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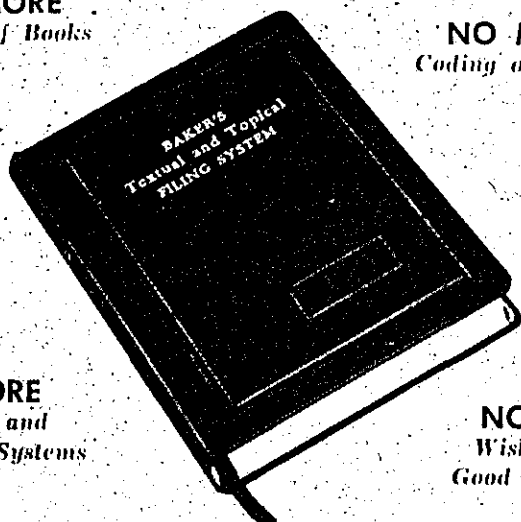
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# THE PREACHER'S magazine

JANUARY 1962

## A SUNDAY NIGHT OF SALVATION

Edward S. Lawlor

## THE UNPARDONABLE SIN OF THE PULPIT

Editorial

## WHAT IS EXISTENTIALISM?

Delbert R. Gish

## THE MEASURE OF GIVING MORE

Albert M. Wells

## ARE THERE SOULS IN OUR STATISTICS? (II)

Dwayne Hildie

## THE SEAT OF EZEKIEL THE PROPHET

Hugh Gorman

## THE MORE EXCELLENT WAY

Dr. Skevington Wood

## WHAT THE NEW TESTAMENT SAYS ABOUT THE SELF

Jack Ford

proclaiming the Wesleyan message

# The Preacher's Magazine

Volume 37

January, 1962

Number 1

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## GUEST EDITORIAL

### A Sunday Night of Salvation

By Edward S. Lawlor\*

WERE YOU CONVERTED in a Sunday night service? I feel sure many of you were. But I have wondered if the reason many of our pastors are not enthusiastic about the Sunday night service is that they themselves were not converted in a Sunday night service, nor have they ever really seen an old-fashioned Sunday night of salvation. It always thrills me to meet pastors who tell me about Sunday nights with times of mighty visitations of God the Holy Spirit in salvation, and who are hungry for the repetition of such services.

I was converted in an old-fashioned Sunday evening service of salvation, and I have always felt I must see such visitations of God in our Sunday evening services. We are too apt to say that what happened years ago cannot today. Really that is not the answer in full; it is but an excuse to salve our consciences and ease our endeavors. I believe that the Holy Ghost is waiting and available on Sunday nights in 1962, for the Holy Spirit can still break and mend the hearts of men on Sunday night in our age.

What happens in your Sunday evening services? What type of atmosphere is produced? Is it drowsiness? Surprise? Resentment? Pity? Amusement? Or is it a sensation of being lifted into a higher atmosphere?

### There Must Be Planning

I believe that any church irrespective of type, size, or location can have a Sunday night of salvation with Jesus if it will pay the price. But the service must be painstakingly planned—as definitely outlined as the blueprint of an architect.

We leave too much to chance! We wait for inspiration to come! The truth is that inspiration is mostly perspiration. We shall not get back to the Sunday night of salvation in a month, or even six months. It will take time and we will have to be willing to keep on keeping on. Let every service be planned in the spirit of prayer. Take care that we do not allow our Sunday night services to become cheap or inconsistent with the essential spirit of evangelism. Plan always for the opportunity of drawing the net!

### There Must Be Strong Preaching

We must get back to the place of giving preaching a sensational part in the Sunday evening service. The preaching of the apostles made such a sensation that they were accused in the Early Church of turning "the world upside down." Messages became moral earthquakes in the cities in which they were preached. Finney, Spurgeon, Moody, Wesley, Bresee—these were men whose words produced a powerful sensation among their hearers. And let us never forget that Christ himself was sensational in His preaching. His words thrilled the longing multitudes until they said to Him, "Never man spake

\*General Secretary, Department of Evangelism.

like this man." I have always felt that we need to learn in our day the type of sensationalism employed in Sunday nights of salvation in the yesteryears.

### There Must Be Attraction

It seems to me that there is need for realism in this business of our preaching on Sunday nights. Let us use any methods that will attract and bring people. We can see much accomplished by the sanctified use of our own personalities in the presenting of our message. The employment of our natural mannerisms and ability can be developed into something worthwhile. Think, for instance, of Paul before Agrippa, or Martin Luther at Worms, or Wesley preaching in the open air of England. These were times when the sensationalism of a pure and simple gospel moved hearts and consciences. The utterance of stale platitudes in essay form is an insult to Christian intelligence and an affront to the gospel. Remember, preacher, the gospel contains in itself the mightiest attraction that man has ever felt. The preacher who, under the guidance of the Holy Spirit, can realize that eternal life or death for every soul is involved in the proclamation of the gospel will, I believe, utter on Sunday night all its truth. In doing that he will not fail to produce a sensation among his hearers.

### What if Seekers Do Not Come?

I tell Him that, if they come, He shall have the glory. If they do not come and if I see no one seeking Him, I shall trust Him to carry on the battle and to follow them like the hound of heaven, even in the silence of the night after they have passed out of my sight.

The winner of souls cannot agonize over souls only when the altar call is on. That must be done when he is alone before God. During the altar call he is believing. He is fighting the fight of faith against unseen spiritual foes, and he is watching for a way to win the battle. For him, the altar call after preaching is the battlefield!

### What About the Altar Service?

I have had many preachers ask me, "How shall I, during an altar service on Sunday night, pray for sinners after I have preached my best and pleaded with them to come to Christ?"

Speaking for myself, I do not pray much during the altar service for sinners. I do most of my praying before I go to the service. I talk it all over with God, and let Him do some of the talking while I listen and take orders, and get light from Him. Then when I have preached my message and the altar call is on, I remind God of His promises and remind Him of my helplessness unless He helps me. I remind Him of the need of the Holy Ghost to convict men of sin. I remind Him that these are sinners, He loved them, He redeemed them. I remind Him that I have done my best and that I rely on Him.

So pray before the Sunday evening service expectantly. Watch for God to show His hand during the service and for a break. Watch as a general watches for advantages and victory on the field of battle. Also remember that in Sunday night salvation work you must have patience, the kind that James talks about, that patience that waits in hope for the harvest. Let us reap in earnest, hasten while the fields are ripe for harvest.

Sunday nights of salvation are the urgent need of the Church of Jesus Christ in our day.

## FROM the EDITOR

What would you consider to be—

### The Unpardonable Sin of the Pulpit?

PREVIOUSLY in my editorializing I have noted the editorial "firsts" of Dr. J. B. Chapman and Dr. D. S. Corlett. Now it is my privilege to peer over the shoulder of the late Dr. L. A. Reed as he wrote his first editorial for the *Preacher's Magazine*. It was for the March-April issue of 1949.

I could almost have predicted his point of emphasis. During the years 1945 through 1948 I was a student of his at Nazarene Theological Seminary. A dynamic man was L. A. Reed. He left an indelible stamp on all his classes. You might not always agree with Dr. L. A. Reed, but you could never ignore him, nor forget him. In those classes he covered the broad scope of practices and the preaching ministry. Yet he had an emphasis which repeatedly flashed out like an airline beacon on a dark night. Here it was: *Preaching must be interesting.*

So I was not in the least surprised as I read his first editorial to find words like these, "If a sermon is not interesting, then it should not be preached." Blunt words! They slap us across the face like a cow's tail in fly time. The meaning is clear—

### Make the Sermon Interesting or Else Don't Preach It

To L. A. Reed the preacher's unpardonable sin (professionally speak-

ing) was dullness. A sermon might not tickle the stars. It might lack in homiletical balance. Its transitions might be seriously defective. But it must never be drab. The audience might not be swept off its feet by soaring eloquence, but they must not be left yawny. Dr. Reed did not minimize such sermonic virtues as Biblical content, accurate exegesis, apt illustration, or progression of thought. He might forgive the absence of one or more of these; but he could never forgive the nausea of pulpit boredom. I can almost hear him say, "Be an interesting preacher, or else turn in your credentials."

### The Tragedy of Pulpit Dullness

Recalling L. A. Reed's forthright position on pulpit boredom, I must confess he had logic on his side. There are safeguards set up to keep our preachers from heresy, but none to keep them from ennui.

Every minister in the Church of the Nazarene must answer annually to his presiding general superintendent regarding his soul welfare (and this includes, by influence, his orthodoxy). What's more, if he begins to drift one wit from the Wesleyan position on doctrine his audience will detect it soon. And word will quickly get to his superiors. But while he may be as orthodox as St. Paul, his sermons may be no

more palatable than flour. His audience may be subjected every week to the horrendous ordeal of sitting through several installments of tepid sermonizing, as devoid of inspiration as a dry river bed.

If a minister wrests the Scriptures, we have laymen who will spring into action like unleashed hounds and, like Aquila and Priscilla, will fly to their prayer closet to pray him back into the path of Biblical accuracy. And thank God we have such laity! But a preacher may divide the Word with razor-like sharpness and yet be as dull as a drizzly twilight. And who can find a cure?

So Dr. Reed was not beating the air in his strong feeling that pulpit dullness was the preacher's unpardonable sin.

### What Causes Pulpit Dullness?

From the same incisive pen (pardon me, typewriter) there come these embarrassing words, "We are compelled to admit that generally a lack of interest is due to two things, namely, poor sermons and no enduement."

The lack of sermonie sparkle, he was saying, arose from the sad fact that the preacher was inwardly ashamed of his sermon and therefore felt no enthusiasm for it. And an unenthusiastic preacher soon begets a snoozing congregation. Sermons better prepared, quality in content, pertinent to the listeners—these would give to the pulpit a sense of urgency which would catch fire in the pew. These are strong and humbling words; who can bear them?

Better sermons—we do have a means of solving that. But when he mentions "no enduement" he pricks us at a point of keenest sensitivity. This matter of anointed preaching is a major issue. Laymen wish we would come to grips with it. They

weep over it and plead for more anointing in the pulpit. We could well devote an entire preacher's meeting to a frank facing of this momentous matter of anointing. As to a lack of anointing, I plead guilty and confess for most of you.

### Why Is Our Preaching Not More Anointed?

Is the lackluster preaching caused by prayerlessness? Or is it the result of deteriorated spiritual sensitivity? Do we have the "feel" of lift when there is anointing, and do we sense the "drag" when we seem to be going it totally alone? Do we fail to sense the Holy Spirit and His presence, and thus fail to co-operate with Him? Who can reply to all these questions?

Of this I am sure: there is no simple answer. Prayerfulness alone does not guarantee interesting preaching. I have known men who soaked their sermons in prayer and yet preached their congregations into a stupor. Let me be honest: I can much more easily diagnose than I can prescribe. I am a patient and not a physician. I feel my own pulse in the matter of anointed preaching and it is altogether too weak.

But I do know this: a preacher must maintain that "feel" which alerts him immediately if he is losing any major segment of his audience. This applies whether he preaches to a dozen or a thousand. If a preacher does not know when his listeners have tuned him out, at least a major part of them, he has a ministerial millstone around his neck. If interest does wane seriously, a preacher has but two alternatives: re-create interest or pronounce the benediction. It is folly to keep a congregation in church physically when they have gone home mentally.

### From Whence Shall Our Deliverance Come?

How can a preacher know that he is no longer the spokesman of God but merely a prattler of lullabies? Perhaps a church-wide custom of ours makes it harder for God to help us relative to a better evaluation of our own preaching. When our sermons are ended we walk to the door and greet the people as they leave the church. Many of us who would have been able to weigh our sermonie success as we walked the aisle to the back of the church cannot in any wise do so after we have shaken hands galore. Here is the problem: Well-meaning, kindhearted laymen file past and shake our hands. If they would merely say, "Good-by, Pastor, God bless you," it would be fine. But they are courteous and feel compelled to pour syrup on us. "That was a sweet service." "Your great message helped me." By this time the average preacher is clear out of focus. Our name might have been Oke when we finished preaching, but it is Beecher by the time we have greeted the last member of the congregation.

The truth remains that some of our discerning laity were perhaps biting their lips to keep from saying, "I was never more bored in my life."

Who will wake us up when we

lapse into pulpit monotony? Cannot some inventive genius develop an interest meter? I would gladly buy one for my own ministry. It would be attached to the pulpit and would automatically register the interest-quotient of the audience. It should have a face like a temperature gauge with a safe operating zone and a danger zone. It might be well to have it emit a sound like a snore when the interest drops into the danger zone.

In utter candor, who will alert us to the lack of interest in our preaching? Should not our wives be delegated so to do? Or would most of us be willing to listen if our wives turned to us after church with, "Honey, the audience reaction to your sermon this morning reminded me of a caterpillar with sneakers on crawling over a Persian rug." No, I guess that would be too blunt. But it does suggest a practical solution.

So if no ecclesiastical Edison comes out with an interest meter, I vote for our wives—with candor and tact—to keep us informed. After all, we are proclaimers of an evangel, not dispensers of soothing syrup.

Whatever it may take, I say it again in unison with Dr. L. A. Reed, "If a sermon is not interesting, then it should not be preached."

And, in the same breath I cry "Ouch!"

## A Hearty Thank-you

CHANGE IS AN integral part of life. We meet and greet our friends, and then wave good-by; that is life. As we usher in the year 1962 we find it necessary to say good-by to two splendid, long-time contributor-friends of the *Preacher's Magazine*

—James McGraw and Mrs. Ruth Vaughn.

Professor James McGraw has provided the "preacher personality" series since January, 1955. For ninety-six months he has gathered pictures and material. He has chosen

well; he has maintained an unusually high degree of interest. His descriptions of the preaching of the worthies of the pulpit has made a contribution that will not soon be forgotten. Ninety-six men have been introduced on the cover and through the pages of the *Preacher's Magazine*—to each of these Professor McGraw has been a master of ceremonies de luxe. He is being released from this particular responsibility, but we are planning to use his talents in other areas of contribution in the near future.

