping the flocks entrusted to his care, he had fought and slain a lion and a bear. To King Saul he stoutly affirmed, "The Lord who delivered me from the paw of the lion and the paw of the bear, will deliver me from the hand of this Philistine."

Young people, the God who saved and blessed you in the past, the God who answered your prayers, furnished you strength, and enabled your victories—that God is unchanging and unfailing. You have every reason to believe in Him, and none whatever to doubt Him. He expects you to trust Him with a daring, active faith that ventures on His Word. Faith is too often associated with older people who have weathered years and storms and battles and heartaches and temptations and have become seasoned campaigners for Christ. But young people are to be examples of faith also! Trust God, be strong in faith, and your lives can be useful and fruitful for His everlasting kingdom.

Conclusion

"You are but a youth." That is voice of doubt and fear. That is Satan's whispered excuse for moral lapse and spiritual indo-

lence. I say, "You are a youth, but . . ." Use the language of faith, courage, and responsibility. You are a youth, but—young people can perform valuable service for Christ and His Church. You are a youth, but—young people can stand heroically for Christ and His Word in the face of a mocking world. You are a youth, but—young people can trust God and act, and live, and fight and conquer in their unshaken faith!

Moses Is Dead, but God Lives!

SCRIPTURE: Josh. 1:1-9, RSV

TEXT: Verses 2, 5, 7

Facing a new church year, facing the responsibility of revival services, facing the continuous challenge of evangelizing our generation and community, we need the message of this ancient passage of Scripture. At times of change and challenge it comes with special relevance to us. The thrust of these texts can be summed up on three statements:

I. God buries His workmen, but His work goes on! "Moses my servant is dead; now therefore arise, go over this Jordan . . ." (v. 2).

Moses! What influence he bore, what achievements he recorded, as the leader of Israel! "None like him," wrote an inspired penman, "for all the signs and the wonders . . . and for all the mighty power and all the great and terrible deeds which Moses wrought in the sight of all Israel" (Deut. 34:10-12).

Now the great leader and lawgiver was dead. Doubtless many looked dubiously at Joshua, thinking, "He's a good man, a brave general, a faithful Israelite. But he doesn't compare with Moses! What will become of us now?"

But God's work goes on. The time for mourning has ended. "Now, therefore arise, and go." For God's work has never depended upon the genius of man, but on the power of God. Notice the words "into the land which I am giving to them." God can give it through any leader of His choosing. Bresee is dead. Williams is dead. Chapman is dead—but God lives. The work will go on.

II. The guarantee of the church's victory is the presence of God! "No man shall be able to stand before you all the days

*Pastor, First Church, Atlanta, Georgia.

of your life; as I was with Moses, so I will be with you" (v. 5).

God was with Moses constantly, and now He pledges to be with Joshua "all the days of your life."

God was with Moses effectively. All the "great deeds" wrought by Moses were really the work of God. The Red Sea did not part and close, nor the rock at Horeb gush with water, nor manna fall from heaven because of any holiness or power resident in Moses. God performed these wonders. Moses was a channel, but God was the Power which effected Israel's deliverance. His presence with Joshua, therefore, meant the continued victory of the people.

The past victories of our church were not determined by the holiness and power of its human leaders, but by the Lord! And we have the promise of His constant and effective presence (Matt. 28:18-20).

III. *The sovereignty of God does not eliminate the responsibility of man!* "Only be strong and very courageous, being careful to do according to all the law which Moses my servant commanded you" (v. 7).

God's presence does assure our victory. But God is not present to give "good success" to just any sort of people. There are requirements and conditions which we must meet.

One is courage to venture on His promise. Jordan didn't part until its swirling overflow closed around the feet of the priests who dared to step into the water (3:15-16). Jericho didn't fall until Israel marched about its walls for seven days, exposed to its defenders. God's victories are not for cowards, but for those who venture.

A second condition is obedience to Scripture. Joshua was to meditate upon it, and not to deviate from it (vv. 7-8). Only then would the way be "prosperous." We must obey God if we would have the security and success of His presence and power.

Conclusion

God has victories to give us, victories which mean numerical, financial, and spiritual growth for the church. Let us not worship the past. Let us not confuse the power of God with its channels. Let us not grieve the Lord and forfeit His presence by disobedience. Trust, obey, venture! The future is ours, "for the Lord your God is with you wherever you go!"

W. E. McCUMBER

The Trailbreaker

SCRIPTURE: Mark 16:1-7

TEXT: *He goeth before you . . .* (v. 7).

Scripture says, "Ye know not what shall be on the morrow" (Jas. 4:14). But we do know who shall be in the morrow! Over against the uncertainty of our future we may set the certainty of our Savior! In the fine phrase of the writer of Hebrews, Jesus is "the pioneer and perfecter of our faith" (Heb. 12:2, RSV). "He goeth before you," breaking trail in every situation where your faith will be tested.

I. "He goeth before you" into temptation.

He "was in all points tempted like as we are" (Heb. 2:18). "The tempter came . . . to him" (Matt. 4:3, RSV); just as the devil will come to you, soliciting to evil, assaulting faith.

Time forbids an analysis of our Lord's temptations. But notice, as Morgan has ably shown, that Jesus met and defeated Satan on each of the three avenues of approach to our souls—the physical, spiritual, and vocational (Matt. 4:3, 6, 9). And each time He was tempted, and struggled with evil, Jesus gained the victory by using a weapon available to us all—the Word of God. Thrice He routed the tempter, saying, "It is written . . ." (Matt. 4:4, 7, 10).

When we are tempted, we may gain courage and strength remembering that He has gone before us into temptation, blazing the trail to victory over evil.

II. "He goeth before you" into suffering.

The future will not bring you an exemption from suffering. In some form, to some degree, for some purpose, everyone is called upon to bear a burden of suffering. Victory over temptation will not mean immunity from suffering. Peter wrote, "When ye do well, and suffer . . . take it patiently" (I Pet. 2:20). But what shall inspire this patient endurance of suffering? "Christ also suffered for us, leaving us an example, that ye should follow his steps" (I Pet. 2:21).

Elsewhere Peter links the poignant phrase "the sufferings of Christ" to a jubilant phrase, "The glory that should follow" (I Pet. 1:11). God has ordained suffering as the entrance into glory. As the unknown future promises to us suffering, it therefore beckons us to glory.

When we suffer, we shall gain comfort

and strength remembering that He has gone before us into suffering, blazing the trail through to glory.

III. "He goeth before you" into death.

At the threshold of the new year let us face what men call the ultimate—but what can only be penultimate to the Christian—death. If this shall be the year which is chiseled on your tombstone, you know that Christ has pioneered, also, the faith that scorns death and sees beyond it to God. Upon the Cross, in the final throes of His agony, He could say, "Father, into thy hands I commend my spirit" (Luke 23:46).

When the angels spoke the words that furnish our text, Jesus had gone before them into death. Now the empty tomb was conspicuous evidence of His resurrection—He had gotten through death! Death was not ultimate, nor was evil final. Life is ultimate and God is absolute!

When we die, we can have peace and strength, remembering that He has gone before us into death, blazing the trail to immortality.

Conclusion

"He goeth before you." But this never means that He is far ahead, and out of touch. When these first disciples went into Galilee, there the risen Lord spoke to them His choicest promise, "Lo, I am with you always" (Matt. 28:20). As the future becomes the present, we shall find that the promise abides—yes, that the Presence abides! In temptation, in suffering, in death—in all human experience—He is with us! And that is enough to enable faith to triumph.

W. E. McCUMBER

The Pursuit of Holiness

SCRIPTURE: Heb. 12:4-17

TEXT: *Follow peace with all men, and holiness, without which no man shall see the Lord* (v. 14).

Holiness is a cleansing experience, and this our church has always emphasized, refusing to narrow the limits of such promises as I John 1:7. But holiness is also a continuing experience, to be pursued throughout life. The verb here translated "follow" (KJ) or "strive" (RSV) is a pres-

ent imperative, and points to holiness as a way of life.

Continuing holiness does not take place automatically. Certain responsibilities must be accepted. The context makes them clear.

I. Continuing holiness means continuous responsibility to God (vv. 4-11).

Holiness is a filial relationship. We are children of the Heavenly Father. Part of holy living, therefore, is submission to discipline, for "he disciplines us for our good, that we may share his holiness" (v. 10, RSV).

This discipline may be costly and severe—"to the point of shedding your blood" (v. 4, RSV). While we undergo it, discipline "seems painful rather than pleasant" (v. 11, RSV). But it keeps us in fellowship with God; it helps to perfect our character; and we are given the encouragement of Christ and His cross (vv. 2-3).

The responsibility of submission to God's discipline is a vital aspect of continued holiness!

II. Continuing holiness means, also, continuous responsibility to others (vv. 12-13).

Holiness is a communal relationship. As children of the same Father we are bound to each other as brothers and sisters in the Lord. Part of holy living, therefore, is supporting the weakness of others. We are enjoined here to "lift your drooping hands and strengthen your weak knees, and make straight paths for your feet, so that what is lame may not be put out of joint but rather be healed" (vv. 12-13, RSV). The "all men" with whom we are to strive for peace and holiness includes the believers who are weak, crippled, and dependent. Holiness involves a tender concern that does not ridicule or exploit their spiritual debility, but rather labors for their development.

The responsibility of supporting our weaker brothers is part of continued holiness!

III. Continuing holiness means, finally, continuous responsibility to oneself (vv. 15-17).

Holiness is a personal relationship. We are individually responsible for maintaining our spiritual life and growth. Part of holy living, therefore, is safeguarding our lives against all that threatens to destroy our faith. "See to it that no one fail to obtain

the grace of God" is better translated, "See to it that no one fall away from the grace of God."

Two specific dangers are emphasized. One is the influence of apostasy, a "root of bitterness" springing up that can defile "the many" (v. 15). This allusion is understood from the Septuagint rendering of Deut. 29: 18, where persons who turn from Jehovah to idols are a threatened source of contamination to all Israel.

The other danger is materialism, a distorting of values that permits physical desires to preempt spiritual goals. This was Esau's blunder when he "sold his birthright for a single meal" (v. 16, RSV). This is, perhaps, the number one temptation to those who are called to live holy lives in the midst of our modern American culture.

The responsibility of safeguarding our own souls is a part of continued holiness!

Conclusion

The reward of holiness overshadows its responsibilities. Those who pursue peace and holiness faithfully "will see the Lord." To enjoy His immediate presence in uninterrupted fellowship forever pales every cross and conflict into utter insignificance. Indeed, to "see" Him now, to live with Him daily, is worth far more than all the discipline, duty, and danger through which we pass!

W. E. McCUMBER

Hymn of the month

Tell Me the Story of Jesus

(Praise and Worship hymnal No. 177)

This is one of the well-loved hymns of Fanny J. Crosby. Born in New York state in 1820, she was blinded when only six weeks old due to the ignorance of a country doctor who applied hot poultices to her inflamed eyes.

From early childhood Fanny Crosby was a peculiarly happy and dedicated Christian. At the age of nine she asked God to use her for His glory in some special way—and He did! Before her death at ninety-five she had written more hymns, songs, and poems than anyone else since the beginning of the

Christian era—more than five thousand, many of which are still in wide use.

The composer, John R. Sweney, was born in Pennsylvania in 1837. He studied music under the famous German teacher Bauer. During the Civil War he conducted a regiment band, after which he taught music for twenty-five years in the Pennsylvania Military Academy at Chester. He is credited with authorship of a thousand songs, including such favorites as "Beulah Land," "I Shall Know Him," "Will There Be Any Stars in My Crown?" and "More About Jesus." At his funeral, "Beulah Land" was sung by Ira D. Sankey.

MY PROBLEM

PROBLEM: How do you feel about children being used to take up the regular church offering?

A MISSOURI PASTOR BELIEVES:

There are usually exceptions to the stated rule. We could all think of occasions when the event would call for the use of children as ushers in receiving the offering of the service. However, I believe these occasions are special exceptions.

The receiving of the offering is a most important part of any service. I believe the offering deserves our very best in presentation and the very best method of receiving that offering.

Where the offering is received in an orderly way and by men who are trustworthy and faithful, the concern for financial responsibility by that local church is indicated. And I think that it is beyond question that whatever will help to show financial soundness in the church is beneficial to the continued strength of the church.

The use of children in some special services will benefit the children some and perhaps be a change from the routine that gives a lift to the congregation.

But as a general practice, in the regular services of the church, I believe their use would be distracting and could even be harmful to the church.

AN OREGON PASTOR ADVISES:

This is a responsible task and a part of worship. Children, by nervous actions and laughter, might tend to distract—especially in a Sunday morning service. I would think it generally not advisable for a regular service, and never without the full supervision of an adult. When people contribute their support to the work of God, they expect reasonable attention to its careful reception.

But why not use teens—sharp, attractive young people—for evenings and other services? There is really no "law" that establishes that the "men who are ushers" always receive the offering. But younger ushers should be taught the significance of their service rather than just being "used" to "take up" the offering.

PROBLEM: What can I do about the former pastor, whose new pastorate is only a short distance away, who encourages close contact with my members in advisory capacity about church problems? Should a former pastor keep this close contact?

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



IDEAS THAT WORK

Telephone Ministry

I read the article in the July (1966) issue, p. 30, "Have You and Your Church Overlooked Somebody?"

I retired as a pastor at the age of eighty-one years after being pastor of one church for thirty-seven years. I saw the great field of the aged and almost forgotten people—the sick and shut-ins. I began in a small way to call some on

the telephone to encourage them and to pray with the most needy. I didn't realize to what extent this would grow or what a blessing this sort of ministry could be. In 1965, I made over 9,000 contacts and prayed with 1,200. This included hospital patients who had phones. In the first five months of 1966, I have contacted 6,302 persons and prayed with 1,554. I have seen some saved, some receive the Holy Spirit, and some healed. May God raise up others to use this great means of the telephone to reach these people that may never be reached any other way.

PAUL H. ANDREE
Retired elder
New Eagle, Pa.

BULLETIN EXCHANGE

How to Raise a Delinquent: Ten Easy Rules

(Prepared by the Police Department of Houston, Texas)

1. Begin at infancy to give the child everything he wants. In this way he will grow to believe the world owes him a living.

2. When he picks up bad words, laugh at him. This will make him think he's cute.

3. Never give him any spiritual training. Wait until he is twenty-one and then let him "decide for himself."

4. Pick up everything he leaves lying around—books, shoes, clothes. Do everything for him, so that he will be experienced in throwing all responsibility on others.

5. Quarrel frequently in his presence. In this way he will not be too shocked when the home is broken later.

6. Give a child all the spending money he wants. Never let him earn his own. Why should he have things as tough as you had them?

7. Satisfy his every craving for food, drink, and comfort. Denial may lead to harmful frustrations.

8. Take his part against neighbors, teachers, policemen. They are all prejudiced against your child.

9. When he gets into real trouble, apologize for yourself by saying, "I never could do anything with him."

10. Prepare for a life of grief. You are bound to have it.

DUNDEE JIM SAYS

"Ever note how each New Year the world gets engrossed
In compiling their new resolutions,
When they have no more thought of
maintaining them whole
Than of starting a world revolution?
Well, my friend, it's tradition, but let me
implore
That, whatever you do, don't forsake it,

God's Organizational Plan for a Church

(Continued from page 37)

same setup and requirements in the young Church at Jerusalem? The apostles according to Acts 6:4 were to do the same thing that Moses was to perform—"give ourselves continually to prayer, and to the ministry of the word." The New Testament deaconate was to serve tables and look after the "daily ministrations" of the temporal economy. Hence, with both an Old Testament and a New Testament directive from the Holy Ghost, it would seem that God has clearly indicated His plan for church operation.

The outcome of both plans is given. Success and victory are assured by the obedient adherence to the heavenly pattern. In Exod. 18:23 we read: "If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall go to their place in peace." In Acts 6:7 we find the results of this plan in the New Testament Church: "And the word of

For you might make a good one, by error
some year,
And then learn you'd forgotten to break
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—ROY E. MCCALED

A NEW YEAR'S WISH

May you have enough happiness to keep
you sweet;

Enough trails to keep you strong;
Enough sorrow to keep you human;
Enough hope to make your heart sing;
Enough labor to keep you from rust;
Enough leisure to make you broad;
Enough religion to make you value the
best;

And enough of the love of Christ in your
soul

To make you glad to serve:

—Author unknown

Submitted by Harold E. Platter
Dundee Hills, Kansas City

God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient unto the faith." As we seek some blueprint to build our great holiness church, where could we seek a better plan than this one that was given of God?

The qualifications of the deaconate are clearly set forth in Exod. 18:21 and in Acts 6:3. In Exodus it is four-point: (1) "able men"; (2) "such as fear God"; (3) "men of truth"; (4) "hating covetousness." Very closely matching this is a threefold requirement of the New Testament deaconate: (1) "men of honest report"; (2) "full of the Holy Ghost"; (3) "and wisdom." A good three-point sermon outline on the deaconate requirement of Acts 6:3 would be:

- I. Sincere Men—"of honest report"
- II. Spiritual Men—"full of the Holy Ghost"
- III. Sensible Men—"wisdom"

Any church will succeed that proceeds with a sanctified pastor and a board meeting the above qualifications.

"The Doctrine of the Word of God"

(Continued from page 16)

The revelation is divine; the witness to it is human. Material error in the Bible is not only possible, but inevitable, we are repeatedly told. Not only textual but historical criticism is received at face value. Any idea of inspiration, plenary or partial, verbal or dynamic, becomes more or less a figure of speech. Revelation in this type of thought is not seen as mediated through the inspiration of Scriptures which are in themselves doctrinally inerrant and factually true. Rather, revelation is mediated through the great events to which the Scriptures bear witness, and of which they are said to be the human record.

The Bible, however, functions in a unique way in Christian experience, for it becomes the Word of God to the individual through the immediate action of the Holy Spirit. The Bible is the Word of God, it is said, only when God speaks to the individual through its message. It becomes the Word of God when through its reading or preaching God confronts the individual by His Spirit.

