

PREACHER'S *magazine*

FEBRUARY 1962

STEWARDSHIP IS NOT A ONE-WAY STREET

Dean Wessels

WHO WANTS A CUP WITHOUT A HANDLE?

Editorial

OUR SUNDAY NIGHT EVANGELISM

Bill R. Johnson

LISTEN, PEOPLE, LISTEN!

Floyd Doud Shafer

REVIVAL AND THE HOLY SPIRIT

Dr. Everett L. Cattell

**TEMPTATION IN THE MINISTRY AND
THE MISUSE OF MONEY**

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HERE IS GOOD NEWS

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THIS BUSINESS OF PREACHERS' KIDS

Pauline E. Spray

OUR NEED FOR "WOE" PREACHERS

A. S. London

—proclaiming the Wesleyan message

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Stewardship Is Not a One-Way Street

By Dean Wessels*

YES, STEWARDSHIP is not a one-way street. It is not only the financing of the Kingdom; not just developing a tithing congregation or raising an Easter or Thanksgiving Offering. It is all of this—and more. In the broad sense, stewardship is the total commitment of life to the kingdom of God. We are *all* stewards of *ALL* we possess.

The word stewardship is a translation of the Greek *Oikonomia*, from which is derived our English word economy. One Greek-English lexicon defines this word as “the management of a household.”

In Old Testament times every king had a steward who administered his household, his property, and his finance. The steward was often a slave who, because of his integrity and ability, had been elevated in position until he was next to the king or master. Abraham's steward was the trusted Eliezer (Gen. 15:2; 24:2, 10). Joseph, you will remember, was a steward to Potiphar (Gen. 39:4), and later had a steward of his own (Gen. 43:19).

The New Testament abounds with accounts in which stewards play an important part. You will recall that the Ethiopian eunuch was the steward (treasurer) of the queen of Ethiopia and was “a man of great authority” (Acts 8:27).

How do we as holiness people ex-

press our concept of stewardship? By bringing tithes and offerings to the storehouse—the local church; by bearing joyful witness to God's greatest gift—salvation; by giving of time and talent in the interest of His kingdom—*teaching, serving, and praying*. Stewardship involves the *TOTAL* of life—what we *have* and what we *are*.

When “talent” is mentioned, many consider themselves eliminated. Modestly they say, “I have no talent.” They forget that *everyone*, no matter how limited his finance, his accomplishment or his formal training, can (with some concentrated effort) do *something* in an above-average way.

One of man's basic needs is to *feel needed*. This was forcefully brought to my attention some months ago when my son, then five, started attending our junior church on Sunday morning. Although his older sister had participated joyfully for two years, he absorbed or displayed none of her enthusiasm. He even occupied the back seat reluctantly. Then one day at Sunday dinner he announced, “Daddy, I can hardly wait until next Sunday.” Surprised, I asked why.

“Because of junior church.”

“What happened?”

“We had elections. I was elected usher.”

His eyes shone. From then on he eagerly anticipated each Sunday's session. Why? He was giving his talent by passing the offering plate. He was giving of *himself*. His worship had

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become meaningful because he was a part of it.

People's lives are enriched in direct proportion to the amount they learn to give of themselves to God and His work. It is up to us, their leaders, to provide stimulus to stewardship.

Stewardship Is a Two-Way Street. Not only is the church responsible for the "gathering in." It is equally responsible for the disbursements—for carefully administering all that comes into its hands. Not a penny of the Lord's money should be wasted. During this Stewardship Month of February we should not only preach stewardship in the accepted and obvious sense; we should take time also to study and re-evaluate the assets and expenditures of the local church. The church property and its maintenance should be considered. Are buildings and grounds neat? (This includes the parsonage.) Is everything in good repair? In winter and in summer are sidewalks kept clear of debris and hazard? Church property bears silent but potent testimony. It reflects to people of the community the attitude of the church and its membership. Our properties may or

may not be costly—in either case they may be well kept.

Heat and ventilation contribute greatly to the success or failure of each service. We, as good stewards, should be careful to see that the physical atmosphere is what it should be. Often it governs to some degree the climate in which God's Spirit moves.

Of course the stewardship of God's house involves more than property and equipment. It included responsibility for the delivery of a clear-cut message. The Church of the Nazarene is a center of holiness evangelism. When strangers enter its doors, they must realize that they are not in just "another church," but that they are in a Nazarene church. They should sense the order that comes from careful planning and the freedom that comes from a Spirit-filled atmosphere.

Fellow ministers, ours is a glorious involvement—an involvement of *all* of life. We are all "appointed keepers" of all that the Master has given into our hands. We are also our "brother's keeper." As faithful stewards, we shall use everything at hand to bring Christ to our brother, and our brother to Christ. What a joyful task!

We Give Thee But Thine Own

We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee.

May we Thy bounties thus
As stewards true receive,
And gladly, as Thou blessest us,
To Thee our first fruits give.

—WILLIAM WALSHAM HOW

Who Wants a Cup Without a Handle?

IT IS HARD to think of anything more ludicrous than a cup without a handle. A plate may be cracked and serve its purpose fairly well. A fork may be twisted and still perform its function quite well. But it is not that way with a handleless cup.

The cup was given a handle in the first place so it could serve beverages too hot for the fingers to hold. When the handle is gone, the cup immediately becomes a hypocritical thing. In fact, had I the power, I would junk every handleless cup in the world, for it is too small to be a bowl and no longer really is a genuine cup.

This, however, is not a commercial for the manufacturers of cups. It is the policy back of it that I detest. For if the handle is gone, then any beverage must be served up lukewarm, or else chance burnt fingers. This was brought forcibly to my mind when I read the first editorial from the sharp and analytical mind of Dr. L. J. Du Bois. He was my immediate predecessor as editor of the *Preacher's Magazine*. His first editorial appeared in the August, 1954, issue.

I have known Lauriston J. Du Bois since he was a freshman in Northwest Nazarene College. (And both he and I would quickly admit that that was some few years ago.) Among his many talents is that of keen perception. He had bifocal insight long before he even wore glasses. And when he came to the editor's chair he displayed that same sense of careful analysis and practical application.

Let me say it this way: L. J. Du Bois believed that truth must be served piping hot, and for that reason cups must all have handles. He subscribed to the obvious truth that any thirsty man would rather have a little water handed to him in a cup than have a bucketful thrown over him. Just to let you know how interested Dr. Du Bois was in this business of handles, I note that his third editorial was entitled "Handles for Teen-agers."

Now I invite you back to look afresh at the first writing from the editorial pen of L. J. Du Bois. It was forthright and practical. The title was "Your Magazine." Not only must the magazine belong to the readers he was saying; they must find it readily usable—the cups must have handles. The following sound policies were stated.

1. It Must Be Usable

The magazine isn't big enough to compete with the phone book for holding doors open, or for setting children on at the table. It isn't illustrated to interest skittery children who refuse to sit still while their parents visit. So the *Preacher's Magazine* must stick to its task and be an indispensable journal for the minister. This, he stated, in no uncertain tones.

2. It Must Be a Medium of Sharing

It was not meant then (and it isn't today) to be the voice of an editor who poses as the repository of all wisdom. Each subscriber was asked to tell how he, under God, found a

solution to his problem. Thus, by sharing both triumphs and failures, readers would be able to avoid the traps that clutter up the ministerial path.

3. It Must Serve Every Phase of the Minister's Work

Don't call us ministers Jacks-of-all-trades. But we do admit that to be successful a minister nearly has to be ambidexterous, the demands are so many and varied. Yet it was, he said, the responsibility of the *Preacher's Magazine* to give specific aid for all these areas of need from time to time. And I agree, after going back over the years of his editorship, that this was admirably done. At times I am about persuaded that it would take a magazine as large as a Sears catalogue to cover every phase of a minister's task. Or perhaps our alternative is to operate long enough so that every subscriber will eventually discover the help he craves.

4. It Must Serve Every Area of the Church.

The Church of the Nazarene is an international church. Our people vary in mood and flavor all the way from "Mansion over the Hilltop" to "Abide with Me." From area to area in the continental U.S.A. and Canada and around the world demands vary, approaches are different. Then there are also the differences between city and village and rural parish. It was and still is our avowed policy to help all areas and be thoroughly inter-

national in our outlook. How wise Dr. Du Bois was in his position seven years ago!

5. It Must Be True to Both the Doctrine and the Historical Emphasis of the Church of the Nazarene

Hear Editor Du Bois again, "It has no excuse for existence if it fails in this." He was speaking of loyalty to the peculiar doctrinal emphasis of the Church of the Nazarene—which is Wesleyan holiness.

Well, there you have had a glimpse into the deep yearning of this editorial stalwart.

You agree with me, I am sure, after seeing again Editor Du Bois' first editorial, that he majored on "cups with handles." He wanted the magazine to serve its beverage piping hot and would not for a moment countenance lukewarm broth. And throughout the magazine and from issue to issue I detected a ceaseless insistence that the material be usable and easily handled.

God deliver this new editor from starry-eyed dreaming that might tickle the fancy but will never put sandwiches into the lunch box. The *Preacher's Magazine* must pay off for you in the exact spot where you labor and under the conditions you face from day to day. Otherwise we had better hoe cotton.

This I gathered from my worthy predecessor. I owe him a debt of gratitude for carving this stern essential deeper on my mind. Thank you. L. J. Du Bois.

The Christian way to rid oneself of his enemy is to love his enemy; and, despite what men may say, this plan works.—J. B. CHAPMAN.

We must take our day as it is and find a way to turn to good account all the aberrations and drawbacks with which it is infested.—J. B. CHAPMAN.

The best evidence of the divinity of Christ is not any number of proof-texts gathered from all parts of the Bible and arranged in order, but the works that Christ has done and is doing every day.—J. R. MILLER.

Scratching is necessary, but let's be sure we . . .

Scratch Where They Itch

I READ THIS phrase the other day and, believe me, its vivid word-picture stopped me like a police siren. The writer was a layman and in commenting on his own pastor he said, "The trouble is that too often he scratches where we don't itch."

My memory hurried me back to boyhood days when we seemed to be heir to certain itching ailments akin to childhood. At times this pesky itch would flare up right between the shoulder blades. Then we would beg for help from some member of the family. After appealing to his sense of sympathy we would direct him as best we could to the exact spot that desperately needed some scratching. How it would irritate us if the scratching strayed away from the itchy spot!

I can hear it still: "No! farther to the right! Now a little lower! Not there—it doesn't itch there!"

Why spend time and toil in scratching where there is no itch? Applicable to the human frame, and utterly pertinent to the pulpit! And that seems to have been the meaning of this anonymous writer. Too often my pastor scratches where we don't itch: sad commentary! Are we guilty? Who will throw the first stone?

This is no call for compromising convictions or standards. It does not ask the preacher to stop scratching. It merely asks that he locate the itch and then scratch for all he is worth. Enough said!

QUOTES and NOTES

One Million Children Receiving Pornographic Material

A high official in the Post Office Department recently made this statement: "Mail order obscenity has become a racket of gigantic proportions. There are no more dangerous, unprincipled criminals in existence than those exploiting this racket. Their overriding goal is to extend the vast market for their filth among the children of America. Already, we can estimate that one million children a

year are receiving pornographic filth in their family mailbox." This same official declared that they are receiving 50,000 complaints annually from parents and interested individuals. However, many such complaints do not bear evidence that can be used for convictions of guilty parties.

IN WHAT is probably the strongest action taken by a unit of one of the major denominations in the current "separation of church and state" issue, the Texan Baptist Executive Board

has voted to recommend to the state convention that Texas Baptist institutions stop borrowing money from the federal government. Included would be schools and hospitals. Board members warned Texas Baptists that they must assume a moral obligation to make up losses their institutions would sustain through cutting off government long-term, low-interest loans.

THE SOVIET UNION is distributing a textbook on scientific atheism, designed to criticize "religion-based morals" and eradicate "religious beliefs and superstitions wherever they exist." The book, printed in many languages, includes sections on the scientific approach to religion and atheism, the origins and development of religion, and the history of atheism in the U.S.S.R. It outlines future programs for "educating the generations in Communist, materialistic morals until every citizen is permeated with an atheistic outlook on life and the world." Meanwhile, in U.S. churches, adult Sunday school literature is studied only casually.

Theological Shock Troops

A group of 18 Anglican theology students, including two women, have formed "shock troops" at their school in Vancouver, B.C., to serve the church "any time, any place, in any way."

The RFA—"ready for anything"—was suggested by one of their bishops, Stephen C. Neill, of the International Missionary Council, who said the church should have a striking force of clergy and lay people for emergency needs. A central authority would dispatch such commandos anywhere in the world, with high standards of discipline and spiritual growth based on daily Bible study and prayer.

No Tobacco or Champagne Sold

The T. Eaton Company, Toronto, Ontario, is the world's largest family-owned department store empire. It has 61 stores and 330 order offices in Canada. Its sales exceed one billion dollars a year. Founded in 1869 by Timothy Eaton, a staunch Methodist, the company still refuses to sell tobacco. Its wedding bureaus provide everything for the bride and groom—but no champagne. Each Sunday, curtains are drawn on every Eaton display window, except for the traditional Christmas scene.

—*Free Methodist*

Revolving Altar in New University Chapel

An Inter-religious Center featuring a revolving "all faiths altar" will be built on the campus of George Washington University, Washington, D.C. It will seat 700 worshipers and will include a revolving altar with three sides—for Protestant, Catholic and Jewish services.