Mrs. Ruth Vaughn concluded her editorship of the "Queen of the Parsonage" feature last month. Since June, 1959, she has given splendid

service. The *Preacher's Magazine* is by very nature largely masculine in its outlook—blunt, muscular, perhaps awkward. That is just because we are men. Mrs. Vaughn has provided the charm, the femininity, the ruffles and lace. And the *Preacher's Magazine* has been the better for it. So, after more than a year and a half of fine service, her monthly pages of portraits, recipes, and chats will be missed. A stomach-minded soul like me could almost smell the spice and the perfume as I perused these pages. Thanks, Ruth Vaughn. You have made a host of friends for the *Preacher's Magazine* from the petticoat portion of the parsonage household.

—N. R. O.

#### QUOTES and NOTES

##### E.U.B. Leaders Study Methodist Merger Plan

Dayton, Ohio—The next General Conference of the Evangelical United Brethren church, scheduled for October, 1962, will receive a definite proposal for or against merger with the Methodist Church in the United States.

This was made clear in a formal statement released by Dr. Reuben H. Mueller, senior E.U.B. bishop and chairman of the E.U.B. commission on church federation, which will meet April 17 with a similar group from the Methodist commission on church union to discuss the factors involved in such a proposal.

However, E.U.B. leaders have already voiced concern about such factors as "questions of absorption" into the Methodist episcopate, the Methodist organizational structure, and the difference in size between the two bodies. (The Methodists

number 9,000,000 while the E.U.B. church is composed of some 760,000 members.)

Bishop Mueller noted that, if the General Conference votes favorably, it may authorize the commission to work out a plan and basis of union for submission to the 1964 Methodist General Conference and the 1966 E.U.B. Conference.

##### Critical of "Revival"

The contemporary religious revival has itself contributed to the current decline of ethical standards, in the opinion of social philosopher Will Herberg of Drew University, Madison, New Jersey. Dr. Herberg spoke recently on the sixth annual Bishop Donald H. Tippett Lectureship at the University of the Pacific at Stockton, California.

He called it both platitude and paradox that America is at once "the most religious and most secular of nations," and urged a recovery of conscience and character to stop moral disintegration.

The Preacher's Magazine

## THE SUNDAY NIGHT STORY

THE DEPARTMENT of Evangelism will try during the coming months to tell the story of what happened during the "Shining Lights on Sunday Nights" part of the "Evangelism First" emphasis in various sections of the church.—EDWARD S. LAWLOR, Secretary, Department of Evangelism.

Chosen this month is the story of what happened in:

**Location:** Woodland Church, Hammond, Indiana

**Pastor:** Rev. Owen M. Burke

**Number of members:** 102

**Average Sunday school attendance:** 105

THE WOODLAND CHURCH of the Nazarene in Hammond, Indiana, has made the Sunday night service a vital part of their evangelistic outreach. The pastor, Rev. Owen M. Burke, has led the church in a planned program of calling, evangelism, and revival with special emphasis on making the Sunday night service vital and spiritual.

Undergirded with prayer, this church has enjoyed the blessing of God on their labors. During an eight-week emphasis featuring the Sunday night service, the Sunday evening attendance doubled. They enjoyed a 45 per cent increase in attendance after the special campaign was over, and the pastor received twenty new members into the church. When he was sending in this report he had another class ready for membership. The Sunday school is showing a 30 per cent increase.

We asked Pastor Burke to share his plans for this special Sunday night emphasis with you, and we pre-

sent here some of the plans and ideas he used.

Plans were laid in advance for an eight-week campaign of Sunday night evangelism. The Sunday evening service was planned to be spiritual and interesting to the outsider as well as the members of the congregation.

The church was divided into two teams called the "Sons of Thunder" and "Gideon's Band." Each side had a captain, a theme chorus, and a team color. A banner, three feet by six feet, was prepared. It was red on one side and blue on the other, with the following wording on both sides:

#### CONQUESTING FOR THE KINGDOM

Evangelism First

OBJECTIVE—Souls

MEANS—

Great Evangelistic Rallies

(Name of team)

January, 1962



The contest was based on attendance. The captain of the winning team for the night would come forward and put the banner on his side with his team color and name on the outside. No other awards were given. The congregation entered into the spirit of the contest and the wholesome rivalry helped to create an enthusiasm for the service.

Each Sunday night service was carefully planned in advance. A theme was chosen for each night and a song was highlighted in keeping with the theme. Various people and methods were used to call attention to the theme for the night, and to encourage the congregation to invite people to the service.

The following themes were used:

**Work**  
**Jesus**  
**Heaven**  
**Whosoever Will**  
**Revival**  
**God's Grace**  
**The Old-time Religion**  
**Country Music Night**

Country Music Night was a real success. The music was with the accordion and guitar. The people were asked to come as they would dress "back home."

Atmosphere for the eight-week campaign was created by suspending a large globe of the world from the ceiling. The slogan "Evangelism

First" was placed above the globe in large letters with flags of all nations around it. The Christian and American flags were prominently displayed with this arrangement, along with the "Try Christ's Way" signs located in strategic places throughout the church.

The people were interested in the gospel messages by Rev. Burke. He would have his message well in mind, use just three points, and then preach for only fifteen minutes with all the fervor and power that God would help him with.

Sunday night evangelism has captured the heart of the pastor and people. They are planning another series to emphasize the evangelistic service on Sunday night. They have experienced the thrill of seeing souls accept Christ and cannot be satisfied with less.

Rev. Burke testifies: "I believe the Sunday night service is the key to our programs in the Church of the Nazarene. I cannot see preaching a pastoral message on Sunday nights because only church people are there. I believe we can put on a program of evangelism with revivals, calling, and planning that will bring the outsider to church on Sunday night."

The Sunday night story does not end here. It will not end as long as we keep the spirit of New Testament evangelism alive and confront the lost with the message of Christ on Sunday night.

#### How Dr. Bresee prepared his sermons:

1. He studied each morning (Saturday was his day off).
2. He wrote out his notes—which he seldom used.
3. He went to bed on Saturday afternoon with his sermons—to soak in them.

—Submitted by A. H. EGGLESTON, Picture Butte, Alberta

## Gleanings from the Greek New Testament

By Ralph Earle\*

Romans 14:18—15:6

### PURSUÉ PEACE

THE VERB "follow after" (v. 19) is *dioko*, which means "pursue." It is used in Heb. 12:14, where the literal rendering is, "Keep on pursuing peace with all men, and the sanctification apart from which no man shall see the Lord." This message has a similar emphasis: "Let us keep on pursuing the things of peace."

### EDIFY OR UPBUILDING?

The last clause literally reads, "and the things of upbuilding to each other." The noun is *oikodome*, which comes from *oikos*, "house," and *dome*, "build." Literally it would mean the building of a house. But it came to refer to any building. It is used of the beautiful "buildings" of the Temple (Matt. 24:1; Mark 13:1, 2). Elsewhere it is found only in Paul's Epistles (fifteen times). There it always has a metaphorical sense and is usually translated "edifying" or "edification." It may be that this word is thoroughly understood by many Bible readers. But it is doubtful whether the idea of "building up" is conveyed today by this Biblical term. The clear sense is this: "Let us then pursue what makes for peace and for mutual upbuilding" (R.S.V.).

### DESTROY OR OVERTHROW?

The Greek word for "destroy" here (v. 20) is different from that in the fifteenth verse. This one is *kataluo*. It is translated "break down" by

Moffatt and in the Berkeley Version. Arndt and Gingrich prefer "tear down." Abbott-Smith suggests "overthrow," which fits very well here.

### OFFENSE OR STUMBLING BLOCK?

The Greek word for "offence" is the same one which is translated "stumblingblock" in verse thirteen—*proskomma*. Occurring six times in the New Testament (only in Paul) it is rendered "stumbling" or "stumblingblock" in every other case.

That idea should probably be retained here. The Berkeley Version reads, "It is wrong for a man to eat what means a stumbling block." The Revised Standard Version has, "It is wrong for any one to make others fall by what he eats." The New English Bible says, "Anything is bad for the man who by his eating causes another to fall."

### ALLOWS OR APPROVES?

"Alloweth" (v. 22) translates the Greek verb *dokimazo*, which means "test," then "prove" by testing, and finally "approve" as the result of testing. It comes from the same root as *dokimos*, which is translated "approved" in verse eighteen. Probably the best rendering here is "approves" (R.S.V.).

### DAMNED OR CONDEMNED?

"Condemneth" (v. 22) is the verb *krino*. "Doubteth" (v. 23) is the verb *diakrino*; and "damned," *katakrino*. The simple word *krino* meant

\*Professor, Nazarene Theological Seminary

first of all "to separate, select, choose," then "to be of opinion, judge, think," then "to decide, determine, decree," and finally "to judge, adjudicate, pronounce judgment."<sup>1</sup>

The compound *diakrino* means "to distinguish, discriminate, discern," then "to settle, decide, judge, arbitrate." In the New Testament and ecclesiastical writers it often means "to be divided in one's mind, to hesitate, doubt."<sup>2</sup> It is the last sense which fits best here.

But what about *katakrisis*? Literally it means to "judge down" or "give judgment against." Occurring nineteen times in the New Testament, it is translated (K.J.V.) seventeen times as "condemn" and twice as "damn" (here and Mark 16:16). The point hardly needs to be labored that the latter is an over-translation amounting to a mistranslation. Eternal damnation is not suggested here. Rather, one is "condemned" if he does not act in faith.

#### INFIRMITY OR WEAKNESS?

The noun *asthenema* is found only here (15:1). It comes from the adjective *asthenes*, "without strength, weak, feeble." The verb *astheneo* occurred three times in the previous chapter (14:1, 2, 21). There it was translated "weak." It would seem that "weaknesses" is the best rendering here.

#### POWERFUL AND POWERLESS

"Strong" is the plural of the adjective *dynatos*, which means "strong, mighty, powerful."<sup>3</sup> From the cognate term *dynamis* come dynamo, dynamic, dynamite. "Weak" is the plural of the adjective *adynatos* (a [negative] plus *dynatos*). Hence it

means "powerless." The Berkeley Version gives a very accurate translation: "We who are strong ought to put on ourselves the weaknesses of those who lack strength." The New English Bible runs the two chapters right together—there were no chapter divisions in the New Testament until the thirteenth century, and then the job was very poorly done—and sets this verse in its context with the following translation: "Those of us who have a robust conscience must accept as our own burden the tender scruples of weaker men."

#### PLEASE OR SERVE?

Once each in the first three verses of this chapter we find the word "please." That is the most common meaning of *aresko*. But Abbott-Smith thinks that in verses one and three it means "render service to."<sup>4</sup>

The basis for this is pointed out by Moulton and Milligan as follows: "For the idea of *service* in the interests of others which underlies several of the NT occurrences of this verb (I Th. 2:4; Rom. 15:1, 3; I Cor. 10:33), we may compare its use in monumental inscriptions to describe those who have proved themselves of use to the commonwealth."<sup>5</sup> This was a usage of the word in that period.

One can see the advantage of translating the first clause of verse three, "For even Christ served not himself." That fits with His own statement: "For the Son of man also came not to be served but to serve, and to give his life as a ransom for many" (Mark 10:45, R.S.V.).

#### REPROACHES OR INSULTS?

Almost all translations have "reproaches" (v. 3). But it may be that

this is not forceful enough today. The verb here, *oneidizo*, means "reproach, revile, heap insults upon."<sup>6</sup> The noun *oneidismos* means "reproach, reviling, disgrace, insult." With us "insults" seems stronger than "reproaches," and so may be preferable. The Berkeley Version reads, "The abuses of those who abused you fell on Me."

#### LEARNING OR INSTRUCTION?

The word rendered "learning" (v. 4) is *didaskalia*. Its usual meaning is "teaching, instruction." The term "learning" today has two mean-

ings. It is used not only for the process of learning, but also in such statements as, "He is a man of great learning." This would not fit here. So unquestionably the best translation is "instruction" (Weymouth, Moffatt, Goodspeed, Berkeley, R.S.V., N.E.B.).

#### PATIENCE OR FORTITUDE?

The rendering "patience" for *hypomone* is too weak and passive, as we have noted earlier. The word has the stronger, active sense of "steadfastness" (R.S.V., Berkeley, Moffatt, Goodspeed). Perhaps even better it might be rendered "fortitude" (N.E.B.). That is what a Christian needs more than "patience." Fortitude keeps us in the race until the goal is reached.

<sup>1</sup>Arndt and Gingrich, *op. cit.*, p. 573.  
<sup>2</sup>*Ibid.*

### How the Apostles Creed averted—

## A Suicide

THE LATE PRINCIPAL RAINY used to tell of a man in Edinburgh who was a bad character and a confirmed lawbreaker, often in the hands of the police. He had only one redeeming feature in his life—his love for his little girl, who was an only child, the very image of her dead mother. He committed burglary and was put into prison. During the term of his sentence, his child died. On the day he came out he learned of her death. It was a shattering blow. He could not go back to the house. He was simply broken. In his wild and bitter distraction he resolved that when night came he would end his life in the river beneath the Dean Bridge. At midnight he stood on the bridge. He was climbing the parapet when suddenly, for no reason that he could think of (as he himself said afterwards), there flashed into his mind the opening words of the creed—"I believe in God the Father Almighty." And he stepped back. Again it came stronger and clearer this time—"God the Father Almighty." He knew nothing of God, but he did know something of fatherhood. "Why," he found himself saying, "if that is what God is, if God is like that, then I can trust Him with my lassie and with myself!" And from that moment death receded; life began anew. The thought of God as a Father saved him from being defeated by overwhelming despair.—J. C. MITCHELL, LIVERPOOL, ENGLAND.