Without sitting in easy judgment on this point of view, I would like to venture the opinion that it must now replace for us the older liberalism as a point of orientation in theological and biblical discussion. By this, I do not mean to give unreserved support to the stricture that we have here only a new modernism, as does Cornelius Van Til (*The New Modernism*, 1946). But I think we must maintain our stand considerably to the right of this new point of view, and at the same time to the left of the literalism of typical fundamentalism.

Basically, the problem is, Can we have an authoritative revelation without an inspired Bible? Are we left with a human and therefore fallible account of the Word which was made flesh and dwelt among us? If so, what confidence may we feel that such a fallible account correctly mediates to us the truth God would have us grasp? The Book which only becomes the Word when God speaks

through it seems to be saying many different things to many different people, as a comparison of Karl Barth and Rudolf Bultmann would quickly show. If the speaking Word is not only dependent upon a fallible human witness in its inception as well as on a fallible human understanding in its reception, where is there any hope for escape from the relativities of subjectivism to which the older liberalism of religious experience was so notably subject?

Some of the questions which come to me as I consider these problems are as follows:

First, is there any justification for limiting the revealing acts of God to acts of one sort only, namely, objective historical events? Is there really any warrant for denying that the record of revelation (that is, the Bible) is itself an integral part of that revelation? That is, after all, what it claims for itself. "First of all you must understand this," said Peter, "that no prophecy of scripture is a matter of one's own [that is, the prophet's own human] interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God" (or, as some textual authorities put it, "but moved by the Holy Spirit holy men of God spoke") (II Pet. 1:20-21, RSV). "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work" (II Tim. 3:16, RSV). "He who hears you hears me, and he who rejects you rejects me," said Jesus to His apostles (Luke 10:16, RSV); and again in His high priestly prayer, all future believers would believe in Him through the word of the apostolic group (John 16:13-15).

That the revelation could not stop with the mighty acts of God in history is evident when we reflect that the faith value of the events in question depends, not upon the happenings themselves, but on what they mean. The Christ-event itself, historically described, would be virtually meaningless to us who love Him though we have not seen Him apart from the interpretations given in the

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written witness. Recording the facts of the Crucifixion and the Resurrection is only part of the gospel. The faith value of the gospel lies in what these facts mean. Actually, it is difficult if not impossible to distinguish objectively between the fact and its "inscripturated" interpretation. The witness to the redemptive deed is part of that deed.

Must we not conclude that any limitation of the revelatory acts of God to deeds of one kind only is really an arbitrary limitation? If God could act in history by delivering His people from Egypt and by becoming flesh and dwelling among them, is there any good reason to deny that He also acted by inspiring holy men of old to speak and write as they were moved by the Holy Spirit, and in such a way as to be free from material error?

Second, is not the current anathema against so-called "propositional truths" basically a self-refuting irrationalism? Despite the cavils of some schools of modern logic, is not the basic unit of thought still the judgment of affirmation or denial, and is there any possible communication of judgments apart from propositions? That God is a Redeemer may be grasped by insight on the east bank of the Red Sea, although it is pretty much a foregone conclusion that the same events viewed from the west bank would have been differently judged. But this truth cannot be imparted to those not present apart from a propositional truth, "God is a Redeemer." History relates that thousands of Jews died on Roman crosses during two centuries of imperial rule. The external circumstances oftentimes must have been very similar to one certain death on one certain cross, so that an objective historian might with difficulty or not at all be able to distinguish between these as historical events. But of only One can it be affirmed, "Christ died for our sins." This affirmation unexpressed is a judgment; expressed, it is a proposition. It is a theological datum, the propositional character of which can be denied only at the expense of all intelligible communication.

The existentialist theologians have done valuable service in calling again to mind the intimately personal character of the divine self-communication, the contemporaneity of the gospel, and the continual confronting of the human soul by God in the Holy Spirit through the preaching of the risen Christ. What they seem to fail to make equally clear is that the faith which receives the living Word is a faith which has been generated by a written Word, presenting truth as it can only be presented, in propositional form. Paul states concerning the *kerygma* he so ably preached, a message stated in propositional form and conveyed through verbal symbols: "And we also thank God constantly for this, that when you received the word of God which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers" (1 Thess. 2:13 RSV).

I used earlier the phrase "self-refuting irrationalism." The situation here is similar to that in which the poet causes Reason to complain, "When me they fly, I am the wings." Granted that the apprehension in experience is always greater than its possible communication to others, it is still a fact that the only way so-called "non-propositional truth" may so much as be discussed is through the use of propositions. If I say, "God's revelation is nonpropositional," I am making a propositional assertion about God and His ways with men. No one would deny that personal experience, particularly experience of God, is what William James would call "ineffable." It is always better "felt than told." But no Christian has ever been satisfied to remain dumb concerning what he has seen and known. If propositions are not adequate, they are nonetheless inevitable.

Third, is it reasonable to deny such inspiration to the writers of Scripture as would preserve their writings from material error, only to turn around and affirm such inspiration to the readers as makes the Bible, the authoritative Word of God in the hearing of it? Yet this is what the view under discussion seems to do. The Bible is not in itself divine revelation because inspired men wrote it, the

claim goes, but it becomes divine revelation when the Holy Spirit speaks directly to me through its pages.

This emphasis on the immediacy of the Spirit's illumination in men's hearts, making the Bible live, is a wholesome gain. But it need not be won at the expense of denying the authority of the Scripture. The Book of God is like a

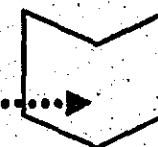
bag of seed. Put in the soil, warmed by the sun, and watered by the rain, it brings forth fruit unto salvation. But the life is not in the soil, or in the sun, or in the rain, but in the seed. One may plant an equal amount of sawdust without so much as a single sprout for his pains!

(To be concluded next month)



HERE AND THERE

AMONG BOOKS



Ha! Ha! Among the Trumpets

By Martin F. Franzmann (St. Louis: Concordia Publishing Company, 1966. 109 pp., cloth, \$2.95.)

Some of these sermons are expertly done. Unquestionably, the author is a literary craftsman. Illustrations are few, and the outlines may not be superior. While the theology is Lutheran, there are many sound insights for biblical preaching.

EARL C. WOLF

Guidelines for Conduct

By Lauriston J. Du Bois (Kansas City: Beacon Hill Press of Kansas City, 1965. 80 pp., paper, \$1.00.)

There must be a correlation between subjective Christian experience and practical living. If the religious experience is authentic and deep, the strong motivation toward consistent ethics will be present. But the actual structuring of standards and formulation of reliable, lifelong convictions requires more than good intentions; there must be study and guidance. The authoritative basis, of course, of all Christian ethics is the Bible; but to wisely apply the Bible one needs the supplemental aid of the collective conscience of the Christian Church and the insights of the dependable theologians of the Church.

It is just such thorough assistance that this volume gives. In a convincing way the why of our church standards is explained. They are shown to be, not superficial rules imposed by moralists or Pharisees, but basic laws of behavior rooted in the deep subsoil of the Christian religion itself. The rules are related to character; character is related to spiritual reality and growth; spiritual reality is related both to

usefulness now and to final salvation ultimately.

The author is a well-known pastor, editor, and educator, with wide experience and keen awareness of the acute ethical problems of our day. He has sympathetic understanding of the struggling youth seeking to find his way, as well as the new convert who at first can't quite see the connection between his new faith in Christ and the format of life which the Manual sketches for him. This book should be given to every new or prospective Nazarene, and should be used as a C.S.T. text (which is what it is) in every church in the movement.

R. S. T.

The Great Sex Swindle

By John W. Drakeford (Nashville, Tennessee: Broadman Press, 1966. 128 pp., cloth, \$2.75.)

This is an exposé of the sensuality of American life—touch it where you will. Be it domestic, commercial, or private—sex dominates the thinking of America. As someone said, "Do you know what time it is in the United States? It is 'sex' o'clock!"

The author notes, with careful research, the indications of the sex revolution which has slowly but indelibly rewritten the modern chapters of our history. Like it or not, sex screams at us from every turn of the street.

Then the author points out the effects that this sex revolution is having on all aspects of our lives. Amply fortified with facts and authoritative quotations, he reveals the flimsiness of sex advertising, of the frowsiness of modern sex arguments. A minister who will dare to preach on sex

will find this a splendid source of careful thinking and dependable research.

That our nation is being swindled is not secret. How serious is this swindle, in literature, in social mores, in illegitimacy, in domestic upheaval? All this Mr. Drakeford bluntly, yet sensitively, portrays.

NORMAN R. OKE

Frontiers in Modern Theology

By Carl F. H. Henry (Chicago: Moody Press, 1966. 160 pp., paper, \$1.45.)

There is no doubt that Carl Henry has become one of the leading evangelical voices of our time. His name and the topic discussed make *Frontiers in Modern Theology* significant.

This book expresses the big lie that we conservatives and fundamentals are in the minority. Indeed, 70 percent of Protestant ministers in a *Christianity Today* poll are conservative or fundamental—only they do not have places of leadership. Henry has been concerned that the evangelical position be intellectually respectable, and this book helps fulfill that need.

Although this book will probably stand as the best in its field, I have a feeling that the theological "debate as now carried on is so marginal to evangelical concerns that to bog down in these discussions would

mean inevitable neglect of biblical and evangelical priorities" (p. 116). This, incidentally, is the position of most faculty members of the conservative Bible schools of Europe. To understand this debate, however, may be necessary for the one going through an intellectual battle on modern theology—and this book could set him straight from the intellectual point of view.

CHARLES F. SHAVER, JR.

A Table in the Wilderness

By Wachman Nee (Ft. Washington, Pa.: Christian Literature Crusade, 1965. Cloth, \$3.50.)

This is a book of unusual devotional writings. All are directed to challenge the reader to new spiritual victories. In fairness, there may be a devotion or two which might be construed to be of the Keswick holiness concept.

The devotional readings reflect a deep piety and dedication by the author. He brings some thrillingly fresh ideas and spiritual truths from the scripture verses. The Oriental Christian background furnishes an abundant store of fertile illustrations. There is wise counsel for a new Christian.

B. EDGAR JOHNSON

Self-study Guide No. 4

Dr. William C. Menninger, famed psychiatrist, has given the following standard for determining the measure of emotional maturity a person possesses. Grade yourself on the degree of emotional maturity you have according to this standard:

	High	Average	Low	Falling
1. Find greater satisfaction in giving than receiving.				
2. Have the capacity to form satisfying loyalties to people.				
3. Get as well as give satisfactions in such relationships.				
4. Are creative not only in daily work but also in use of leisure time.				
5. Have the ability to learn and profit from making mistakes in achieving success.				
6. Are capable of riding over rough spots in life and going on to your destination.				

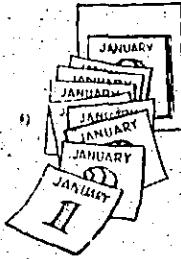


AMONG OURSELVES

It would appear that somebody around Headquarters has the notion that all Nazarene youth should attend Nazarene colleges . . . Well, to my desk this week came the testimony of a freshman . . . Her letter simply explodes with irrepressible victory in her profound experience of entire sanctification, received within three weeks after registering . . . It was the climax of months of conviction for holiness . . . Now, in desperation, she found three college friends to help her pray through . . . Two hours of agonizing "dying out" (and "nearly a box of Kleenex") and this normally reserved and dignified girl laughed and cried and shouted all over the dorm . . . Afterward she speaks of going with her friend to the prayer chapel for morning devotions . . . One simple question: COULD this have happened in a worldly, secular university? . . . Not without the girl being placed in a psychiatric ward for observation . . . The very atmosphere would have forbidden it . . . But it is still possible—it is still happening—in our Nazarene schools . . . As long as our faculties and administrators are endeavoring to create a climate wherein this sort of thing can and does occur, I guess we have the answer to Dr. Snowbarger's question (p. 17) . . .

Until next month

BT



A Timely Reminder to Order . . .

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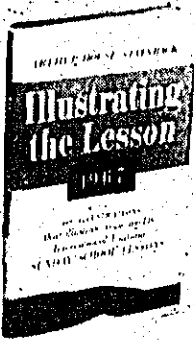
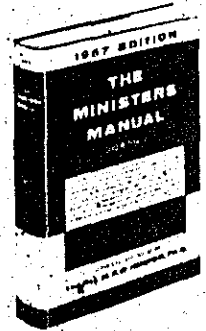
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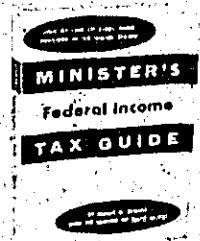
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A Workman Unashamed

By General Superintendent Williamson

II Tim. 2:15

A PREACHER approved unto God must be a man of work. He cannot be a pious ascetic, an idle dreamer, a playboy, or a lazy parasite. More preachers fail for sheer aversion to hard work than for any other reason. Preoccupation is a common form of failure, but it often stems from desire to avoid a distasteful task. To be worthy of the "high calling" the minister of Christ must discipline himself in dedication to his priorities until he loves the doing of them passionately. Those first duties are care of his own soul, preaching and preparation for it, shepherding the flock of God, seeking the lost sheep, and keeping his own heart purged and aflame with a Calvary love.

For a man who works with an eye single to the glory of God it is not a question of whether the task calls for brain or brawn. If it needs to be done by him, he is at it without reluctance. All hesitation and protestation disqualifies him for doing it and can only halt or delay the progress. Let him never forget that Jesus was a Carpenter and Paul a tentmaker.

His work is a demanding call for the man of God. The sainted Roy V. Starr, of sacred memory to many Nazarene preachers and laymen as a pungent preacher and successful leader, made this confession. "As a farm boy I indulged the habit of answering my father's early morning call and waiting for him to repeat it the second or third time before rising. One unforgettable morning Father called, I heard, answered, and went back to sleep. When I awoke I was chagrined by the fact that the sun was high in the sky and the morning hours far spent. I dressed in haste and without breakfast hurried out to join my father, saying, 'Why didn't you call me?' He solemnly, but not harshly, replied, 'Roy, if your work doesn't call you, why should I?'"

All who knew R. V. Starr would testify that he learned a lesson that day which he never forgot until on a Sabbath morning in line of duty he was instantly ushered into the presence of his Lord to hear His "Well done. Thou hast been faithful."

For a workman to stand before the Shepherd and Bishop of his soul without shame, he must pass examination at several points.

First, his consecration must be total. This has bearing upon his entire record of service. Partial commitment will sometimes be revealed in faltering purpose. All the present and all the future, all the known and the unknown, by the help of God's Spirit, must be included in the "living sacrifice." Let none suppose he can get by with partial consecration any more than Ananias and Sapphira did.

(Continued on page 43)

Are We Promoting Genuine or Counterfeit Stewardship?

GOVERNMENTS spend huge sums annually in combating the scourge of counterfeit money. Far more devastating, as far as the Church is concerned, is counterfeit stewardship. Therefore, in our promotion of stewardship throughout this year we must take care that we use methods which promote the true, rather than those which foster the false. This can be done only to the extent that the preacher himself becomes gripped by certain bedrock convictions.

One must be that Christian stewardship is impossible apart from holiness of heart. Holiness is the soil in which stewardship thrives. Or we might say that holiness is the root while stewardship is the shoot. It is imperative then that our people be sanctified wholly. To promote a surface show of stewardship by clever methods aimed primarily at the extraction of more and more money, without insisting on the inner foundation, will breed self-righteousness and self-deception, and in the end be a dead end.

Another conviction which must pursue the preacher is that stewardship is inseparable from final salvation itself. Even a cursory examination of the Gospels will reveal this. To put it as straight as we can—the souls of our people are at stake. The Christian philosophy of life is a philosophy of stewardship. Christ is our King; we are His subjects. Christ is our Redeemer; we are the redeemed. Christ is our Owner; we are “bought with a price.” God in Christ is our Creator; we are His creatures. All this makes Christ Lord of All and us His stewards. And a steward’s sole business (not just a part-time courtesy!) is to promote the interests of his Lord and Master. If he forgets who he is and what he is, he will in the end be cast into “outer darkness,” for he has robbed Almighty God and despoiled the kingdom of Heaven. By rejecting his true place in the universe he has destroyed himself.

The true steward does not consider that what he possesses is his own; indeed he doesn’t consider himself as his own. He is not God’s partner, with an equal voice in the business. He is not an employee, working for wages. He is a steward; and his happy acceptance of the fact constitutes the very essence of stewardship. Therefore it isn’t in a steward’s heart to quibble over the particulars of his stewardship. To be rebellious over the tithe would be as impossible for one who was a steward in heart as it would be for a “family man” to resent having to feed his children.

A good steward doesn’t put God’s work first because God has prospered him, or in order for God to prosper him, but solely and simply because he is

a steward, and as such he delights in serving his Master. For this reason he will seek first the kingdom of God whether God prospers him or not. Stewardship is not a means by which selfish people can gain mercenary ends. It is a way of life springing out of a happy conformity of heart to the facts of life. In true stewardship there is neither tension nor disparity between God’s claims and the steward’s response.

Stewardship is whole, not fragmentary. The total stewardship of life includes all its elements—time, talent, affections, appetites, vocation, avocation, possessions. One day I sat opposite a big man heroically lunching on bird rations. In response to my nosy remark he said cheerfully, “Yes, one day a few weeks ago my wife said to me: ‘B—, there’s a stewardship of the body as well as anything else, and you are just going to have to face up to it!’ Now, seventeen pounds later; I feel a lot better.” He was a layman. It just could be that there are some preachers who can work up a great head of steam preaching on the stewardship of money who are poor stewards themselves in some personal areas which are just as vital.