—*Christianity Today*

Is U.S. Becoming a Moral "Jungle"?

Concern about "moral short cuts" which he said have become "an accepted part of daily American activity" was voiced by Henry T. Heald, president of the Ford Foundation. The examples: price-fixing convictions in the electrical industry, involvement of a teacher in a television quiz-show scandal, the recent college basketball bribery cases.

In a commencement address at the University of Southern California, Mr. Heald declared: "One looks vainly for widespread protest, anger or moral indignation. If the trend continues, our society will degenerate into a sophisticated jungle."—*U.S. News and World Report*.

THE STORY of what happened during the "Shining Lights on Sunday Nights" part of "Evangelism First" continues. This month we have chosen the story of what happened in:

LAKEVIEW PARK CHURCH OF THE NAZARENE

Oklahoma City, Oklahoma

Pastor: Rev. Bill Draper

Number of members: 174

Average Sunday school attendance:
221

Rev. Bill Draper, pastor of the Lakeview Park Church of the Nazarene, caught a vision of the evangelistic opportunity built into the program of "Shining Lights on Sunday Nights." He shared this vision with his church, and together they planned a program to get their Sunday night service before their community.

They commenced the emphasis with a revival meeting. Brother Draper reports, "This got us off to a good start and it was, I believe, the most far-reaching revival we have had."

The church contracted the use of an outdoor advertising billboard for the three summer months. This board displays a night scene of the church with the slogan, "Shining Lights on Sunday Nights." The residents of the community liked the idea, and the pastor has received many favorable comments from outlying areas as well as from the community around the church.

To further interest the community, they printed 4,000 six-page folders that told about the Sunday evening

service, the messages, choir selections, and history of the church. The folder was well illustrated with pictures of the church, pastor, minister of music, inside of the sanctuary, and their Chapel of Blessing Choir. A special feature emphasized the testimony and picture of a college student, a school principal, a senior in high school, and a housewife. Each person told why he attends the Sunday evening service, and how it has been a blessing to him.

The members distributed 3,500 of these folders in homes around the church. The rest were given out at church, shopping centers, and apartment houses in the immediate area.

Rev. Bill Draper launched the campaign by faith at the beginning of the summer. Normally this is a time when church attendance is at a low ebb due to summer vacations. A second home in the country or at the lake has kept families away on summer week ends. The Lakeview Park Church found that launching this program of Sunday night evangelism has been the challenge the people needed to keep them in church on Sunday during the summer. Our people will respond to a dynamic program of evangelism. They want their church to have "Shining Lights on Sunday Nights."

The services for the entire three-month period were prayerfully and carefully worked out. Special attention was given to the evangelistic messages and to the music. Brother Draper planned his preaching pro-

gram for this period, and Mr. Geron Brown, minister of music, prepared special choir selections.

The sermon subjects and choir se-

lections for the summer were announced at the beginning of the campaign and listed in the six-page folder as follows:

<i>Date</i>	<i>Messages and Scriptures</i>	<i>Choir Selections</i>
June 4	Revival Message	"How Great Thou Art!"
June 11	"The Night a Vow Was Made" (Genesis 28) Men's Night	"God's Kingdom Is at Hand"
June 18	"The Night a Nation Fell" (Daniel 5)	"Battle Hymn of the Republic"
June 25	"A Night to Remember" (Acts 27)	"Master, the Tempest Is Raging"
July 2	"The Night of Denial" (Luke 22)	"The Crystal Fountain"
July 9	"The Night the Lions Were Tamed" (Daniel 6) Youth Night	"Jesus Set Me Free"
July 16	"What Can I Believe About Sin"? (Genesis 3; Romans 6)	"The Way of the Cross"
July 23	"What Can I Believe About Salvation?" (John 3; Rom. 1:16)	"Wonderful Grace of Jesus"
July 30	"What Can I Believe About Sanctification?" (Heb. 13:12)	"Pentecostal Fire Is Falling"
August 6	Guest Speaker	"Constantly Abiding"
August 13	Guest Speaker	"Our Lord's Return"
August 20	"What Can I Believe About the Scriptures?" (II Tim. 3:14-17)	"The Love of God"
August 27	"What Can I Believe About the Second Coming of Christ?" (Acts 1:1-11)	"Dwelling in Beulah Land"

By now, you are wanting to know if such an emphasis will produce results. The pastor kept a very close record of the new people who attended and the total attendance. For the first six Sunday nights during this

summer emphasis they averaged 302 for each service. This compares with an average of 177 for the previous year (1960). The pastor does not have a record of the new people reached in the 177 figure for 1960,

but he has the figure for 1961. During these six weeks of 1961 they had 108 visitors in the Sunday evening services, many of these being from their immediate area, and people who do not attend any church regularly. The results of these efforts will be conserved with a revival in September and a continuation of the "Shining Lights on Sunday Nights" program through December.

The testimony of the pastor, Rev. Bill Draper, tells of the rewards of soul winning: "I wish I could tell all our churches that the Sunday evening service is important, and that an emphasis upon this service pays big dividends. Several months ago a lady came as a visitor to our Sunday evening service. She began to come very regularly. She began to come on Wednesday evening, and soon came

to the altar and was saved. Later she was sanctified. Then, without any pressure or without even an invitation, she asked for permission to join the church. Today she is Kindergarten Department supervisor, and does a wonderful job. We have reached many, many new families because of her tireless efforts in visiting four- and five-year-old children. I attribute all this to a church that has its lights on, on Sunday nights. I appreciate the privilege of working in a church that emphasizes a Sunday evening service."

And so the Sunday night story goes on. Another church has caught a glimpse of what can be done through Sunday night evangelism. New Testament evangelism has become a reality as new people accept the message of Christ on Sunday night.

FOR YOUR BULLETIN BOARD

The besetting sin of a minister is "setting."

Give some people an inch and they want to become a ruler.

The optimist is as often wrong as the pessimist. But he has a lot more fun.

No one ever found life worth living. He has to make it worth living.

A man usually can do more than he thinks he can but he usually does less than he thinks he does.

A few people get up bright and early, but most of us just get up.

A man cannot always be measured by what he has become, but by what he has overcome.

Talk is cheap because the supply usually exceeds the demand.

"Love is the door through which we pass from selfishness to service, and from solitude and loneliness into fellowship with all mankind."

I am not obligated to succeed. I am obligated only to live up to the highest and best that I know.

Some down-to-earth suggestions that will help us to make Sunday afternoon contribute to—

Our Sunday Night Evangelism

By Bill R. Johnson*

IT SEEMS TO ME that with too many people heart knowledge has not kept pace with head knowledge. The problem that confronts every one of us today is to do what we know to do about this business of Sunday night evangelism. We have the greatest church in the land. We have the greatest gospel to preach. We have great and spiritual leaders, and a host of wonderful laymen. We the church have the plans, the know-how to win souls, and if we don't do it will lose God's blessings upon our church. If so, the Church of the Nazarene will take its place in the art gallery of the churches of the world. I believe the Church of the Nazarene has "come to the kingdom for such a time as this."

Sunday night evangelism has become a problem with many of our churches. Many attractions, modern ways of transportation, and too easy living have robbed the church of its evangelistic thrust. There is a price to pay for Sunday night evangelism, and the paying of that price must be shared by preacher and laymen alike.

I heartily agree with the thought that no one person is fully responsible for the thrust of this evangelism. But

I do feel that the minister bears the greater responsibility. If the Sunday night service is an afterthought with the preacher, it will be with most laymen. The preacher, who is the leader, must have some holy enthusiasm along with soul burden to reap a harvest of souls. Many times I have seen the fire of God in the preacher's heart spark the faith of others until souls were won to God. This very thing happened in my home church when I was a teen-ager, and today a Nazarene evangelist and pastor are the results. The laymen with holy fire burning on the altar of their hearts can win souls too. My Sunday school teacher was that kind of person. She prayed me into the kingdom of God. We must have preachers and laymen who will make spiritual preparation for the Sunday night evangelistic service. We must both pay the price to win souls.

THERE MUST BE PHYSICAL PREPARATION

I believe that this spiritual preparation includes being prepared physically as much as humanly possible. Our physical preparation has great bearing on the service. We need to

*Elkhart, Kansas.

be rested for Sunday night. Sunday is not a holiday. Gorging on rich food and running around all afternoon will not leave us in very good condition for the Sunday night service. If we need to make a call, this is profitable, but we are not to use Sunday wrongly. Too many of our preachers and laymen alike use Sunday as any other day in the week—visiting, and taking trips that are not necessary. After such a day no one can be at his best for the church service nor is he physically able to enjoy God's blessings and to wait on the Lord for souls. Some laymen will not even come on Sunday evening—too tired. God told us to rest one day. A good habit to follow is to rest for a period of time after dinner, then get up and have a good season of prayer for the evening service.

THERE MUST BE MENTAL PREPARATION

Our next step in this spiritual preparation is mental preparation. This is very important. As preachers we must be prepared to preach. We must preach the whole counsel of God. Anyone, preacher or layman, whose mind is cluttered up with trashy TV and radio programs will not be at his best for the church service, to be able to lift in the winning of souls. Our reading material all too often is the funny papers, magazines, and comic books. God's Word and our church periodicals should be primary on our reading list.

All of us need to get back to the art of meditation. We need to study the Word of God so we can have our faith strengthened and our minds will be on spiritual things. Don't go to church with your mind all cluttered up with the things of this world, but with the things that be of God. We need to think about God, the winning of souls, and the building of the Kingdom. This will help prepare us for

the Sunday evening service and finally for heaven.

THERE MUST BE HEART PREPARATION

The next step in this spiritual preparation for the Sunday evening evangelistic service is heart preparation. This is the secret of winning souls. If your heart is prepared, all things will take their proper place. As preachers, we must pray and wait before God until our souls are bathed in holy love and fire. We must sleep, eat, talk, and pray for souls. This must be our primary goal as preachers. If need be, we must give our very lives for the salvation of souls.

The laymen need this heart preparation too. Too many of our laymen leave this all up to the pastor and a few of the faithful laymen. They need to pray and fast for souls. Our laymen must not come to church on Sunday evenings with their hearts dry for lack of praying. We have for some time now had a prayer and fasting service at 6:30 in our church. It is well attended and proves to be very helpful. I would recommend this to any church. There should be other times of special praying in the church group, for many of our laymen will not do it. I wish that all of our people would take part in the Saturday night prayer time sponsored by our general church. It would make all the difference in our Sunday evening evangelistic service. This is a must.

May the day never come when there will be no "Shining Lights on Sunday Nights" in our church across the land. I say, "On with evangelism on Sunday nights!" We can win souls, by God's help. Pay the price, reap a great harvest of souls—there is nothing in the church like the shouts of newborn babes in Christ around the old-fashioned altar. God bless the Church of the Nazarene.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 15:7-33

THREE KINDS OF MINISTRY

THE INADEQUACY of an English version to represent the differences in the Greek shows up strikingly in this section. Who would guess that "minister" in verse 8 is a totally different word from "minister" in verse 16? Or that "to minister" in verse 25 was not the same verb as "to minister" in verse 27? Or, still more interestingly, that "ministering" in verse 16 is a third verb, very different from the other two and having no semblance whatever to "minister" in the same verse? Or that "service" in verse 31 is an abstract noun (feminine ending) from the same root as the concrete noun (masculine ending) "minister" in verse 8? Yet such is the case.

In other words, there are three Greek roots here expressing three different concepts of the ministry. Obviously these distinctions are of particular importance to one who wishes to be "a good minister of Jesus Christ" (I Tim. 4:6). Incidentally, the same Greek word is used here as in Rom. 15:8. Jesus Christ is our Example in being a good minister.

Every preacher should by all means have either Strong's *Exhaustive Concordance* or Young's *Analytical Concordance*. The latter is somewhat

simpler and quicker to use for a comparison of the different Greek words translated by the same English word in the King James Version. The former gives the differences by numbers, which must be checked in the back of the volume, whereas the latter lists the references under the various Greek words given under each English word. The same results can be achieved with either volume, but they are more obviously and easily ascertained with the use of Young's. So the preacher who has not yet purchased either one is advised to get the latter. Incidentally, by looking up each Greek word (Anglicized) in the back of the volume, one can find all its English translations (in K.J.V.) and thus trace its spread of meaning in the New Testament.

A check in either volume will reveal the interesting fact that three different Greek words are translated as "minister" in the King James Version. One of them, *hyperetes*, does not occur in Romans. It is used most frequently in the Gospels (fifteen times) where it is usually translated "officer," but also "servant" and "minister" (twice). It occurs four times in Acts (twice "officer," twice "minister") and only once elsewhere in the New Testament (I Cor. 4:1). There it is used for "ministers" of Christ.

*Professor, Nazarene Theological Seminary.

The literal meaning of *hyperetes* is "under rower." It signifies a subordinate who takes orders from his superior. That, of course, is one important aspect of the Christian ministry.

The two Greek words for "minister" found in the fifteenth chapter of Romans are *diakonos* (v. 8) and *leitourgos* (v. 16). The former is found thirty times in the New Testament. Twenty times it is translated "minister," seven times "servant," and three times "deacon"—the English word which is derived from it. This technical meaning is found only in Phil. 1:1 and I Tim. 3:8, 12.

The use of *diakonos* for "servant" in such passages as Matt. 22:13; 23:11; and John 2:5, 9 indicates clearly that the main emphasis of this term is on the minister as a servant—of God and of his people. The ministry is a service to others. One who is not willing to be a servant has no right being in the Christian ministry.