<sup>1</sup>Abbott-Smith, *Lexicon*, pp. 257-58.  
<sup>2</sup>*Ibid.*, p. 108.  
<sup>3</sup>*Ibid.*, p. 123.

<sup>4</sup>*Ibid.*, p. 58.  
<sup>5</sup>VGt, p. 75.

Ministers are always anxious to alert themselves to the theological currents of their day. A well-qualified scholar has consented to give an introductory discussion of one of the popular philosophies of our time.—Editor.

## What Is Existentialism?

By Delbert R. Gish\*

**T**ROUBLED TIMES usually give birth to radical ideas and viewpoints. The twentieth century, with its great wars, its encounter with Marxism, its serious economic depression, and an attempted genocide, has known agony of soul. Because of this it has also spawned some radical views about life. One of these, born out of experiences of crisis and despair, is existentialism.

While existentialism is not easy to define for reasons which will be stated below, existentialists hold some attitudes and ideas in common. For example, all are concerned with man's predicament in the world. They believe, first, that all men face the danger of losing their individuality and freedom; second, that science and systematic ways of meeting human needs furnish little real help; and third, that only those who suffer in an effective way can hope to keep their individuality.

The difficulty about defining existentialism stems partly from the fact that its proponents prefer to be guided by feelings and moods rather than by clear-cut concepts. To decide and act positively seems better to them than to rest in the static

grandeur of the thought world. Though reason may be crystal-clear, yet for them it is meaningless unless it comes to grips with man's hardest problems—his existence.

Confusion about the meaning of existentialism also arises from the fact that some who are usually classed as existentialists do not want to be called by that name. In this group is Marcel, who as a theist is sharply at odds with the atheist Sartre. While Sartre likes the term existentialism, Marcel and Heidegger (Sartre's onetime professor) do not; yet all manifest some of the characteristics of existentialists.

### Loss of Freedom

Three of these characteristics are singled out for attention here, the first being distress over the loss of individuality and freedom. Modern man's soft, indecisive, sheep-minded, crowd-conscious way of living robs him of authentic selfhood. His institutions, his way of life, his love of ease all weaken his will to assert himself, thus lessening his use of freedom, and robbing his life of meaning. By the use of mass media in education and communication (radio, tele-

vision, newspaper, magazines, moving pictures, etc.) he is trained like a robot to think the same thoughts and follow the same fashions as the crowd. Socialistic, paternalistic government more and more does for him what he ought to do for himself. At his work he is treated impersonally, like a cog in the assembly line, and referred to by a number. He tends to treat others in the same way—like things instead of like persons. Because of this situation he meets the temptation to evade responsibility, to avoid destiny-determining decisions, and to take his place merely as one more anonymous face in the crowd. The price of yielding to his temptation is meaninglessness inauthenticity, loss of self-respect, and finally the loss of everything—including his soul. Existentialists react strongly against this tendency.

### Inadequacy of Reason

A second conviction characteristic of existentialists is that science and logic afford men little help with their real needs. Perhaps no existentialist would repudiate all use of the pure reason, but all would recognize its lack of power to clarify the mysteries which affect our destinies. It is human to take both mysteries and destinies lightly and live for the moment. One way of taking them lightly is to treat them as we treat riddles, puzzles, or various kinds of problems—something for which we find an answer and then forget. Gabriel Marcel has made the distinction between mysteries and problems. The latter are solved and set aside, but the mystery is never solved. It is always with us, and we are always involved in it whether we know it or not. Sin and evil are mysteries. They affect our destiny, and we can neither evade them nor give final

answers to them. Our proper response to them is decision and action as long as we live, not just to think about them.

### Ministry of Suffering

In the third place, *existentialism speaks of suffering*. Only at the price of a vital kind of suffering can personal authenticity (or individuality) be gained. Men endure certain pains as a matter of course: the physical kinds, then grief, boredom, despair, frustration, and dread. Dread, let it be explained, is not the fear of something in particular, but rather the universal anxiety that human beings experience because they are finite and have insufficient strength to cope with many of life's demands. They feel dread especially in solitude, and it often haunts them in the night hours. Frequently it comes as a feeling of estrangement: estrangement from God, from other persons, from the physical world, from oneself. It is the common lot of humanity to be thrown into the world where one cannot be fully at home.

Yet, even with the suffering that is already our lot, existentialists teach that in order to become truly authentic persons we must suffer still more. We must deliberately face up to the possible loss of our fondest hopes and dearest possessions, and to our own death. To push such thoughts aside is to move deeper into despair—to remain inauthentic persons. Kierkegaard wrote that suffering is the identifying mark of the Christian, for yielding to Christ means losing oneself—a most painful experience. Nothing short of giving up all to Him can invest human life with any valid meaning. Voluntary spiritual suffering is required of us; the alternative is loss of everything.

No discussion of existentialism

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would be complete without some mention of Kierkegaard, known as the father of existentialism. Kierkegaard lived from 1813 to 1855. Certain dangers which he saw in the church life of his native Denmark caused him to react with utmost vigor. The essence of first-century Christianity, he said, had long since leaked out, and the people were being deceived by their spiritual leaders into believing themselves to be Christians when they were not. If one only goes through the forms and the motions, his life is meaningless.

Kierkegaard made it his personal mission to get preachers and laity to be honest, to cease playing at religion, and to discover again its real meaning. But neither while he lived nor for several decades after his death were his exhortations very seriously taken. Until the twentieth century he was hardly known outside Denmark, and not until the later 1930's did his works become generally available to American readers. For a little over two decades now there had existed in the United States what might be called the Kierkegaard vogue.

Existentialism has influenced almost every major thinker of our time. Karl Barth, Reinhold Niebuhr, and Paul Tillich are well-known names, and they acknowledge the effect of Kierkegaard upon them. Jacques Maritain (Roman Catholic), Nicolai Berdyaev (Russian Orthodox), and Martin Buber (Jewish) manifest existentialist characteristics. There are numerous other important living representatives of the movement. Although one may have paid it little attention, it will have affected him through his reading of religious journals, news magazines, and through many forms of writing.

For those who would like to become better acquainted with existentialism there is abundant material. If one

has access to some kind of guide to periodical literature, he will be able to find excellent articles from the past several years. One should read from Kierkegaard. Perhaps the direct works (those written under his own name) would be best for a start. Uplifting devotional ideas can be found in the *Edifying Discourses, Works of Love*, and *Training in Christianity*. *The Attack upon Christendom* shows how severely Kierkegaard could castigate what he believed to be false religion. *The Journals*, written as a combination notebook and diary and covering his life from 1834 to 1854, are revealing reading. *The Point of View* explains some of his purposes in writing as he did. *Fear and Trembling* might be a good transition to the works which he wrote under assumed names. It contains the intriguing study of Abraham and Isaac, the teleological suspension of the ethical which points out that Abraham was willing to commit murder in order to obey God. One excellent source book for these writings is *A Kierkegaard Anthology*, edited by Robert Bretall, now available in the "Modern Library" series at a most reasonable price.

One can get some of the best in existentialism in paperbacks. For a first glimpse into the subject, Roger Shinn's *The Existentialist Posture*, and L. H. DeWolf's *Present Trends in Christian Thought* (chapter four) are especially helpful. Both are published by Reflection Books, Association Press, New York. Much writing in the field seems more mystifying than clear, but those who persevere will find stimulating and informative reading that should add a new dimension to their conversation and public speaking. One may be sure that the vogue of existentialism will fade away, but the insights it offers us will remain.

## SERMON of the MONTH

Have you ever thought of being hitched to a plow?

Ridiculous?

Maybe not: anyway it would prove whether or not we have

### The Measure of Giving More

By Albert M. Wells\*

SCRIPTURE: Mark 12:41-44

#### Introduction

John Wanamaker, noted merchant and liberal Christian giver, made a trip to China to determine how well the money he had given for missions was being used. Upon arriving in China he came upon an old man plowing in the field. He was using a crude instrument for a plow that was being drawn by an ox and a young man hitched together. Wanamaker was surprised and asked for an explanation. The old man told how a chapel was being built in the village and how it needed a spire so that the church would be visible for miles around. The members of this little church had prayed and had given all that they could, but their gifts had not been enough. The old man's son had suggested to his father: "Let's give one of our two oxen, and I will take the yoke of the ox we give."

Wanamaker said that when he heard this story he immediately

offered up a silent prayer. He said: "My prayer was: 'Lord, let me be hitched to a plow, so that I may know the joy of such sacrificial giving.'"

We live in a critical time. The future of the Christian Church rests on the shoulders of persons just like you and me. I suggest that what we need is a concern so great that we are willing to be hitched to a plow. I refer to the plow of sacrificial giving. Christian discipleship and sacrificial giving are in my opinion synonymous. And Jesus said: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Just prior to this (in fact in the same chapter) Jesus also said: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." This is Christian discipleship. This is sacrificial giving. This is the plow to which our Lord referred when He said: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

In the Nineteenth chapter of Matthew we read this story: "And, behold, one came and said unto him, Good Master, what good thing shall

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I do, that I may have eternal life? and he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions."

There are too many in the ranks of the Church today who, after hearing this same call of Jesus, have gone away sorrowful, not because they have failed to keep the commandments, but because they have refused to crucify their affections for things—the things of the world. Jesus told this young man to give his things and his wealth to the poor. Why not to the Church? First of all, the Church had not been born into existence; and secondly, the religious systems of the Jews were usually too corrupt to merit a gift. So the next best recipient for such a gift was the poor, who had great needs. At any rate it is important to note that Jesus did not ask the young man to simply dedicate his things, but Jesus said: "Give them." In essence Jesus was saying that, until you turn loose your grip on things, you are in no position to give yourself to Christian endeavor. Giving, then, is a prerequisite and a coexistent with this matter of following our Lord.

## I. A High Degree of Devotion

Now, I want us to notice a little story which is recorded in the twelfth chapter of Mark. "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

Her life was characterized, not just by giving, but by the measure of giving more. The measure of giving more is really the stature of Christian discipleship. The Christian life is simply, but exclusively, a life of giving. And until we can give our dollars to God, we can never effectively give ourselves to God, if we can give ourselves to God at all.

This widow possessed the "measure of giving more." I want you to note that the "measure of giving more" is obtained first of all by a high degree of devotion. Notice verse 42 says the poor widow put in two mites. The same verse says that two mites make a farthing. Now in order to understand what a farthing represents on our present-day scale of values, I went through some reference books and found that "a farthing would be one-half of a penny. The widow had two mites, which make a farthing."

It is significant that this widow had two mites instead of one farthing. If she had one farthing she would have had to give all. But this widow had two mites. She could have given only one and kept one—I dare say

that, had she done this, none of us would have scolded her, not even the Lord. But though she could have given only one, yet, because she possessed the "measure of giving more," she gave both her mites. This represents a high degree of devotion.

Devotion to the cause of Christ is not a mere abstract principle which we speak about and ponder on from time to time. Devotion is represented in our giving—and our giving of dollars is no exception of this rule.

On the front cover of a book by Stephen Graham is a picture of a lighted candle. Underneath are the words: "May I waste so that I show the face of Christ." This picture with its inscription portrays the devotion of twenty centuries of Christianity. And I say to you that if Christianity in our day is losing ground it is because we lack a high degree of devotion; it is because in the areas of service and stewardship we are only giving one mite instead of two.

Granted that most of us cannot do great things. But with a high degree of devotion—like the widow—we can do small things in a great way. Giving is not measured so much by what is given as by what is left. A. M. Hunter says that the greatest gift is that which cost the giver most. God is not necessarily impressed by large amounts. God is impressed only by amounts that represent a sacrificial spirit of devotion.

A high degree of devotion that enables us to possess the "measure of giving more" is not to be isolated in the lives of first-century Christians. It was a spirit of great devotion which led Harmon Schmelzenbach to the dark continent of Africa. The more he gave himself to the cause of Christ, the more devotion he seemed to possess. Upon arriving in Africa, he felt that God would have him go to deep Africa and into Swazi-

land. There he could preach to people who had never heard the gospel before. He wrote to the Nazarene mission board telling them of his desire. The mission board sent back this reply: "Go, but we can't send you any more money." How could he possibly go without more money? Such a long trip would take a sturdy wagon, several donkeys, and extra supplies. Then Harmon Schmelzenbach came upon a possible answer when he thought of his own small savings he had made in the States in a pottery factory. Said this devout missionary: "We will live on that and save all our funds from America." For one whole year they saved every penny that came to them from the mission board. This high degree of devotion, this willingness to give more, made it possible for Harmon Schmelzenbach and his wife to carry the gospel to Swaziland. So inspired was he after giving his dollars for Christ that he became willing to give his life for Christ.

The widow who gave her two mites, all she had, and Harmon Schmelzenbach, who gave his meager savings, all he had, are both inspiring examples of the fact that a high degree of devotion enables us to possess "the measure of giving more."

## II. A High Degree of Joy

"The measure of giving more" is obtained first by a high degree of devotion, and secondly by a high degree of joy.

Note, if you will, that verse 42 says that she "threw in two mites." The account does not say that she slowly eased up to the collection cup. She could have clutched these two mites to her bosom and wavered on indecision, but she didn't. She could have taken a long last look at her last mite before finally letting it slip from

her fingers into the treasury, but she didn't. It says that she "threw in two mites." With no hesitancy, but with great joy she most willingly tossed them in. It was with a high degree of joy that she accomplished "the measure of giving more."

The reluctant giver really doesn't give anything. He simply "gives way" under pressure. The very word *giving* carries with it a built-in connotation of joy, for giving is a voluntary move made with high inspiration. Giving under pressure is not really giving at all.