Surely it is now clear that Christian stewardship focuses in the person of the steward, not merely in his goods. This means that the handling of money is only an aspect of stewardship. One may be a faithful tither without being a faithful steward. A tither may operate on the philosophy: One potato is His, nine potatoes are mine. That’s about the level of too much of our “stewardship” literature; but it is a trillion miles from Christian stewardship. As far as the Lord is concerned, “mine” is a forgotten word in the vocabulary of a steward. Tithing—even bighearted generosity beyond the tithe—may be a subconscious attempt to bribe Deity. It may be a completely unacceptable substitute for real obedience.

However, while money is not the alpha and omega of stewardship, it is in most cases its peculiarly crucial battleground. For a typical proclivity of a sinful heart is covetousness. When men (and women) do not love God supremely, they will love money and what money can buy more and more feverishly. So much is this true that Paul could say, “. . . the love of money is the root of all evil” (I Tim. 6:10). Let any Christian be tainted with this carnal love and he will be supersensitive to whatever threatens his purse, including stewardship promotion in the church. While in some cases carnality may hide behind great generosity, in these cases it will unmask itself by its irritation over money talk. With such unsanctified “types” the surrender of the purse will be the last struggle in becoming a sanctified steward, and by the same token, buttoning of the wallet pocket and a reversion to money touchiness will be the first telltale sign of backsliding. This is why, although we must avoid giving the impression that tithes and offerings exhaust the meaning of stewardship, we must nevertheless keep a sharp weather eye in this direction, and perhaps beat this drum a little extra hard in our overall stewardship emphasis this year.

GIVING is a GRACE, not a GRIND!

To know that the budget idea has a biblical base helps when the pastor faces his board

How to Pay Your Budgets*

By Robert L. Goslaw**

THE INSPIRED SCRIPTURES were not intended to be historical records of the first century. They were given to be the rule of faith for the Church of every century and culture. A unique feature of the Bible is that it deals in *principles in practices*. When the principles are ascertained, they can be related to present-day situations.

The man of God will discover "meat" for his mind and soul as he discovers the principles behind a specific passage. This is illustrated with the passage at hand, I Cor. 16:1-4, which has very often been passed over as not having pertinent meaning today. It reads:

"Now here are the directions about the money you are collecting to send to the Christians in Jerusalem; (and, by the way, these are the same directions I gave to the churches in Galatia).

"Every Sunday each of you should put aside something from what you have earned during the week, and keep it for this offering. How much depends on how much the Lord has helped you earn. Don't wait until I get there and then try to collect it all at once.

"When I come I will send your loving gift with a letter to Jerusalem, to be taken there by trustworthy messengers you yourselves will choose.

"And if it seems wise for me to go along too, then we can travel together" (I Cor. 16:1-4, Living Letters).¹

While the first-century churches were widely scattered in various countries, they were related by the common bond of a primitive organ-

ization. Their leaders directed and sustained this fellowship of churches. From the very beginning they taught that "in Christ" we are dependent on each other. There were no independent groups disassociating themselves from the body of churches. Consequently, each had a responsibility to share in the support of the whole. When one area needed help, the others contributed their share, so that the work of God would not suffer. At this time the Christians at Jerusalem were having a serious struggle to survive. Paul instructed the churches in Galatia and Corinth to take an offering to help the Christians in Jerusalem. This passage has four principles that have an application in the Church of the Nazarene today:

I. SHARING TO SUPPLY THE NEEDS OF THE WHOLE DENOMINATION IS THE RESPONSIBILITY OF ALL MEMBERS.

These instructions could have been given to the churches of Akron, Albany, Philadelphia, West Virginia, and Pittsburgh as well as the churches of Galatia and Corinth. These individual churches and districts are a part of a great international holiness denomination named Church of the Nazarene. We are not self-determining congregations. We are united into an organization of interrelated and interdependent churches and districts, which are governed by delegated representatives from all areas of our international work, meeting quadrennially in a legislative session called the General Assembly. This

representative body determines the laws and practices of the church. It is not the prerogative of a minister or layman, congregation or district, to depart from the doctrines or practices established by the General Assembly and printed in the *Manual*. For we are members of the largest holiness body in the world today. I am grateful to belong to this family of churches!

Belonging to a family involves responsibilities. It means that we care not only for ourselves, but for all members of the family. This includes the missionary work of the church (general budget), the supervision and promotion of the churches on the district (district budget), the evangelistic activity of a summer camp program (camp budget), the extending of the work into new communities (home mission budget), the education of our youth in a holiness school (educational budget), and the compassionate provision for the emergency medical needs of our ministers and the retirement of our veteran ministers and widows (N.M.B.F. budget). All these are an essential part of God's work in the Nazarene family, and each member has a responsibility for their support.

God has given the Nazarenes a method for the distribution of the responsibility to all care for all parts of our work. It is called the BUDGET SYSTEM. All local members should contribute to the offerings which pay the budgets. The more the people share, the more they feel a part of something bigger and more fruitful than themselves. It is still true, "Where your treasure is, there will your heart be also."

The pastors need to be careful lest they unwittingly portray the budgets as a burden. Instead they are a means of expressing our love to Christ and our church. Remember,

love for Christ is a more effective motivation for sacrificial giving than a debt which must be paid or the embarrassment of the pastor at the district assembly if the budgets are not paid. The wise leader will give his people "spiritual motivation" for material giving.

II. THE RESPONSIBILITY IS BEST ACCOMPLISHED BY REGULAR GIVING.

The apostle commands them to set some aside from their weekly income and bring it in each Sunday. A little given each week adds up! He warns them not to "let it slide" until he gets there and then put on a frantic drive which makes it hard on the people and reflects on the noble cause. He says, "Don't wait until I get there and then try to collect it all at once." In other words, you are going to give it sometime . . . so plan for it . . . and pay it in weekly or monthly payments, which is better for you and those receiving it.

The pastor and church board that wait until June (end of the assembly year) to pay their budgets are doing in principle what God forbids. Likewise, your district recommends that you send in a portion of each budget each month and then in ten months you will have it all paid . . . no last-minute stress or strain . . . or grumbling because the budgets are so high. The Bible way is best; let us all follow it!

III. THE INCOME DETERMINES THE AMOUNT OF THE BUDGET.

Paul is saying that the amount of the offering (budget) is related to your income—"How much depends on how much the Lord has helped you earn" (*Living Letters*), or as Phillips states it, "according to your financial ability." Those whose income is greater are responsible to give more.

*Adapted from a message given to the pastors on the Pittsburgh District.
**Superintendent, Pittsburgh District.

This is equal for the "poor" or the "prosperous." Each is approved before God and enjoys the satisfying sense of sharing like "grown-ups" in the family responsibilities!

The various budgets are assigned on this same principle. They are based on the income of a church. The "fair share" formula for allocating the budgets is published in the 1965 Assembly Journal, page 62, Ways and Means, items 9 and 10.² This is the fairest principle known for the equalization of a responsibility. I commend our pastors and people for the increasing way they are facing up to this obligation to the Nazarene family.

IV. THE BUDGETS ARE TO BE SENT BY THE TRUSTWORTHY PERSON (TREASURER) THE CHURCH ELECTS.

The delivery of this offering was to be done by the trustworthy person selected by the local church. The church board elects a church treasurer, whose duty it is to receive, account for, and disperse the church's funds as directed by the church board. The church treasurer should be authorized by the church board to send the budget payments in ten monthly payments.

If we work upon marble, it will perish; if on brass, time will efface; if we rear temples, they will crumble into dust; but if we work upon immortal minds, and imbue them with principles, with just fear of God and love of our fellowmen, we engrave on these tablets something that will brighten all eternity.—Daniel Webster.

The trustworthiness of the treasurer is exposed by the faithful way he or she follows the directions of the church board. The treasurer is not authorized to pay the items he or she likes, but to disperse the funds as the church board instructs. The treasurer is to account for the funds, not set policy for their disbursement. By so doing the treasurer is serving the Lord and the church in a very important task.

In the light of these principles, this passage speaks to the church of today. Let us all hear the Word and obey! Then shall the promise of Phil. 4:19 be experienced by churches large or small, affluent or hard-pressed!

My God will supply all that you need from his glorious resources in Christ Jesus (Phillips).

¹Used by permission of Tyndale House Publishers, Wheaton, Illinois.

²We recommend that the budgets be allocated on the basis of the current annual reports to the assembly and that the district office mail to each church its budgets following the District Assembly in time for its August church board meeting. We recommend that all of the budgets, except the General Budget, be allocated to the churches on a percentage basis of the total paid for all purposes, exclusive of buildings and improvements and paid indebtedness on property, and that each church be allowed an exemption of \$2,000, and that newly organized and small churches be assigned a nominal amount.

Ten Percent to Missions Does Pay!

By Raymond W. Hann*

AT THE CHURCH board meeting last evening, I asked our capable treasurer for the monthly report of the church's finances. At the close, when she reported a working balance, I asked for a report of our budget picture. I found that we still owed some on most of our budgets—but then our year ends June 30, so we are coming along fine. I was glad to hear that we owed only fourteen cents on our General Budget of \$1,242. When I went home and started to think about our meeting, my mind went back to two years before, at which time I was unable to report any budget paid in full at our District Assembly.

During that assembly the Lord definitely spoke to my heart about approaching the church board on tithing our church income to missions. Very enthusiastically I came home from the assembly with my plans well laid (so I thought) to make it convincing to those concerned, only to be defeated before I could even call a meeting.

We were given order blanks at assembly for our fall evangelism materials, and I called to ask the treasurer if we could order sufficiently without embarrassing us financially. She replied, "Yes, if we can hold off paying the bill for a while, for we have only a few dollars in the bank account." I hung up the phone, ordered the materials, and then decided I could not ask the board to go along with my plans under these circumstances.

On my desk lay an accumulation of mail, and the first thing I picked up was the current copy of the Nazarene Preacher, and the second page had a short article which caught my attention. In essence it related the story of a young minister who accepted a church which was "run-down" in all phases of its work. He immediately instituted 10 percent giving to missions, and in a few short months every area of the work was growing—including finances. Right there my faith leaped high again, and I felt definitely that the Lord had led me to this article at this particular time to help me push on in my quest for 10 percent giving to missions.

I approached the board, had no trouble enthusing them, and when I reported at our next assembly, all budgets were paid in full for the first time in seven or eight years! We were a little over a 10 percent church for missions, and we are headed in that direction for the second straight year. All this in addition to a \$20,000 mortgage, new organ, new piano, and completion of the church plant on which to make payments each month. Ten percent giving to missions does pay. We have proved it so!

*Pastor, Summerset, Pennsylvania.

When the rivers of blessing
overflow our cultural bans

A Call for Unconventionality

By J. Kenneth Grider*

WHEN SPECIAL visitations of the Spirit are recounted, is there any element common to them which might be thought of as that which precipitated the magnitude of blessing?

Take the recent Pentecost that flooded in upon Nazarene Theological Seminary. The facts are clear: a chapel service beginning at 9:50 in the morning and closing at 1:30 in the afternoon, about a half-dozen successive altar services without special invitations being given, testimonies, and exhortations. Was this a spillover of the Conference on Evangelism that closed the previous night? Did it happen because the twenty-six furloughed missionaries who spoke briefly brought such an aggregate of Christian commitment to the service that it caused all heaven to break loose on our souls? Was it because the Seminary's president had been exhorting us to pray for a special movement of the Spirit?

Over a period of days I was filled with praise to God for this visitation, and I meditated on what might have precipitated it. No doubt all the factors here mentioned did indeed figure, but what was it specifically that started this avalanche of blessing and kept open the Pentecostal flood tide over such a sustained time? As I meditated, and recounted the time of refreshing, it seemed to come to me

clearly that it was a willingness on the part of many to mind the movings of the Spirit even to the extent of unconventional actions. There was the student who fell at the altar during the benediction to the regular chapel service, even when no invitation was given, and who soon testified with a freedom and brokenness of spirit that he said was uncommon to him. There were the students who asked to speak briefly and who exhorted all to mind the Spirit. Then there was the quick response of Dean Mendell Taylor (in charge of chapel that day) as he discerned and followed the Spirit's guidance.

The only other time, in my fifteen years of connection with Nazarene Theological Seminary, when the chapel service continued until as late as one-thirty in the afternoon was also a time when the guidance of the Spirit was followed even to the extent of unconventional actions. At that time I was a student in the Seminary and was the chapel speaker on that last day of a newly inaugurated emphasis that we had called and is still called "Spiritual Deepening Week." Four students were to preach in the four chapel services of the week, and we four held prayer meetings together the previous week to ask the Spirit's guidance and blessing. The other three students were being led to preach sermons, as they told me, and I was troubled by what

seemed to be the Spirit's guidance just to give my testimony to the grace of God in my life. Had I not been preparing for years to preach sermons? And did I not have certain questions about the advisability of life-story addresses? Yet it seemed to be clearly the Spirit's guidance that I should simply give my testimony as to how a non-Protestant boy was saved and sanctified and called to preach and blessed in a hundred other ways. So that is what I did. And as I was finishing, students were blessed of the Spirit and began to express their spiritual elation. There were testimonies, an extended altar service, a sustained flood tide of victory and blessing. I did not know what to do when things were so unconventional—as students were testifying and shouting—and I stepped back to Dean R. V. DeLong on the platform, who was in charge of the service, and asked him to take over. But he knew the Spirit's ways well enough simply to sit there and let all these unconventional actions continue.

Unconventional matters also characterized an all-night of prayer at Hurler Nazarene College in Scotland in the early 1950's. It was simply a regular nine-thirty evening prayer meeting that did not stop until after six the next morning. During the night several of the students and teachers—or all of them—were praying aloud at the same time. At around two or three in the morning a student and I went upstairs to the room of a Glasgow University student who was boarding at the college, the son of a famed holiness preacher, and got him out of bed, telling him we thought he should pray to be sanctified wholly. He dressed and went down to the prayer meeting with us, prayed for and received the baptism with the Spirit with such a witness

of the Spirit that, though a naturally reserved young man, he jumped and ran about and testified in ways that did not fit any mold.

Have not most Nazarenes been in services where the Spirit moved in special ways because people minded Him even to the extent of unconventional actions? The raised hand, the "Amen," the spontaneous testimony, the prayer that was really in the Spirit, have all been used of the Spirit to precipitate special times of spiritual refreshing.

I have an idea that many of us feel impressed to do something unconventional in services, and suppress it. Of course, a few such impressions might not be from the Spirit. But no doubt many of them are of the Spirit and we do not mind Him for fear of what others would think. We may be confident that they are of the Spirit if we are sure that by such unconventionality our intent is to glorify Christ. It would never be Satan who was tempting us to do that. Even if we make a few blunders in attempting to glorify Christ, such possibility should not deter us from a free and uncharted obedience to the Spirit. It might well be that we straightjacket the Spirit by a readiness to do only the "done" thing and nothing else. It might well be that He has ways of working that are out and beyond our cultural and rational patterns.

If we would obey promptings of the Spirit even to unconventional actions, in glorifying Christ, such obedience might precipitate the kind of revival for which many of us are burdened just now—the kind in which God will pour water upon our thirsty souls and send us forth "gossiping" the gospel, making Christ the talk of all our towns, turning many from darkness to light and from the power of Satan to God.

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Even a good sermon needs the extra boost of a good title

Those Tattletale Titles

By Richard H. Leffel*

Part I ARE TITLES TRIFLES?

OURS IS an age of unparalleled advertising. As never before the gullible public is unconsciously conditioned for merchandising by the seductive lure of labels, baiting billboards, snappy slogans, and clever commercials. Capitalizing on John Citizen's susceptibility to modern advertising methods, many business corporations spend thousands of dollars annually for just the right jingle or slogan to sell their product.

The validity of advertising is measured in part by the virtue of the product. Advertising may be injurious or healthy in proportion to the product's merit. The liquor industry cheapens the integrity of advertising by its glamorized portrayal of a product proven injurious to health and life. Conversely, a dairy company is justified in the use of suggestible advertising when its product promotes physical health. Advertising may abuse or abet, according to its end result.

The minister who by life and lip pushes the product of eternal life is by our definition justified in employing the best advertising media possible. The product deserves the publicity. Applying this principle to sermonizing, the sermon title is seen as one means to advertise the printed or spoken gospel message. Allowing that the salesman must be sincere, spiritual, and divinely anointed, what may be said of the product itself? A title will not make a sermon any more than a finely tailored suit will

make a store mannequin live. A vital, living, Spirit-saturated sermon is infinitely more important than its title. Dr. Andrew Blackwood, a noted tutor of preachers, emphatically declares that "the name of the sermon is not so vital as its message."¹ He further contends that the preacher can only "name his sermon after it has been born."² A nice name is of little value until the baby has been born. Blackwood, however, does not minimize the sermon name: "Why should not every young preacher learn . . . how to bestow a worthy name on each new sermon as it comes to life in his study?"³

The intrinsic worth of a sermon title is indeed debatable. Assuredly the substance of a sermon should outweigh its tag. The title should properly weigh only a fraction of the sum of the package. The content is always more important than the label. However, as a package is often opened only by the lure of its label, so the preacher's sermon is sometimes passed by for want of appealing advertisement. Herein lies one of the real values of good sermon titles. Writing in a secular writer's magazine, Richard Armour comments on the importance of title-tattle advertising:

If the idea is the content and the expression the package . . . the title is its label. It is intended not merely to tell what is inside—in fact sometimes it avoids doing so for the sake of surprise—but to arouse interest to cause the package to be opened. The title is distinctly a part of the whole, and

should not be slighted. The label may, indeed, sell the product.⁴

Shoes may be just as comfortable without polish, but a shine advertises the neatness of a man. A red rose would still be a flower minus the coloring, but the color adds to its beauty. A well-prepared meal is healthful without the cooking aroma, but the aroma favorably entices the hungry. A sermon may satisfy and strengthen without aroma, but how much better to serve it up with the aroma of a tantalizing title!