The oldest meaning of "minister" is "servant." This is brought out very clearly in tracing the historical development of its usage in the *Oxford English Dictionary*, a massive work in thirteen large volumes, which is a veritable storehouse of valuable information. Here we find that the earliest definition of "minister" is "a servant, attendant." In 1612, a year after the King James Version was made, a certain Woodall wrote: "Let the Surgeon have at hand at the least two or three ministers or servants besides himself, to assist him in the work."¹

A second definition is "one who waits upon, or ministers to the wants of another,"² a usage found in Byron. A third meaning is "one who acts under the authority of another; one

who carries out executive duties as the agent or representative of a superior."³ It was an easy step from this to the common use of the term in political circles for a "minister" as the representative of a state or its ruler.

All this is fraught with great significance for the Christian minister. He is first of all a servant of Christ and the church. But he is also an official, designated representative of the King of Kings and Lord of Lords. What glorious privilege, and what awesome responsibility!

The other word for "minister" in the fifteenth chapter of Romans is *leitourgos* (v. 16). It occurs only five times in the New Testament. Twice in Romans and twice in Hebrews it is rendered "minister." In the other passage (Phil. 2:25) it is translated "he that ministers."

This word has already been discussed at its other occurrence in Romans (13:6). It was used for a public servant of the state, and then in a specialized way for one who performed religious service (cf. "liturgy"). That seems to be its meaning here.

A check of Young's or Strong's concordances will show that there are nine different Greek verbs that are rendered "minister" in the King James Version. In the case of five of these we can say that they should never have been translated thus, and so we can dismiss them. Three of the others correspond to the three nouns we have just noticed. The fourth is a unique term, found only once in the New Testament (Rom. 15:16). We shall study it first.

The verb *hierourgeo* is based on *hieros*, which means "holy, sacred, consecrated." The neuter of this adjective is used for the Temple at Jer-

¹*Oxford English Dictionary*, VI. 473.

²*Ibid.*

usalem, signifying the whole Temple area. The noun *hiereus* means "priest." So the verb signifies "to perform sacred rites, to minister in priestly service."⁴ Arndt and Gingrich would translate the phrase here: "serve the gospel as a priest."⁵ So the emphasis of this word is on the priestly function of the ministry, an aspect too often neglected in non-liturgical churches.

The second verb found here is *diakoneo* (v. 25). As our study of *diakonos* has already indicated, the main emphasis here is on serving.

The third verb is *leitourgeo* (v. 27). Again, our study of the cognate noun will show that it signifies usually the performance of religious service. But here it seems to be used in the general sense of "serve."

It remains for us to note the Greek word for "service" in verse 31. It is *diakonia*, which occurs thirty-four times in the New Testament. Sixteen times it is translated "ministry," six times "ministration," and three times "ministering." Only here and in Rev. 2:19 is it rendered "service." The emphasis of this word (cf. *diakonos*) is on service as the main aspect of the ministry.

IN POWER

The first part of the nineteenth verse reads: "Through mighty signs and wonders, by the power of the Spirit of God." What the King James Version obscures is the fact that the expressions "through mighty" and "by the power" both translate exactly the same Greek phrase—*en dynamei*; literally, "in power." The American Standard Version correctly renders this passage as follows: "In the power of signs and wonders, in the power of the Holy Spirit." Paul's

ministry to the gentiles had been characterized by the power of the Spirit (cf. I Thess. 1:5), which sometimes manifested itself in signs and wonders; that is, miraculous interventions of divine power. One is reminded of the apostle's recovery after being stoned at Lystra (Acts 14:19-20) and of the earthquake at Philippi (Acts 16:25-26).

CARNAL OR MATERIAL?

In verse 27, Paul declares that the gentiles who had shared in the spiritual blessings of the Jewish Christians should minister to them in "carnal" things. The adjective is *sarkikos*, which we have already met in 7:14—"but I am carnal, sold under sin." It occurs eleven times in the New Testament and is rendered "carnal" in nine places ("fleshly" in II Cor. 1:12 and I Pet. 2:11).

While the translation "carnal" does seem most suitable in Rom. 7:14 and in I. Cor. 3:1, 3-4, it certainly does not fit well here nor in a very similar passage (I Cor. 9:11). In these two places the correct meaning is clearly "material." The term "carnal," while derived from the Latin *carnis*, "flesh," is used today in a theological sense which is entirely foreign to this passage. Webster indicates that the use of "carnal" for "material" is archaic. Unfortunately this outdated rendering is still found in the American Standard Version. But twentieth-century translations give the correct meaning. The thought of this passage is very clearly and beautifully expressed in *The New English Bible* (1961) as follows: "For if the Jewish Christians shared their spiritual treasures with the Gentiles, the Gentiles have a clear duty to contribute to their material needs."⁶

⁴Abbott-Smith, *Lexicon*, p. 214.

⁵*Lexicon*, p. 374.

⁶© The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

Listen, People, Listen!*

By Floyd Doud Shafer

LISTEN, PEOPLE. You demanded that your minister be servant of the Word; you shook him loose from trivialities, and you vowed to hear and heed him when he came before you with only God's Word to speak. Behold him now approaching your pulpit—back from long counsel, torn from prayer's vigil, and worn with study, but his eyes aflame with a fire. He goes down on his knees, rises, and mounts the pulpit. He opens the Bible on the sacred desk. The air is charged with suspense. This man has been with God, and now he is before you, and he is not alone. Dare you listen?

A suspicion touches every heart; this man may become disagreeable; he may rebuke the slovenly thinker, expose the self-righteous, offer divine love to those afraid to admit their need of it, and leave all breathless before the excruciating exactness of the Word's application to their lives. Will this man have the effrontery to preach the piercing Word of the holy God to the sin-ridden hearts of this comfortable people? Nothing about him suggests that he will offer easy steps to peace of mind, or that he will hand out sermonic tranquilizers. Indeed, he stands before all as one who holds his mind apart; he bears the mien of one intent on being faithful, not to this world but to God alone.

He comes as one resolved to fire a

fusilade against falsehood and to ignite a rocket for righteousness. Listen!—human words, refined in the fire of the Holy Word, and searing already the soul of their speaker, are poised to flame against your ears. Listen!—a mind that has dived through this world's dark perplexities to rest at last on the bright Word of God, unclouded and unconfused, commandeers your minds to reason's counsel before God. You asked for him and now you have him and it is too late to look for the exits. Listen, people, listen!

This strange, new minister in your refurbished pulpit raises arms against the air and speaks: "In the name of the Father, and of the Son, and of the Holy Spirit. Amen." At this audacity a hush grips the congregation. Folk once prepared for a light trip through the airy regions of psychology, sociology, case studies, literature, and the "best sellers" realize that no flippant side trips will be made this hour, no ears will be titilated, and no emotions tickled. Each hearer senses that he and his condition are to be brought up short against the will of the living God.

Many begin to wish they had not summoned this man to preach. Most are uneasy because they did not leave their foibles, follies, prejudices, and presuppositions with their coats in the cloakroom. Some blush already, fully expecting their words at the

*Used by permission, *Christianity Today*.

bridge table, their temper tantrums in the home, their shady business deals, and their indecent ambitions to be broadcast from the pulpit, laid out plain before all, and the owners identified by name. This man, speaking in God's name, will indeed proclaim God's judgment in the house of God; the hearers may take it as wrath, but the preacher will say it in love. Listen, people, listen!

This man in the pulpit will tell you that Christ is not concerned to make you better, but to make you new; not to help you, but to heal you; not to accept you, but to convert you. He will tell you that Christ wants your words and your deeds, but first He wants you. He will tell you that, although you are rich in this world's goods, you are a spiritual pauper and a financial incompetent until Christ enters your life and requisitions your possessions. He will tell you that all your subtle claims to status are filthy rags before God. He will tell you that before you can work you must worship, before you can speak for Christ you must hear from Christ, and before you can serve Christ you must be transformed by Christ. He will tell you that until you have followed close by Christ in relation to wife and husband, family, business associates, play partners, and casual contacts on the street, across the highway and in the air, you have not followed Him, but deserted Him and shamed Him. He will tell you that what you hear, read, and say here, there, and everywhere are not necessarily truths, and never will be truth until brought into captivity to Jesus Christ, the Truth. He will tell you that until your love for all around you is broad and deep, a compulsive reflection of God's love for you, it is a sham and a fake. He will tell you that unless you are born again by the grace of God in Christ you have not lived, and indeed that

you will never live until Christ lives in you. He will tell you that until the Holy Spirit cauterizes your heart it will not be free from the fatal infection of self-love. He will tell you that decisions and attitudes must be structured to centered loyalty in Jesus Christ or you will continue to live in broken frustration, macerated cross-purposes, and in futility's busy despair. This man calls you to surrender to the love that has conquered all, and will conquer all. He pleads with reason's calm and passion's thrill for your allegiance to the things of the Kingdom.

The pleasantries of human expression are unknown to this man who speaks God's Word. He calls sin sin, and fears not to drag it out from under the robes of the upright and from beneath the hats of the highly praised. When the situation calls for the brutally plain or the lovingly redemptive, this man of the Word says precisely that. Listen, people, listen to this Word!

If a man makes an idol of his self-indulgence, the Word shows him in his pigpen. If the woman is caught in adultery, the Word calls it adultery, and the Word dares anyone without sin to throw the first stone at her. If the conceited materialist boasts of his bigger bars, the Word shows him damned in the night when God requires his life. If the grain rots in the bins and the overweight owners are deliberately deaf to the starving enemies' groans, the Word shouts: Feed them! If the self-righteous man recites his virtues before man and God, the Word portrays the wretched sinner beating his breast beside him and going down to his house justified, and the self-righteous floundering in the quagmire of self-adulation. If society's pillars make public ritual of the money they give to the church which should have gone to needy

fathers and mothers, the Word says a stuffy propriety has voided God's law. When those who rule come, possessing all, the Word says: Give all. If the sensitive man, hurt by the jibes of others, refuses to forgive, the Word says God will not forgive him. If case-hardened sinners scorn the Word, that very Word says they have judged themselves fit for the hell they desired.

If nations rattle their nuclear sabers and ideological spears at each other in the world's mad rat race for power, the Word says that those who take the sword shall perish by the sword. If injustice rages across the land, leaving a wreckage of broken hopes, unfulfilled lives, decaying bodies, jobless men, unwanted oldsters, and neglected children, the Word demands to know, Where are the upholders of the justice of God, and where are those redeemed to bear the burdens of the afflicted and to lift up the fallen? If wild and self-centered racing down the highways strews out 30,000 bodies in its wake each year, the Word cries: You are your brother's keeper. If vice strides through the nation, adorning every bookstand, enriching every syndicate, winning every Oscar, and piercing the young and the weak with its filth-tipped dagger, the Word states: Woe to those who cause these little ones to stumble. If lies go abroad, neatly packaged and steeled with weighty arguments, the Word says: Test the spirits.

If Christ's people rest at ease in Zion, doling out pennies to gospel the ungospelized, while merchants of evil unload billions for exploitation, the Word, with a vision of countless souls harmed by our neglect, declares that we have not been our brother's helper but his destroyer. If the gossip mongers and the hate spreaders run to and fro with their choice morsels and

their calculated insinuations, the Word says, You shall not bear false witness. If many come casually seeking the easy way and a cheap salvation, the Word shall visit them with a vision of a thorn-crowned Christ and a death-bought glory, and the words with the vision are, No one comes to the Father, but by Me; and that way runs hard by Calvary yet, and that salvation still comes sealed by costly grace. And when the sinner flees to the throne of grace, begging mercy, the Word, flaunting our social standards, states: Come home, forgiven; a Father waits to love you. Will the sinner find a mind of Christ, a truth in love, and a joy in pardon in your midst? Listen, people, listen and ponder!

This prophet in your pulpit will catch you unawares and slam the redemptive Word against the quick of your unguarded souls. He will admit that this two-edged Word cuts him deeper than he can make it cut you, that he needs its redeeming thrust equally as much as you. He hopes that a holy flame will speed his words, scorched though they be, and that some of the burn will light on your hearts. Recall that it is by your insistence and assistance that this man seeks unswerving fidelity to the Commander's command. And preach as you go! Remember that he preaches from the terrible conviction that he must one day give account of your souls before God. Your man is vulnerable and he will fail miserably in this world's eyes and he will also fail in the eyes of the faithful unless, by God's grace and your loyalty, you give him your prayers, your ears, your minds, and your hearts; for, until the final assize, God has provided no other way to salvation than through the faith imparted and continuously startled by the preaching of Christ.

When your minister comes down

from the pulpit, and when you and he know that Christ has spoken his Word through your minister's words, hoard them all on memory's tablets and force them through the redactors of your hearts; and, when explosive

power erupts, trigger its application to all of life by the thoughts of your minds, the words of your speech, and the deeds of your hands.

And woe to him who cries, "*Hold!*" when the count-down is finished.