Over in Second Corinthians let us notice what the Apostle Paul has to say about the joy of giving as it related to the Macedonian Churches. Beginning with the first verse of the eighth chapter we read these words: "Now, my brothers, we must tell you about the grace that God has given to the Macedonian Churches. Somehow, in most difficult circumstances, their joy and the fact of being down to their last penny themselves, produced a magnificent concern for other people. I can guarantee that they were willing to give to the limit of their means, yes and beyond their means, without the slightest urging from me or anyone else. In fact they simply begged us to accept their gifts and so let them share the honor of supporting their brothers in Christ" (Phillips).\*

Notice what Paul said about the financial condition of these Macedonians. They had a great deal in common with the widow, for Paul says they were in most difficult circumstances and down to their last penny.

The liberality of the Macedonians is described as: "The grace of God giving in the churches." Obviously they had been liberal in their giving,

even though they were poor and poor indeed. But now comes the significant part of it all. These people gave with great joy—they were cheerful givers—for Paul asserts that their joy produced a magnificent concern for other people. The joy they experienced in giving was better and more satisfying than anything their money could buy. Observing this fact, Paul says: "I can guarantee that they were willing to give to the limit of their means, yes and beyond their means, without the slightest urging from me or anyone else" (Phillips).

I was talking with a Christian minister recently, and he said: "Pastor Wells, it has been my experience that, by and large, those who have the least give the most." Perhaps those who give the most may have the least in terms of dollars, but they have, I'm sure, a joy and a satisfaction and a heavenly treasure that no amount of dollars can ever buy.

Paul sums up the joy of the Macedonians in giving when he says: "They simply begged us to accept their gifts and so let them share the honor of supporting their brothers in Christ" (Phillips). Listen! We have brothers in Christ on the district level and in the general church that need our support. We have brothers in Christ on the foreign fields in the persons of missionaries and new converts. They need medical supplies; they need land and property; they need Bibles and Christian literature; they need typewriters and duplicators; they need our support, and they need it badly.

God hasten the day when we, like the Macedonian Christians, will need no urging but on the other hand we will beg the church to let us give more in the support of our brothers in Christ. This is giving with a high degree of joy.

The widow did not give slowly or reluctantly. The account says she threw in her two mites. She gave beyond her means. With a high degree of devotion and a high degree of joy this widow accomplished "the measure of giving more."

### III. A High Degree of Stewardship

In the story of the widow we see that the measure of giving more is accomplished thirdly with a high degree of stewardship. In verse 44 Jesus says of the widow that she gave of her want, that she "cast in all she had, even all her living."

This phrase, "even all her living," is important. For it tells us something of her stewardship. She was not only willing to sacrifice the comforts of life for God's cause, but she chose to sacrifice even the necessities of life, for Jesus said: "She . . . did cast in all that she had, even all her living." This was a high degree of stewardship which made it possible for her to possess "the measure of giving more."

Perhaps you are thinking now that this poor widow didn't have much to begin with, so that actually it didn't make any difference whether she gave her bit or not. I know what you may be thinking. To have two mites and to have nothing is all about the same thing. Though this idea might seem to bear logic, Jesus, our Lord, did not see it that way. According to Jesus, this widow's living and existence depended upon those two mites. Further, to say that this widow had so little that her giving made no difference is to boast your own mind to be wiser in this matter than Jesus Christ himself. This widow had such a high degree of stewardship that she was willing even to sacrifice the necessities of life.

All of us believe that God is all-powerful, and that in God there are no limitations. This is a brief but common, and I believe correct, concept of God. And in light of this fact it is obvious that God does not need the gifts we are able to give Him. The cause of God was not dependent upon the two mites which the widow gave that day. But what God needs is the giver, and in order to have a giver there must of necessity be gifts, which gifts God then uses for our good and His glory. The heart of Almighty God is not concerned with dollars and cents. The heart of God is concerned with and desirous of persons—persons who are willing to sacrifice the comforts and even the necessities of life for the sake of His kingdom.

This widow had a kind of stewardship that made her realize that even the two mites she possessed were not actually hers. For it was by the mercy and providence of God that she possessed what she did. In giving her two mites she was not really giving so much as she was exercising a high degree of stewardship. She was being a good steward over that which God had given her.

We often rather glibly say that everything we possess belongs to God. I don't believe that and you don't either. If this were true, if everything we have really belongs to God, then every time we see a need we would give of everything we have until that need is met. And we just don't do this. We simply remain unconcerned as needs of the Church and of our Lord's kingdom move past us, and plague us for days and weeks and months and years.

I fear that we have our first lesson in Christian stewardship yet to learn. And this widow which Jesus describes in the twelfth chapter of Mark

\*From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of the Macmillan Company.

sets the pace for us. Whether we will rise to the same high degree of stewardship which characterized her life simply depends upon our eagerness to see the kingdom of God advance.

Because she was characterized by a high degree of stewardship, the widow possessed "the measure of giving more."

### Conclusion

There are some persons today who are going about wringing their hands, and saying: "Oh, my, what are we going to do? The materialistic trend and the materialistic emphasis is about to get us." And I say, Don't kid yourself. Materialism isn't about to get us—it's got us! Materialism has got us by the throat in a death grip and is choking the spiritual life right out of us.

The Bible says the love of money is the root of all evil. You say, The

love of money is evil, but money itself isn't evil. And I say, That's debatable. Love for the things which money can buy, from a college education on down to an ice cream cone, has been the most frequent stumbling block to genuine Christian stewardship. Jesus said: "Seek ye first the kingdom of God."

Martin Luther had something to say about materialism and things. Luther said: "I have held many things in my hands, and I have lost them all; but whatever I have placed in God's hands, that I still possess."

What about our possessions then? I agree with the man who said: "We don't own them; we owe them."

The need of the church on local, district, and general levels are for us a wonderful opportunity to exercise a high degree of devotion, a high degree of joy, and a high degree of stewardship, and thereby embrace "the measure of giving more."

Continued from last month

## II. Are There Souls in Our Statistics?

By Dwayne Hildie\*

**P**ERTINENT to the study of the causes for defection is the consideration of where we look to receive our membership. It would seem that they come to us from four areas: (1) adults from other denominations, (2) adults saved through our evangelistic efforts, (3) boys and girls from Nazarene homes, (4) children of our Sunday school whose parents are non-Christian.

It has been my experience that there has been relatively little difficulty with two of these four groups as regards church loyalty. Once an adult from another denomination has decided that the theology and spirit of the Church of the Nazarene are the sort of thing he has been shopping for in a church home, he is not given to further moving about. He usually makes a good, stalwart member. It

takes the Methodist fire and the Baptist water to generate the steam to blow the Nazarene whistle.

Nor have we reason to expect any high percentage of defection from the boys and girls whom we receive into the fellowship of the church from Christian or Nazarene homes. It is obvious that all of them have not stayed with the church, but the number who have justified our hopes in them at the time they joined the church is gratifying.

The same cannot be said of the lad or lassie who comes into fellowship with us from a home which honors neither God nor the Church. There are some churches who may have done a better than average job with this sort of membership through conducting a pre-membership catechism class, the conclusion of which culminates in a special service in which these boys and girls are received into church membership. It would be my feeling that this would be the minimum standard to be required before taking such a class into membership. It has frequently been argued in this matter of taking children into membership that the Lutherans and Catholics do an outstanding piece of work in building children into their membership. This is admittedly true, but it is equally true that these other church groups do not make the demands in terms of experimental grace and consequent holy living which is expected of the Church of the Nazarene membership. Boys and girls are great "joiners." They also drop out with equal facility.

In the case of church membership, involving as it does a high negative standard, without the backing of a Christian home the adolescent boy or girl is subjected to more pressures than he can logically be expected to bear. Our own Church Schools depart-

ment has taken cognizance of this fact, and has given us statistics to indicate that, if we are going to hold the boys and girls of our present Sunday school, it is imperative that we reach the parents. If it were my conviction that church membership would in any way act as a deterrent to the boy or girl to keep him or her from drifting back into the world, or if I felt that as a church member this boy or girl would develop as a Christian with any greater celerity, I would want to be the first in the movement to take him or her into membership. My experience in the matter has not given me assurance that such is the case. Rather, it has been my observation that young church members of this description will fall victim to the allurements of the world almost as certainly as their counterparts in the Sunday school who have not taken the vow of membership. It is admitted that a class of junior or intermediate age children coming into church membership looks mighty attractive—totally aside from the fact that they made good statistics—but unless their dads and mothers are sitting in the congregation proudly looking on, it would seem to me that there will come a day when they will be regarded as deadwood by our successors.

The fourth area to which we look to provide us with an assembly report in the column of "Profession of Faith" is that group of adults whom we have reached through one of the evangelistic arms of our church. Their numbers are not as great as we could wish for, and we should give them the greatest consideration. While they should represent our greatest and most desirable potential, unless properly led into church membership they could also come to be one of our statistical hazards.

\*Edmonton, Alberta, Canada.



Membership with the Church of the Nazarene should combine in the mind of him or her who would join the church a feeling of honor and a sense of responsibility. It would be my opinion that some of our methods employed in receiving believers into fellowship would not leave the candidate with that feeling. To receive a candidate into membership without instructing him as to his privileges and responsibilities as a member leaves the door wide open for misunderstandings and defections. While it is true that the experience of sanctification is not a prerequisite of membership, it would seem that a pastor in our church would want to be very sure that the candidate for membership had at least a scriptural and doctrinal understanding of the cardinal teachings of our church, and was indeed a seeker after a personal Pentecost in his life. It would be my conviction that a part of any course of instruction for proposed members of the church should include the matters of our responsibility toward the church's financial program, local, district, and general, with as much time as possible spent in the area of our responsibility in the matter of witnessing to others. If we will

spend some effort at this level, it is reasonable to suppose that we may develop the kind of church members we have been wishing we had. On the other hand, I can see how failure to observe the importance of preparation for membership could well result in folk who are not well grounded and established, and who in a relatively short time could drift into habits of carelessness and backsliding. Our successor will see them as deadwood.

Nor should this paragraph be taken as a contention for a policy of probationary membership. There is a dignity and legitimate honor to becoming a member of the church which, in my opinion, is dulled if the individual has been taken in on approval for a time. It were better to convey in his mind that he is passing through an instruction period prior to being fully received into membership. If sufficient time is given this new branch so recently grafted into the vine to mature and develop, the very fruits he will produce will make church membership both natural and desirable without necessity for us to sell it.

(Continued next month)

## To Feed or Flay?

(A Layman's Complaint)

"Oh, feed my sheep!" the Saviour said. . . . "Yes, feed my hungry flock!" . . . And when they come to thee for food . . . do not their hunger mock . . . Dear pastor, have you ever thought . . . when sitting all alone . . . how often you've been asked for bread . . . and you have giv'n a stone? . . . Or when some bruised, aching heart . . . has longed for Christian cheer . . . you've donned the magisterial robe . . . and roared in tones severe? . . . We often come to church in hope . . . sad-hearted go away . . . and this the tenor of our thought . . . Friend, do you feed or flay?—CHARSTEN CHRISTENSEN, Calgary, Alberta.

*Really the request is for a saintly  
efficiency expert married to an angel*

## Wanted: A Preacher

**W**ANTED: A preacher who may be seeking a new field of endeavor and who can meet the following specifications:

This man must have pulpit eloquence without show of oratory. His message must be simple enough for the simplest, and profound enough for the deepest thinkers. His sermons should not be short enough to make the service seem abbreviated, but neither should they be long enough to inconvenience those who have planned a Sunday afternoon trip. His car should not be large enough to appear showy, but it should be big enough, to serve as an auxiliary to the church bus and roomy enough to haul chairs, camp-bound youngsters, and food for church suppers. He should refrain from preaching money from the pulpit, but he should be a genius at securing funds without asking for them. He should be a regular and generous giver to set an example for his people, and should always have a five or ten dollar bill ready when some worthy cause comes along. While age is not of first importance, he should strike a happy medium between youth and old age. He must appeal to the grandparents in his flock, but must be young enough to fill the pews with boys and girls.

The size and age of his family are of great importance. The children should not be young enough to keep his wife from active participation in church affairs. On the other hand

they should not be old enough to damage the parsonage while playing cowboys and Indians. Married children are preferred, unless they come too often with their rowdy grandchildren.

His wife should not look too much older than her husband or too much younger. She should dress conservatively without appearing too much behind the times. She should be able to play the piano, but should evince great reluctance when someone else wants the job. She should be eager to teach a class, preferably one which has made others quit in exasperation. She should roll up her sleeves and help at all church suppers, etc., and should ever be ready to pick up loose ends overlooked by the janitor.

A preacher who can meet the above requirements will be hired if he can also please 15 per cent of the people who never miss a Sunday, the 35 per cent who come with fair regularity, the 25 per cent who come when the spirit moves them, the 20 per cent who have not missed Easter, Christmas, or the annual picnic in years, and the 5 per cent who have not darkened the church doors since the last preacher was hired, but who will no doubt be curious enough to look over the new man.

If you know such a man, please send his name, address, and salary expectations to the district superintendent, who will have it available for the church looking for such a paragon.

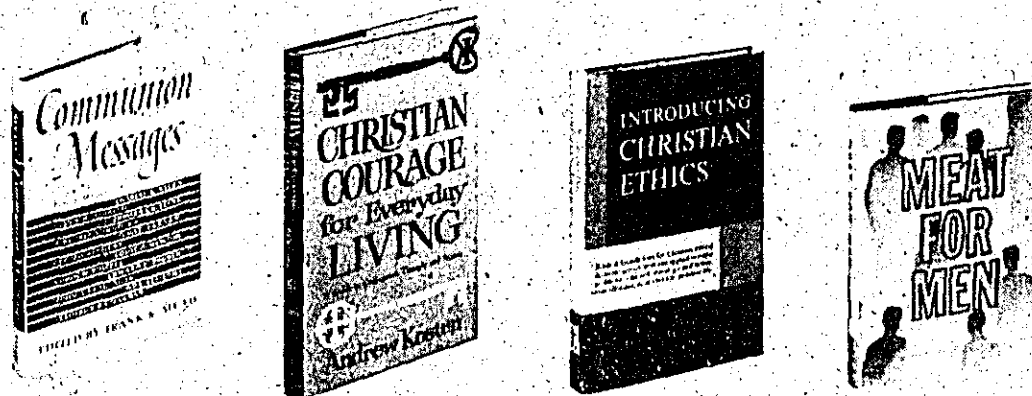
—DAVID BARR, *Indiana Observer*.