Perry and Whitesell, coauthors of *Variety in Your Preaching*, observe that "the title for a sermon is the announced or advertised form of the theme," and that it is generally "phrased for bulletin board appeal."⁵ According to Bob Jones, Jr., "a carefully worded title is an excellent way to generate interest."⁶ John A. Broadus agrees that the principal function of the sermon title is to interest and attract the public: "In a day of church calendars, bulletin boards, and newspaper advertising this is of great importance."⁷ It may be admitted that possibly few additional hearers are attracted to church by advertised sermon titles. However, the habitual attenders may develop an interest and appreciation for captivating sermon titles, leading Perry and Whitesell to contend that "a well-phrased title tends to stimulate both the audience and the preacher."⁸ The sermon title habitually tacked on only as an afterthought may reflect lack of organization and application, and will rob the inattentive preacher of the spice that could add real flavor to his pulpit menu.

If the sermon title is to be mutually satisfying and stimulating to preach-

ers and hearers alike, it should not be trite. The reading of it from the bulletin board or worship folder should provoke a second glance. The hearing of it from the pulpit should whet the mental appetite to partake of the minister's proffered meal. Naturally, this presupposes he has a meal to back up his menu. Allowing that he does have something to say, should it not then tempt by a tantalizing title?

Doubtless few ministers have been so endowed as to easily name every sermon correctly. Blackwood writes, "Rare is the preacher who can catch the spirit of every sermon or series of sermons, and thus to bestow the inevitable name."⁹ But every preacher can cultivate some art in naming every sermon carefully. Archbishop Magee, the brilliant Irish divine, contended that when the preacher cannot give his new sermon a name he should tear it up.¹⁰ Sometimes the proper phrase will come easily, and at other times late. When the right title clicks into place the preacher will know it, and it should be copied down lest it be forgotten.

A sermon title is legitimate advertising. Through it some written sermons are read or left unread, the preacher is heard or ignored, and some soul may be enticed to hear—and live!

¹Blackwood, Andrew W., *The Fine Art of Preaching* (The Macmillan Co., New York, 1945) p. 86.

²*Ibid.*, p. 86.

³*Ibid.*, p. 95.

⁴Armour, Richard, the Writer, September, 1965.

⁵Perry and Whitesell, *Variety in Your Preaching* (Fleming H. Revell Co., 1954) p. 53.

⁶Jones, Bob, Jr., *How to Improve Your Preaching* (Fleming H. Revell Co., 1955) p. 54.

⁷Broadus, John A., *The Preparations and Delivery of Sermons* (Harper and Brothers, New York, 1945), p. 54.

⁸Perry and Whitesell, *op. cit.*, p. 55.

⁹Blackwood, *op. cit.*, p. 91.

¹⁰*Ibid.*, p. 86.

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"The Doctrine of the Word of God"

By Westlake T. Purkiser*

PART TWO

THE MUTUALLY agreed fact is that God speaks to me personally in and through the Bible, which then mediates or conveys His Word to me. Our neoorthodox friends will have it that the Bible, which is not to be identified with the Word of God itself, in that moment and in that particular becomes to me the Word of God. However, it seems to me better to say not, "The Bible becomes the Word of God because it speaks to me"; but rather, "The Bible speaks to me because it is the Word of God, whether I or anyone else chooses to hear it or not."

The *testimonium Spiritus Sancti Inter-num* is a long-recognized and highly honored theological commonplace. In his *Notes* on II Tim. 3:16, John Wesley says:

The Spirit of God, not only once inspired those who wrote it, but continually inspires, supernaturally assists those that read it with earnest prayer. Hence it is so profitable for doctrine, for instruction of the ignorant, for the reproof or conviction of them that are in error or sin, for the correction or amendment of whatever is amiss, and for instructing or training up the children of God in all righteousness.

The authority of Scripture is ultimately recognized by virtue of the witness of the Holy Spirit within the believer. I must have the illumination of the Spirit to hear and understand what the Word is saying. Without that illumination, the Bible is a sealed Book. But the illumination of the Spirit in the reader answers to and is possible because of the prior inspiration of the Spirit in the writer. "And the Spirit is the witness, because the Spirit is the truth . . . If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God that he has born witness to his son" (I John 5:7, 9 RSV).

*Editor, *Herald of Holiness*.

It is one thing to say that the revelation of God becomes real to me only when I through the Spirit am confronted by Christ in the Word. It is quite another thing to imply that the revelation of God has no significance apart from my subjective apprehension of it. There is something here akin to the confusion of the relativist who imagines that what is true for him and what is right for him are true and right objectively.

This leads me then to the conviction that without a real and genuine inspiration given to the writers of Scripture, we have no firm foundation for a truly biblical theology. The issue is not now between verbal and dynamic inspiration. The issue is between partial and plenary inspiration. While personally disavowing it, John Baillie nevertheless fairly defines "plenary inspiration" in the words:

The only point in dispute among Christians has been whether such inspiration is to be regarded as having been "plenary," that is, whether the control exercised by the Holy Spirit was so complete and entire as to overrule all human fallibility, making the writers perfect mouthpieces of the infallible divine self-communication. This is the view of the Roman Church, and it has also been the view prevailing in traditional Protestantism (*The Idea of Revelation*, p. 111).

Mr. Baillie admits that inspiration is essential to divine revelation, but states his own view:

The concept of inspiration is thus the necessary counterpart of the concept of revelation, but its meaning and scope have often been misconceived through its being applied primarily to the prophetic and apostolic witness, and withal their written witness, to the revelation, rather than to that illumination of the prophetic and apostolic mind which is an integral part of the revelation to which such witness was born (*Ibid*, p. 66).

It may be granted that this sounds like Dr. Wiley's objection to a mechanical verbal inspiration on the basis that Scripture attributes inspiration to the

writers rather than to the writings. Actually, it is much more. It is the concession that prophets and apostles were inspired in their understanding of and insight into God's revelatory acts in history, but the avowal that they were left much to their own devices in writing, without the benefit of such superintendence of the Spirit as would safeguard them from the limitations of their human fallibility.

Be it noted, once more, that the issue here is not the method of inspiration, but its degree. Our statement in the Articles of Faith and Dr. Wiley's skillful treatment of inspiration in *Christian Theology* have saved us from bondage to a fundamentalistic literalism which affirms the dictation of each word of the original autographs, and which sometimes seems to extend the same sanctity to a certain English version. As Bishop Charles Gore said:

And we can notice at once that Philo's identification of inspiration in the highest sense, with the annihilation or expulsion of the human faculties of thought and reason—that the inspired man is the purely passive instrument of the Divine Spirit, which dictates through him—does not at all correspond to the facts about the higher prophets of Israel and was never the view entertained by the Christian Church. It was in fact from Greece and not from Israel (*The Holy Spirit in the Church*, p. 255).

Our stated view of inspiration has all the flexibility and resilience of the Reformer's position, and none of the rigidity and brittleness of later Calvinistic fundamentalism. It gives us solid ground on which to face the issues of biblical scholarship, but does not bind us to fight and die in the defense of extra-biblical tradition. We may, for example, deal with completely open minds with problems of authorship of anonymous Bible books. We may take the Bible for what it claims and proves to be, and not for what men have tried to make it.

Our friends are fond of reiterating the fallibility of the writers of Scripture, emphasizing the humanness of the record, and stressing the limitations in cosmological and scientific viewpoints

of the pre-Christian era and the first century. They urge that the historical portions of the Bible "can be at one and the same time historically untrue and unhistorically (or existentially) true." Thus we are called upon to believe that what is "discredited as true in the historical sense" can then be "accredited as true in an unhistorical sense by the authority of God speaking through a discredited Scripture" (cf. Oswald Allis, *The Five Books of Moses*, 232-33).

Now one could never ask a scholar to close his eyes to critical problems. But it makes a vast difference in the results of scholarly judgment if one approaches the Book with a mind set which prejudices it to be a fallible human production than if one takes it at face value and follows the facts where they lead.

I would not pretend to have examined all of the alleged instances of material error in the Scriptures. In fact, not too many of them are specified, although generalized statements as to their existence and abundance are frequent. But those which I have been able to examine seem to me to be based upon one or more of the following considerations:

First, error may be charged against the Bible when limited and arbitrary standards of judgment are set up, and when the purposive character of communication is ignored. For example, it may be assumed by the critic that whenever Bible writers are silent on a point they are therefore ignorant of it. Thus, it is said, Paul was ignorant of the idea of the Virgin Birth because he does not explicitly mention it. Could anything be more transparently shallow than this? Again, the repetition of events from other points of view is assumed to be evidence of independent and mutually contradictory accounts. Examples of this are abundant in the developmental theory of the Pentateuch. Further, it may be overlooked that any statement must be judged in the light of its author's purpose in writing. "Water is essential to biological life" and "Water is chemically H₂O" are manifestly different statements about

the same substance, but one of them is not on that account false and the other true. They are statements in different frames of reference, and expressed for different purposes, and each must be judged accordingly.

Second, error may be charged against the Bible by evaluating its factual statements in the light of the Twentieth-century scientific knowledge, and its interpretations in the light of Twentieth-century philosophical doctrines. This is done in the disparaging remarks passed upon the Pauline "three-story" concept of the universe, and in strictures hurled against the alleged unscientific character of the early chapters of Genesis. This is obviously what happens also when critics rule out the supernatural *a priori*, and decide that reports of the miraculous are untrue because "unscientific."

Third, it should be noted that the truth of Scripture does not depend upon the verbal agreement of its several parts. This was carefully argued by Everett Harrison in a recent issue of *Christianity Today*, and I shall not repeat the argument. The fact that Mark and Luke report the heavenly pronouncement at the baptism of Jesus to have been, "Thou art my beloved Son; with thee I am well pleased" (Mark 1:11, Luke 3:22), while Matthew gives it as, "This is my beloved Son, with whom I am well pleased" (Matt. 3:17), cannot fairly be taken to indicate error in one of the accounts, whatever it may do to a theory of verbal inspiration.

Fourth, incomplete or partial statements may not properly be judged to be false, therefore, unless one attempts to hold an epistemology like that of Hegel, for whom only "*das sahr ist das ganze*." Somewhat similar to the situation with regard to the baptismal pronouncement is the statement of the inscription on the Cross:

Matthew gives it as "This is Jesus the King of the Jews" (27:37).

Mark puts it, "The King of the Jews" (15:26).

Luke recounts it as "This is the king of the Jews" (23:38).

According to John, the inscription read, "Jesus of Nazareth, the King of the Jews" (19:19).

None of these statements is in verbal agreement with any other, and probably none is complete. It could have well been that the full inscription was, "This is Jesus of Nazareth, the King of the Jews." But it is a very literalistic and rather prejudiced mind which would attribute error to any one of these statements simply because it is elliptical. Even Mark's characteristically laconic "The King of the Jews" expresses the essential thought of the inscription.

It is the organic unity of Scripture which is the inerrant Word of God. Isolated statements of fact and judgments of value may be found in both Testaments which standing alone are doubtful because contrary to the tenor of the whole. Here Luther's insight that our understanding of different portions of the Bible is to be governed by the degree and manner in which they preach Christ is of great help.

Lastly, it seems to me, judgments concerning factual error in the Bible are based upon the very dubious assumption of the finality of our present knowledge. It would be a very brave soul indeed who would claim that we now know all there is to know or all we ever shall know concerning matters dealt with in Scripture. One has but to recall some very confident assertions, before Ras Shamra, that the Mosale authority of the Pentateuch was impossible because alphabetic writing had not yet been discovered; or that the longer poetic passages of the Old Testament must be quite late because such literary forms were unknown at the time to which conservative scholarship ascribed the writings. Judgments based on our present limited knowledge may quickly be reversed in the face of newly found facts. It has happened before.

The proponents of the newer view of revelation have revived and are very fond of the venerable Christological analogy which finds in the Bible the same duality of nature which it observes in Christ—the divine and the

human. Karl Barth wrote: "Like Jesus Christ Himself, the Holy Scripture is, in its own way and its own degree, true God and true Man, i.e., witness of the revelation, which itself belongs to the revelation, and historical literary document of a definite humanity" (K.D., I/2, p. 555; quoted by James Barr, review of J. K. S. Reid, *The Authority of Scripture*, in the *Scottish Journal of Theology*, Vol. 11, No. 1, March, 1958, p. 86). In the same vein, H. Emil Brunner said, "The Church must develop its doctrine of the Scriptures on the same lines as the doctrine of the two natures. The Bible shares in the glory of the divinity of Christ and in the lowliness of His humanity" (*Revelation and Reason*, p. 276; quoted by K. K. S. Reid, *The Authority of Scripture*, p. 68).

We have been well enough schooled in theology to realize that both Arianism and Docetism are fatal to Christology. To deny either the essential deity or the essential humanity of Christ is to lose an all-sufficient Redeemer. The same may fairly be said of the Bible. To lose either its divine or its human dimension is to be left without a sufficient revelation. Liberalism lost the divinity of the Book, and fundamentalism ignores its humanity.

Might we not now fairly challenge our brethren in the "witness to revelation" school of thought to take seriously their Christological analogy. We may thank God that most of them sincerely and devoutly affirm the deity of Jesus Christ. While they, with ourselves, bow before the mystery of the Incarnation, they, with ourselves, recognize it to be fact. The deity of Christ was so related to His humanity as to preserve Him from sin, for "in every respect [He] has been tempted as we are, yet without sinning" (Heb. 4:15, RSV). As with the living Word, so with the written Word. The mysteries of God's self-disclosure to man, we may well admit. But we must affirm that the divinity, the inspiration of God in the Scriptures is so related to the human limitations and fallibility of its scribes as to preserve their writing from real error, although not, to be sure, from paradox.

After much hesitation, uncertainty, and vacillation, J. K. S. Reid closes his volume on *The Authority of Scripture* with an outstanding paragraph. While recognizing the possible ambiguity of some of its terms, I find no fault with its mode of expression:

This authority, its nature and its locus, is on the whole well expressed by the phrase which simply says that the Bible is the Word of God. This may be accepted, if only for the reason that any other expression is less satisfactory. That the Bible contains the Word of God is also true in a sense, but it conveys a wrong impression. As Flacius says, salvation is not in the Bible like provisions in a sack which one can sling on his shoulder and take home. Nor can the Bible be divided into parts, a Word of God and its container. Since all its witness, there is a unity in the Bible which defies such partition. In fact, God marches up and down through the Bible magisterially, making His Word come to life at any point throughout its length and breadth. So too it is rightly enough said that the Bible becomes the Word of God. Yet this does not happen by haphazard but by God's action. Hence underneath this expression must be understood the truth that the Bible is the Word of God. Otherwise it is forgotten that the Bible becomes the Word of God by stated and steady appointment. At the same time, the expression conveys the truth that the Word of God really means God speaking, and that the Bible is the Word of God, not in the sense that God's Word is petrified in a dead record, but that the Bible itself is vivified by His living presence to convey what He has to say. Bible and Word of God are not two separate things, though they are distinguishable. The Bible is rightly said to be the Word of God and so to enjoy divine authority (pp. 278-9).

I have undoubtedly taken too much time with one particular issue. The justification lies in the conviction that here we have one of the major areas of the theological ferment. We must set our faith in the larger context of discussion as it goes on today. When we do, we shall find that right down the line it gives us unshakable ground for preaching, teaching, loving, and living the blessed old Book of our fathers.

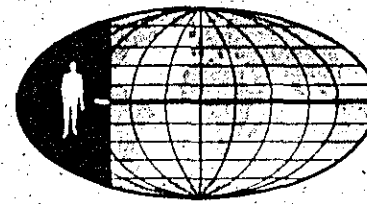
Self-study Guide

This guide is designed to help you evaluate your ethical ideals and conduct.

(Belief)	a. I believe this statement. b. I am uncertain about it. c. I reject it entirely.
(Practice)	d. I always try to act by this rule. e. I practice this sometimes. f. I never act according to this.

For each numbered statement check two boxes, one for beliefs (a, b, c) and one for practice (d, e, f). Use check-marks in the appropriate columns rather than the letters.

	Belief			Practice		
	a	b	c	d	e	f
1. Love to God is best shown by seeking to know and do His will.						
2. No one anywhere is exempt from the moral laws.						
3. If a man obeys God, he will never do less than his duty.						
4. Preachers have a right to certain privileges (discounts, free tickets, etc.) which laymen do not usually receive.						
5. Whoever faithfully does what is right under trial and temptation will finally be vindicated by God.						
6. Preachers who get anywhere must push their claims and fight for their rights just as men in secular affairs do.						
7. When it is difficult to decide a moral issue, a preacher should move in the direction of what the influential people in his community want.						
8. When a man meets the expectations of his friends, employer, and government, his standard of morality is high enough.						
9. There is no possible way to obey such commands as "Be ye . . . perfect . . ." (Matthew 5:48).						
10. The command to be truthful is without exception, and it is never right for a person, unless joking, to misrepresent facts to another.						
11. A Christian who is not professing a high state of grace may be excused for relaxing his ideals of conduct.						
12. Every man "has his price," and if it is offered, he will surrender his ideals in order to get it.						
13. Anyone who is working for a worthy or needy cause is justified in using methods that he would not endorse for himself.						
14. If a preacher wants a higher standard of living, he does perfectly right to take a second job to supplement his income.						
15. Sins of the spirit bring more permanent harm than sins of the flesh.						
16. Since preachers have frequent interferences in their schedules, they must be regarded as exempt from the need to keep appointments or engagements as strictly as other folk.						
17. Whether he does it in the line of duty or not, a preacher may in good conscience lay himself open to temptation so long as he commits no wrong outward acts.						



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WE MUST USE RADIO PLUS LITERATURE PLUS PRAYER



52 BIRDHOUSES LATER

Department of CHURCH SCHOOLS

first week at least. Then we could nail and paint the next week. But you have to realize that some came for only one week or the other and they insisted that they get done with their handiwork—naturally. One boy on the first day informed me, "I can't

Vacation Bible school was approaching, and being relatively new in the pastorate, I was certainly anticipating it. It is a splendid chance to get acquainted with the younger set of the church.