Continued from January issue

III. Are There Souls in Our Statistics?

By Dwayne Hildie*

I WOULD FEAR that some of our present policies have tendency to produce "deadwood" on our membership rolls, through the elimination of what is to me this valuable time factor involved in producing Christian character of such stability as to warrant membership in the church. Two specific areas of questions are in my thought in this regard:

First, the policy employed in some of our evangelistic meetings to receive members into the church in the services of the last Sunday of the campaign. Of course there is no hard and fast rule to be applied, for individual experience would differ widely. I think of one individual in the church I serve who had been closely associated with the church for some time, but never a member. Came a time of revival and that person was gloriously sanctified and very shortly thereafter became a candidate

for church membership. Had there been an invitation to membership the closing Sunday of the revival, I am sure that person would have been just as ready for membership at that time as he was a short time later. However, there is a vast difference between his readiness for membership and the condition of another person of about the same age who came forward the same night to be saved for the first time. He was gloriously converted, and so enthusiastic about the church which had been used of God as the vehicle in which to carry to him the message of salvation that, had it been suggested to him, he would have been delighted to become a member of the church. Once again, if I felt that church membership at this juncture of his Christian life would be of material assistance to him, I would urge him to join the nearest occasion to his conversion. I did not feel that it would be that sort of help, and planned no immediate

*Edmonton, Alberta.

membership service to receive him. There were some underlying problems in his life of which we knew nothing, and as this is being written the pattern of his life is still not settled sufficiently as to be able to even guess with any accuracy whether he will ever come to a readiness for membership in the church. What I am trying to get across is that my experience leads me to believe that it is of greater value to the church to allow for a period of spiritual growth and indoctrination before entrance upon the roll of membership than to have a report of impressive revival statistics involving a large number of seekers and an equally impressive number of members joining the church on the last Sunday.

Secondly, it could well be that even the well-intended promotion of the district and general church could be the motivation through which membership will be brought to the church roll prematurely, in order to meet a numerical goal assigned by the district. Every pastor is anxious to do all that he can to co-operate in reaching the goals assigned to him and his church, whether those goals be financial or membership. It is not without the realm of probability that there may be "deadwood" existing among the people now which came into the church without time or attention given to indoctrination—the important item being at the moment to have them counted for a report. I am one pastor who has always appreciated promotional goals within the church, but would feel inclined to question the wisdom of accepting bondage to a goal which involved the time elements of the work of the Holy Spirit in the hearts and lives of men. Church membership is a most sacred thing, and not to be subjected to high-pressured promotion. There is greater value to the church in the long run

to harvest ripe fruit in season than in forcing the harvest to be able to give a good statistical report either in district assembly or for some period of intense evangelism.

Having now looked at some of the factors which may yield the presence of "membership digits without personality," attention should be given the sister problem of what to do about them when we find them present in our church. This is one of the most sensitive areas of our ministry, for we should recognize that our judgment of what may be to us "deadwood" is not necessarily so, and our efforts directed toward its removal may be harmful rather than helpful. There is need for skillful pruning of a producing tree to enable higher production. The same pruning shears as were used by the skillful husbandman may be used by the well-meaning but thoughtless pastor to cause dwarfed, misshapen trees, or even to stop the production of fruit entirely. It has happened. One of the parables of Jesus seems to fit this study, if you will allow my liberal translation. He spoke of the impatient pastor who had a nonproductive tree in the orchard of his membership. The pastor proposed drastic action: he would cut it down, for as it was, it was only a dead statistic, cumbering the ground of his membership roll. It was the voice of the Holy Spirit to which he must give heed, who was heard to say: "Let it alone a little longer, and I shall dig about its roots with some hardship and human suffering, water it a little more with my love and care—then, after all this, if it doesn't bear fruit, you may use your ax." To be sure, the translation is very liberal, but it does no slight to the intent of the parable, and comes with tremendous impact to the "ax-happy" pastor. It is possible that some of the "dry

bones" will not come to life during the term of my ministry. It may be my fault, perhaps one of those sad personality conflicts which do exist and over which we exercise no control. Remember, before taking drastic action, that your term of leadership in the church is but temporary, and with your departure may come one who by personality, gifts, or

graces will be able to win back the erring ones. It may be during your term of ministry that there will be bereavement or sorrow, or even a happy wedding occasion, when they will turn to "their" pastor, and once again the door of ministry to their hearts will be opened to you.

(Concluded in March issue)

Revival and the Holy Spirit*

By Dr. Everett L. Cattell

WHAT CAN WE DO to have a revival? That is a typically American question, for in our mode of thinking there must be a technique or method by which we can do anything. Indeed, amongst evangelicals, this thought has been furthered by the writings of Charles G. Finney, who pretty much claimed that revivals were controlled by spiritual laws and that, wherever the conditions were met, revival would be almost automatic. He would not overlook the place of the Holy Spirit in revival, but he did feel that the Holy Spirit confined himself to work through definite laws or patterns which could be used like an instrument in our hands.

This has an element of truth in it, but is not the whole truth. For one thing, the laws or patterns of the Spirit's work are far more complex and include many more items than Finney realized. To use just one illustration, it should be noted that the Holy Spirit holds in His sover-

eignty the tides of human affairs and the degrees of ripeness for response at different stages of history. In John Wesley's day there seemed to be a very general question agitating the minds of thousands of common people expressed thus: How can we escape the wrath to come? Obviously very few people are worried about that today. Similarly in Finney's day there was a theological climate and a ripeness among people which the Holy Spirit used. There are many other factors also which the Holy Spirit knows when we do not.

If we want revival, one of the first steps is to give up the notion that we can arrange, precipitate, manipulate, or manage it, and look directly to the sovereign Spirit of God in prayer that He will pour it out upon us. It must come from God rather than from man.

When we sincerely look to the Holy Spirit for revival, it is implied that we get ourselves out of the way. It may sometimes be that someone else or a group in the church is holding up revival, but a searching for such on

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our part will not help. The very looking for others to blame may effectually take our minds off the thing or attitude in our own lives about which the Holy Spirit is trying to talk to us. Some of the attitudes in us which may hinder the Holy Spirit are as follows:

1. The tendency to trust in our past experience of sanctification instead of searching our hearts for present victory.

2. The notion that, because we feel no condemnation at the moment, heart searching is unnecessary.

3. Being too busy to meditate and give the Lord a chance to search our hearts. It might be well for a church to declare a moratorium on all activities for a week, and let the members only come together nightly for a Quaker-style meeting—just waiting on God with hearts open in obedience to Him, and in prayer for revival, but let there be more listening to God than talking to Him. A variation of this is to have a small group (or groups) listen to God by reading together a passage of scripture of some length, one reading while the others follow in their Bibles, and anyone interrupting any time to share a thought where the Word has spoken to one's own heart.

4. The idea that where we have had strained relations with another person there is nothing we can do about it until the other person makes a move. Christ's command is for the innocent party to take the initiative in reconciliation.

5. Likewise the false idea that revival can come in spite of bad relationships, and without their being cleansed and renewed.

6. Preconceived ideas about what a revival is or what it would be like if it came, such as assuming it will be accompanied with great emotional outbursts (the greatest I ever saw was far too deep for that—it was

quiet) or that certain people would act in the way we think they ought to act.

7. The confusing of revival with evangelism, supposing that a great ingathering of souls would be the equivalent of revival. Ingathering may be the fruit of revival, but it is not revival per se. Revival is a renewal of life amongst the saints. One reason why revival does not come is because we look for it amongst the sinners. Actually revival is for the Church and evangelism for the world. Let us stop using the words revival meeting and evangelistic services interchangeably. They are not at all the same thing. And let us be honest in what we are after when we announce meetings of any sort.

8. The confusion of revival with its fruits in conduct. For instance, we may judge that certain signs of worldliness creeping into the church indicate need for revival and conversely that if people put off these things it would be a sign that we had had revival. This misses the point that real revival starts with an attitude to God—an attitude of utter openness, brokenness, tenderness, and obedience. Looking at the worldliness of others may harden our own hearts into critical attitudes and into self-complacency. The hardness of our opinions and coldness of our hearts may be more reprehensible in God's sight than some degrees of worldliness. Indeed, it is a form of worldliness!

There are many other attitudes which can hinder the Spirit in His work. These will suffice, however, to illustrate what is meant when we say that we must get ourselves out of the way before the Holy Spirit can pour out revival. It is a work of God we want. We cannot produce it. But we can get ourselves out of the way, and give the Holy Spirit a free channel.

Temptation in the Ministry and the Misuse of Money*

By Carl F. H. Henry

EASY-MONEY FEVER" is an affliction that threatens the pastor and those laymen who assist in handling church funds, thinks P. D. Browne, associate professor of mathematics and religion in Baylor University, Texas.

One early symptom of this contagion, he observes, is the hiring of staff members not really needed, purchase of more materials and supplies than needed, and larger payment for them than necessary in a competitive market. Next comes the long-distance telephone call and telegram when a letter or postal might have served as effectively. Then there is the matter of letting the church pay for personal telephone calls, postage, and telegrams, even for arranging revival meetings from which he may receive love offerings.

"As the pastor's salary grows larger in a big church situation, his allowances and reimbursements for conventions, car expense, travel, and miscellaneous items, house rent, and love offerings increase," Professor Browne comments. "He has been preaching the giving of the tithe and of sacrificial love offerings, but ten per cent of all his income runs into sums of money which he doesn't hesi-

tate to pledge but sometimes fails to pay. Some rationalize that they are the Lord's men using the Lord's money in the Lord's work—which balances their personal financial obligations and responsibilities. Laymen who come to know these situations react differently: to some the undisciplined preacher is a clever one; others overlook the matter as another example of human frailty; and a few label such pastors as presumptuous thieves.

"Evidences of affluence and grandeur in so-called spiritual leaders," Mr. Browne adds, "create more envy and uneasiness than spiritual communication. And what is a proper attitude toward pastors and denominational leaders who, while enjoying the best in income, housing, food, clothing, insurance, cars, and travel, regularly pressure many poor church members to give sacrificially to special fund raising campaigns and recurrent budget drives?"

These are hard-hitting words but do they not strike at a real cancer, often undiagnosed, which may sap vitality from the Church? The pastor too—indeed, even more than the flock, since he is to lead by example as well as preaching—is called to deny self, to take up his cross daily, and to follow Christ.

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Pulpit Oratory

By E. E. Wordsworth

SOME TIME AGO I went to a revival service in a Nazarene church and had a front seat. The evangelist opened fire with his very loud voice from the very start. It was truly deafening. A clear, strong voice is an asset to any public speaker, and a minister must speak so as to be heard and understood by the entire audience. But why scream and reach a pitch that is deafening and wholly unnecessary and far exceeds the natural key? We admit that earnestness is very commendable, but when the voice is raised beyond endurance by a suffering audience the message is ineffectual, if not meaningless. It does not make good sense to be so disagreeable to the hearers. And it offends and kills.

I recently read *John Wesley on Pulpit Oratory*. It is revised and abridged by Dr. Ross E. Price. Every pastor and evangelist in our movement should have a copy to read occasionally, that he may put into practice the valuable suggestions and advices by this eminent leader of the great holiness revival of the eighteenth century. Send for your copy without fail. I pass on to you a sample of Wesley's advice: "Above all, take care to vary your voice, according to the matter on which you speak. Nothing grates on the ear more than a voice still in the same key. And yet nothing is more common, although this monotony is not only unpleasant to the ear, but also destroys the effect of what is spoken."

And a further word should be said

about mannerisms and very bad and repulsive pulpit habits. Hear Wesley again: "Labor to avoid the odious custom of coughing and spitting while you are speaking." May I add cleansing the nasal passages, wiping the face immediately after, and such offending practices are not acceptable to a refined audience. If the preacher has a slight cough or cold, it is pardonable to use the handkerchief, clean, pressed, and white, if one is not reminded of a thunderstorm. But beware of the habit of using a handkerchief in every service.

I close by giving you the four chapter headings on this invaluable booklet already referred to: (1) How to Speak So as to Be Heard Without Difficulty and with Pleasure, (2) General Rules for the Varying of the Voice, (3) Particular Rules for the Varying of the Voice, (4) Concerning Gestures.

ADVICE

One day John Wesley was walking with a troubled man who expressed doubt as to the goodness of God.

"I do not know what I shall do with all this worry and trouble," he said.

At that moment Wesley saw a cow looking over a stone wall.

"Do you know why that cow is looking over that wall?" he asked the man.

"No," said the man who was worried.

"The cow is looking over the wall because she can't see through it," said Wesley. "That is what you must do with your wall of trouble—look over and above it!—*War Cry*."

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EA

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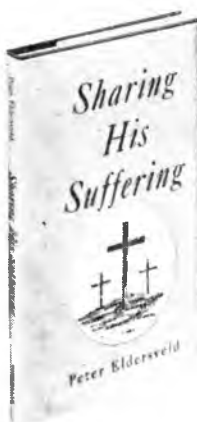


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The pastor's wife . . .

Her Part in His Success**

By Mrs. Doris Clendenen*

WHEN A CHURCH calls a pastor, it is not unusual, we are told, for various questions about his wife to be included in the investigation. Our first thought is that we feel this is a little unfair. He is to preach the sermons and receive the pay. (This is not meant to imply that this is the extent of the pastor's work.) Why then the inquiry of his companion? Be it good or otherwise, many an attitude and action of the pastor's wife has preached ever so forceful a sermon, regardless of its preparation or lack of it. For this reason the church has every right to its investigation of the pastor's fair lady.

It is not an exaggeration to say that in the ministry more often than in any other vocation a wife can be the making or the breaking of her husband. This may come from the fact that in the ministry, much more than any other vocation, the wife is a direct "helpmate" and wields much influence behind his success or failure.

Possibly in many instances she may not have had the privilege of weighing this matter of being parsonage queen with its responsibilities, joys, and sorrows before being thrust into its task. However, I'm sure on being in agreement with her husband's call-

ing she will readily make the sacrifices and adjustments required by her husband's position in the interest of his success.