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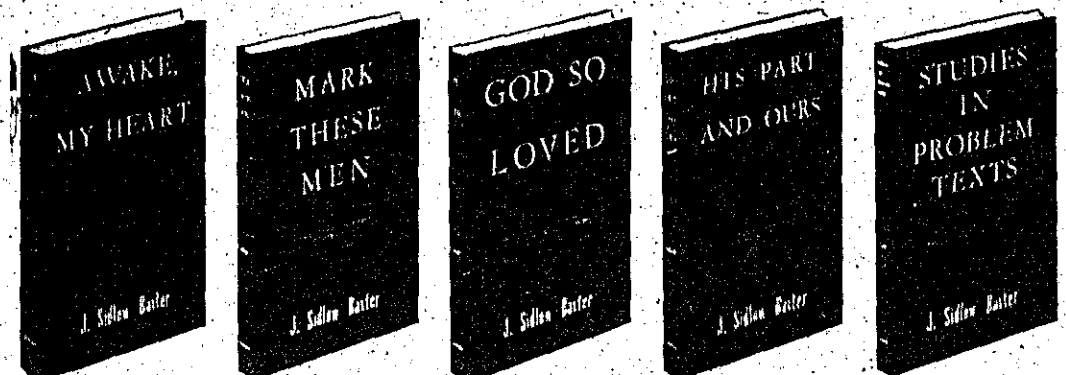
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## “QUEEN of the PARSONAGE”

*May she who in the parsonage dwells be radiant, poised, serene;  
And every moment of each day be every inch a queen!*

### Hats Off to the Queen

For many months Ruth Vaughn has contributed material for the “Queen of the Parsonage” feature. The December issue was her last one.

But we wanted to include her in this month and a fine friend sent in this unsolicited tribute. Mrs. Vaughn—we salute you as a fine parsonage queen, mother, and author. Thanks so much for your editorship of this feature.—Editor.

### Portrait of a Queen

I WOULD LIKE to introduce to you Ruth Vaughn. Many have known her as the writer of “Queen of the Parsonage.” Some ministers’ wives have had the high honor of having her feature them as the “queen.” She has always written of others and contributed numerous articles for everyone to enjoy. As a heartfelt appreciation and respect for her, I dedicate this article from one who had the privilege of being a church member and close friend. She not only possesses writing abilities but is an outstanding minister’s wife and a remarkable individual.

Our first Sunday night in a strange church was made warm and welcome by a young couple called Rev. and Mrs. Bill Vaughn. Right after church she came up to me with a smile that was radiant and warm. Somehow it made me feel welcome, wanted, and needed immediately. “Where are you from? Can we help you in any way?”

She expressed how glad they were to have us in a way that you could feel was sincere. It was not because it was her job or duty, but because she loves people. Her warm welcome made a pull at your heartstrings and all of a sudden you didn’t feel like a stranger at all! “Will you come over to the parsonage for a little while?” What a treat that was! Here we had just arrived in the city and in just a few moments she had opened her heart to us. We have been in the air force and traveled much, been to many churches, but never welcomed in such a wonderful way.

My first impression has not been changed. I have seen visitors come many times and this spirit of welcome is genuine, because it is from her heart. It is something you cannot even imagine unless you have experienced it.

By coincidence one day I came across an article in the *Herald of Holiness* that she had written. I was

amazed! Here the person I had for a minister’s wife and friend—who amazed me so many times—was a writer, but never did she mention this. I talked about this to her and she became quite flustered and embarrassed. This was very unusual for her. She said with tears streaming down her cheeks, “God gives me the words to say. It is a precious gift from God that I try to be worthy of. Within myself I am nothing. I deserve no credit. I will never accept the credit. I am just the tool that God is using. Without God giving me words I could not write anything. My only desire is to be worthy of it.” She is much too humble to tell you. I could never get over how a person, so talented and so gifted in every area, could be so humble.

Ruth Vaughn is so much like the rest of us, yet possesses all these things. You will find yourself wondering how it can all be real. I can only say I believe it is because she lives so close to God! God has endowed her with so many gifts because He can trust her with them. With her, there is no thought of her talents or achievements; only to do more for God each day. She lives by this every minute of the day.

Her spirituality shows itself in every situation. When she testifies there is always a renewed ring of victory. Even during hard places and in dark valleys there is no questioning—only giving thanks to God for everything. During financial crises she never doubted or wavered. Always God would provide. I would be concerned for them but she’d say, “We’ve tested and proved God. He always supplies.” Marvelously. He did!

I remember one particular incident. The ladies of the church had come for morning prayer meetings for the revival we were having. One lady

was talking about one of her trials and how she could not pray over it. It was a real concern for her. We all listened and Sister Vaughn started talking. It became so quiet as she talked that you could feel God’s presence come in waves. When she talked, you knew that God was giving her words, wisdom, and advice. When she finished, we got on our knees and God answered prayer marvelously. As I listened I thought, How wonderfully she shows forth the beauty of Christ! She spoke so simply a child could understand. I left there with even more respect for her and much closer to God.

Another time her husband was not able to go to the hospital to pray with one of the ladies who was having surgery. She went for him and was there before the lady went up to surgery. She also was there when she came out of surgery, and on and off constantly. The lady said, “She prayed so wonderfully with me! She makes you feel so much better.”

I have seen her call and visit because she loved to show others to Christ. It was no trial to her. I’ve been with her and at each home they’d welcome her and she’d pray with them. Some would say to me later, “She is the most wonderful minister’s wife I’ve ever met.” Why? Because she is so gifted with a heart of love and concern they could not get over it.

She is invited to banquets from all our churches to give readings—not only gives them, but writes nearly all she gives.

At present she has two books out for the youth of our church. She is loved by all young people. Many who considered themselves tough and wanted no part of Christianity have become Christians by the love she shows them. She doesn’t just tell it to them. She plays with them! She

gets in the games! I have watched her take part in all their activities and then give devotions. All listened, responded, and respected her.

She has two little boys: one a new baby, the other four years old. Every day she prays with the oldest and tells him Bible stories. He can answer hundreds of Bible questions that would put most of us to shame. He can quote Bible chapters and promises so readily it's hard to believe. No matter how busy the day, this is always a part of it. She prays with others around the altar and can talk to them so simply that all can understand. She can quote scripture readily to help and knows her Bible from beginning to end.

I have never met anyone who did not respect and love her. So often the comment is, "She makes you feel you want to be a Christian."

I shall never be the same for knowing her. My life is much richer. She

truly helped me to know God as a real Friend and constant Companion. She is always ready to help and give of herself.

Many of you do not know she is very young, and yet is so mature in her thinking and in her spiritual experience that you can hardly believe it. With all these talents and gifts she shows forth nothing but love and makes Christianity attractive to all. But most important of all, she loves Christ supremely. She makes Christianity a beautiful, vital thing. To know her is to love her, and is an opportunity to see a Christian in action. To know her makes it easy to understand why she has been so blest. You can so completely understand her articles when you know her life is His and to Him she gives all credit. She is an outstanding minister's wife, author, and individual—most of all, an outstanding Christian.—Submitted by Mrs. Colleen M. Husson, Amarillo, Texas.

What "parsonage queen," at the evening of a weary day has not felt like praying as did the poet?

### Thou Knowest, Lord

*Thou knowest, Lord! the weariness and sorrow  
Of all sad hearts that come to Thee for rest;  
Cares of today, and burdens of tomorrow . . .  
O Saviour, Thou hast wept and Thou hast loved;  
And love and sorrow still to Thee may come,  
And find a hiding place, a rest, a home.*

—AUTHOR UNKNOWN

The Preacher's Magazine

## The Seat of Ezekiel the Prophet

By Hugh Gorman\*

And I sat where they sat (Ezek. 3: 15).

EZEKIEL, being led by the Spirit to his first appointment, was not looking forward to the task which God had given him. His assignment was to work among the exiles at Tel-abib, and the one thing that constrained him to go was the assurance that the hand of the Lord was strong upon him. This new preacher did not know where he would start; he hadn't a clue to what he would say, and he did not know just what he was going to do, but the thought came to him, Well, I know that God's hand is upon me, and if I obey His promptings I will be all right.

When Ezekiel arrived at the river Chebar, he saw the people to whom he was sent to preach to. They were all over the place, some lying here and others sitting there; and a rougher, tougher crowd he never did see. "Where am I going to start?" he sighed. The answer came back as if instilled in his mind by the Spirit of God. Oh, I know! I will sit where they are sitting. Surely he was being led of God when he reached this conclusion, for this was one of the secrets which brought blessing and success to Ezekiel's ministry, as it will do to all who will apply the message to their own hearts and lives. His pulpit was a seat right in the heart of the people.

Afterwards Ezekiel was able to

write, "I sat where they sat," and the wealth of material buried behind these words can be known only to those who have put themselves in the position of the prophet, and are able to say, "I sit where my people sit."

### HE GOT CLOSE TO THE PEOPLE

Ezekiel, as he "sat where they sat," and looked around, was overwhelmed. One whole week passed before he came to a clear understanding of what he had to do. But light would not have come to him had he remained apart from his congregation. It was as he clung to them, for God, that the will of the Lord was revealed to Him:

If a man is to succeed in the work of the ministry, it is imperative that he follow the example of the Master, and get close to His people whom he wants to win for Christ and for the church. Jesus turned aside from His own disciples, when they returned from their mission to Galilee, to answer the call of the five thousand and meet their needs.

Do not let us be like the monk who went out into the desert and built a high pillar, so that he could "leave the world and get closer to God." One day he heard a voice, and cried, "Where are You, Lord?" and a voice from below answered, "I am down here in the world, with My people." Let us keep our heads out of the clouds, and like Ezekiel, sit where they sit, and get close to our people, showing them that we are men of like passions.

\*Glasgow, Scotland.

January, 1962.

### HE GOT TO KNOW THE PEOPLE AND THEIR PROBLEMS

It is possible that we see people coming into our services, shake their hands as they leave the sanctuary, greet them in the street, and yet we do not really know them as we ought; nor do we know their problems, which they are longing to have solved—and they think that no one cares. If the Christian minister is not going to care, who else will? Ezekiel was in the place where he got to know the exiles in a genuine and personal way, because he sat where they sat. To the modern preacher this means visiting the people in their homes, and if possible in their places of employment. When people see that you have a personal interest in them, they will open up their hearts to you, giving you the opportunity to discuss their problems, and help them by prayer and spiritual guidance.

Recently a young woman from another denomination came to me for some spiritual advice, explaining that her minister did not seem to be interested in the personal problems of his people. Brethren, let us show a keen interest in the affairs of our people ere we lose their confidence, their membership, or worse, ere they lose their souls, and we be to blame. Let the people feel that you are part of them. Ezekiel threw in his lot with the people at Tel-abib without reserve, making their fortune, and their misfortunes, his own.

### HE GOT TO KNOW HOW TO HELP THE PEOPLE

When the prophet "sat where they sat" he put himself in their place. The exiles would never be able to say, "Ezekiel, if you knew the circumstances in which we live, you would never preach like that." Ezekiel knew the circumstances, because he placed

himself in the same environment with his people.

When we are dealing with the problems of mankind we must, as much as in us lies, place ourselves in their position and think from that point. The questions to ask yourself are, What did I do when I was faced with this problem or, How would Jesus want us to solve this difficult problem? People often have problems which seem unsurmountable; but when we know the problem, know God, and know that God is able and willing to help, then we are on the victory side.

During the Billy Graham Crusade in Britain, 1961, I was asked to address one of the crusade meetings in Belfast Prison. As I looked out over the sea of faces my heart went out to these lads, for I understood the feelings within their hearts and I longed that God would do something for them. Nine years previously, before my conversion, I literally sat where they sat—as a prisoner in that same prison. I knew many of those prisoners and I knew that God could help them and save them, because once I was one of them. They would never be able to say, "It is all right for you, but you have never been in our situation." I had been and was that day putting myself in their position, in order that I could help them to find God.

I am not asking all my brethren to do a stretch in prison so they can understand what it is like to be a prisoner, but I plead with you as you deal with human lives, for whom Christ died, that in your thinking you will sit where they are sitting.

The Apostle Paul knew something about the subject which we are considering. Do you remember his words to the Corinthians? "To the weak I became weak, to win the weak. Indeed, I have become everything in

turn to men of every sort, so that in one way or another I may save some. All this I do for the sake of the Gospel, to bear my part in proclaiming it" (I Cor. 9:22-23 New English Bible).<sup>\*</sup> Putting yourself in another's position will mean that you may often have to take the lowest place; but if you do that, you have the assurance in the Word of God that one day you will hear the voice of the Master saying, "Come up higher, My friend."

May the prayer of every heart, as you face your responsibilities, be expressed in the words of Ben Lemas-ter:

### DEAR FATHER:

*Help me to sit in the pews as I preach.*

*Help me to sit beside the one who has lost his way in sin's dark night, that I may sense the*

<sup>\*</sup>The New English Bible. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

*needed word that will draw him to thyself.*

*Help me to slip into the pew close to the one who is bent low with crushing burdens, that I might sense the needed word that will encourage him to stand upright and gain new strength from Thee.*

*Help me to move unnoticed near to the one who has felt the pull of temptation, that I might sense the needed word from which he can gain power to overcome.*

*Help me to find a place close to the one who has said or done things which I feel are meant for me, that I might sense the needed word to allay the difficulty for both him and myself.*

*Help me to sit beside each person in the sanctuary, that I might sense the needed words to help them all into closer fellowship with Thee.*

Amen.