I had mentioned to one lad that we could possibly make some birdhouses as a work project. He turned out to be one of the best advertising agents that I have ever met. Every young person came to V.B.S. with the great idea that they were all going to make birdhouses. The sentence was passed. So it was decided that the pastor should take all of the classes above the kindergarten (bless their hearts!) and make you know what. Two helpers were employed and we began sawing away at what seemed an impossible task—to get it all done in the allotted time and still do a proper job.

Generally we thought that we could give them a new board about every day and keep them sanding, for the

By Virgil L. Conger

sand; it hurts my nerves!" So the result was that I had another helper, and also a complete birdhouse to sand and assemble. He could paint, I found out later, and that was hard on my nerves.

Somewhere along the line somebody came up with the remarkable idea that we should present a completed birdhouse to each member of the staff. You guessed right; ten more birdhouses. I would be glad to do without.

We kept progressing slowly but surely. It wasn't a small matter when one little boy got paint in another little boy's hair. Mothers are very understanding people.

Graduation day came and it was worth it all. Arranged on a large table in a similar pattern were all of those pretty birdhouses, some only just completed. I'd recommend it any year.

A NOTE FROM THE V.B.S. DIRECTOR

Now the issue is not birdhouses really, but the pastor's opportunity to become involved with boys and girls in his church, and to reach many new families through his own boys and girls.

Why not plan now to get the most out of a vacation Bible school in 1967? God can use a V.B.S. to bring new life to your whole church.

Mary E. Latham

CARAVAN CEREMONY

To motivate progress, conduct two award ceremonies each year.



Upland First Church Award Ceremony, Upland, California

- 1 Award Ceremony (December)
- 2 Pin and Graduation Ceremony (May)

Make your Caravan ceremonies impressive!

This will encourage your Caravaners to go forward to higher goals.

PASTOR, which?

SMOKE SIGNALS or TELSTAR?

Each is OK in its day—but in which day are we living?

Are we using "SMOKE SIGNAL" methods and organization to run a "TELSTAR" Sunday school?

The SUNDAY SCHOOL CLINIC PROGRAM is designed, not to change the MESSAGE, but the METHOD!

Several districts have had their Sunday schools revitalized through the clinic approach.

Write to Clinic Director A. C. McKenzie, 6401 The Paseo, Kansas City, Missouri 64131, for information and scheduling. No obligation! Why not write today?

1967 SEVEN SUNDAY MORNINGS OF EVANGELISM

April 2—May 14, 1967

Watch March Issue for details!

"Moving Nazarenes"

Along with their neighbors, Nazarenes are on the move. The Department of Evangelism helps our church maintain contact with these moving church members and/or Sunday school members through the "MOVING NAZARENES" service. The success of this service depends largely upon YOU, the pastor. We can forward the names and addresses of "MOVING NAZARENES" to the nearest church and pastor only if we have received that information from the previous pastor of the "MOVING NAZARENES." Then we trust that each pastor receiving that information will take the opportunity to contact immediately the new family in his community.

One pastor writes the following about a "MOVING NAZARENES" contact: "Most rewarding. We are thrilled to have this fine young couple and their family in our church." Another writes: "I received the whole family into the Church of the Nazarene—five in the family. I was there when they moved into their home." Yet another has written: "The same day I received information on this family I made the first call. . . . After five weeks and three visits they started coming. . . . Last Sunday this family of ten enrolled in the Sunday school. Praise God!"

PASTOR, let us know where our "MOVING NAZARENES" are! Send the names and addresses of all nonresident church members, Sunday school enrollees, and friends of the church to "MOVING NAZARENES," Department of Evangelism, 6401 The Paseo, Kansas City, Missouri 64131, TODAY!



WILL YOUR CHURCH QUALIFY FOR THE EVANGELISTIC HONOR ROLL IN 1967?

USE THIS HANDY FORM
TO ORDER YOUR TEXT
TO REGISTER THE CLASS

"TERRIFIC!"

ORDER BLANK

Date _____ 19____

Please send _____ copies of the Special Edition of
THE ACTS OF THE APOSTLES—\$1.50
 for the second and third quarters' lesson study.
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Name _____
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CHECK or MONEY ORDER Enclosed \$ _____
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NOTE: Needed on ALL accounts—location, name of church.

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Send statement to: _____
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 State _____ Zip _____

REGISTRATION FORM

Course Unit 126b, "A Study of the Book of Acts"
 Text: THE ACTS OF THE APOSTLES

Name of Church _____
 Street _____
 City _____
 State _____ Zip _____
 District _____

ENROLLMENT estimate _____
 Beginning date _____

Number sessions _____
 Check when class being held N.Y.P.S. hour
 Wed. night Other _____

Send Report Blanks and Registration Materials to:
 Name _____
 Street _____
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Complete and Mail Both Forms TODAY.

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Special

 Credit



ONLY \$1.50

Special Sunday school edition of the complete section of ACTS taken from Volume 7 of the BEACON BIBLE COMMENTARY. 352 pages, Kivar-finish paper-binding.

FOR ADDITIONAL INFORMATION SEE FEBRUARY "NAZARENE PREACHER," MARCH "CHURCH SCHOOL BUILDER," FIRST QUARTER "ADVANCED QUARTERLY," and/or FIRST QUARTER "BIBLE SCHOOL JOURNAL."

NAZARENE PUBLISHING HOUSE
 POST OFFICE-BOX 527, KANSAS CITY, MISSOURI 64141

The Nazarene Preacher

Faith Marching On

IT IS encouraging to know that Americans today find religion a mainstay in their lives, just as they have since the Pilgrims.

The Gallup Poll dealing with religion bears this out. It showed that of a great cross section of persons, 70 percent, responded that their religion was "very important."

Earlier Poll Report

In 1952, a similar Gallup check found that 75 percent of the respondents termed their religion "very important."

But when viewed in the light of cataclysmic happenings in the period that has elapsed, it is amazing that the 5 percent decline is not much greater. The war in Vietnam and the years of unparalleled high income—and what Church leaders call "materialism"—are factors that might have depressed the place of religion much further in the American scene.

That these forces have made no greater inroads is a tremendous testimonial to the living, growing Church!

Protestants in the Lead

Of those who rate their religion "very important," a breakdown by religious groupings shows that the Protestants held their ground the best, changing only from 76 to 74 percent in sixteen years!

Roman Catholics who gave their religion a "very important" rating dropped from 83 to 76 percent. And Orthodox Jews, in the same category, dropped from 47 to 30 percent.

The poll findings, circulated by the Religious News Service, showed that persons with the most education were

the least likely to consider religion very important. This also was true in the 1952 survey.

In 1952, the financial standing of a person seemed to have no appreciable relation to his view of religion. In 1966, however, it was indicated that the wealthier persons placed the least importance on religion.

The upper-income group included 65 percent who said that religion was "very important," while 75 percent did so in the lower-income group.

The survey also showed that only 57 percent of the eighteen-to-twenty-four-year-olds gave religion a "very important" place in their lives. This percentage increased with age to a peak of 78 percent among those over sixty-five.

A Question in England

About the time the Gallup survey was being taken in the U.S., the Church of England (Anglican), was conducting a rare event in honor of a group of visiting American news writers on religion. The Archbishop of Canterbury presided at a press conference, British style, but the blunt, searching questions came American style.

The prelate was asked: "Why are the Protestant churches in England empty? Why do fewer than 5 percent of the British Protestants go to church?"

A master of circumlocution, the Archbishop replied: "I think it would do well for you in America to look to your own churches. It has been said that we in England are fifty years ahead of you!"

O. JOE OLSON



TEACH tithing. Fletcher Spruce has written an excellent, interesting, comprehensive C.S.T. study of stewardship of money, "You Can Be a Joyful Tither."



PREACH total stewardship. Consider the individual Christian's responsibility to manage the time, talent, and treasure which God has given.



REACH out during this special stewardship emphasis to those in your congregation who are struggling spiritually because they lack understanding in true discipleship.

STEWARDSHIP MONTH — FEBRUARY IS STEWARDSHIP MONTH — FEBRUARY IS STEWARDSHIP MONTH — FEBRUARY IS STEWARDSHIP MONTH — FEB

ROUTE SALESMEN
Excellent opportunity for alert responsible men. Established routes with guaranteed salary plus commission. 5-day week. Paid vacations. Retirement and health and welfare program. No experience necessary. Apply in person Sat., Dec. 10th between 8:30-1 p.m. only 3110 Gilliam road.
FOREMOST DAIRIES, INC.
An equal opportunity employer

SALES—Specialty sales dept. handling customer, phone & mail inquiries. Excellent opportunity, education requirements. 1-2 years college minimum. Submit brief resume & salary requirements to Address W 2 Star. An equal opportunity employer.

FINANCIAL PROBLEMS?
Salesman—Office Machines
Dialphone Corp. has opening in Kansas City area. Age 21-33. Good company benefits. All expenses paid. Excellent opportunity for advancement. Call VI 7-5674

For personal interview drop a note to F. D. Robertson, 1071 S. Shore Dr., Kansas City, Mo. 64151

MARRIED MAN Preferred—25 to 40, to operate Ohse Meat Company sales route in KCK & the K. C. area. \$125 per week guaranteed salary & commission plus excellent fringe benefits to start. Apply in person 9 a.m. to 6 p.m. Monday, Dec. 12th, & Tuesday, Dec. 13th, Town House Hotel, ask for Mr. Bill Moore, Ohse Meat Product, Inc.

HELP WANTED?

PART TIME—Evening hours, not past 8:30. Age open. Call LO 1-2259, 3 to 8 p.m.

SALES—PART TIME
Men & Women
If you can use \$100-\$250 extra every week for 4 nights work, call for interview. LO 1-1791

SALESMAN—For new car dealership, age 25 to 45, car & gas furnished, plus other benefits. See Mr. Carroll or Mr. Bright, Eisenmeyer Chevrolet, 9617 East 50 Hiway, Raytown.

REAL ESTATE—Young man need not be experienced, will train; both new and used homes. Contact John Moffitt, Kroh Bros., "Developers of Leawood," MI 9-1000

ROUTE SALESMAN
Mrs. Allison's Cookie Co. will hire for

IMMEDIATE RESULTS!

PURCHASING DEPT. CLERK
Opening for man to check invoices and perform other miscellaneous duties in purchasing dept. Must be accurate in figuring.
THE EARTH COMPANY
1404-14 McGEE VI 7-1943

RADIO Technician—To repair GE programs line mobiles. Part time OK. 1925 Baltimore.

REGISTERED PHARMACIST
Immediate opening for Registered Staff Pharmacist in 550-bed hospital pharmacy. Completely modern facilities. Excellent salary commensurate with experience. 40-hour week. Attractive fringe benefits, including pension plan, vacation, sick leave and holidays. Contact by letter or telephone collect, Mr. David Almquist, Chief Pharmacist, or Personnel Office, Wesley Medical Center, 550 North Hillside, Wichita, Kas. 67214

ROUTE SALESMEN
\$140 WEEKLY
Is the average earnings of our Route Salesmen. Many earn from \$160 to \$200 per week. Guaranteed minimum earnings, plus commission and bonus.

"YOU CAN BE A JOYFUL TITHER"

SECRETARY
Challenging position for experienced person. Real estate background helpful. Competent shorthand and typing skills. Attractive downtown office. Apply after 9 a.m. 1206 Main or call for appl. VI 2-2246

RUSSELL STOVER CANDIES, INC.

MANAGEMENT TRAINEE
Local company with national operation. College degree in administration required. Experience helpful. Give full resume, salary requirements, late snapshot in 1st answer. Address R 141A Star

MANAGER—NIGHTS
Previous restaurant experience preferred. Must have the ability to deal with the public effectively and be able to supervise personnel. Future unlimited for the right man. For interview contact Mrs. Mackey at WAID S. General Office, 3052 Southwest Blvd., K. C., Mo.

MECHANICAL—Amplitude—Plastic molding plant needs trainees with mechanical ability. Night and week end work required. Good starting rate. Apply in person Spartan Packaging Co., 1630 Oakland, K. C., Mo.

MECHANIC—To start immediately in new Dodge agency. Attractive picture, good earnings. Call Al at Crawford Dodge, ST 2-0745

MECHANIC—For general mechanics & maintenance on heavy trucks, day work, good working conditions. Call AT 1-3021

MECHANIC—Heavy duty truck, experienced or qualified apprentice. Wanted by class 1 motor carrier. Minimum qualifications: has completed 8th grade, has no objection to any shift. Good character. Able to pass company physical. Good driving record. Apply in person to Consolidated Freightways Shop, 4207 Gardner, K. C., Mo.
An equal opportunity employer.

C.S.T. Course
Unit 113.2a

VENDING MACHINE MECHANIC
Excellent opportunity in potentially large operation for well experienced vending machine mechanic. Call Mr. Bernard, LO 1-4776, Friday, Saturday or Monday for appointment.

WAREHOUSEMAN—Permanent. Experience preferred but not necessary with aluminum windows & doors. Fringe benefits. Coronet Aluminum Co., 2231 Charlotte.

WAREHOUSE Men & Foreman—Steady employment, pleasant working conditions, paid vacation, profit sharing plan. Address R 1321 Star.

ENROLL TODAY!

YOUNG Man—Restaurant work, day shift Savoy Grill, 9th & Central.

YOUNG Men—To work in tool shop. Must be H. S. graduates & mechanically inclined. Epic Mfg. Co., 600 E. 95th.

YOUNG Men—Work in hamburger stands, 5-12 p.m. Roy-Roy, 4444 Main.

YOUNG Men—Immediate openings! Full or part time days or part time evenings. Apply in person, McDonald's, 80th & Prospect.

YOUNG Man—Wanted to train as dental technician. neat, aggressive & service completed. Hansen Dental Laboratory, 3827 Main.

HOW DO STUDENTS CHOOSE A COLLEGE?

A recently reported survey of the opinions of 8,500 high schools seniors in an 11-state area produced these answers (percentages indicate those listing first preference):

MOST IMPORTANT FACTORS IN COLLEGE CHOICE

Specific Fields of Study	26.5%
Scholastic Reputation	23.7%
Cost	22.1%
Facilities and Equipment	8.2%

PREFERENCES AS TO SIZE AND TYPE

Medium Size (1,500—5,000)	55.9%
Small Size (up to 1,500)	27.8%
Large Size (over 5,000)	16.3%
Out-of-town (vs. hometown)	81.4%
Coeducational	92.2%

MOST IMPORTANT PEOPLE INFLUENCING CHOICE

Parents	40.5%
High School Counselor	14.9%
Friends	11.5%
Teachers	10.2%

NAZARENE COLLEGES
OFFER WHAT
NAZARENE STUDENTS WANT

General Budget Dollars at Work

February and March will be our months for children's, family, and youth camps; for revivals in most of our churches; and for a special holiness convention. Through these avenues General Budget dollars will be transformed into the Bread of Life for hundreds of listeners.

Women's meetings are another means of evangelism that are especially successful in Argentina. Many women who will not come to Sunday services will come to our women's meetings during the week. Mrs. Crenshaw held two special campaigns among the women and both were well-attended. The following Sunday two of the women came to church and were saved. It takes much seed sowing before we see a harvest, but the harvest is coming. We are seeing souls praying through at the altar.—DONALD CRENSHAW, *Argentina*.

Gospel Tracts Available in Many Countries

Did you know that Nazarene gospel tracts can be provided for many of our mission fields, and your church can receive 10 percent credit for their gift?

The Spanish Department produces gospel tracts in Spanish for 40c to 90c a hundred. The Nazarene Publishing House in Africa prints tracts in eight languages. Gospel tracts are published in Cape Verde Islands, Brazil, Japan, and other mission fields.

Any church wishing to supply a quantity of tracts for distribution in any of our mission fields can receive 10 percent credit for their gift, if they will send the money to John Stockton, General Treasurer, 6401 The Paseo, Kansas City, Missouri 64131, clearly designated for "Printing and Distribution of Gospel Tracts in _____," and supply the name of the mission field they wish to receive the money.

This money will be sent to the field treasurer with the name of the donor and the statement of what it is to be used for. The missionaries will secure the kind of tracts they can use best, and will distribute them where there is the greatest need.

WORLD MISSIONS—N.Y.P.S. Youth-Missions Conventions 1967

April 4	Wichita, Kansas	May 3	Birmingham, Alabama
April 5	Oklahoma City, Oklahoma	May 5	Charlotte, North Carolina
April 7	Houston, Texas	May 8	Columbus, Ohio
April 11	Phoenix, Arizona	May 10	Baltimore, Maryland
April 12-13	Pasadena, California	May 12	Syracuse, New York
April 14	Sacramento, California	May 15	Indianapolis, Indiana
April 18	Portland, Oregon	May 17	Kankakee, Illinois
April 19-20	Nampa, Idaho		

- A special invitation to:
District Superintendents, District N.Y.P.S. Officers,
Pastors, Local N.Y.P.S. Leaders, Teens
- Featuring a teen choir with an instrument ensemble,
plus other teen activity
- N.Y.P.S. workshops for district and local leaders
- Mission rally in evening sessions
- The new Nazarene Evangelistic Ambassadors film

PERSONNEL

Dr. E. S. Phillips
*Executive Secretary,
Dept. of World Missions*

Franklin Cook
*Administrative Assistant
Dept. of World Missions*

Paul Skiles
Executive Secretary, N.Y.P.S.

Bill Young
General Director of N.Y.P.S.

Paul Miller
General Director of N.T.F.

Diek Neiderhiser
General Director of N.Y.A.F.