HER CHARACTER AND PERSONALITY

Her character must be above reproach with Christian graces manifestly evident in her everyday life. Character is made by many acts; it may be lost by a single one! Thus she must not act hastily without prayer and thought even in seemingly insignificant decisions. Quoting Dr. Williamson in his book *Overseers of the Flock*, he states, "Among other qualities that are desirable in a pastor's wife is a good disposition. She cannot be a touchy, temperamental, jealous, sensitive, selfish person without being extremely unhappy. To be sure, if she is unhappy her husband will be." It is said that a happily mated layman may accomplish more for the Lord than an unhappy, ill-mated clergyman. God's Word admonishes us to follow after righteousness and godliness, thus perfecting the fruits of the Spirit in our lives, which are: "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." His servant "must not strive; but be gentle . . . apt to teach, patient, in meekness instructing those that oppose themselves." In possessing these graces she may right-

*Pastor's wife, St. Mary's Ohio.

**Paper given at Northwestern Ohio District Preachers' Meeting.

fully be called the queen of the parsonage.

HER EXPERIENCE

In secular positions, years of experience are paramount, yet there is no formal way to acquire years of pre-experience—even for such an important place of service. The only real experience necessary is a born-again experience of heartfelt, up-to-date salvation. This is fundamental. The good news of this experience is the primary purpose of the ministry. For her to be an example of what salvation can do for one is already a point in the favor of the pastor and will go a long way toward his success.

HER DEDICATION

Importance of any task might well be measured by one's dedication to the task or to the principle on which it (the task) is based. This all-important work, where the wife is a collaborer, is that of winning precious souls to the Lord. The principle on which it is based is *love*. Love inspires giving. May we say then of the pastor's wife that her part is more than dedication—it is a complete consecrating of herself for God's use and a complete emptying of herself for God's filling. One writer has stated it thus: "Total consecration implies total effectiveness. If a person is wholly consecrated he is committed to be wholly effective." Holiness manifested is truly essential in her life. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," was meant to include the pastor's wife also.

HER TRAINING

Many a pastor's wife has had her normal schooling in one of our Nazarene colleges. This, we must admit, is many advantages; yet it is surely

not a must. We might say here that in anyone's life a talent pursued or a phase of education broadened by a college education has a tendency to enhance that life—if *used always to glorify God!* On the other hand, we have seen some with no opportunity for formal college training, having only credits from the school of "hard knocks," who made exceptional pastors' wives.

Many of our pastors' wives have contributed much to their husbands' success without being college graduates, accomplished musicians, or well-trained secretaries.

HER PERSONAL APPEARANCE

Just as it is true that the clothes do not make a man, neither do the clothes make a woman. However, the pastor's wife should give attention to her manner of dress. Her clothes need not be new and they certainly cannot be costly. But in all circumstances the pastor's wife should be clean, neat, and well groomed. Her dress should not be out of harmony with the message of holiness; but whether she presents herself for public appearance on the street, in society, or in the church service, she should be as presentable as her husband's calling permits. Her hair should be well kept, hands clean, and fingernails well cared for. She will want to cultivate a good posture, and whether sitting or standing she should avoid careless and vulgar positions. Every effort should be made to combat excessive weight by disciplined eating habits and by some type of physical exercise. She will go unforgiven if she possesses body odors and offensive breath. All the well-known rules for personal hygiene must be observed.

HER PLACE IN THE COMMUNITY

Being a conscientious citizen and one who shows interest in school and permissible civic activities, to a fair

degree, will win the hearts of those who know her. She will be considered a normal person instead of an introvert. A reasonable part in community activities will tend to help. However, care must be exercised in the selection and extent of participation so as not to conflict with the part taken in the church.

There will be great praise for her as she becomes a friendly and helpful neighbor in her immediate neighborhood. Fixing a covered dish when the mother is sick or extending help at the time of sorrow are certainly acts of kindness that will long be remembered by her friends. God's Word admonishes us to "withhold not good from them to whom it is due, when it is in the power of thine hand to do it" (Prov. 3:27).

THE PASTOR'S WIFE AS A MOTHER

In my thinking there is nothing that can cancel the effectiveness of the parsonage home more than unruly children. A short paragraph in Dr. Williamson's book says this, and I quote: "A family of well-trained children, brought up in the nurture and admonition of the Lord, is an asset to the preacher and not a liability." They will help him in the youth activities of the church, do him credit in the services by their example of good behavior in the house of God, and recommend what he preaches to all who observe. Next to his wife, his children will be his most effective helpers."

I realize that the disciplining of the children is not entirely the mother's task, yet she must be able to rule as surely on her own as she would with the pastor near at hand. In speaking of the bishop the Word of God tells us, in I Tim. 3:4, that he must be "one that ruleth well his own house, having his children in subjection with all gravity." Realizing that he is not

always on hand for correction, his wife must be a comparable, effective stand-in. As a mother, the pastor's wife must be diligent to teach her children not only the Bible truths but also Christian courtesies and manners. To be sure, they should be practiced before the children, enabling them to be the ordinary and not the exception.

HER RESPONSIBILITIES AS A WIFE TO THE PASTOR

To really be a helpmate to the pastor, the wife must endeavor to always be cheerful and understanding. Everyday orderliness and regularity of schedule will go a long way to help maintain the proper atmosphere in the home. Sundays, of all days, care must be taken to be sweet and encouraging, leaving even constructive criticism to a later time. Especially at the end of a seemingly fruitless day of services, the wife can be just what the pastor needs in extending him her love and appreciation for his sincere labor of love. This attention helps to turn his thoughts to the fact that he is important to his wife and family, and tends to defeat those accusations of the enemy, who has been trying to imply that his life is useless. The assurance of her love and appreciation seems to inspire and challenge him to try harder that he might be that wonderful person she says he is. Every woman thinks her husband can be a success. It is always good to keep him aware of this fact.

HER ACTIVITIES IN THE CHURCH

Her activities in the church may be determined by the size of her family or by the time she is able to spare from reasonable home duties. One of our leaders tells us that her principal contribution to the progress of the church is in making the parsonage home all that it ought to be. He goes even further to say, if the par-

sonage queen is all that she ought to be, most of the problems of that home are solved—or will be.

Talents of the pastor's wife many times are urged to repeated use at the neglect of others in the parish, occasionally causing differences and troubles which would have otherwise not existed. However, where there is no one with qualified talent for vacancies that exist, the pastor's wife would not want to draw back because of her position. Being aggressively friendly and cheerful, she will be loved by all. No doubt some feel more free to approach her for counsel or prayer as she shows sincere interest in their problems.

In many respects life in the parsonage is a sort of paradox. In one sense, her family and home must come first; and yet she must be ready and willing at any time to drop what

she is doing to help someone in need—leave dishes unwashed to make an unexpected call, or turn the sweeper off in order to pray with the caller so in need of spiritual help. She must be friendly to all—yet partial to none!—having no real friends herself.

Always having a pastor on hand—yet having no pastor at all!

Never in the limelight and yet always on display! To some it would seem utterly foolish, but to us who are in God's will in this calling it is a real joy!

Dr. Williamson sums it all up with one short paragraph: "A happy, radiant wife who loves her home and her husband, who prepares palatable meals, keeps the home attractive, makes herself lovable, maintains secret devotions, shows kindness to everyone and partiality to none is a pastor's greatest guarantee of success."

A Pastor's Wife's Prayer

Lord, Thou hast given to me an honored place
To labor, and to emulate Thy grace,
So daily I would seek Thy lovely face!

I thank Thee for the burden I may share—
The burden of my husband's every care.
(How sweet the yoke that Thou dost help us bear!)

In sunlit ways, or on the thorny path,
Be my sufficiency in any given task;
Thy constant presence, Lord, I humbly ask.

May others see Thy perfect love in me,
A love that CARES—a love that woos to Thee,
That shall convince of Thy reality.

Perhaps diverse misfortunes, seeming ill,
May be the price of walking in Thy will—
But through them may my faith grow stronger still!

And this the prayer that from my heart doth wing:
May I, through some small, unobtrusive thing,
Soothe a hurt or cause some heart to sing!

—FRANCES B. ERICKSON

For you who yearn to study, but who can't afford to buy the books—

Here Is Good News

E. Wayne Stahl

IN A STARTLING gallinaceous metaphor someone has remarked of Erasmus, great scholar and theologian of the Renaissance, that he "laid the egg of the Reformation, and Luther hatched it." And this renowned Hollander himself said, "Wear the old coat, but buy the new book." It seems that he lived up to this ideal, as he advised, for he bought books first and clothes afterward.

This reference to books and apparel brings to mind Paul's request to Timothy, when he wrote to the young preacher, "The cloke that I left at Troas . . . bring with thee, and the books" (II Tim. 4:13).

Such longing for literature is also shared by many a minister today, and also by numerous laymen. Alluring advertising in periodicals and through the mails calls attention to valuable volumes, which many of these churchmen are sometimes for financial reasons unable to purchase.

But for such people is opened a great door, even though there are adversities of aforesaid money limitations. I seek to call attention to this means of entrance, which truly is an opportunity that is golden.

We get that word opportunity from the Latin; it is of nautical ancestry; etymologically it means "before the port" or harbor. Those book lovers to which I have referred can know a fulfillment of their wishes by being

brought to their desired haven by means of the General Theological Library of Boston. It is a wonderful assemblage of almost fifty thousand volumes. There is nothing like it in the United States. It is a religious library administered by and for all faiths and not connected with a teaching institution. Persons living in any part of the United States, including Hawaii and Alaska, can borrow its books. Also navy and army chaplains in the United States can avail themselves of its efficient service.

The books are sent without any postage expense to the borrowers; and stamps for the return of them are enclosed. At first the service was only accorded ministers, but it has been broadened to include responsible laymen, an opportunity as amazing as it is beneficent.

Many is the time when I have seen the advertisement of a book that I longed to possess, but could not own for financial reasons. But I would forward the advertisement to the librarian, gracious and thoughtful Miss Marjorie Stone, with the suggestion that it might be added to the shelves. She would bring to the attention of the Book Committee my suggestion, if the publication was not among those on hand. And more than once I have been able to borrow the desired reading through such a procedure.

This borrowing is absolutely without cost to the borrowers. A slight fine is imposed for books not returned at the specified time. Of course, donations to the library are gratefully received. Sometimes the book will be so appreciated that the one who has it temporarily will want to purchase it of the publisher or bookseller for a permanent possession.

Periodically a bulletin is mailed to borrowers, giving a list of books that have been recently added to the shelves.

In thus seeking to call attention to the General Theological Library (53 Mount Vernon Street, Boston 8) I feel I am paying a debt of gratitude. Many years ago a brother minister told me of the opportunity this re-

markable institution offers. I was ignorant of such an opportunity. Writing this article, I am trying to live up to the precept, "When you find a good thing—pass it on."

And I believe that many readers of these words, availing themselves of the service I have told about, will endeavor to make known to others its blessing, so delighted will they be over the enlargement of their reading realm. Thus will come to pass Tennyson's glorious lines, "Our echoes roll from soul to soul, and grow forever and forever."

For I truly believe that our bliss in the Golden City will be enhanced by obedience to the apostle's exhortation, "Give attendance to reading" (I Tim. 4:13).

This Business of Preachers' Kids

By Pauline E. Spray*

PREACHERS' KIDS ARE PEOPLE. They are not heavenly creatures from a celestial abode. They are normal human beings—just like every other youngster in their rooms at school or who lives in the yellow house at the end of the block. It is my firm opinion that they should be given the same allowance and treated accordingly.

While thinking about this one day, I decided to gain some information from one of my own P.K.'s.

"What do you like most and least about being a P.K.?" I asked Sybil, who was thirteen at the time.

"I hardly realize that I am one." She laughed. (She had just arrived

from school after staying nearly forty-five minutes overtime for talking during class.)

Strange as it may seem, I felt rather satisfied—not with her staying after school, but with her answer. In fact, I was rather pleased. My children did not ask to become P.K.'s. Why should they have superhuman standards imposed upon them? Why should they be constantly reminded, "But you can't do that. Daddy is a minister"? If we teach our children to be genuinely Christian, as all Christian parents should, it ought not be necessary to remind them constantly of their father's profession.

But, another thing. P.K.'s don't need sympathy.

There may be a few different as-

*Lansing, Michigan.

pects to being minister's children. But why dwell on them? The advantages so far outweigh the disadvantages (if you can call them that) that there is little reason to give them serious attention.

Let us consider the positive elements in the lives of our children. I was raised in the parsonage and loved it. We children had more fun than any of our acquaintances. I always felt privileged and hope our daughters will feel the same way about it as their mother always has.

First: The minister and his family are privileged to associate with the best people on earth. Church people are the "cream of the crop."

Second: The minister's family is also privileged to entertain the finest people in the parsonage. Laymen seldom have the opportunity to "keep" the leaders of the church and honored guests as often.

Third: The minister's family enjoys the best people have to offer. Think of the chicken dinners prepared for the preacher. Usually the P.K.'s get in on them too. When the church people sacrifice to give gifts to the parsonage inhabitants, truly we are highly and singularly honored.

Fourth: The minister's family shares people's happiest moments. I remember the thrill we children got at home when someone came to the parsonage to get married. Yes, there are some sad times to be shared, also, but they only add accent to our lives—as black does in my pink kitchen.

Fifth: Our children are privileged to attend more of the special services, conventions, etc. than the children of the laymen.

Sixth: P.K.'s are encouraged to attend Christian colleges.