### For Your Bulletin Board

Men honor results. God honors effort.

We can always live on less when we have more to live for.

Nothing great was ever achieved without enthusiasm.

A man can fail many times, but he isn't a failure until he begins to blame somebody else.

Few of us can stand prosperity—another man's, I mean.

Originality is simply a pair of fresh eyes.

There is only one rule for being a good talker: learn how to listen.

God, keep me still unsatisfied.

In helping yourself you help others.

Those who can—do. Those who can't—criticize.

Interest always is compounded on borrowed trouble.

Success—a thing that does not depend on sitting up late at night so much as it does on being awake during the daytime.

Many people have the right aim in life but they never pull the trigger.

Most of God's troubles with laborers in His vineyard can be traced to absenteeism.

In which the author insists that the gifts of the Spirit should be more earnestly sought. Only, however, that they might be practiced in love.

## The More Excellent Way\*

By Dr. Skevington Wood

THE PHRASE which supplies our title occurs right at the end of the twelfth chapter of Paul's first letter to the Corinthians.

In the previous passage Paul has been referring to the more spectacular consequences of the Spirit-filled life. He has enumerated the extraordinary endowments of Pentecost: gifts of healing, the working of miracles, prophecy, discerning spirits, various kinds of tongues, and the interpretation of tongues. But after this catalogue in verses nine and ten he makes it clear that, just as it is the prerogative of the Holy Spirit to produce these *charismata*, so also it is His prerogative to apportion each one severally as He wills. The distribution to each individual is left entirely to the discretion of the Third Person of the Trinity. "Even as he wills" should remove all complaint on our part and thus all envy, on the one hand, and all boasting on the other," comments Professor Lenski. "What a blessing it is for all of us that the distribution lies in the Spirit's hands, and that

**He allots the gifts as He does!"**

From verse twelve down to verse twenty-six Paul works out an illustration from the human body to

which he has alluded elsewhere in his correspondence. Then he proceeds to set the *charismata* in the context of corporate Christian life, and in verses twenty-nine and thirty he underlines his previous emphasis that, since it is reserved for the Spirit himself to endow whom He will, not all possess the same gifts. "Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?" Those are highly relevant questions. The evident and expected answer, as is indicated by the interrogative particle, is: "No. All are not; only some are."

Now the danger is that, this being so, some might be tempted to be smugly satisfied with the gifts they have received and suppose that they need not yearn for others. This is not necessarily commendable. One may also seek and obtain other gifts.

**Every believer must "covet earnestly the best gifts."**

By these it would appear, in terms of the analogy of the body, that Paul means those which most benefit the whole Church. So in chapter fourteen he ranks the ability to edify the congregation through prophecy far higher than the gift of unknown tongues.

The *charismata*, therefore, are desirable. They come from God and must be good. Although not all may be endued with all, we are nevertheless to call upon the Spirit in prayer that we may not miss by any sin or slackness the gift He has in store for us. Therefore the apostle exhorts his readers in Corinth to set their hearts upon the best of such gifts, and determine to possess them at all costs if they are in God's plan for them.

"And yet," he adds, "shew I unto you a more excellent way." There is something better still. There is a greater gift than all, that is more than a gift; it is a grace. There is an equipment of the spirit more to be desired than the rest of them put together. It is literally "an eminently excellent way." It is the way of ways. It is the high road of holiness. It is the path of perfection. It is the incomparable endowment of love. Here is

**The sole safeguard of the *charismata* against corruption.**

Here is the bond that will unite the possessors of varied gifts and keep them from jealousy and spiritual covetousness. Where love reigns supreme, we shall not evilly envy the endowments of others, nor will we look down upon those who are not blessed in precisely the same fashion as we are. The teacher will not feel he ought to have been an apostle, nor will these with the gift of healing or of tongues expect all to emulate their powers and tend to despise those whom the Spirit has not so equipped. It is only as the "*charismata*" are exercised in love that they can rebound to the glory of God and the good of the Church.

In the thirteenth chapter Paul launches out into an expansive description of love which makes it clear

that he is carrying the conception beyond its initial context into the realm of total Christian living. He is thinking now about the life of entire sanctification; and it is in this richer, fuller sense that we must proceed to consider it now.

The apostle makes it plain that God intends all believers to walk in the more excellent way. There is no double standard of morality hinted at here. There is no suggestion that some may legitimately be content with a lesser achievement. Indeed, the whole contrast implied in this verse is between the exceptional gifts of the Spirit, which however much we may covet them are quite evidently not for everyone, and the grace-gift of perfect love, which is for all. No Christian may consider himself exempt from the claims of this lofty vocation. The more excellent way beckons us all. It lays upon us the onus of choosing or refusing.

**"From long experience and observation," wrote John Wesley:**

"I am inclined to think, that whoever finds redemption in the blood of Jesus, whoever is justified, has then the choice of walking in the higher or the lower path. I believe the Holy Spirit at that time sets before him 'the more excellent way' and incites him to walk therein: to choose the narrowest path in the narrow way; to aspire after the heights and depths of holiness—after the entire image of God. But if he does not accept his offer, he insensibly declines into the lower order of Christians."

Now although, as we have seen, God does not intend or recognize two orders of Christians, it is unhappily true that in point of fact there are two such orders within the Church,

\*Taken from the Flame. Used by permission.



though the Scripture is clear that only the higher really merits the name. There is a sort of formal, nominal Christianity so-called which is satisfied with the low road. It is content with the minimum of effort and devotion. It is more concerned with what it can get out of religion than with what it can give. It deliberately shuts its eyes to the mountain peaks of holiness. It refuses to consider the more excellent way. It is against this form of godliness without the power that the message of holiness is primarily directed. It insists that the true believer cannot rest in sins forgiven. He longs for the earnest of his heaven. He cannot be content with anything less than God's best for him. The more excellent way is, in short, the only way. Those who are genuinely "born again" will surely yearn to go on unto perfection.

Nowadays we have to contend with a new threat to the doctrine of holiness from the theological front.

#### **The fashionable "neo-orthodoxy" of those who take Karl Barth and Emil Brunner as their guides**

is deeply suspicious of Wesleyan teaching concerning the more excellent way. It takes its stand on the Lutheran paradox that man is always a sinner, yet always righteous, in Christ. Following the Calvinist tradition, greater emphasis is laid upon the believer's positional sanctification than upon his actual holiness in this present life. The hope of deliverance from the guilt and power of sin is de-

ferred to eternity. In expounding this viewpoint Reinhold Niebuhr, the leading American representative of this school, somewhat feebly attempts to preserve the moral incentive that has always attached to this doctrine whilst postponing the realization of holiness to the future life. "To understand that the Christ in us is not a possession but a hope; that perfection is not a reality but an intention; that such peace as we know in this life is never purely the peace of achievement . . . does not destroy moral ardour or responsibility." A life made perfect here in love is, by contrast, the insistent goal of what Dr. Franz Hildebrandt has called "Christianity according to the Wesleys."

#### **We shall be preserved from unscriptural extremes**

if we pay heed to one of the answers to pertinent questions found in John Wesley's *A Plain Account of Christian Perfection*.

"Q. How shall we avoid setting perfection too high or too low?

"A. By keeping to the Bible, and setting it just as high as the Scripture does. It is nothing higher and nothing lower than this—the pure love of God and man, the loving God with all our heart and soul, and our neighbours as ourselves. It is love governing the heart and life, running through all our tempers, words, and actions." May each one of us be drawn by the magnetism of the Cross and the attraction of the Spirit to seek the more excellent way of perfect love.

—J. R. MILLER

The best place to have the angels come to us is always at our post of duty, no matter how lonely it is.

A careful, Biblical discussion of a pertinent theme . . .

## **What the New Testament Says About the Self**

By Jack Ford\*

**W**HEN I LOOK in a mirror, I see my worst enemy."

We have all at some time echoed the sentiments of the one who uttered those words. Adam Clarke goes so far as to say that "a man's self is to him the prime cause of most of his miseries."

And yet, "no man ever yet hated his own flesh; but nourisheth and cherisheth it" (Eph. 5:29). At times we abhor ourselves, but always we seek to preserve ourselves.

This strange antinomy has led to much confused thinking and teaching. It will help to clear our minds on this point if we glance at what the New Testament has to say concerning self.

### **Love Thyself**

When our Lord was asked which was the greatest commandment, He quoted the Shema, "Thou shalt love the Lord thy God," and He followed it with, "Thou shalt love thy neighbour as thyself" (Mark 12:29-31). Enshrined, therefore, in the second greatest commandment is the recognition of self-love.

Legitimate self-love is basic to human nature, and without it survival would be impossible. A body neglected dies; a mind uncultivated deteriorates; and unless the spirit is valued, there can be no response to the offer of eternal life. Every preacher of the gospel assumes a legitimate

self-love on the part of his hearers. What is the point of warning men to flee from the wrath to come and of inviting them to find in Christ salvation, full, present, and free, if they couldn't care less whether they are saved or damned?

It is interesting to notice that in the above connection self-love is set in a social context. "Thou shalt love thy neighbour as thyself." A thoroughgoing altruism is of doubtful value to society. If I neglect my garden to tend my neighbor's, the weeds that grow in my uncultivated soil will spread all over the estate. If I neglect my body in service to the community, I may well spread an infectious disease among those whom I serve.

To seek the highest good for myself is my duty to God, my neighbor, and myself.

### **Yield Thyself**

In line with this comes the great New Testament call to the surrender of ourselves to God. "Yield yourselves unto God, as those that are alive from the dead" (Rom. 6:13). Enlightened self-love points clearly in the direction of entire consecration. Indeed, the presentation of our bodies to God is described as our logical (Gr. *logikee*) service (Rom. 12:1).

Recently I went into the shop of a Christian friend to buy a wrist watch. I described to him the kind of watch I wanted, and I indicated one in the shop window which had caught my

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eye. "But," I said, "I leave the final choice to you. I can see only the outside of the watch. You know and understand its inner workings." He chose one for me, and I have never regretted that I left the choice to him; I have never had a better watch. And so it is with life. We see only the surface, the appearance of things. If we seek the highest and the best, the sure prescription is to put our lives and leave our choices in the hands of divine wisdom and love.

Paul enforces his appeal to consecration in the sixth chapter of Romans by a comparison of the reader's condition under sinful independence of God and under the saving grace of Jesus Christ. "What fruit had ye then in those things whereof ye are now ashamed?" he asks, "for the end of those things is death" (v. 21). Self-management inevitably issues in self-destruction.

"Yield yourselves unto God; as those that are alive from the dead." Our own way, the way which seemed right to our proud, un-enlightened minds led us to death (Prov. 14:12). Seeking to save ourselves by avoiding the loving hand of divine control, we destroyed ourselves (Luke 9:24). If we have learned our lesson, prudence as well as overflowing gratitude to our redeeming Lord will draw us in unreserved consecration to His pierced feet.

### Reckon Thyself

It naturally follows that if sin is the destroyer of ourselves, causing us even to abhor ourselves, to preserve ourselves we must sever our relationship with it. Sin is the antithesis of God, and turning the face to Him involves turning the back on sin. This is emphasized in the New Testament again and again. The very rite of Christian baptism con-

veys the idea of death to sin and living to God (Rom. 6:4). We are to "reckon . . . [ourselves] to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

This attitude is made possible by the redemptive act of Christ on the Cross. Our old man has been crucified with Him, that the body of sin might be destroyed, that henceforth we should not be the slaves of sin (Rom. 6:6). We are to reckon on the efficacy of Christ's redeeming act and God will make it a fact in our lives.

Until a complete surrender has been made to God and the merit of the atoning Blood has been applied by faith to our hearts, the spirit of revolt, the mind of the flesh (Rom. 8:7); still has a place within us and forms a liaison with the spirit of disobedience around us (Eph. 2:2). When we dare to believe God, the bold reckoning of faith releases the power of God in our lives, eliminating the spirit of revolt, and we become dead to sin.

This does not mean that the self has been annihilated. It is dead to sin, but alive to God. It has been emancipated from the destructive elements within it to find real freedom and true self-expression in its original relationship with God.

The maintenance of this freedom is dependent on the continuance of our faith. "Reckon" is in the present continuous tense in the Greek. The experience of full salvation begins with an act and is maintained by an attitude. The crisis is followed by the process.

### Deny Thyself

But what now is the condition of the sanctified self? It is freed from the spirit of revolt, that spiritual

complex which sought to organize its instinctual life against God, but its basic instincts still remain. It has still the "drives" of hunger, sex, fear, acquisitiveness, pugnacity, curiosity, etc. These are neither good nor bad in themselves; they are a moral. But they are the raw materials of the moral life. As they rise into consciousness, the will must sanction them or dismiss them in the light of the indwelling Spirit of God.

Jesus called upon those who willed to come after Him to deny themselves and take up their cross daily and follow Him (Luke 9:23). Deny is in the aorist tense, suggesting that the crisis of self-surrender was foremost in our Lord's mind, but the renouncing of self-government must be followed by the daily discipline of self-control.

It is here that many misunderstand the teaching of scriptural holiness.

They assume that, if sin has gone, the subsequent life will be one of glad spontaneity in which self-discipline is unnecessary and unknown. But Paul kept his body under (I Cor. 9:27), and self-control is part of the fruit of the spirit (Gal. 5:23). It is in this very process that holy character is formed. The body is given to understand that it is the junior partner of the human trichotomy, and the soul must subserve the interests of the spirit. The spirit itself waits on the pleasure of its redeeming Lord.

But we must not think of the sanctified life merely in negative terms. Self-denial is but a means to an end, and the end is following Christ. We are to die to sin that we may live to God; to deny ourselves that we may follow Christ. Let Christ fill the vision and we shall rejoice in the process which fashions us like unto Him.