Your Regional N.Y.P.S. Representative
to the General Council

N.E.A. Team Member

Missionary Speaker

Christian Stewardship Includes Making a Will



"If there is to be a surplus, its Christian owner has not discharged his office as a good steward until he has made full provision for the Christian distribution of that surplus . . . A Christian who has it within his power to arrange by means of a legal will the disposal of his earthly goods to the glory of God is under solemn obligation to do so . . . He becomes as responsible for the ill use or good use of his money after his death as he is for its ill or good use during his life . . . If he wouldn't spend it for liquor himself, it is his moral duty to prevent it from being spent for liquor by others . . . If his professed motive is to extend the kingdom of God by his means, he must prove his sincerity by seeking the extension of the Kingdom by the 'means' left behind. To give to the devil in death what has been professedly given to God in life is deathbed robbery. It is strange that men will be the most careless about their stewardship at the very time when they should be the most careful—when they are soon to appear in the presence of their Master to give account . . . 'Lord, I hid Thy money in a bank. I wrapped it well in stocks and bonds. For years "Thy" money has been drawing interest, Lord. Where is it now? I'm really not sure, Lord. You see, I didn't make a will. I hope You get some of it—honest I do!' . . . So it is a simple matter of stewardship, after all; and Jesus linked our stewardship with our eternal salvation."

Adapted from "Among Ourselves" by Richard S. Taylor, Nazarene Preacher, April, 1965

CLIP AND MAIL

Jonathan T. Gassett, Executive Secretary
Wills, Annuities, and Special Gifts.
Church of the Nazarene
6401 The Paseo
Kansas City, Missouri 64131

Please send me literature on the following for distribution to my congregation:

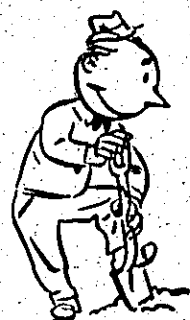
_____ Where There's a Will _____ Such as I Have

_____ When You Consult Your Attorney _____ Life Income Plans

Name _____

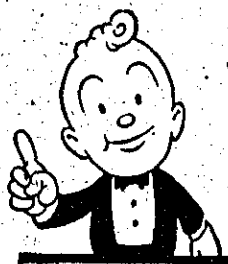
Address _____

City _____ State _____ Zip _____



GETTING READY FOR A BUILDING PROGRAM?

CHURCH EXTENSION HAS THE HELPS YOU NEED!



- ★ Especially prepared articles on many phases of church building—step-by-step planning, setting up study committees, problems of relocation, theological concepts in sanctuary design, space requirements for Christian education, etc.
- ★ Interdenominational articles on specific building problems, such as parking, church offices, sound control, light and color, storage, and others
- ★ A building fund campaign program on a do-it-yourself basis, with assistance from Church Extension staff
- ★ The complete proceedings from the Quadrennial Conference on Church Building at the 1964 General Assembly, including all major addresses and workshop reports
- ★ A lending library of the best recent books on church building
- ★ Suggested plans for the home mission church building
- ★ Review of preliminary plans and blueprints of your new building

Write today to the Division of Church Extension
6401 The Paseo, Kansas City, Missouri 64131

HOW-TO SERIES No. 4 (of 5)

HOW TO SAVE FROM \$3.00 TO \$6.00

EASY TERMS: This month complete and return your annual insurance questionnaire which renews your present policy.



Last year seventy-six ministers waited too long and were required to pay the reinstatement fee (\$3.00 for Plan I; \$6.00 for Plans I & II). These men paid a total of \$264.00 to get things straightened out again!

QUESTIONNAIRE IS DUE MAY 15, 1967. BUT DON'T WAIT!
MAIL YOUR QUESTIONNAIRE TODAY. ENCLOSE NO MONEY!

(If you have not received your questionnaire, please notify the Board of Pensions immediately.)

How-to Series No. 5: "How to Build Your Church with Lay Help" (March, Pastor's Supplement)

CHANGE OF ADDRESS FORM

PASTOR—a Service for You

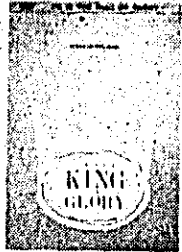
When you change address, fill in the form below and mail to the General Secretary. All official records at headquarters and periodicals checked below will be changed from this one notification.

Name _____ Date of change _____
 New address _____
 City _____ State _____ Zip _____
 Name of church _____ District _____
 New position: Pastor _____ Evang. _____ Other _____
 Former address _____
 Former church _____ District _____
 Check: HERALD OF HOLINESS _____ OTHER SHEEP _____
 NAZARENE PREACHER _____ OTHER _____

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

For **EASTER 1967** (March 26)

NEW Cantata



He Is the King of Glory

By Robert and Shirley Basham

Proclaims the victory of a resurrected Christ in beautiful melodies and scripture narrations. Predominantly four-part arrangements with several solo passages. Presentation time approximately 35 minutes. 45 pages.

ME-9 \$1.25

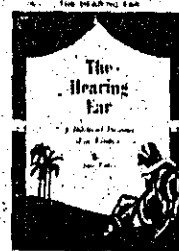
DIRECTOR'S KIT For acquainting directors, accompanists, and choir with the new music. Contains a songbook, folder, and 33 1/3-rpm record. Nonreturnable.

ME-9K ONLY \$3.00

SERVICE FOLDER Four-page bulletin with cover matching cantata. For use at performance and/or to create interest on a previous Sunday.

ME-9SF 100 for \$3.00

NEW Drama



The Hearing Ear

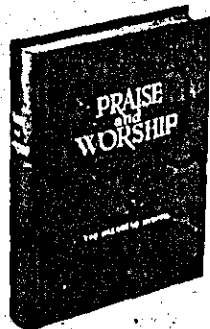
By Jane Fader

Interest runs high when a religious play is presented! People who would not ordinarily participate in a program become involved; members find it an appropriate opportunity to invite friends; truths are imparted that might not otherwise be realized.

In this three-act drama you are taken back to the Garden of Gethsemane at the time of the arrest of Jesus, where you become acquainted with Malchus, servant of the high priest whose ear was slashed by Simon Peter. Requires two women and three men performers, plus others to make costumes and prepare settings. Playing time, approximately one hour. Performance rights granted with purchase of six copies.

ME-221 25c

Hymn of the month



For January...

Hallelujah, Praise Jehovah

Sing it from your Nazarene hymnal

Praise and Worship

\$2.15; 12 or more copies, \$2.00 each

Add 5 percent for handling and postage

Prices slightly higher outside the continental United States

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Pasadena, California 91104

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KANSAS CITY, MISSOURI 64141

IN CANADA: 1592 Bloor Street, West
Toronto 9, Ontario

Queen of the parsonage.....
MRS. B. EDGAR JOHNSON

**Pardon Me, but Your Confession
Is Showing**

SIX-YEAR-OLD Janet had had some eye surgery and the specialist was removing the stitches. As I anxiously watched the process I plied him with worried questions as to the final success and outcome. As he finished, he turned to me with a kindly scrutiny and said, "You are a worrier, aren't you?"

I flinched, and in that moment I think I felt somewhat like Peter must have after his denial when the Lord turned and looked upon him. Here was a physician who made no profession of the saving grace of our Lord, who could look at me, a professed temple of the indwelling Spirit, and diagnose me as a worrier. And like Peter, I chaffed within at my false confession. I had prayed for weeks about this operation; I had fortified myself with His promises; but I confessed my fears instead of my faith.

Howard and Betty, one of the most devoted Christian couples I have known, sent a message to our vacation retreat announcing the birth of their son—"Just what the doctor ordered!" they said. But a few weeks later it became evident that little Howie had been severely damaged in birth. In his five years of life he never lifted his head off the pillow; his beautiful brown eyes never saw the light of day; he never held a rattle; he never uttered a word. He never developed, but Howard and Betty did. Unsaved neighbors questioned, "Why would God do this to a couple who love and serve Him like they do?" But their witness was unwavering—never a complaint, no bitter-

ness, only declaration of the marvelous grace of God. When God took the child to heaven, their telegram to us closed with the words, "God's grace is sufficient."

A pastor had just had a "bad vote," the result of grave injustice and misunderstanding, and as he and his wife drove home in shocked grief, she broke the silence to ask uncertainly, "Will you ask Brother 'D.S.' for another church?" And with a look of inner strength he replied with calm assurance, "No, Brother 'D.S.'—or this church—didn't call me to preach, and when God has another pulpit for me, He will call us to it." He had passed the test with a true confession, and a heavenly security pervaded the soul of his wife. Their ministry was on a sure foundation.

Brother Neuschwanger operated a lumber mill in the mountains some twenty miles from our church. He and his wife were so faithful to all our services—never missed a night of revival, driving those miles of twisting mountain road, even in the winter. One Sunday morning someone phoned us early with the distressing news that our friend's lumber mill had been destroyed by fire during the night. Coincidentally, that morning we arrived at the church at the same time as the Neuschwangers. My parents immediately stepped out of the car to offer their sympathy in the loss. I stood by. I saw Brother Neuschwanger's smile as he shook hands and said with unwavering faith, "The Lord giveth, and the Lord taketh away."

Blessed be the name of the Lord." Suddenly, in my young heart, the loss by fire seemed inconsequential—it was the faith of this man that gripped me! I had read about Job—now I had met him! Ever afterwards I felt I knew what he looked like—short, stocky stature; crisp, gray, short-cropped, curly hair; steely blue eyes under heavy brows. Yes, Job lives for me—I have heard his confession.

What are we confessing—really? For we are confessing, every hour of every day, in every word and every way.

What are we confessing to our children? Do we confess with our mouths the importance of putting God and His work first, and then consistently deny it by demonstrating otherwise?

What if I declare the Bible to be the Word of God, yet leave its pages unread from day to day? What if I quote God's promises as solace to others, but prove by my own insecurities and mistrust that they really are invalid?

What do I confess to my members, my neighbors, my husband, myself? Do I confess that I really place the spiritual above the material? God before mammon? One pastor said of his preacher friend, "He is the most radical preacher and the most liberal 'liver' I have ever known." A spiritual schizophrenic?

Our testimony and witness is most significant when things are hard, sickness invades the home, bereavement comes, pressures are great. "Anyone can sing when the sun's shining bright,

but you need a song in your heart at night"—if you would influence an unbelieving world.

We must be aware that the greatest hindrance to the cause of Christianity is not the world, nor Communism, but professed Christians who are of the tradition but not of the grace.

What matters if I am a pastor's wife, a Sunday school teacher, professing sins forgiven, the Spirit's indwelling presence, if I am disturbed by the same things as my unsaved neighbor harassed by the same fears, and given to the same complaints? What does my Christ do for me that makes me different in my responses? My sinner friend has joy when things go well, peace when circumstances are calm.

It was when the Hebrew children came through the furnace without the smell of smoke, when Daniel came unscathed from the lions' den, that the ungodly said of the Lord, "He is the living God." Paul preached a great sermon one day that almost persuaded Agrippa to become a Christian; but he won a whole family on the spot when he had the victory in jail and returned love for hate.

A skeptical and confused world is asking hopefully, "Servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" If we can demonstrate by our actions as well as by our words that He is able, we have a true confession.

I have offered my services to a living Jesus, and therefore I do not fear the future. The price may be great, seen from the human standpoint, but what I have committed to Jesus, is the only safe thing I own. I have nothing to lose; I have won everything in Him. If you haven't committed your life fully to Jesus, then you have nothing to win—you have already lost everything.—Bente Carlsen, New Guinea.

BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

Gleanings from the Greek New Testament

By Ralph Earle*

Col. 1:1-14

"DEAR" OR "BELOVED"?

Paul speaks of Epaphras as "our dear fellow servant" (v. 7). The Greek for "dear" is *agapetos*, from *agape*, "love."

This word occurs sixty-two times in the New Testament. In the KJV it is translated "beloved" forty-two times, "dearly beloved" nine times, "well beloved" three times, and "dear" only three times (here; Eph. 5:1; I Thess. 2:8).

The verb *phileo* means "love" in the sense of "have affection for." (It is also translated "kiss.") It has to do with friendship. In fact, the noun *philia*, which does not occur in the New Testament, may be translated either "friendship" or "love."

But *agapao* means "I love" with an unselfish devotion, and a desire for the best good of the one I love. While *phileo* has more to do with the emotions, *agapao* expresses a love involving the intellect and the will. It is the higher term. This is the word used to describe God's love for us, and the love He commands us to show.

It should be obvious, then, that if the Greek word here were derived from *phileo*, "dear" would be an appropriate rendering. But since it is from *agapao*, "beloved" is more accurate.

"FELLOWSERVANT"

The Greek word is *syndoulos*, which literally means "fellow slave." Only in

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February, 1967

Colossians (1:7; 4:7) does Paul use this term. It is found five times in Matthew—four times in the parable of the unmerciful servant (18:28, 29, 31, 33), plus 28:49. Elsewhere in the New Testament it occurs only in Revelation, once of fellow saints (6:11) and twice of angels (19:10; 22:9). Paul had a strong sense of "togetherness" with his fellow laborers in the Kingdom.

"KNOWLEDGE"

Paul desires that his readers might be filled with the "knowledge" of God's will (v. 9). The Greek word is *epignosis*.

The prefix *epi* perhaps intensifies the meaning of *gnosis*, "knowledge." Should an attempt be made to bring out this distinction in English?

Paul uses *epignosis* 15 out of the 20 times it is found in the New Testament. But he also uses *gnosis* 23 out of its 29 occurrences. He has the cognate verb *epiginosko* 12 out of its 42 appearances. He uses the simple verb *ginosko* 48 times (out of 223 in NT). So it can hardly be said, as sometimes has been claimed, that Paul prefers the stronger terms and so uses them as synonymous with the simple verb and noun.

Arndt and Gingrich feel that in some cases (e.g., I Cor. 13:12) *epiginosko* means "know completely," but that most of the time it is simply equivalent to *ginosko*. The same would go for the nouns *epignosis* and *gnosis*.

Thayer puts the case more strongly. After noting that "*epi* denotes mental

direction towards, application to, that which is known," he gives as the first definition for *epiginosko*: "to become thoroughly acquainted with, to know thoroughly; to know accurately, know well."¹ For *epignosis* he gives: "precise and correct knowledge."² Trench agrees with this when he writes: "Of *epignosis*, as compared with *gnosis*, it will be sufficient to say that *epi* must be regarded as intensive, giving to the compound word a greater strength than the simple possessed."³ Likewise Cremer says that *epignosis* signifies "clear and exact knowledge, more intensive than *gnosis*, because it expresses a more thorough participation in the object of knowledge on the part of the knowing subject."⁴ Lightfoot concurs. Commenting on this passage, he writes: "The compound *epignosis* is an advance upon *gnosis*, denoting a larger and more thorough knowledge."⁵

But J. Armitage Robinson takes exception to all this. In his scholarly commentary on the Greek text of Ephesians he has a long additional note (seven pages) on the meaning of *epignosis*.

He first notes: "The word *epignosis* is not found in Greek writers before the time of Alexander the Great."⁶ The cognate verb does occur a few times in the classical writers. But after citing a number of passages from the older writers, Robinson affirms: "There is no indication that *epiginoskein* conveys the idea of a fuller, more perfect, more advanced knowledge."⁷ He adds: "We find a large number of compounds in *epi*, in which the preposition does not in the least signify *addition*, but rather perhaps *direction*."⁸ His conclusion is: "Thus *ginoskein* means 'to know' in the fullest sense that can be given to the word 'knowledge': *epiginoskein* directs attention to some particular point in regard to which 'knowledge' is affirmed. So that to perceive a particular thing, or to perceive who a particular person is, may fitly be expressed by *epiginoskein*."⁹ The difference between the nouns may be stated thus: "*Gnosis*

is the wider word and expresses 'knowledge' in the fullest sense; *epignosis* is knowledge directed towards a particular object, perceiving, discerning, recognizing; but it is not knowledge in the abstract: that is *gnosis*."¹⁰

The latest thorough study of *ginosko* and its derivatives is by Bultmann. Speaking of early Christian usage, he says: "*Epiginoskein* is often used instead of *ginoskein* with no difference in meaning . . . In fact the simple and compound forms are used interchangeably in the papyri, where *epiginoskein* really means 'to affirm' or 'to confirm' . . ."¹¹ He adds: "In the Septuagint the two terms are often used as equivalents," as well as in Philo.¹² He cites several parallel passages in the Gospels where he finds no distinction in meaning between these words. So it would seem that any supposed difference should not be overemphasized.

"MADE US MEET" OR "QUALIFIED US"?

The verb is *hikanoo* (v. 12). It comes from the adjective *hikanos*, which means "sufficient, competent, fit."¹³ So it signifies "make sufficient, render fit,"¹⁴ or "qualify."¹⁵ Probably the best translation in this passage is: "who has qualified us" (RSV, NASB).

It should be noted, in passing, that the Nestle Greek text has "you" instead of "us." The two oldest uncial manuscripts, Vaticanus and Sinaiticus, have "you." But the bulk of the early as well as late manuscripts have "us." Unfortunately, the still earlier papyri do not help us at this point, because of breaks in the fragile material.

¹Lexicon, p. 237.

²Ibid.

³Synonyms, p. 285.

⁴Lexicon, p. 159.

⁵Colossians, p. 138.

⁶Ephesians, p. 248.

⁷Ibid., p. 240.

⁸Ibid.

⁹Ibid., p. 254.

¹⁰Bultmann, "ginosko . . ." Kittel, *Theological Dictionary of the New Testament*, I, 703.

¹¹Ibid., p. 704.

¹²Abbott-Smith, *Lexicon*, p. 215.

¹³Ibid.

¹⁴Arndt and Gingrich, *op. cit.*, p. 375.

SERMONIC STUDIES

TOWARDS BETTER PREACHING

Special Stewardship Material in This Issue

THE EDITOR has been humbly grateful that the bulk of unsolicited reader response has been commendatory. Of the few complaints, most have regretted the decrease of space devoted to sermons and outlines. It would seem that many preachers like to study outlines in print, for ideas and inspiration, even if they don't use them, while apparently some preachers rely on them to an even greater degree. The question which has given some qualms of conscience to the editor has been—Does the department stimulate better preaching or perpetuate bad habits? Let us hope that it inspires more diligent study and more vigorous, creative sermon thinking. At any rate, the editor's personal prejudice against using other men's outlines, and maybe even his misgivings about the ethics of doing so, probably do not justify withholding helps which some men may truly need.

