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# NAZARENE PREACHER

JANUARY 1967


**INTEREST COMPOUNDED**
*General Superintendent Powers*

**THE LONELY PATH OF THE PROPHET**
*The Editor*

**SUITING SERMONS TO SPECIAL SEASONS**
*Dale B. Worcester*

**THE PASTOR AND CHURCH FINANCES**
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**TEEN-AGERS WANT TO "BELIEVE"!**
*Dallas D. Mucci*

**"THE DOCTRINE OF THE WORD OF GOD"**
*Westlake T. Purkiser*


*—proclaiming Christian Holiness*

THE
# NAZARENE PREACHER

JANUARY, 1967

Volume 42 Number 1

RICHARD S. TAYLOR
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*Contributing Editors*

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G. B. Williamson
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CONTENTS

Interest Compounded, *General Superintendent Powers* ..... 1

The Lonely Path of the Prophet, *Editorial* ..... 2

Suiting Sermons to Special Seasons, *Dale B. Worcester* ..... 4

The Pastor and Church Finances, *James S. Barr* ..... 8

The Home-going of My Husband, *Emma Irick* ..... 11

A Preacher and the Racial Issue, *Ross W. Hayslip* ..... 12

Teen-agers Want to "Believe"! *Dallas D. Mucci* ..... 13

"The Doctrine of the Word of God," *W. T. Purkiser* ..... 15

One Year in the Parsonage, *Mona Lea Van Brenk* ..... 33

Sorrow, God's Master Teacher, *S. L. Morgan, Sr.* ..... 34

Gleanings from the Greek New Testament, *Ralph Earle* ..... 35

God's Organizational Plan for a Church, *Lawrence B. Hicks* . 37

DEPARTMENTS

The Pastor's Supplement, pp. 17-32 • Queen of the Parsonage, p. 33 • Biblical Studies, p. 35 • Sermonic Studies, p. 38 • My Problem, p. 42 • Ideas That Work, p. 43 • Bulletin Exchange, p. 43 • Here and There Among Books, p. 47 • Among Ourselves, inside back cover.

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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).

# From the EDITOR

## 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 intrenched 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.

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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

*Pastor, Sand Springs, Oklahoma.

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 Stewardship," 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 MaCartney'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 Ephratah, 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).

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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.

*Pastor, First Church, Jamestown, North Dakota.

### 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 storehouse 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 underprivilege 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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# 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.

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# 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

*Pastor, First Church, Tucson, Arizona.

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 creative 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."

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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, 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

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*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 seminary. 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
# PASTOR'S
SUPPLEMENT

*Compiled by The General Stewardship Committee* | **Dean Wessels,** Secretary

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**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<br>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)<br>Suggest 1 set for each classroom and/or department | 1 set for .40; 3 sets for 1.00 | _____ |
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| _____ | **T-803** "Old Stubs Tell a Story" Tract | 25 for .25; 1,000 for 5.00<br>(assorted in multiples of 25)<br>Suggest a quantity adequate for liberal distribution. | _____ |
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| _____ | **VA-522*** ". . . Holy unto the Lord" Filmstrip | 12.50 | _____ |
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# ". . . JOYFUL TITHER" REGISTRATION FORM

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

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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**
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# 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
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**STEP III**

**The PUPIL ENVELOPE**

Records Pupil Scores on These Churchmanship Habits

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

(*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**

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**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

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## 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!

# 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:

**Tom Vail**

"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

# YOU can be a Joyful TITHER

*Fletcher Clarke Spruce*

**Text for Unit 113.2a, "Stewardship of Money"**

**DENOMINATION-WIDE STUDY**

**February and March, 1967**

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# A HIGH GOAL FOR 1967

## *At Least One New Church on Every District*

### *Why Are We Concerned About New Churches?*

1. Because a revival-centered church is a home-missionary-minded church.
2. Because home mission churches are always the result of true holiness evangelism.
3. Because every new church is an additional ally in helping us to penetrate our world in our day.
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!*

# SHOULD ALL NAZARENE COLLEGE STUDENTS ATTEND A NAZARENE COLLEGE?

- Because our colleges are now well-equipped
- Because we have competent, dedicated faculties
- Because our colleges are accredited and regularly place their graduates in professional and graduate schools in ever-increasing numbers
- 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.

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## 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.

## *Supporting Materials . . .*

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# One Year in the Parsonage

## By Mona Lea Van Brenk*

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.

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 *prosphiles* 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 "lovable" (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-*

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*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] Transitively 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 euodias.* 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.).

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[1]Abbott-Smith, *Lexicon,* p. 404.
[2]*Lexicon,* p. 754.
[3]*Synonyms,* p. 346.
[4]*Ibid.,* p. 347.
[5]*Ibid.*
[6]*Op. cit.,* p. 727.
[7]*Word Studies,* III, 459.
[8]*Op. cit.,* p. 190.
[9]*Op. cit.,* p. 263.
[10]*Op. cit.,* p. 327.
[11]EGT, III, 468.
[12]*Op. cit.,* pp. 161-62.
[13]*Op. cit.,* p. 58.
[14]*Op. cit.,* p. 73.
[15]Arndt and Gingrich, *op. cit.,* p. 53.
[16]*Ibid.*
[17]*Ibid.*
[18]Abbott-Smith, *op. cit.,* p. 474.
[19]*Ibid.,* p. 69.
[20]*Op. cit.,* III, 460-61.
[21]*Op. cit.,* p. 122.
[22]*Op. cit.,* p. 297.
[23]Thayer, *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

*Pastor, First Church, Atlanta, Georgia.

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 indolence. 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

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 *pen*ultimate 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 alway" (Matt. 28:20). As the future becomes the present, we shall find that the promise abides—yea, 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 present 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,
For you might make a good one, by error some year,
And then learn you'd forgotten to break it!

—Roy E. McCaleb

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.

—Authorn unknown

Submitted by Harold E. Platter
Dundee Hills, Kansas City

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## 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 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 Rudulf 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

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 ofttimes 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" (I 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 telt." But no Christian has ever been satisfied to remain dumb concerning what he has seen and known. If propositions are not adequate, they are nontheless 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 | Failing |
|---|---|---|---|---|
| 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. | | | | |

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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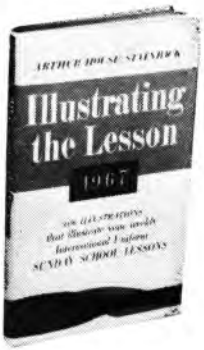


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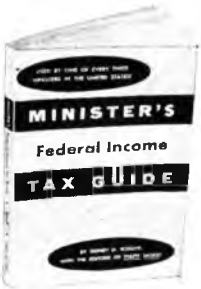


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