## Points for the Pastor to Ponder

I Pet. 5:1-4 (Phillips translation\*)

### "MY FELLOW-ELDERS"

First, give yourself to the work—not just a part. "Accept the responsibility of looking after them willingly . . . because you are really concerned for their well-being."

Second, work for the welfare of people—not for personal reward, "doing your work not for what you can make . . ."

Third, humility as a leader—not a boss. "You should aim not at being 'little tin gods' but as examples of Christian living . . ."

The promise, "You will receive that crown of glory which cannot fade."—CLAUDE E. PITTINGER, *Chanute, Kansas*

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## SERMON WORKSHOP

Supplied by Nelson G. Mink

### QUOTATIONS ON THE NEW YEAR

"We are bound by every rule of justice and equity, to give the New Year credit for being a good one until he proves himself unworthy the confidence we repose in him."—Charles Dickens.

"The special insecurity in which we now live in an age in which one civilization is dying and another is powerless to be born is typical of the insecurity in which the children of man have always lived. Each New Year is an adventure into which we must, as did Abraham of old, go out, not knowing whither we go."—Reinhold Niebuhr.

"May all your troubles during the coming year be as short-lived as your New Year's resolutions."—Louisville Courier Journal.

THIS NEW YEAR'S CLASSIC we were unable to trace to its source:

"He came to my desk with quivering lips, his lesson was done: 'Have you a new leaf for me, dear teacher? I have spoiled this one.' I took his leaf all soiled and blotted, and gave him a new one, all unspotted, and into his childish heart smiled, 'Do better now, my child.'"

"I went to the throne; the year was done: 'Have you a new year for me, dear Father? I have spoiled this one.' He took my year all soiled and blotted, and gave me a new year, all unspotted, and into my tired heart smiled, 'Do better now, My child.'"

### JOTTINGS GATHERED RECENTLY

"A new hypocrisy, men afraid to appear as good as they really are."—Ralph Sockman.

"And all our question marks submerged in the will of God."—Anon.

An elderly lady said to Dr. Wiley after a week of the camp meetings: "I've enjoyed your messages so much, I'm just getting fed up on you."

Dr. Torrey Johnson says: "God doesn't send people to hell. They just refuse to go to heaven."

Protestant chaplain to dying Catholic soldier: "You are real sick. Shall I call the doctor or the doctor's mother?"

"The sin you take to bed with you is just like a cancer. It's bigger when you wake up. It can get so big you can't deal with it alone."—Torrey Johnson.

"A person who doesn't care what other people think is either at the top or at the bottom."

"If communism is so wonderful, it looks like they would take down their iron curtains and put in some picture windows."—Anon.

### SIGNS OF THE TIMES

1. "Too many American mothers work away from home because they want things. American families have sought a higher standard of living, at the sacrifice of a higher standard of loving."—Dr. R. C. BART.

2. "Our religion has grown so thin that 'redemption' has come to mean the turning in of trading stamps, and 'dedication' has come to mean that a person likes his job."—Bishop H. G. WERNER (Methodist).

## SERMON STARTERS

### THEME: FACING A GREAT CHALLENGE

TEXT: Luke 5:4

1. Launch out into a richer Holy Ghost experience.
2. Launch out into a freedom of rejoicing.
3. Launch out into joyful service activity.
4. Launch out into a great revival in our church.
5. Let us launch out into greater spiritual conquests.

### The Fragrance of a Godly Life

TEXT: *For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish* (II Corinthians 2:15).

A two-year-old youngster was reported in Indiana as having decided to sample his mother's best perfume and it tasted so good that he drank it all. He was rushed to the hospital and attendants said "the place hadn't smelled so nice in years." Swallowing a bottle of perfume would be a cheap price to pay if it would sweeten our dispositions and give one a quality of pleasantness. The fragrance of a godly life comes with a life lived in the love of Christ manifested in these ways:

1. A forgiving spirit (II Corinthians 2:10).
2. A joyful spirit (v. 3).
3. A sympathetic spirit (vv. 1-5).
4. A sincere and transparent spirit (v. 17).

### SENTENCE SERMONS:

Dignity is the capacity to hold back on the tongue what never should have been on the mind in the first place.

Progress involves risk—you can't steal second and keep your foot on first.

The greater the obstacle, the more glory in overcoming it.

Don't worry about the job you don't like—somebody else will soon have it.

Selected

### SERMON THOUGHTS

Eis to panteles. These powerful Greek words are found in Heb. 7:25 "... to the uttermost."

The term uttermost in this scripture signifies to the farthest extent, the greatest degree, the most distant point.

The question among theologians: Does uttermost refer to duration or completeness? Oleshausen says: "Eis to panteles does not signify evermore, but completely, perfectly."

Lange insists that it means "completely, to the very consummation: eis to panteles is erroneously referred to time: the reference is not to His saving always, or forever, but to His saving completely those who come unto Him. The perpetuity of His priesthood enables Him to carry through the salvation which He has commenced."

Dean Alford says: "Some take eis to panteles to mean time: He is able to ever save, or He is able to save forever. But this is not the meaning of the word. Completeness, not duration, is its idea; as indeed its etymology would lead us to expect."

Delitzsch says: "Eis to panteles, perfectly, completely, to the very end, but without necessarily, any reference to time. Christ is able to save in every way, in all respects, unto the uttermost; so that every want and need, in all its breadth and depth, is utterly done away."

Harper's Analytical Lexicon: "Perfect, complete . . . throughout all time, ever."

Thayer's Greek Lexicon: "Unto completeness, completely, perfectly, utterly, all complete, perfect."

TEXT: Psalms 15; Psalms 24:2-4

1. Here we have the conditions of enjoying the presence of God.
2. Here we have the conditions for understanding spiritual truth.
3. Here we have the conditions for enjoying the pleasure of seeing God.
4. Here we have the conditions for being ready for Christ's second coming.

—LEONARD J. DEAKINS

## 4 PREACHING PROGRAM

### Perfect Love

SCRIPTURE: I John 4:13-21

TEXT: *Herein is our love made perfect, as he is, so are we in this world* (I John 4:17).

#### INTRODUCTION:

Perfect love was John Wesley's favorite name for the experience of entire sanctification. He said he preferred not to use the term "sinless perfection" because it is generally misunderstood. He declared that the doctrine of sanctification which he taught was nothing more nor less than loving God with all the heart and loving one's neighbor as oneself.

It might be pointed out that, while the Protestant Reformation was founded chiefly in the Epistles of Paul, the Wesleyan Reformation was founded in the writings of John.

Luther emphasized faith; Wesley emphasized love. "Beloved, let us love one another: for love is of God," (v. 7) is typical Johannine exhortation.

#### I. WHAT IS THE MEANING OF PERFECT LOVE OR CHRISTIAN PERFECTION?

- A. Our love must be perfect or without flaw toward God.
- B. There is a difference between seeking to be saved and perfect love.
  1. The first could be for selfish interest.
  2. In the second self is slain.
- C. God commands love with whole heart, mind, soul, and body.
  1. Heart—"As he thinketh in his heart, so is he."
  2. Mind—must be filled with truth concerning God; salvation, doctrine.
  3. Soul—that which is preserved for eternity.
  4. Body—God's externity.

- D. You cannot be perfect in love unless all of these members are given fully with love to God.
- E. Our love must be perfect toward our neighbor. "Thou shalt love thy neighbour as thyself."
  1. It is hypocritical to testify, "I am sanctified," while there is hatred or hard feelings toward your brother or sister (v. 20).

- F. Perfect love is that condition or experience which causes a man to be a living sacrifice for God and his fellow man.

#### II. WHAT ARE THE LIMITATIONS OF PERFECT LOVE?

- A. In a sense it has no limits.
- B. However, it doesn't destroy the individual personality.
- C. It doesn't exempt one from temptation.
- D. It doesn't exempt one from trials.
- E. It doesn't exempt one from death.

#### III. WHAT ARE THE CLAIMS OF PERFECT LOVE?

- A. It makes you right with God.
- B. It makes you right with your fellow man. To obtain the experience, you will have to get right with your fellow man first. Restitution, etc.
- C. It destroys carnal fear.
- D. It gives assurance (through joy, peace, and a knowledge of sins forgiven and a yielded will) that all is well.
- E. It insures you of being able to live a sinless life.
- F. It fits you for eternal life.

#### IV. WHAT ARE THE RESULTS OF PERFECT LOVE?

- A. Peace of mind.
- B. Be willing to be used of God.
- C. Complete victory in this life.
- D. Eternal life.

CONCLUSION: Perfect love is that experience which gives us a proper relationship between God and our fellow man.

—RUSSELL J. LONG  
Cambridge, Ohio

The Preacher's Magazine

### Practice the Presence of Jesus

SCRIPTURE: John 14:16-21

INTRODUCTION: Our attitudes and our deeds are greatly affected by our companions. It will make a difference in our lives if we will honor Jesus Christ and desire His presence. God has always extended His presence in a real, effectual way.

#### I. THE REALITY OF HIS PRESENCE IN SALVATION

- A. The Jehovah God of the Old Testament revealed His saving presence (Exod. 33:14).
- B. Jesus as God-Man declares His presence to be boundless (Matt. 28:20; John 14:16).
- C. Jesus promises His blessed presence to all who receive His Spirit (John 14:17).
- D. The presence of Jesus is not dependent upon His physical appearance (John 14:21).

#### II. THE VIRTUE OF HIS PRESENCE

- A. Knowledge of the truth (John 14:17).
- B. The quickening manifestation of His life to us (John 14:19).
- C. The unifying nature of His love (John 14:21).
- D. Enables us to keep His commandments (John 14:21).

#### III. THE JOYS OF HIS PRESENCE

- A. There is utmost satisfaction (Ps. 16:11).
- B. There is fullness forevermore.
- C. He will be our All in All.

—IVAN A. BEALS  
Benton, Illinois

### Give Out to Keep Full

SCRIPTURE: II Kings 4:1-6

TEXT: II Kings 4:6

#### INTRODUCTION:

- A. This family had followed God (v. 1).
- B. The widow was in debt.
- C. She called upon God and the prophet.

#### I. WE MUST FIRST BE FILLED OF GOD (v. 2).

- A. The widow had a pot of oil.
- B. Oil is a type of the Holy Spirit.

- C. We must be filled with the Spirit (Acts 1:8).

#### II. WE ARE IN DEBT.

- A. To pay our debt we are to find empty vessels (v. 3).
- B. The empty vessels represent man's need of God.
- C. Bringing in the vessels represents filling man's need with the ability of God.

#### III. WE MUST GIVE OUT IF WE ARE TO RECEIVE (v. 5).

- A. As the widow filled the vessels, the pot stayed full.
- B. As we give out to empty lives, only then will our "oil" remain fresh and full.
- C. Our debt to Him is reckoned paid as we give of the grace that we have received.

—IVAN A. BEALS

### Repairing the Altar of the Lord

SCRIPTURE: I Kings 18:25-39

TEXT: I Kings 18:30

#### I. WHAT THE ALTAR MEANS.

- A. It is the place of sacrifice.
- B. It represents our meeting place with God.
- C. Its very essence symbolizes the blessing of God.

#### II. ELIJAH'S REPAIR.

- A. Bringing the people back to the place of sacrifice.
- B. Rebuilding the altar where God manifested himself.
- C. Convincing the people to change their heart attitude.

#### III. PRESENT-DAY REPAIR.

- A. Includes the aspects Elijah dealt with.
- B. Return to the family altar and private devotions.
- C. Mend broken vows and take up neglected convictions.

#### IV. THE FIRE OF GOD FELL AFTER THE ALTAR WAS REPAIRED.

- A. Does God show approval of your life?
- B. Are you in the place where God will meet you?
- C. Is your sacrifice up-to-date?

—IVAN A. BEALS

## Settling Your Own Destiny

SCRIPTURE: I Kings 20:28-43

TEXT: *So shall thy judgment be; thyself hast decided it* (I Kings 20:40).

INTRODUCTION: Every man settles his own destiny—a fact many overlook. Many think they are Christians because born in Christian country, have Christian parents, etc. No, *thyself!* Some blame environment, heredity, for their evil ways; say, "I can't help it." You can. Choice counts for more than heredity, environment. This chapter shows that your destiny is decided by:

- A. What you do with your immortal soul
- B. What you do with your sinful nature
- C. What you do with your opportunities

### I. GIVEN A MAN TO KEEP: You've Lost Him!

- A. Every man like this wounded warrior: You have been given a man to keep, your never-dying soul.
- B. You've been busy here and there and lost him.
- C. Your soul is lost; what can you do about it? Even if you've gained the whole world, you are loser. Two solutions, death or redemption. Silver stands for redemption. (Israelites' half-shekels made into sockets on which Tabernacle stood). Compare Exod. 30:15 with I Pet. 1:18. Are you under the Blood?

### II. GIVEN A MAN TO DESTROY: You've Spared Him!

- A. Ben-hadad, king of Syria, represents your old sinful nature. Every man born with it; but God has appointed it to utter destruction.
- B. Notice Ben-hadad's history in this chapter.

- 1. His increasing arrogance (vv. 3, 6, 10).
- 2. His first defeat (vv. 13, 20).
- 3. His second assault. Proposed strategy, "bring them down into the valleys." Compare Satan's strategy with us.

- 4. His second defeat. Victory gained by sword (v. 29) and burning wind (v. 30). Compare, the Word and the Holy Ghost.

### C. Ben-hadad still alive. Listen to carnality's last pleadings.

- 1. "I'll be your servant" (compare argument which says, "You need a little sin to keep you humble.")
- 2. "I'm your brother" ("You can't live without me"). It's fatal to spare the old man!

### III. GIVEN AN OPPORTUNITY TO OBEY GOD: You've Wasted It!

- A. Man who met God's prophet given strange command; said, "I won't do that."
- B. God still sends his messengers today. Through one of them you have heard God's command, "Repent and believe." Have you said, "I won't"? Then beware! A lion shall slay thee.