In response to this apparent need the splendid examples of sermon art by W. E. McCumber have been used during the past year. For a few months at least his will continue to be featured. Soon we hope to commence a series of full sermons, called "Sermon of the Month," by various contributors.

But this issue ought to satisfy the hungriest appetite for homiletic helps. We are eliminating some features in order to devote six pages to sermon material on stewardship, so every pastor can stock his arsenal for this year of special emphasis. Included will be one of Russell V. DeLong's fine radio sermons, "Where Is Your Treasure?"

Where Is Your Treasure?

By Russell V. DeLong*

SCRIPTURE: Matt. 6:19-21; I Tim. 6:10; Mal. 3:8-10

Jesus said, "Where your treasure is, there will your heart be also" (Matt. 6:21).

"Treasure" and "heart" seem to go together. It is a truism that what one does is a revelation of what one likes. What a person likes reveals his interests. And when you know one's interests you discover what one loves. Whatever it is, that is, what you consider to be of value—it is what you treasure—and there is your heart.

That's exactly what Jesus meant when He said, "Where your treasure is, there will your heart be also."

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In 1964 the Gross National Product (GNP) in the United States was \$618,500,000,000.

How did we spend it? What did we buy? What did we need? What did we want? What did we give?

We gave to all the churches, hospitals, Red Cross, community chests, and all welfare agencies 1.4 percent of our income—less than one and one-half pennies out of each dollar, while spending 98.6 percent on ourselves.

Sylvia Porter, the well-known columnist on financial matters, felt impelled recently to write a column on the spending habits of the American consumer. She says, "We

are spending on goods and services well over \$420 billion—more than twice the sum just fifteen years ago." Here is her breakdown taken from the Bureau of Labor Statistics:

Out of each \$1.00—100 cents:
29.7 cents goes for food and eating out
15.6 for shelter (including fuel, light, water)
11.6 for automobiles and their operation
11.5 for clothes
5.2 for medical care
4.7 for household operation
6.9 for furnishings and house equipment
4.4 for recreation
2.2 for personal care
1.5 for reading and education
1.7 for tobacco
1.7 for alcoholic beverages
1.8 for public transportation
1.4 for all others, including religion, philanthropies, and welfare.

A tithe of our Gross National Product would be \$61,850,000,000, or \$55 billion more than we gave for religion and welfare in 1963.

Here is a bit of impractical, visionary speculation. What could 55 billion do?

It could build 5,000 new \$500,000 churches
1,000 \$5,000,000 hospitals
5,000 \$1,000 libraries
It could provide \$5,000,000 each to 1,000 colleges.

\$10 billion could be sent overseas for the expanded spreading of the gospel.

\$1 billion could be provided for cancer research.

\$1 billion for multiple sclerosis
\$1 billion for the T.B. foundation
\$1 billion for heart disease studies
\$1 billion for the Red Cross

And we would still have \$20 billion left to enlarge present churches, expand religious education facilities, and provide the gospel for every hamlet in America and for millions of non-Christians.

All this if we only tithed our income—giving ten pennies for others out of each dollar while spending ninety pennies for ourselves!

Instead we only give 1.4 pennies out of every 100.

St. Paul in writing to Timothy declared, "The love of money is the root of all evil" (1 Tim. 6:10).

Why is money valuable?

Because of what it can buy.

Why do people love it?

Because they want the things money can provide to satisfy the appetites of the body.

Of course many of these things are necessary and legitimate. But it is also true that many are selfish and destructive.

In the analysis of the spending habits we lavish over 98½ pennies out of 100 on ourselves and give only a bit less than 1½ pennies to others.

In the same sermon in which Jesus said, "Where your treasure is, there will your heart be also," He also exhorted, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven" (Matt. 6:19-20).

In other words: Invest in spiritual values which are eternal. Don't put all of your capital in perishing, decaying, temporal, material things.

What is the biblical standard for giving?

The answer is: Tithing.

The Jews, under Old Testament standards, were required to give one-tenth of their flocks, herds, crops, and money. Jesus cried out, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and amise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye have done, and not to leave the other undone" (Matt. 23:23).

God's plan to finance His kingdom is not through church suppers, rummage sales, raffles, or bingo games. It is through personal paying of tithes and giving of offerings.

The tithe is sort of a rental fee God requires for the use of material things here. An offering is over and above the tithe because we love Him and His kingdom. The fact is, we own nothing. At death all we have reverts back to God and another is permitted to use it.

It is reported that at Pusan, Korea, when our people were suddenly pushed to the sea, millionaires stood on airplane stairs or ship decks, threw automobile and safety box keys to the crowds, and cried, "Here—want a Cadillac? Want money?" What good were things when facing death?

Malachi reports God asking: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings . . . Bring ye all the tithes into the storehouse . . . and prove me . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:8-10).

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Tithing and blessing go together. As God blessed the loaves and fishes and the small cruise of oil, He can make nine-tenths go farther than ten-tenths.

As a rich man was dying he said, "What I've spent I've lost. What I've saved I leave. What I've given to God I still have."

This motto I read on a church wall. It is

sobering and suggestive: "Better make your offering according to your income lest God be displeased and make your income according to your offering."

Where is your treasure and what do you love?

Invest in God's kingdom and clip spiritual coupons eternally.

Christ Prayed for You!

By W. E. McCumber*

SCRIPTURE LESSON: John 17:1-18, RSV

TEXT: "Sanctify them in the truth; thy word is truth" (v. 17).

Christ prayed for His disciples in the shadows of the Cross. A dying man doesn't pray for trivialities. Whatever it means for us to be sanctified, Christ thought it important enough to be the subject of earnest intercession in the last hours of His life! Indifference or rejection of holiness is surely a wicked trampling of our Lord's prayer. His prayer commands our interest if we love Him and want His best for our lives. Let us examine the text with reverence, echoing His prayer from our own hearts.

I. The God to whom He prayed

Four times He calls God "Father," once "Holy Father," once "Righteous Father." Sanctification is something He expects God to do for men out of a Father's heart of love, out of a holy Father's desire to reproduce His character in His children, out of a righteous Father's concern to suit His sin-destroying action to His sin-hating nature.

Some think of holiness as a moral strait-jacket, as a spiritual killjoy, as the end of happiness. The God addressed is not an austere, wrathful, and vindictive being, but a loving Father who has the highest welfare and deepest happiness of His children at heart. The God who sanctifies is a holy Father, and holiness is consistent with and productive of abiding joy.

II. The men for whom He prayed

The prayer emphasized their relation to the world. They were in the world, but not of it (vv. 11, 14, 16). They were hated by the world, yet needed by it (vv. 14-15,

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21). Therefore they were to be sent into the world (v. 18) to convince the world of Christ (vv. 21, 23). Because of this relation to the world they needed to be sanctified. Sanctification would insulate them against the world even as it would activate them toward the world.

The prayer also stresses their relationship to the Word. They had been given the word (vv. 8, 14), and had kept the word (v. 6). Now they were to be sanctified in and by the word (v. 17). Sanctification would achieve in them the purpose of the word of God. Men who have the Word and face the world need to be sanctified!

III. The work for which He prayed

"Sanctify them." The word means "make them holy." And holiness means cleansing from sin and devotion to God. The Greek verb is aorist imperative, giving the sense of "instantly and completely sanctify them."

God is the efficient Cause of sanctification. He does this work. The Word is the sphere and instrument of sanctification. The Word exposes our need, reveals God's provision, and inspires our faith. Thus we are sanctified in and by the Word of God, which is truth.

Jesus prayed for you. Has the prayer been answered? Have you been sanctified? You are in the world to serve the world. You have the Word to give the Word. Sanctified men are needed to serve the world. Sanctified men are needed to give the Word. Are you a sanctified man? Holiness means your happiness, for God provides it as your Father. Holiness means your usefulness, for the world believes the Word when holy men bear it. Are you sanctified wholly? Come and pray for yourself as Christ prayed for you!

Christian Giving

SCRIPTURE LESSON: II Cor. 8:1-15

TEXT: Verse 8

Paul writes to a church whose Christian life has found expression in faith, speech, knowledge, and brotherly love. To these he would add another grace, equally important, the grace of Christian giving. Here the marks of Christian giving are set forth.

I. Christian giving is done by willing minds: "I speak not by commandment."

Paul does not dictate, order, or rule. Christian giving is not legalistic. It is the spontaneous and grateful action of a "willing mind" (v. 12). "Every man" gives "as he purposeth in his heart . . . not grudgingly, or of necessity." He gives "as a cheerful giver" (9:7) if he is truly Christian in his giving.

II. Christian giving is prompted by gracious examples: "by occasion of the forwardness of others."

Here Paul cites the example of Macedonian churches. By "the grace of God" they gave "beyond their power" (vv. 1, 3). The apostle is eager that "the same grace" should abound in the Corinthians also.

The greatest example is that of Christ himself (v. 9). He laid aside the glories of heaven and gave himself up to the miseries of earth and sin for our sakes! Our most gracious and generous giving pales beside such sacrifice.

III. Christian giving is characterized by sincere devotion: "to prove the sincerity of your love."

The love of which Paul speaks is love for God, and the gospel, and the church, and the souls of lost men. Such love must give (John 3:16), and giving evidences the sincerity of love (v. 24).

Christian giving is measured by two factors, how much we have and how much we love. Devotion will inspire more than duty would require. The Christian heart does not say, How little can I give and save face? but, How much can I give to save souls?

W. E. McCUMBER

They Went Out

SCRIPTURE LESSON: Mark 6:7-13

TEXT: Verses 12-13

"He called unto him the twelve, and began to send them forth." Calling is for sending. The Church is not self-contained. Her purpose is the world is not exhausted

by her function as a gathered congregation in worship on Sunday morning. The Church is to be sent forth to confront men with the word of her Christ, and to serve men as the channels of His love and power for their lives. In a hotel this plaque was seen, "Many are called, but few get up!" Of the Church we must admit, many are called, but few are willing to be sent. When He began to send the twelve forth, "they went out" in glad obedience. So may we.

I. "They went out" in pairs.

"By two and two" He sent them forth. This is an arrangement the Church would later use in sending forth missionaries. It is a wise arrangement, for men need the support and courage and inspiration they give to one another. Men need to feel that they are not alone in the work and in the battle. They need one another's presence, prayers, and pledges. They need someone to share the joy of victory and the bitterness of failure.

God created man in His own image, and this is directly related to the fact that he was created "male and female." The image of God in man has to do with man as a person in relationship to another person. When Adam beheld Eve, and knew himself to exist as over against and confronted by another, it became to him a reminder that ultimately he lived before the face of the ultimate Person, God. So in going forth two by two, the disciples could have in each other a living reminder that in a very real sense Another, even Christ, was present with them on their mission. They were priests, ministering Christ to each other.

II. "They went out" with power.

Power was theirs to evict demons and heal the sick and proclaim the gospel. "They cast out many devils, and anointed with oil many that were sick, and healed them." So reads the terse, exciting report of their mission accomplished.

Their power was not the power of superior intellectual endowment. It was not the power of brilliant oratorical ability. It was not the power of personality, whatever that very much overworked and mishandled term may include. It was a power conferred upon them by the Lord. Out of the measureless fullness of the Spirit which He possessed, Jesus Christ bestowed upon these disciples a measure of spiritual power that qualified them for their specific assignment.

The power of the Lord is only for those who are willing to go on mission to a lost

world. It is not a spiritual luxury, to be enjoyed for its own sake, or to bring notoriety and wealth to its possessor. It is directed always to the praise of God and the relief of human need. Such power is indispensable to the work of the Church, but never under the control of the Church. Always it is given by the Lord; never is it earned or purchased by His disciples.

III. "They went out" to preach.

"They . . . preached that men should repent." This was the message John proclaimed as the forerunner of Christ. This was the message Christ proclaimed as He embarked upon His public ministry. "Repent: for the kingdom of heaven is at hand." The King had drawn near with power to change life and mold history and determine destiny. In the light of His presence, power, and purpose, men needed to repent. They had been thinking wrongly about God, and themselves, and sin. They needed to take serious second thoughts, to rethink. They had been living wrongly before God. They needed to amend their attitudes and actions, bowing before the righteousness of His will, and beseeching the forgiveness of His mercy.

The preaching of the disciples was not a pat-on-the-head endorsement of the status quo. It tore the mask off sin, and exposed the ugly countenance of evil as God saw evil. It dynamited the pride and self-sufficiency of men, charging them with wrong-headedness and wrong-heartedness. It awakened hope, nevertheless, for it pointed beyond men in their ruined condition to a Christ whose love and power were adequate for the healing of their bodies, minds, and spirits.

IV. "They went out" as probation.

Where they were received they would abide. Where they were rejected and their message spurned; they were to shake off the dust of their feet "for a testimony against" the people who refused to hear them. And Jesus solemnly declared, "It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city." The disciples, preaching the message of Christ and exercising the power of Christ, became the living symbols of the probation of their audiences. In accepting them, men were accepting the Christ who sent them; and in rejecting them, men were rejecting the Christ who sent them. And Jesus Christ is the Touchstone of every man's eternal destiny.

John Calvin insisted that those who would have God for their Father must

have the Church for their mother. To the Church, Christ has committed the word of reconciliation. To the Church, Christ has given power, to accomplish a mission for God. It is therefore in the Church, and from the Church, that men must hear the message that means life or death, sin or holiness, heaven or hell. Whom Christ sends forth, men must receive or doom themselves by refusing to receive them. In this sense, too, believers are priests, offering Christ to their neighbors for life or death!

"They went out." And later they would return, joyfully reporting, "Mission accomplished." And Christ would take them apart from crowds and turmoil, that they might "rest a while." How superbly this serves as a parable of our whole existence as a church! We ought to labor for Christ and others, sparing no effort, flinching from no sacrifice, spending and being spent, knowing that after a while we shall enter into rest!

W. E. McCUMBER

Four Ways to Handle the Parable of the Talents*

SCRIPTURE: Matt. 25:14-30

Stewardship—a Democratic Principle

I. All Christians can be equally successful as stewards.

Success is relative to opportunity, not comparative quantity. The five-talent and two-talent men were equally successful; they both increased their trust 100 percent.

II. All Christians are equally accountable as stewards.

No Christian will escape giving an account of his stewardship. But each Christian will be accountable for the "talents" entrusted to him—not for the "talents" of another.

III. All Christians are equally judged by their stewardship.

Not by their words or avowals; not even by their "light" (as is often said); but by what they have done with their "light." And the basis of judgment will be the same for all: Have we increased our Master's goods?

*A "talent" in the parable is money, not ability; actually about \$1,200. Allegorically it represents goods, i.e., opportunities and responsibilities allocated to each man in proportion "to his several ability" (v. 15).

One Option in Five

I. Being a steward is not optional.

This is what we are as Christians.

II. Diversity of opportunity is not optional.

Unequal abilities require unequal responsibilities and labors. This fact of life is inescapable. No need to chafe under it.

III. Final accounting is not optional.

We cannot run from a day of judgment.

IV. The eternal consequence of our stewardship is not optional.

Our stewardship is linked to our destiny. Faithfulness starts a "chain reaction" which extends into eternity; unfaithfulness does the same.

V. But our faithfulness or unfaithfulness is optional.

This is the one thing in our power. All else is determined; here we are free. It is this which will make either punishment or reward morally fair.

Requirements for Successful Stewardship

I. Acceptance of the role of stewardship—*completely*

II. Application to the task of stewardship—*constantly*

III. Exaltation in the joys of stewardship—*hilariously*

- The joy of pleasing our Lord
- The joy of watching the increase
- The joy of a job well done
- The joy of the ultimate reward

The Surprised Servant

I. He was surprised that he should be called "wicked."

A. The entire trust was returned, undiminished and untarnished. Here is the man who prides himself that he "does no harm."

B. He was thoroughly satisfied with his self-righteous reason. Here is the man who rationalizes his non-commitment.

II. But his lord pronounced him wicked. Why?

A. He did not try to please his lord—*lack of loyalty.*

B. He did not seek to increase the goods of his lord—*lack of industry.*

C. He did not deal honestly with his lord—*lack of integrity.*

- In his excuse he lied.
- In his failure he robbed.

R. S. T.

A Christian Use of Profit

SCRIPTURE: Eph. 4:28; Luke 16:1-13

I. The probability of profit

If Christians take Paul's counsel seriously, and especially if they find the line of work for which they are most suited, some of them, at least, will accumulate a surplus. Industry and sobriety tend to prosperity.

II. The purpose of profit (4:28)

Paul states it very simply, "that he may have to give to him that needeth." Not to hoard, but to give. Not to use profit to acquire power over one's fellows, but to acquire power to serve one's fellows. John Wesley's three-point sermon is famous: (1) Make all you can. (2) Save all you can. (3) Give all you can.

This does not mean that a businessman having legitimate reason to expand should not reserve some of his surplus as capital. Some lines of activity need a certain size and financial momentum to achieve their best returns. A sanctified man in such a business will by careful management have in the end more to give to God than if he gave all surplus away from the start. But in this policy is peril, lest the snare and care of large finance entice a man away from vibrant spirituality. There is constant danger of self-deception regarding one's true motives in amassing and controlling wealth.

The best way to give to the needy, if at all possible, is by providing jobs rather than dole, so that the poor man can retain his independence and self-respect, and escape the demoralization of unemployment. This should always be the Christian capitalist's aim and endeavor, even if to do so costs him more money than outright charity.

III. The pursuit of profit (Luke 16:1-13)

As demoralizing as unemployment may be, the undue pursuit of profit is even more so. Such a pursuit is "undue" when it is (1) ungoverned by Christian motives, (2) monopolistic in its control of one's time and attention, and (3) when it is a feverish pursuit that disregards ethics. In this connection some sober thinking needs to be done about the greed on the part of owners, directors, and stockholders for more and more profits without regard to the true needs of the consumer or the ultimate welfare of the nation. To force up profits by overselling can bring disaster for everyone.