Seventh: The children of the parsonage have a better opportunity of establishing Christian homes, for more than likely they will marry within the families of other ministers or families of the church.

So much depends upon the attitudes we instill into the hearts and minds of our offspring! One finds what he is looking for, whether it be a blessing or a curse.

Personally, I feel like making no excuses for helping raise our children in the parsonage. As for myself, the sixth verse of the sixteenth psalm expresses my feelings toward being born into a minister's home: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

Christ

I believe that Jesus Christ is the Son of God because He talked like incarnate deity; He thought like it, He planned like it, He died like it, rising from the dead in glorious vindication of it. I believe in Christ because He evidences the divinity of His person today by bringing new life to those who receive Him. What do we think of this man Jesus? Well, if you doubt what He says about Himself, ask Him to verify it in your own experience, surrendering to the truth He has to say about you.

—ROBERT BOYD MUNGER, in
What Jesus Says
(Fleming H. Revell Co.)

Our Need for "WOE" Preachers

By A. S. London*

THE APOSTLE PAUL had his "woe" of commission—"Woe is unto me, if I preach not the gospel!" A great divine of long ago said, "How much more would a few and fervent men effect the ministry, than a multitude of lukewarm ones!"

Richard Baxter must have felt the "woe" in his ministry when he said, as laboring men spoke as if he were an idle man, "The worst I wish for you is, that you had my case instead of your labor. I have reason to take myself for the least of all saints, and yet I fear not to tell you, that I take the labor of most tradesmen in town to be a pleasure to the body in comparison to mine, though I would not exchange it with the greatest prince.

"Their labor preserveth health, and mine consumes it. They work in ease, and I in continual pain. They have hours and days of recreation. I have scarce time to eat or drink. Nobody molesteth them for their labor, but the more I do, the more hatred and trouble I draw upon me."

Baxter preached as a dying man to dying men. Someone has said that a generation of such preachers would rescue this nation from the mouth of a yawning hell.

A great preacher of Great Britain said, "Away with mere sermonizing, and to your knees again in dead

earnest, to rediscover apostle piety, and apostolic power!" We have an all-time high in church membership, but a leading church official made the statement that two-thirds of these church members rarely ever enter a church door, except on special occasions.

Could it be that "the fault, dear Brutus, is within ourselves"? Is it time to plunge the scalpel into our quivering flesh? Has the "woe" died within the life of the average preacher? Is soul-passion preaching largely a lost art? Are our congregations scourged by the law of the holy God? Is the conscience of our people scourged until it is bleeding? As a minister of the gospel of Christ, do you see the desperate need of today? Are you disturbed? Are you preaching with ease?

Have we conceded to the impatient modern's snack-bar type of sermons? Does the average sermon of today endeavor to bring the power of the world to come into his message?

The Apostle Paul went into Asia Minor, stirring its synagogues, penetrating its palaces. He went from place to place with the war cry upon his lips. He had a message. He had to deliver it. Facts are stubborn things. The ministry of the average pulpit today is not causing much of a stir. Paul was a shaker of men. He

*Evangelist.

had time to preach on the streets, in the homes, by the wayside, and night and day he was at his God-called task.

Weakness in the pew may be one great cause of so much complacency and ease in the pulpit. But it also may be caused by a lack of soul concern in the pulpit. Tears are an integral part of a soul-burdened preacher. How much of our preaching is tearless? Is it time to chastise ourselves?

Pentecostal preaching means pain, yet so many preach with pleasure. Preaching in the yesterdays often

meant burden, prison, hardships, but so much of our ministry today is done with perfect ease. It was said in a unique manner, "We are hunting for mice, while the land is being destroyed by lions." As has been said, we too often major on minors.

Self-seeking, self-glory, self-importance, self-promotion, and self-satisfaction must go. It is time to be dissatisfied with ourselves. It is time now for the type of preaching that will awaken the consciences of our audience, and bring the power of the Lord upon our people.

The author wisely insists that for a safe holiness tomorrow we must have sound holiness teaching today

Holiness Indoctrination for Nazarenes

By H. B. Garvin*

THE QUESTION has been raised relative to indoctrinating our people in the teachings of Bible holiness. One asked if the time has arrived when there is a danger of the neglect of this doctrine among us. Well, what conditions exist that might give evidence of this danger? And why should we emphasize the doctrine of holiness more?

I

To begin with we may observe that the Church of the Nazarene, as well as other holiness groups, were by the

very nature of their surroundings stalwart advocates of the doctrine of entire sanctification as taught by the Bible and by Charles and John Wesley. The reason for this stalwartness in doctrine is found in the fact that they encountered opposition in no small way in their efforts to champion the cause of holiness among churches that opposed the doctrine and experience, or were at least divided on the subject. Facing this opposition, it became necessary for them to ground themselves firmly in the doctrine in

*Evangelist.

order to successfully defend their position. Hence the indoctrination of these rugged pioneers of holiness came about of necessity in the support of the cause which they championed. But now, since in the good providence of God we have been brought together in a definite holiness organization which is composed of men and women in like precious faith, there has come about a shifting in the encounter. We are not as a denomination meeting opposition from within. The pastor or evangelist in our movement may take for granted that no one in the church opposes the doctrine of holiness; therefore he unconsciously comes to the conclusion that there is not so much need to emphasize the doctrinal side of the subject. Hence the letting down, or at least a weakening, in the indoctrination of our people in holiness.

II

Now, by making comparison of the sermons used by those pioneer holiness preachers with the sermons of our day on holiness, it will make clear the point concerning doctrinal emphasis. When those holiness evangelists of that day stepped into the field to champion the cause, they knew what to expect in the way of opposition from laity, pastors, and often general church leaders. Therefore these early preachers prepared themselves to strongly defend the doctrine they preached. On the other hand, it is easy to see that the holiness preacher who feels that he will encounter no doctrinal opponents may side-step this clear, logical, doctrinal method of preaching for a more thrilling style of reciting exciting illustrations in his effort to present the experimental side of the subject. This method, which is sometimes called "hot preaching," may even lead to a point of exaggeration in an effort

to be forceful, and at the same time may not be logically convincing. In other words, there is a grave danger of our weakening on the doctrine of holiness because we are brought up under conditions where the element of opposition is lacking. Such need not necessarily be the outcome, but certainly here lies a danger. But it is certain that failure now to properly indoctrinate our people in holiness will lead to a neglect which in the next generation may develop into opposition.

III

Still another cause for alarm in our task of holding to the doctrine of holiness in our denomination lies in the fact that we as a movement have made such rapid progress in our effort to widely contact and associate a people for the propagation of our gospel. Many of these people have been brought up under various religious training, and some of them have had no particular religious training at all. Therefore we stand in danger of losing the emphasis on this glorious truth of second-blessing holiness unless we offer clear and definite instruction on this cardinal doctrine, which is so precious to our church. It is clearly evident that if sound doctrine is to prevail among such a growing, cosmopolitan group there must be a conscious effort to indoctrinate. As a church we must either be effective as a melting pot to assimilate and amalgamate as we grow, or disintegration is sure to take place. Since we face such a danger, it is well that we take the matter to heart and stir ourselves up to definitely and clearly indoctrinate our people in holiness. I am sure that we are not willing to surrender the glorious experience of holiness, for herein lies the very heart and soul of our joyous religion. But we cannot hope to be able to continue to propagate the experience of

holiness if the doctrine of holiness is lost to the consciousness of our people. Other denominations have failed on this line.

IV

Now, how may we be kept conscious of the doctrine of holiness? Of course the task will be somewhat continuous. It is a present need with us, but it will also continue to be our challenge throughout the coming years. All church movements since the days of Pentecost have eventually drifted from the narrow way as time went on. This is the matter of history; it is not guesswork. There is only one way to keep the church in the strait and narrow way, and that is to keep the followers of Christ constantly stirred up as to the dangers that lie ahead. But to keep ourselves stirred up on the teachings of holiness means that we must go in for mighty revivals in the church, and then keep a conscious program of holiness instruction in the program of the church. Naturally such a program of instruction must start with the ministry. Ministers and Christian workers must be thoroughly indoctrinated in every phase of this glorious truth. They should ring clear as a bell on the soundness of holiness teaching, giving no quarter whatsoever to personal whims or errors in belief.

Now it is evident that the carrying out of such a program of indoctrinating our ministers and leaders must be done in our own schools and colleges. Wisely enough for our safety as a denomination, our church almost from its beginning has established and maintained its own training colleges. It is not safe to depend upon other denominations to do the job of training for us. Nor is it advisable that interdenominational schools should be intrusted with the task. Nazarene ministers must be more than just

"fundamentalists." They must catch the vision of our movement and ring clear on holiness if they are to succeed with our program. The fountainhead of Nazarene thinking and teaching must be kept pure by guarding well this doctrine in our leaders of thought both in pulpit and school-room. Soundness of doctrine must be our watchword. We must not only preach it straight, but we must teach it straight if our people are to be properly indoctrinated in holiness.

Next to our ministers in the pulpit and the teachers in our colleges, we must carefully guard the matter of doctrine in our Sunday school officers and teachers, and other church leaders. Let us hold to the standards of our church on the doctrine of holiness by insisting that all of our officers in the church and its auxiliaries ring true on holiness. This matter should be carefully kept in mind at the time of the annual election of officers and the appointment of leaders. Our pastors who are lovers of this glorious doctrine and experience will not only proclaim and defend holiness from the pulpit, but will also guard it in the leadership of the local church. After all, leadership of our local churches is largely intrusted to our faithful pastors.

V

Finally, what are we doing to properly catechize our children in their early years?* Could it not be possible that we are somewhat failing in our duty to the future of our denomination by not taking a more positive step in catechizing our children and young people? Can we not have a more distinctive course of instruction whereby all of our people may be

**Adventures in Truth*, by W. T. Purkiser, is a splendid youth catechism. May be ordered from Nazarene Publishing House.—EDITOR.

properly indoctrinated in holiness? At least it seems to me that such a course in catechism could be required in connection with receiving members into the church, regardless of age. Exceptions could be made where the background is known. Of course we know that membership in our church is based upon Christian experience

and correct beliefs, but proper indoctrination would make membership mean more and would produce greater loyalty to our standards. This is only a suggestion, but I believe that we do owe it to our present generation of Nazarenes, and to future generations, to wisely indoctrinate our people in holiness.

How They Did It

Submitted by Mrs. J. H. Eades*

WITH ONLY ONE exception it was a typical, busy, and bustling Saturday morning in the parsonage: breakfast with the usual telephone breaks, family altar, the teen-age boy off to work, plus the multitude of duties of the day which were screaming for attention. In spite of the combined beckoning of the household, I found myself walking out of the side door onto the walk which led to the church. I went, not with the feeling of a parsonage queen, but rather a bit like Abraham, as I was not sure where my steps were leading. It was the exception of the day which kept pulling at my heart, and the Lord in a non-soothing voice kept asking me just what we intended to do about it. Yes, this Saturday was only four weeks away from Easter and the rhythm of my steps seemed to sing

out, "What will we do? What will we do? What will we do?"

As I opened the door of the church and walked through the vestibule onto the lovely carpet, I slowed my steps to a mere crawl, hearing nothing but the emptiness being punctuated by the creaking of a pew now and then. I quietly took a seat near the front and in turn began to ask the Lord some questions—the first of which was, Just how, in an older church such as this, could we stir our people to give the several hundred dollars we must raise for our Easter offering? At first, as I sat in the quietness, it seemed that the tall, supporting, white columns had a rakish grin as they looked down on someone endeavoring to think of a new plan for raising money. Each of seven seemed to tell of the many methods which had been used in the past—

*Pastor's wife, Columbia, South Carolina.

the eighth and last adding, as it were with a sneer, "We've seen everything."

But once again I turned my thoughts toward a God whom I knew was vitally interested in the multitude of lost people who would have to be helped by the Easter offering. Then a voice sweetly whispered, "It isn't a new plan but the same old story of the old, rugged Cross which still moves men's hearts today." At last I had it. A cross, a rugged cross was what we needed. As I rapidly left the auditorium, and made my way to my husband's study, the plan seemed to all take shape. Yes, we needed a huge, rough cross made of slabs with hundreds of spikes driven in it. We would have a section on the cross for each of our seven departments.

Here it was Sunday morning and the entire school had been asked to gather for the opening exercises. This meant that something extra special was to take place. As Mrs. Marlin, our district superintendent's wife, was giving us a reading on the Crucifixion, two of our men brought the huge cross and placed it in front of the congregation. There it stood with towering head, gaunt and bare, save hundreds of spikes. By now my pastor husband was challenging our people to remove these at a dollar each. Immediately the crowd was given envelopes and a man was handed a hammer to remove the nails as the money was brought to the front. Several ushers stood by to report the amount and the department from which it came. As the spikes were

being removed, the tension began to mount. I sat and watched as people opened some long closed hearts, closed because it had been more convenient that way, but today they were being flung wide with the act of cheerful giving. The money came to the front so rapidly that we ran out of time before being able to count it all.

The same picture was repeated on the second Sunday. Again the pastor threw out a challenge to the people by promising them that, if by the next Sunday, Palm Sunday, the last nail could be removed, the nails would be replaced by flowers for Easter Sunday. When the third Sunday arrived, the competition between the departments became so keen that again it took several ushers to collect the money as the hands were raised. It was a wonderful thrill to hear the expressions of praise which swept the audience as the last of the spikes were removed. It was as a sweet incense being sent heavenward to the throne of God. Yes, old First Church had pulled the very last spike from the cross.