But there is a pursuit of profit which is thoroughly Christian. This is the lesson

The Nazarene Preacher

Jesus is teaching in the parable of the unjust steward, and in His explanatory comments. It should be studied with thoughtful care. In essence it means that the energies of the Christian should be spent in turning material profit into spiritual assets. This is the only "pursuit of profit" which will assure us of "everlasting habitations." And we may as well make up our minds that it will be one kind of pursuit or the other, for "no man can serve two masters. . . . We cannot serve God and mammon."

R. S. T.

Sermon Skeletons

I AM DEBTOR

- To Myself (II Pet. 1:5-8)
- To Others (Rom. 1:14)
- To God (I Cor. 6:20; Ps. 116:12)

PERFECTION

(Heb. 6:1-3. Text: v. 1b)

- The Path of Perfection
- The Price of Perfection
- The Prize of Perfection

SENT AS CHRIST

(John 20:21)

- "As My Father Hath Sent Me"
- "Even So Send I You"

ROBERT HUDSON

A Workman . . .

(Continued from page 1)

Second, let no workman have cause for shame that his diligence is intermittent. Enthusiasm one day and neglect the next is not excusable. The servant of God lives with an imperative in his soul. He has heard his Lord and Master say, "I must work while it is day; the night

cometh." Even recreation and vacation serve to make him a better workman. There is no "time out" and there are no detours or early terminals.

Third, a workman without shame must make sure that his neck is so fitted to the yoke that he can pull his weight in a team even if the yokemates seem difficult or obstreperous. He is a worker together with God. If God comes down to identify himself with men as co-workers, who is he who will not join with other men in a common cause against sin and Satan?

Fourth, God's workman must have no cause for shame that his performance of duty is indifferent. In each assignment he must do his best. In preparation and in delivery of sermons he can enjoy the consciousness of having spent himself in a production worthy of him. In the area of administration he may be excused for mistaken judgment, but not for neglect of duty. Honest effort may not be good enough as men judge it, but with God it is the deciding factor between praise or blame. Let there be no workmanship marred by indolence, halfheartedness, or flagrant carelessness.

Fifth, the workman who has no shame will make sure that the impact of the long, lingering influence of his life in home, church, and community upon his own and succeeding generations will be a shining witness for God and righteousness. Let a Christlike image remain when he is seen no more and let a lasting fragrance be "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God," when his voice is silent forever.

May all God's workmen remember that the final report on which righteous judgment shall be rendered is made up of the record of the years, the weeks, the days, the hours. "Only the Master shall praise, and only the Master shall blame."



IDEAS THAT WORK

A Letter from Your Pastor's Automobile

Celebrating 100,000 miles of service

DEAR COLTON NAZARENES:

This is a new experience for both of us. I am not used to writing a letter, and you probably have never before received a letter from any kind of car—let alone your pastor's car. But new as the idea might be—here goes. After all, since Pastor Moore and I have just completed 100,000 miles, this gives me certain privileges that an ordinary car does not have.

It all began on the showroom of an automobile dealer. I was (and still am) a 1960 Chevrolet station wagon. It was 1961. I was forlorn because the 1961 models were already out and I had been overlooked—snubbed. My tires had been kicked so much that I was nearly ready for recaps even though I was brand-new. Many lookers but no home for me! I thought I was really in a miserable situation.

My troubles were only beginning, for on one fine, sunny day I suddenly found myself the property of a preacher. In my business there is only one thing worse than being snubbed, and that is to be purchased by a preacher. My life has never been the same. The only thing I could look forward to was a life of drudgery or the possibility that I would get to go back to my comfortable dealer's showroom if a payment were missed.

I remember the first day we drove into the city of Colton. That first summer I learned what car dedication is as I traveled the rounds. I warmed to my task as I heard the pastor pray before every visit to your homes.

Here are a few things that we have accomplished together:

1. Sixteen different times I have escorted the pastor to mortuaries to conduct the funeral for one of our friends or members . . .

2. Twenty-six different times he has used me to escort him to the sanctuary to conduct a marriage and over 156 times for premarriage counselling . . .

3. About one hundred forty times he has used me as a sounding board for his sermons. (Confidentially I hope they were better in the church than in the car) . . .

4. I was used as a truck during the building program—worked hard—and then not even mentioned on the dedication folder . . .

5. Time and time again teen-agers by the dozen have burdened me down on the way to church-sponsored events. My lips are sealed forever . . .

6. I have been physically abused. I struck one car on the way to camp meeting, and last January a drunken driver struck me from behind. I take pride in the fact that I was solid enough to keep serious bodily injury from taking place . . .

7. I have been disturbed many, many midnights as the pastor has departed for some errand of mercy always concerning one of you . . .

8. I heard just the other day that soon I am going to retire . . . replaced by a Volkswagen. Boy, how do you like that? Well, I must admit, I will miss the excitement, the privileges of being a P.C.—Preacher's Car. It looks like its going to be mothballs for me, but I will never forget these three years and 100,000 miles.

Cordially yours,

"Sput"—Your Pastor's Automobile

RAY A. MOORE

First Church, Colton, Calif.

Editor—We haven't heard how well the idea of sending this clever letter worked, but it surely ought to have produced something—it nothing more than tears of sympathy (or cheers of applause).

The Nazarene Preacher

MY PROBLEM

PROBLEM: How can a worship service be adjusted to meet the need of juniors who are present?

A COLORADO PASTOR ADVISES:

I am happy that in a Sunday school of 175, less than 6 children leave after Sunday school. I face a large group as I preach and have very little discipline problem. I attribute this to:

1. I enjoy children and want them there. I feel challenged to have them get something from the worship service.

2. I do not use big words that leave them bored because they do not understand.

3. I often include them by such statements as "You fellows and girls know that . . ." or "Boys and girls find that this is true everyday in their play."

4. I use illustrations freely. I see Sunday school papers disappear when I go into an illustration and then I try to make the application in such a way that I keep the attention.

5. I find occasion to preach to them very specially and specifically. (I still have the adults' attention as I preach to their children.)

I have reaped a bonus in the interest of parents who "had" to like me because their children did.

AN ALABAMA PASTOR WRITES:

Could it be true that we are letting children set the standard for us older people instead of the church setting the standard? It is sadly so in much of our homelife. Parents become tools in the hands of the children instead of the parents setting the patterns of life for them.

The church atmosphere should be such that with the help of the Spirit of God each one would be aware of the

Divine Presence. Children need to be taught to feel the sanctuary is God's house—uplifting, inspiring, a service in which one is made to feel that God is in His holy temple. Here the man of God behind the sacred desk is more than a man; he is God's messenger, God's prophet. Children need to learn the sacredness of the service.

Don't forget that children glean more from the way we older people enter into a service than we give them credit for. If we join in the service carelessly, don't enter into the singing, looking around us, reading Sunday school papers, chewing gum, etc., the children will be made to feel this is not so important. But if we set the stage and atmosphere where God comes and we are made to feel the sacredness of worship, our children will begin to set the pattern of worship in their own lives.

Really with the educated minds of our children today, there seems to me there is not too much problem.

A GEORGIA PASTOR BELIEVES:

We must remember that our congregations are mixed, not only in ages, but also in the area of needs. When we preach an evangelistic message on conversion, we are preaching to some that have already come to Christ. When we preach on sanctification, we are preaching to many who are not yet ready for the experience, as they are unsaved, etc. The answer to this problem of preaching to mixed congregations in both age and needs is that the Holy Spirit seems to have a way of applying the word preached in just the right way to every individual need. This is not to say that we need not preach definitely in order to expect definite results. We must also remember, however, that the Holy Spirit is active as we preach.

PROBLEM: I fear that a sizable percentage of the tithes of my people is being siphoned off by independent organizations. What can I do about it?

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

BULLETIN EXCHANGE

Just a Moment with Him

We mutter and sputter;
We fume and we spurt;
We mumble and grumble;
Our feelings are hurt;
We can't understand things;
Our vision grows dim—
When all we need is
A moment with Him!

—AUTHOR UNKNOWN

A Thought to Live by

Christianity is meant to be bread for daily use, not cake for special occasions. He that has light thoughts of sin never has great thoughts of God.

HAROLD E. PLATTER
Kansas City, Mo.

The Empty Seat Has an Eloquent Voice

—It says:
To the preacher—"Your sermons are not appreciated!"
To the visitor—"This church is not going forward!"
To the treasurer—"Look out for a small offering."
To the prospective church member—"You'd better wait awhile."
To the members present—"Why don't you go visiting too?"

—SELECTED

A Parsonage Nightmare

"Blest Be the Tie That Binds" was being sung lustily by our congregation, and a nice class of new Nazarenes was presenting itself for membership. Then came a splendid-looking businessman to join the group. Since I did not know him, I asked him some questions about his experience of grace and his beliefs, and told him of our high standard and asked him if he could measure up. He said, "Yes." Then he asked me some questions:

"What percent of your church members measure up to what you have just demanded of me?" I replied, "About 60 percent I suppose."

"What percent of your members are here today?" he asked again. And I replied that about 70 percent were present.

"How many will be here tonight?" he begged. "Forty percent," I said.

"How many will attend prayer meeting?" he wanted to know. And I had to say that about one-fourth would come on Wednesday night.

"How many are active in personal evangelism and visit for the church?" he quizzed. It really hurt me to tell him that less than 10 percent could be counted on.

"Does your church believe in missions?" the man asked. I had to tell him that about one-third did and two-thirds didn't, according to our Prayer and Fasting giving.

"How about tithing?" he kept firing questions at me. And I had to tell him that less than half of our wage-earning members tithed regularly.

Then he faced the congregation. He asked the board members to please stand. He asked all teachers and all officers to stand. He put his hand on my shoulder, saying, "The banner of your Christian faithfulness is at half mast. Flags flying at half mast tell us someone is dead. I am not looking for a dead church, but a live one."

Just then I awakened. It was a nightmare! It is still a nightmare!

BILL BURCH
Upland, Calif.

The Nazarene Preacher

HERE AND THERE AMONG BOOKS

These Ten Words

By Roy L. Honeycutt (Nashville, Tennessee: Broadman Press, 1966. 128 pp., cloth, \$1.50.)

The subject matter of this book is not novel—the Ten Commandments. But the basic thesis is this: "We never outgrow the Ten Commandments because we never outgrow God." And the author treats them as mountain peaks which need to be climbed over and over again. And if you will climb them under his supervision you indeed will see details of their penetrating scenery never before noted. So it is a new member of that family of books which guide you to the heights of the Decalogue. And a worthy member of that select family of books!

The author reduces the most intense meaning of each commandment to one word, and shows how that single word depicts its truest meaning. Here lies a unique contribution of this book. Commandment number 1 is finalized as *Priority*. Commandment number 2 as *Sovereignty*. Can you see distinct value in such a study? In a clearer way this presentation helps make each of the great commandments come to grips with the man in the pew. He may have had a bit of trouble making each of the commandments fit his case. But this study gives him a simple but practical handle by which to take hold of the eternal verities of God's greatest pronouncements.

NORMAN R. OKE

God Is Not Dead

By Gordon H. Girod (Grand Rapids: Baker Book House, 1966. 128 pp., cloth, \$2.95.)

This book will be to the conservative theologian what the smell of the tanbark is to the avid horseman—the blood in his creedal veins will pulse a little faster; the saliva of his soul will freshen.

Throughout these twelve vigorous messages Girod rings the changes on such pseudo-spiritual forces as liberal theology, neoorthodoxy, civil disobedience, literary

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filth, ecclesiastical strut. He pummels, he needles, he drags his adversaries out into the full glare of exposure.

The author's careful research shows repeatedly. He has lived close to the contemporary scene and knows it well. He gazes at the ecumenical Auschwitz, where doctrinal values die in the gas chambers of ecumenical largesse. His soul simmers, then sputters, then erupts. This book is hardly the kind for bedtime reading; it will not lull you to sleep. It stabs your mind awake till you feel like racing to the ramparts of orthodoxy, seizing the first gun, and firing away.

As you read you must remember that Girod is not a Wesleyan. He is a minister of the Reformed church. But when you have laid aside this book you will want to stand up straight and salute the flag of conservative theology.

NORMAN R. OKE

The Book of Psalms

By J. J. Stewart Perowne (Grand Rapids: Zondervan Publishing House, 1966, reprint. Two volumes, 576 and 524 pp., cloth, \$9.95 a set.)

This is a reprint of a commentary classic first published in 1864. The author was the Anglican bishop of Worcester. He was an outstanding biblical scholar in his day, and author and editor of other commentary materials.

Although old, the commentary contains a wealth of valuable material, including Perowne's personal translation of the Psalms. Since it has been photographically reproduced, the Hebrew and Greek script is not transliterated. However this is not in such abundance as to be objectionable or annoying to the student who cannot read the original languages.

The set would be of particular value to anyone who wishes to make a special study of the Psalms.

The intensive introduction (103 pages) contains material of the lyric poetry of the Hebrews, the use of the psalter in the Church, the theology of the psalms, and

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such technical matters as the origin and formation of the psalter and the inscriptions or titles to be found on approximately two-thirds of the poems.

While some of Bishop Perowne's positions on technical items would now be questioned, his devotional insights into the content of the Psalms have rarely been surpassed. This after all, is what makes a commentary valuable.

W. T. PURKISER

The Morning Star

By G. H. W. Parker (Grand Rapids: Eerdmans, 1965. 248 pp., cloth, \$3.75.)

This volume of church history provides an excellent background to the Reformation. Any student interested in this period of church development needs this book to see the forces which helped to bring about this mighty upheaval.

MENDELL TAYLOR

The Other Dimension

By Ralph L. Murray (Nashville: Broadman Press, 1966. 96 pp., cloth, \$2.00.)

The writer sets these cameos of devotional meditations on the Lord's Prayer against the background of the shadowy and distracting pressures of our day. In a world when for many prayer has become unreal, this little volume brings us into a fresh awareness of the spiritual dimension. The approach is unhackneyed and sparkling, but not sickly clever; rather it is searching and reinforcing. The sentences live with concrete figures. The application is personal, the illustrations apt. Careful scholars might find fault with his treatment of the history of the divine names, in his chapter on the revelation of God as Father. On p. 43 he doesn't really mean that, in the Sermon on the Mount, Matthew "gathers together in one section all the teachings of our Lord that relate to the kingdom of God and its touch on the life of the Christian," for later he recognizes the Kingdom teachings in Matthew 13. There are here and there unfortunate expressions, but they are balanced with many penetrating shafts of light. He defines temptation as "the inclination to experience or achieve anything in life, when that experience or achievement comes at the cost of separation from the Father" (p. 73). In

portraying graphically the strategy of Satan (whom he takes very seriously and literally), he says, "There is only one thing the devil fears. He fears that man or woman who is wise enough to call for help" (p. 81). Not a bad observation. The "help," of course, is Jesus Christ, who "is victor over sin and the devil" (p. 82). While not profound, this is a helpful little volume for either preacher or layman.

R. S. T.

Revival Crusade Sermons

By John Scott Trent (Grand Rapids: Baker Book House, 1966. 97 pp., cloth, \$2.00.)

Homiletically these sermon outlines are just fair, but the subjects are vital, and there are many good illustrations. The list includes sermons on soul winning, the Judgment, hell, heaven, conversion.

JAMES MCGRAW

The Epistles to Timothy and Titus

By W. E. Vine (Grand Rapids: Zondervan Publishing Co., 1965. 176 pp., cloth, \$2.95.)

This is a verse-by-verse and largely clause-by-clause exegesis of these three Epistles. For close study it is therefore valuable. It does not sparkle, but it is clear. The author is a strong Calvinist, but this does not seem to appear objectionably in this book.

RALPH EARLE

A Table in the Wilderness

By Watchman Nee (Fort Washington, Pa.: Christian Literature Crusade, 1965. Cloth, \$3.50)

This is a book of unusual devotional writings. All are directed to challenge the reader to new spiritual victories. In fairness, there might be a devotion or two which might be construed to be of the Keswick holiness concept.

The devotional readings reflect a deep piety and dedication by the author. He brings some thrillingly fresh ideas and spiritual truths from the scripture verses. The Oriental Christian background furnishes an abundant store of fertile illustrations. There is wise counsel for a new Christian.

B. EDGAR JOHNSON

The Nazarene Preacher



AMONG OURSELVES

It is much easier to "sound off" in words about the need to get "involved" than it is to help youngsters build fifty-two birdhouses (p. 19). . . . But this kind of involvement beats the ivory tower variety seven ways at once. . . . One merely lets off steam, the other directs it; but more—it generates it, for the years ahead. . . . I think if the Father loves sparrows He must love preachers who make houses for them. . . . But since He loves children infinitely more, what must be His regard for preachers who build houses for sparrows for the sake of little children! . . . And to help put over a V.B.S.—that summer phenomenon which needs a pastor like a home needs a father. . . . And, yes, children make the best advertising agents, too. . . . They always do. . . . Not just for the birdhouses—but for the sore-thumbed preacher—and his church—and his Christ. . . . It was a deservedly happy pastor who wrote: "I received the whole family into the Church of the Nazarene—five in the family" . . . The reason he was deservedly happy is in the next sentence: "I was there when they moved into their home" (p. 21). . . . The pastor who is "on the spot" in this way is less apt to be "on the spot" in another way at assembly time. . . . But he must share his gladness and our praise. . . . For in some distant city was another pastor who sent the information in to Kansas City. . . . Maybe he is even more deserving of praise, for he performed a simple duty without prospect of personal gain. . . . He was big enough to be more concerned about what became of them than simply the hole they left in his little satrapy. . . . Some men work only for the part (their own); they don't know how to work for the whole. . . . Which rather exposes the poverty of their spirit. . . . And I don't mean the blessed kind either. . . . But in between the two pastors was their mutual servant, the alert "Moving Nazarenes" of the Department of Evangelism. . . . I daresay neither one is inclined, right now, to complain about K.C.

Until next month

BT

HEARTWARMING
heart-changing
HEART-*healing*

...*the herald*
OF HOLINESS