Yes, I had gone to church very early on this Easter Sunday morning, for Someone was to meet me there, and He did not disappoint me. I slipped into the same pew which I had occupied just four weeks ago and with a new impact of the glorious Resurrection, I looked at the cross made white with flowers. It was then His blessed presence I was waiting for seemed to slip down beside me and say, "Keep telling the story of the old rugged Cross."

Dying to the things that keep us out of identification and union with Jesus is not sacrifice, but great release. We give up nothing worth keeping; we get everything.—J. RUFUS MOSELEY.

Submitted by Nelson G. Mink

PERSEVERANCE COUNTS

A certain automobile dealer in a northern state some years ago averaged a sale a week right through the winter months, when other dealers in the section were snowbound and doing no business.

Factory representatives were interested. They asked the dealer for his secret and were surprised to learn that he apparently had no magic formula. Naively the dealer confessed that he "didn't know it was hard" to sell cars in winter! He was surprised to learn that others were getting no business.

His system? Why he had none—that is, nothing but an inflexible rule to make ten calls a day. And that meant every day . . . rain or shine, day in and day out, he made those ten calls. Why, of course he sold cars. He just naturally couldn't help it!

LITTLE THINGS THAT HINDER

While climbing a mountain pass, my car stopped dead still. It was a good car, and it ought to be able to climb to the top of the world, if even half of the publicity about it is true. But it would not go. I found that a little dirt had short-circuited my power. It is curious but true that the most powerful machinery on earth can be stopped by a little dirt.—WILLIAM L. STIDGER in the *Expositor*.

HOW TO GROW A SUNDAY SCHOOL

1. Find 'em (prospects).
2. Fetch 'em (enlistments).
3. Feed 'em (enlargement).

—From FLETCHER SPRUCE'S
Bulletin—Canton First

WAITING

"He who waits for time is guilty of ridiculous folly. Waiting and time are mutually destructive. It is true that time represents its choice opportunities in somewhat orderly succession and every person looks eagerly for the appearance of some cherished and charming smile of fortune. However, he who waits for fickle chance to come riding on the eager charger of time is likely to find the saddle empty. He who finds work to do while opportunity loiters will be most ready to embrace her when she presents her charms."—MILO L. ARNOLD, pastor, Moses Lake, Washington.

SUCCESS

The man who wins may have been counted out several times—but he didn't hear the referee!—Grit.

THE BIBLE REFERS to prayer about 500 times, to faith less than 500 times, and to material possessions about 1,000 times. Sixteen of Jesus' 38 parables are closely concerned with stewardship of material possessions. We wonder if anyone ever said to Jesus, "Lord, You emphasize money too much." Since the love of money is the root of all evil God knew that leaving it to the individual's "what I feel like giving" would be most dangerous. That must be why He ordained that the first tenth be taken out for Him. And best of all, God proves today that 9/10ths plus God's blessings do equal more and go farther than the whole 10/10ths.

—Oklahoma City First Church Bulletin

**Suggested Themes and Texts
from Second Corinthians**

GOD'S TREASURE CHEST

TEXT: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (II Cor. 4:7).

THE GREAT COMPARISON

TEXT: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17).

**WEAVING THE ROBE OF
IMMORTALITY**

TEXT: "For in this we groan; earnestly desiring to be clothed upon with our house which is from heaven" (II Cor. 5:2).

**THE EARNEST OF THE SPIRIT'S
WITNESS**

TEXT: "Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit" (II Cor. 5:5).

**THE CONFIDENCE THAT COMES
FROM READINESS**

TEXT: "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord" (II Cor. 5:6).

**THE MANIFESTATION OF A READY
HEART**

TEXT: "Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences" (II Cor. 5:11).

—N. G. M.

The Christ

The saving Christ	John 3:14-21
The justifying Christ	Rom. 5:6-10
The humble Christ	Phil. 2:5-11
The inspiring Christ	II Tim. 1:6-14
The healing Christ	Acts 3:1-10

—DR. W. E. ALBEA

The Prodigal Son

The prodigal son	Luke 15:11-24
Seeking the straying one	Matt. 18:7-14
The Good Shepherd	John 10:11-18
The prayer for restoration	II Chron. 6:35-39
The offspring of God	Acts 17:22-31
The new covenant	Jer. 31:31-34
A prayer for pardon	Ps. 51:1-8

—DR. W. E. ALBEA

The Prodigal Sin

The beginning of sin	Gen. 3:1-8
The folly of sin	Luke 15:11-24
The universality of sin	Rom. 3:9-20
The depravity of sin	Isa. 1:10-17
The repentance of sin	Acts 2:37-42
The forgiveness of sin	Mark 2:1-12
The confession of sin	Ps. 51:1-10

—DR. W. E. ALBEA

The Prodigal Love

The loving father, lost son	Luke 15:11-24
The revelation of love	John 3:11-21
The response of love	I John 4:7-21
The riches of love	Eph. 2:1-10
The reaches of love	Rom. 8:31-39
The reproof of love	Rev. 3:14-22
Leaning on God's loving-kindness	Ps. 143:1-8

—DR. W. E. ALBEA

The Father

The Heavenly Father	John 14:8-24
The chastening Father	Heb. 12:5-11
The forgiving Father	Ps. 103:1-13
The omnipotent Father	Isa. 40:27-31
The providing Father	Matt. 6:24-34
The regenerating Father	John 3:1-6
The seeking Father	John 4:20-26

—DR. W. E. ALBEA

The Aloneness of Jesus

SCRIPTURE: Mark 6:45-53

TEXT: . . . *he alone on the land* (v. 47b).

INTRODUCTION: The busier we are, the more necessary it is that we find, or make, time to be alone with God. The Master had had a busy day.

I. CHRIST NEEDED TO BE ALONE.

- A. All day he had been giving out, preaching, healing, and feeding.
- B. He needed to be alone with His Father—for fellowship.
- C. So we need to be alone with the Father—how we need that fellowship!

II. CHRIST SOUGHT TO BE ALONE.

- A. "Jesus constrained his disciples to get into a ship." Another version reads, "He insisted that the disciples get into the boat." So we must insist on being alone.
- B. "While he sent the multitudes away" (Matt. 14:22). There are a multitude of cares that we must send away.
- C. "He went up into a mountain apart to pray" (Matt. 14:23). Likewise every Christian must have a place and time strictly alone with God.

III. HE LEAVES HIS ALONENESS.

- A. Leaving only after having contact with God. So the Christian must tarry until he contacts God.
- B. He leaves to face into a storm. He could not remain in the quietness of being alone with God, for the storm-tossed needed His ministry.
- C. "He walked upon the sea" (then in a raging storm). So Christian may go from his mount-top aloneness to face the storm triumphantly.
- D. He stilled the storm, not only on the sea, but within the hearts of His fear-stricken disciples.

CONCLUSION: So today many are caught in life's storms, though "toiling in rowing," trying to escape the storms, and fighting storms within; will never get to land unless some of God's people have stayed on the mountain until contacting God—then in the power of that contact, go into the storm to be a help to others now at the mercy of the storm.

—DUANE SPRINGER

Grand Forks, North Dakota

Faith That Failed

SCRIPTURE: Num. 1:26-33; 14:6-10

INTRODUCTION: Egypt is a type of sin. Deliverance from Egypt and the wilderness journey is a type of the regenerate life. Canaan is a type of holiness.

I. THE POSSIBILITY OF POSSESSION

- A. God had promised them Canaan.
- B. They were now at the entrance ready to enter.
- C. The land had been surveyed.

II. WOULD THEY EXPERIENCE REWARD OR REVOLT?

- A. They had a choice to make.
- B. The scouts with faith were outnumbered ten to two.
- C. The two scouts with faith were almost stoned because they were speaking for God).

III. THE RESULT—UNBELIEF

- A. Forty years in the wilderness.
- B. The unfaithful scouts died of a plague.
- C. All except Joshua and Caleb were forbidden to ever enter Canaan.

IV. WHY WERE THEY FAITHLESS?

- A. From the human standpoint possession was impossible. They looked at the giants instead of at God.
- B. They considered the difficulties rather than their Deliverer.
- C. They looked down at things instead of up to Him who is above all things.

—WILLIAM C. SUMMERS

Washington, D.C.

The Man with the Voice

TEXT: John 7:46

INTRODUCTION: There has never been a man that spoke and achieved the results that Jesus did. He is unique.

- I. JESUS SPOKE WITH POWER AND AUTHORITY.
 - A. He spoke to the sea and it obeyed Him.
 - B. He spoke to Peter and he walked on the water.
 - C. He spoke to the lame man and he began to walk.
 - D. He spoke to the demon-possessed and they were made whole.
- II. HE SPOKE AN INTOLERANT MESSAGE.
 - A. He was intolerant about salvation "I am the way," etc.
 - B. He was intolerant about loyalty. "Ye cannot serve God and mammon."
 - C. He was intolerant about discipleship. "Let him deny himself."
- III. JESUS SPOKE A RADICAL MESSAGE.
 - A. It was radically different from the preaching of the Jews.
 - B. It was radical in its theology. (Salvation by faith rather than by the works of the law.)
 - C. It was radical in its outreach. "Go ye into all the world . . ."
 - D. It was radical in its results. "If any man be in Christ, he is a new creature."

—WILLIAM C. SUMMERS

What Will You Do with Christ?

TEXT: "What shall I do then with Jesus which is called Christ?" (Matt. 27:22)

INTRODUCTION: This is the most important question that any person has to consider.

- I. WHY IS THIS QUESTION IMPORTANT?
 - A. Because our acceptance or rejection before God depends on what we do with Christ.
 - B. Our becoming sons of God or remaining children of the devil depends on what we do with Christ.

- C. Our having peace with God depends on what we do with Christ.
- D. Our having eternal life depends on what we do with Christ.

II. WHAT WE MUST DO WITH CHRIST

- A. We must accept Him or reject Him.
- B. We must confess Him or deny Him.
- C. We must take our stand for or against Him.

III. CONSIDER WHO IT IS THAT WE MUST DO SOMETHING WITH

- A. He is the Son of God.
- B. He is the Messiah, the Saviour of the world.
- C. He is God incarnate.

CONCLUSION: To take no action is to refuse Him.

—WILLIAM C. SUMMERS

A Prerevival Series from a Great Prerevival Text

Revival Demands a Breaking

TEXT: Hos. 10:12

INTRODUCTION

- A. Revivals are still God's method of rekindling spiritual fervor and reaching the lost.
- B. What would you give to see your family and friends saved?
 1. A moving revival as you never have known before.
 2. This kind of revival demands sacrifice and dedication.
- C. Israel had become "an empty vine" (Hos. 10:1).
 1. Before God could come again, her fallow ground had to be broken.
 2. Revival demands just such a breaking.

I. THE FALLOW GROUND MUST BE BROKEN

- A. Fallow ground is that lying unused.
 1. Once in service, for it is plowed ground.
 2. Thorns and underbrush have taken over.
 3. Good ground but not ready to produce harvest.

B. Every church and every Christian on occasion has fallow ground.

1. Talents that once were used.
2. Spiritual concern that once was much in evidence.
3. Praying that once was "burden-kind," but now "surface," praying.

C. The fallow ground must be broken and turned over.

1. To receive the sunlight of divine concern.
2. To receive the air and rain of the Spirit's presence.
3. To receive the seed of human need.

II. THE BROKEN FALLOW GROUND WILL TURN UNDER:

A. Spirit of complacency.

B. Divided heart.

1. Cares of the world.
2. Personal idols.

C. Spiritual pride.

D. Spirit of dictating to God how the revival shall come.

III. THE FALLOW GROUND TO BE BROKEN BY PERSONAL EFFORT.

You "break up *your* fallow ground."

A. By looking at ourselves in the mirror of God's Word.

B. By waiting on God until our hearts begin to feel the weight of the world's sin.

C. By placing ourselves in contact with those with great spiritual need.

IV. THE RESULTS OF BROKEN FALLOW GROUND.

A. God will come.

1. In glory.
2. In victory.
3. In strength.

B. God will shower spiritual moisture.

1. To soften.
2. To water.
3. To produce harvest.

CONCLUSION: "Break up your fallow ground," Christian disciple!

—NEIL HIGHTOWER

College Park, Maryland

Revival Demands a Seeking

TEXT: Hos. 10:12

INTRODUCTION

A. Revivals come, not by announcement, but by earnest seeking.

B. God does not send more revivals because we do not seek them constantly.

I. WHOM WE ARE TO SEEK

A. The Lord in His person.

B. The Lord, who is holy.

C. The Lord, who is omnipotent.

II. HOW WE ARE TO SEEK

A. Repentantly.

1. Hearts broken *from* sin.

2. Hearts broken *for* sin.

B. Expectantly.

1. Faith is the evidence of things not seen.

2. We draw a "faith circle" too quickly around our prayers.

C. Diligently.

1. Ask—seek—knock.

2. The importunate widow.

D. Earnestly.

1. While God is near (Isa. 55:6).

2. With all our hearts.

3. With every means.

III. WHEN WE ARE TO SEEK

A. Now is the time.

1. Rom. 13:11-12.

2. II Cor. 6:2.

B. Never a *better* time.

C. Never a *better* opportunity.

CONCLUSION

A. It is time to get on our faces.

B. It is time to seek God for a genuine revival.

—NEIL HIGHTOWER

Revival Demands a Sowing

TEXT: Hos. 10:12

INTRODUCTION

A. What farmer ever harvested a crop without the sowing of seed?

B. A revival is a sort of spiritual crop cultivation.

C. Many a church has failed to have a revival because it failed to sow the seeds of it.

I. SOW SEEDS OF RIGHT LIVING.

- A. This is a long-term project and a constant one.
- B. Lack of holy living will block a church's ability to have a community revival.

II. SOW SEEDS OF FRIENDSHIP.

- A. Friendship begets itself.
- B. Genuine interest in people as people—not statistical digits.
- C. Friendship dependent on personal confidence (righteousness).
- D. One is rarely won except this "bridge" be first built.

III. SOW SEEDS OF LOYALTY AND DEVOTION.

- A. People become interested in what interests us.
- B. People are attracted by a great dedication.
- C. Halfhearted loyalty to the church belies our testimony.

IV. SOW SEEDS OF INVITATION.

- A. Indefinite invitations to dinner produce indefinite dinner engagements.
- B. Invitation that includes: "I'll come by and we'll go together."

V. SOW SEEDS OF CONCERN.

- A. See persons as eternal souls with an eternal destiny.
- B. Remember the personal misery of sin.
- C. See the eternal fires of hell.

VI. SOW SEEDS OF INTERCEDING PRAYER.

- A. Stand between a soul and doom.
- B. Hold on to God *until*.
- C. Believe God *in spite of*.

VII. SOW SEEDS OF EXPECTANT ATMOSPHERE IN THE SERVICES.

- A. A tragedy to bring a soul into a cold church.
- B. Wait on God until faith is expectant.
- C. Enter heartily into the singing.
- D. Hold up the hands of the preacher.
- E. Expect God to come *each* service. (Don't look for "off nights.")

CONCLUSION

- A. Don't block revival by lethargy.

B. Cast many revival seeds broadside.

C. "Cast thy bread" upon many "waters."

—NEIL HIGHTOWER

Revival Demands a Reaping

TEXT: Hos. 10:12

INTRODUCTION

- A. Revival isn't done when the last sermon is preached.
 - 1. Not even because there have been seekers.
 - 2. What takes place *after* the meeting may be our weakest area of revival.
 - 3. Involves effort of pastor and people alike.
- B. The harvest isn't over with ripened grain piled in the fields.
 - 1. Must be preserved in the barn.
 - 2. Energy of the crop must be made available to humanity.
- C. Revival is spurious that doesn't involve merciful reaping.

I. REAPING THAT IS INTELLIGENT

- A. The *Manual* isn't the first book to throw at a new convert.
- B. He must be rooted in the Word.
- C. He must be watered by Spirit-led concern.
- D. He must be nourished by examples of continuing faith in life of the mature.

II. REAPING THAT IS PRACTICAL

- A. Made aware of the nature of temptation.
- B. Made aware of the difference between temptation and sin.
- C. Made aware of the remedy for sudden lapses (I John 2:1).
- D. Made aware of the vital necessity of private devotions.
- E. Fostered in a hunger for holiness.

III. REAPING THAT IS RESOURCEFUL

- A. Using the talents of the convert.
 - 1. For edification of the church.
 - 2. For the strengthening of the convert.
- B. Finding a reasonable place for service.

C. Pulling him into a witness-group.

CONCLUSION

A. Heartless reaping considers responsibility is ended on the last night of revival.

B. Merciful reaping continues the harvesting grace of the Holy Spirit:

1. Intelligently.

2. Practically.

3. Resourcefully.

—NEIL HIGHTOWER

A Word of Wisdom About Investments

TEXT: Matt. 6:19-21

INTRODUCTION:

A. Speak of investments good and bad. How many become rich through them.

B. Wise men invest wisely and have good financial advice.

C. Jesus, the wisest Man who ever lived, had a word of wisdom on this subject.

Let us observe His counsel and advice.

I. HE WARNS AGAINST UNWISE INVESTMENTS.

A. Lay not up treasures on earth.

B. Unsafe because the earth will someday pass away.

C. All things here on earth will be destroyed.

D. Treasures of this earth will vanish.

E. They can be lost so easily.

F. They can be stolen from us.

G. He knows that if our treasures are on this earth our hearts will be also.

H. He knows treasures here are often gathered at the neglect of the soul.

I. He knows that time and talent, which should be dedicated to Him are often used to gain material benefits here.

His recommendation is:

II. MAKE YOUR INVESTMENT WHERE IT IS SAFE.

A. Safe from thieves.

B. Safe from corruption.

C. Safe from being lost.

D. Where it is secure. There is no risk.

His conclusion is:

III. THERE IS ONLY ONE PERFECTLY SAFE INVESTMENT.

A. Investments made here on this earth have ruined many a man.

B. The last depression caused many to commit suicide.

C. No matter how secure an earthly investment may seem, it is safe only as long as time lasts.

D. The kingdom of God and souls are the only eternal and lasting things.

E. Make your investments where they will be eternally secure.

CONCLUSION:

Let's accept this word of wisdom about finance from our Master. Let's be careful about our investments, and be sure we invest in the kingdom of God and eternal things. We can do this by:

A. Tithing

B. Offerings

C. Giving for missions

D. Revivals

E. Souls

F. Buildings, schools, etc.

It will be much better to be rich in eternity than here on this earth. Let's make our investments over there.

—HADLEY HALL

Louisville, Kentucky

You're in Debt

TEXT: Luke 16:5; Philemon 19

INTRODUCTION:

A. Speak of this being an unpleasant subject.

B. Talk about installment buying and debts. How most people obtain things this way.

- C. Speak of national debt.
- D. Some may have home paid for, no installments, and even money in the bank, but still you are in debt. No man is debt-free. We are debtors. We have debts to pay.

We are in debt:

I. TO OUR FOUNDING FATHERS

- A. Those who suffered to give us our liberties, rights, and privileges.
- B. For the Christian faith they possessed and godly heritage they left us.
- C. For our Christian nation and homes, the Bill of Rights, churches.

II. TO EVERY BOY WHO HAS SHED HIS BLOOD AND GIVEN HIS LIFE TO DEFEND AMERICA

- A. They gave their lives that we might enjoy our precious freedom.

III. TO THOSE STATESMEN AND LEADERS WHO HAVE MADE AMERICA GREAT

- A. Men who placed right and honor above politics and expediency.
- B. Men who risked their lives for the right—Washington, Jefferson, Patrick Henry, and Abe Lincoln.

IV. TO RELIGIOUS LEADERS WHO HAVE KEPT THE REVIVAL FIRES BURNING

- A. Apostles, martyrs, Luther, Wesley, Fox, Moody, Sunday, Bresee.

V. TO THE CHURCH

- A. Every man and woman in America owes a debt to the Church.
- B. Think what it has done for America.
- C. Some folks do not realize just what the Church means to our country. Does more to keep it free than any other institution.
- D. Some folks want to reap the benefits of the Church and never pay their debt.

VI. TO YOUR DENOMINATION

- A. We owe much to the men and

women who founded our church, those who have established it.

- B. To Bresee, Reynolds, Williams, Chapman, Miller, Nease, Robinson.

- C. To the missionaries who have served us in other lands, Schmelzenbach, Ester Carson Winans, Grosse, and others.

VII. TO OUR LOCAL CHURCH

- A. To the charter members, all who have helped to establish it.
- B. Speak of the local church and its influence in the community.
- C. The great contribution it has made.
- D. You owe the church your good will, best efforts, presence, influence, moral support, active co-operation, best service, and tithe.

VIII. TO CHRISTIAN FRIENDS AND LOVED ONES

- A. For their prayers and help.

IX. TO OUR GOD

- A. Every man is in debt to God.
 1. He gives us life, health, energy, strength, sunshine, food, etc.
 2. He provided salvation for us. Gave His Son.

CONCLUSION: We can never pay all the debts we owe, but we can be faithful stewards and be faithful in making payments on the debts we should be thankful for and sincerely try to pay.

—HADLEY HALL

SPOILS

It may be a law of nature that "to the victor belongs the spoils" but it is a law of psychology that the victor belongs to the spoils; for in a sense, he becomes enslaved to what he has conquered and possessed."—SYDNEY J. HARRIS, *Chicago Daily News*.

THE KNOWLEDGE OF THE HOLY

A. W. Tozer (Harper, 1961, 128 pages, cloth, \$3.00)

The author of this book is known far and wide as a man with a facile pen. He writes with penetration and courage. As editor his writings have burned and sung their way into the hearts of thousands.

In this volume, *The Knowledge of the Holy*, he gives us his theological thinking in boiled-down, capsule form. He has intentionally phrased this book for the reading of the layman. And yet in no wise has he destroyed the basic dignity of theological expression. There are twenty-three brief chapters dealing with the various attributes of God. The reader will not agree with every expression and sentence in this book, but he will find it decidedly provocative. Most certainly it is top-quality writing. I commend it to thinking laymen. Ministers will also thoroughly enjoy the insights it provides.

A REVELATION OF JESUS CHRIST

J. B. Smith (Herald Press, 1961, 370 pages, cloth, \$5.75)

The author of this book was a beloved and highly respected scholar of the Mennonite church. He did most of the work during the last fifteen years of his life, but unfortunately he died before the work was finished. The first editor selected to complete the work also died. It was completed by Dr. J. O. Yoder, a professor at the Eastern Mennonite College.

This book is a meticulous verse-by-verse interpretation of the Book of Revelation, according to the premillennial view. However, in many places what are obviously figurative passages have been literalized too much. The book would be helpful to those who have had wide reading on the subject, but it is not recommended as a beginning study on the Book of Revelation.

There is a constant tendency in the book to resort to sophistry to prove points that are quite unrealistic. Frequently also there is an extreme use of alliteration in the use of which the actual meanings of the verses seem to be overshadowed. (R. L. Lunsford)

GREAT EVANGELICAL PREACHERS OF YESTERDAY

James P. McGraw (Abingdon, 1961, 160 pages, cloth, \$2.75)

Here is a book edited by James P. McGraw, professor at Nazarene Theological Seminary. There are twenty-four chapters, each one dealing with a highly interesting evangelical preacher of the past. The men range all the way from John Wycliffe to John Henry Jowett. Each chapter presents a vivid picture of each man, describes his background, his preaching methods, his experience as a preacher, and some of his doctrines.

This will be found stimulating to the minister and perhaps at points embarrassing, and what minister does not need to be alternately inspired and embarrassed?

HOW TO DEVELOP A TITHING CHURCH

Charlie W. Shedd (Abingdon, 1961, 128 pages, paper, \$1.25)

This is a case study of how one man in a rather thrilling, yet practical, way has developed and is developing strong stewardship in his church, with particular emphasis on percentage giving and tithing. The author writes from a vast background of practical experience and gives workable plans which have produced results. These are not just theories. These are proven and tested plans.

The author is a Presbyterian and does not teach a strict "storehouse" tithing policy. He suggests that some people may well give less than 10 per cent. There are some rather offhand reflective statements against the church leaders who think that 10 per cent is the minimum of tithing. Again the author would be rather lax in letting each individual decide how his tithe would be distributed.

But on the whole, ministers will find a lot of practical ideas and these can be adapted to our own Nazarene system of storehouse tithing. (*Dean Wessels.*)

PASTORAL COUNSELING FOR MENTAL HEALTH

Samuel R. Laycock (Abingdon, 1961, 96 pages, paper, \$1.00)

Here is offered basically sound counseling in an inexpensive format. Whether a preacher wants to buy a book of paper cover to keep for a permanent library is his own decision. The title is a bit misleading, for the book does discuss many things besides mental health. It discusses the techniques of counseling, marriage counseling, parental counseling, counseling the aged, counseling the alcoholics, and counseling in family affairs. Actually, mental health counseling is but a minor part of the book. It is sketchy at each point of concern but does cover a wide range of needs. Of special value in the book is its bibliography, which will give to any pastor a splendid reference list.

Speaking of alcoholism, it bothers us because he seems to succumb to the rather modern, liberal attitude of suggesting that alcoholism is a disease and no longer a matter of sin or guilt.

NIHILISM

Helmut Thielicke (Harper, 180 pages, cloth, \$5.00)

This is a careful technical study of the philosophy of nihilism, which is the philosophy that teaches that nothingness is the ultimate reality. The reader might be surprised to discover that this is a dominant intellectual trend of our time. The author seeks to face this with the challenge of Christian faith.

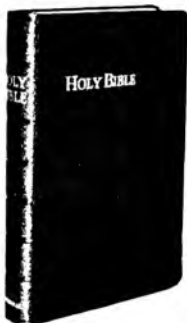
This is a convincing apologetic for the Christian faith. The author is one of the outstanding ministers in Germany. The style is somewhat stodgy, perhaps because the translation from the German is not too good.

A reader would have to have quite a considerable background in mythology, philosophy, and other technical literature to be able to get distinct value from the book.—A. ELWOOD SANNER.

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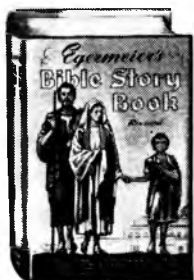
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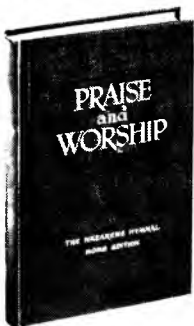
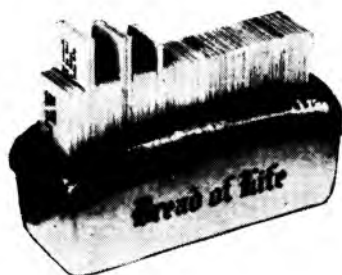
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