—DAVID J. TARRANT  
Port Glasgow, Scotland

## Doctor of the Soul

SCRIPTURE: Luke 5:18-32

TEXT: Luke 5:31-32

INTRODUCTION:

Our doctor, the good friend we like to see as little as possible. We seldom seek him out when well; but when we feel a pain, an ache, a stiffness, shortage of breath, shiver, or hot flush, we are glad enough to call him. This is what Jesus meant: "They that are whole . . ."

But, context shows Jesus spoke not of bodily disease. The health of which He spoke is righteousness, holiness. The disease, sin. He is pre-eminently the Doctor of the soul; in this field He stands alone.

### I. THE DOCTOR'S QUALIFICATIONS

- A. Every doctor must have them.
- B. Jesus' credentials in two words: "I came," Jesus perfectly clear as to His origin. Not born by ordinary process of generation, bearing thumbmark of devil on His soul.

- C. A Visitor from world of perfect health; not just sight-seer, but Man with mission of healing (Luke 19:10; John 10:10).

### II. THE DOCTOR'S PATIENTS

- A. Not the righteous, but sinners.
- B. In Britain, everybody has to be registered on his doctor's panel if he is to receive the benefits of the free medical service. But some choose to be "private patients" and pay for their treatment. But Christ has no private patients; we must all register as sinners and get free treatment.
- C. No patient less in need of treatment than others. Respectable sins are the most damnable. (Compare two sons of Luke 15.)

### III. THE DOCTOR'S TREATMENT

- A. This Doctor has just one bottle, which He gives to all who enter His office. It is marked, "Repentance."
- B. This medicine must be taken to last drop before Doctor will give further prescription. Its action, purgative, emetic; helping us to get poisons out of our system. Unpleasant, but essential.
- C. Other remedies follow: pardon, cleansing, regeneration, etc.

### IV. THE DOCTOR'S METHOD

- A. He calls: through sermon, tract, a word overheard, a memory, accident, bereavement, anxiety.
- B. As He calls, He says, "Don't you see sin is root of your trouble? Come to Me; I can heal you."
- C. Delay is dangerous. Will you not come tonight?

—DAVID J. TARRANT

## The Cost of the Cup

SCRIPTURE: I Cor. 10:16-21

### I. IN THE UPPER ROOM CHRIST GAVE THE CUP (Matt. 26:26-27).

- A. To Judas the cup became eternal, self-selected doom.

- B. To the eleven it became the soul-satisfying portion.
- C. To this generation it is spiritual strength and peace.

### II. IN THE GARDEN CHRIST ACCEPTED THE CUP (Matt. 26:36-39).

- A. To the fallen race it became spiritual emancipation.
  - B. To the Passover it became a new covenant.
  - C. To us it means hope of heaven.
- ### III. ON THE CROSS CHRIST BECAME THE CUP (Matt. 27:22, 35).
- A. To Him it was the darkest hour, a bitter cup.
  - B. To the world from Calvary flows a sweet cup of salvation and hope.
  - C. To you He says, "Drink this . . . in remembrance of me."

### IV. COMMUNION SERVED.

—W. M. LYNCH  
Duncan, Oklahoma

## Knothole Religion

TEXT: *And he brought me to the door of the court; and when I looked, behold a hole in the wall* (Ezek. 8:7).

INTRODUCTION: During the depression years when kids did not have sufficient money to see a ball game, they would find a knothole their height and watch without charge. If they had the price of admission, they would pay the cashier and walk right into the stadium where the playing field was. Christianity can be likened to a baseball game, and we can either pay the price for admission or peep through a knothole.

### I. THE BALL DIAMOND OF THE HEART.

- A. Paul gives the starting lineup in Galatians 5:22-23 as follows:
  - 1. First base, Joy
  - 2. Second base, Peace
  - 3. Third base, Long-suffering
  - 4. Shortstop, Gentleness
  - 5. Left field, Goodness
  - 6. Center field, Meekness
  - 7. Right field, Temperance
  - 8. Catcher, Faith
  - 9. Pitcher, Love
- B. It is a well-established fact that these players play together or not at all. If you send



the second baseman to the showers, the entire team follows.

## II. THE MANAGER EXAMINES HIS PLAYERS.

- A. Joy—to rejoice in the true acknowledgment of God as Father.
- B. Peace—at peace with God, others, self.
- C. Long-suffering—to grin and bear it.
- D. Gentleness—kindness in manner and disposition.
- E. Goodness—old-fashioned neighborliness.
- F. Meekness—the ability to be led and to depend.
- G. Temperance—the art of self-control.
- H. Faith—in God, others, and self.
- I. Love—in a triangle: towards God, others, and self.

CONCLUSION: If you are a Christian and have the fruit of the Spirit in the ball diamond of your heart, practice daily to strengthen the team. If you are not a Christian, leave the knothole at which you have been watching Christianity and pay the price through repentance towards God and faith towards Jesus Christ.

—J. W. ELLIS  
Pasadena, California

## A Foundation for Life

SCRIPTURE: Matthew 7:24-29

INTRODUCTION: In this parable of the two foundations Jesus points out that there are two houses, two foundations, and two destinies. In this graphic picture He shows us the two approaches to life, one with God, the other without; one sensible and one foolish.

### I. THE FOUNDATION DETERMINES THE DURATION.

- A. This is not a lesson in architecture but in character building. The houses Jesus refers to are not ranch homes or split-level houses but the character of men.

- B. Your foundation is laid during your youth. A biographer of Napoleon stated that at fifteen "he was already formed. True, life had something to add to him, but all the defects and good qualities were there in the fifteenth year."

### II. THE FOUNDATION IS NOT SEEN.

- A. To passers-by both houses seem secure. We cannot read men's hearts. Often Christians and worldly persons seem not radically different.
- B. The test of the storms revealed the difference. John Sutherland Bonnell wrote: "When men are up against life and find that it is too much for them: one swears, one gets a headache, one gets drunk and one prays." How we react to the trials of life reveal what we are inside.

### III. EVERYTHING THAT CAN FALL WILL FALL.

- A. Hitler boasted the Third Reich would last a thousand years—it lasted twelve. The "Titanic" boasted it could not be sunk. It will forever be filled with water.
- B. Jesus founded an empire on love. Napoleon said, "Alexander, Caesar, and myself have founded empires. But upon what do these creations of our genius depend? Upon force." Jesus alone founded His empire on love, and to this day millions would die for Him.

CONCLUSION: A man must live in what he has built. You are making yourself into a personality. The only person you never get away from is yourself. Put your life in the hands of God. He can make a better person of you than you can of yourself.

—JACK WRIGHT  
Pine Bluff, Arkansas

A prayerless life is a self-reliant life.—HAYES.

## The Precious Faith Concerning Life and Godliness

SCRIPTURE: I Peter 1:1-4

### INTRODUCTION:

- A. In these verses Peter strikes the keynote to his second Epistle—"knowledge of God."
- B. Following this he will emphasize the blessings and high privileges which beget a great responsibility in Christ.
- C. He extols that "precious faith" founded on "precious promises," involving "all things that pertain to life and godliness."

### I. SIMON PETER (v. 1)

- A. A Hebrew and Greek name
  - 1. Hebrew, *Symeon* means "the reed" (Acts 15:14).
  - 2. Greek, *petros* means "the rock" (John 1:42; Matt. 16:18).
- B. A Servant
 

The Greek word is *doulos*; a bondsman of Jesus Christ. Peter was not his own; he was bought with the blood of Christ. He was a Christ-mastered man.
- C. An Apostle
 

The term is a compound of two Greek words meaning "a sent-out one." A missionary to a lost world. He had heard the Master say: "So send I you."
- D. A fellow believer
 

"Faith with us." If their faith is equally precious with that of the apostles, his faith was equally precious with theirs—gentiles, fellow Jews, and all believers (I Pet. 1:7).

### II. UNTO YOU (v. 2)

- A. Fellow Believers
  - 1. Fellow believers
    - a. Obtained by lot. Cf. the Greek and Acts 1:17. Hence this faith is a gift from God.
    - b. Through the righteousness of Jesus Christ. Note that the Greek says: "through our God and Saviour Jesus Christ"—one Person of the Godhead, not Two.
  - 2. Partakers of the same faith as held by the apostle. "With us."
    - a. The same grand truths.
    - b. With the same grand results.
- B. Recipients of grace and peace
  - 1. Which Peter prays may be multiplied unto them.
    - a. This is more than a solution; it is a sincere wish for their increase in spiritual welfare.
    - b. Grace was the Greek greeting with which to begin a letter.
    - c. Peace was the Hebrew greeting with which one began either a letter or a new day, or greeted a friend he met. "Peace be unto you."
  - 2. These are two major items in spiritual well-being.
    - a. Grace includes everything necessary to the soul's transformation into the divine likeness.
    - b. Peace includes everything necessary for a soul's consolation in the hope and pursuit of heaven and godliness.
- C. Spiritual knowledge makes for spiritual increase
  - 1. This is the means of grace and peace.

a. Knowledge of God.

The kind of a God one believes in determines the kind of life one will live.

b. And knowledge of Jesus, our Lord.

2. To know is to grow.

For knowledge, Peter (like Paul) uses the term *epignosis*, which indicates a full appropriation of divine truth and a personal commitment thereto. Thus it is more than intellectual *gnosis*, which the Gnostics prided themselves in; it involves intimate heart knowledge.

III. UNTO US (vv. 3-4)

A. Recipients of the divine power

1. God's power comes to us through the knowledge of His person.

a. Power for life.

b. Power for godliness.

B. Recipients of the divine calling

1. Whom God has called to glory and virtue.

Disciples are to be like their Teacher. Note His own glory and virtue (John 1:14).

a. Glory (*dōxa*)—the manifestation of the divine presence and favor.

b. Virtue (*arete*)—excellence, efficiency, moral goodness.

C. Recipients of the exceeding great and precious promises

1. This is an elative superlative

Precious and exceeding great.

a. Precious because of their content.

b. Exceeding great because of their potency.

D. Partakers of the divine nature

1. To partake means to get part for yourself. The Greek is *koinonia*, suggesting partakers, sharers, companions.

2. The essence of the divine nature is holiness. Purity partakes of Deity. Moral emancipation is definitely a part of such fellowship with Deity.

E. Escapers of corruption (The Greek term *phthora* means moral decay.)

1. Corruption is in the world (cf. I John 2:17).

2. Corruption is the fruit of lust. Lust is inordinate affection for earthly things.

a. Evil desire threw Satan and the angels out of heaven, man out of the Garden, and holiness and happiness out of the heart of mankind.

b. Lust at its core is self-seeking and sin. Man becomes either regenerate or degenerate—these are his inescapable alternatives.

CONCLUSION:

A. Peter returns to the same theme of knowledge and growth at the close of this Epistle (II Pet. 3:18).

B. Written to warn against the Gnostic errors, true knowledge received great emphasis in this Epistle.

C. In the next paragraph Peter directs our minds to the increase of Christian graces.

D. Saving faith begets a life of godliness.

—ROSS E. PRICE  
Pasadena, California

## BOOK BRIEFS

### PROCLAIMING THE NEW TESTAMENT

(Baker, 1961)

This is a series of books: one volume to cover each of the books of the New Testament. The aim of the series is to provide homiletical comments and ideas. Each volume is arranged the same. There is a chapter in the book for each chapter of the Bible. Each chapter is given a title, and one or more key verses are selected for consideration. Then the chapter is treated under the divisions of "Historical Setting," "Expository Meaning," "Doctrinal Value," "Practical Aim," and "Homiletical Form."

The author is responsible for selecting the important verses in each chapter, and we feel that in each case this has been well done. The idea is that these verses become sermon texts and the preacher has provided for him a series of sermons from an entire book of the Bible. This lends itself well to special services, such as Sunday evening or midweek. The books are good supplements to commentaries and homiletical works already on the shelf. The following three books are available now: *The Gospel of Mark*, Ralph Earle, 119 pages, cloth, \$2.50; *The Book of Acts*, Ralph G. Turnbull, 161 pages, cloth, \$2.75; *The Gospel of Matthew*, Herschel H. Hobbs, 135 pages, cloth, \$2.50.

### TIME OUT

Compiled by Al Bryant (Zondervan, 1961, 160 pages, cloth, \$1.95)

This is subtitled "Daily Devotions for Young People." Each devotional includes a brief, pithy meditation based upon a scripture passage for every day of the year. The comments in most cases are quotations from published sermons and books from quite a variety of authors. Some of them apparently come from the pen of Al Bryant himself. The devotional comments are uniformly dependable and conservative, but to be the most charitable, they are not written in the language of youth and especially not in the language of teen-agers.

### THE PROTESTANT REFORMATION

Robert G. Torbet (Judson, 1961, 96 pages, paper, \$1.00)

The book covers a rather broad area. It encompasses the conflicts which developed in the established church prior to Martin Luther, completely through to the Wesleyan revival. The writer actually gives Luther a proportionately small place in the total movement. The other characters in the story receive very good, though brief, biographical coverage.

The writer speaks more as a historian than as an evangelical who sees in the Reformation a return to the primitive Christian message of personal salvation. Even the Wesleyan revival is pictured more as a social revolution than as a spiritual revival.

As might be expected, Calvin gets a good play—in fact, as much as Luther does. This would seem to suggest the doctrinal tone of the book. This is good background material from a historical point of view but dissatisfying in its presentation of the spiritual implications of the Reformation (J. FRED PARKER).

### PROPHECY FOR TODAY

J. Dwight Pentecost (Zondervan, 1961, 192 pages, cloth, \$2.95)

The author in this book traces the prophetic events from the rapture of the Church to the final judgment. It has distinctly a premillennial point of view, extremely readable and interesting. While much of the material discussed is in a controversial area, yet I have found nothing finer and saner from a premillennial point of view. For a man who is a specialist in prophecy he refreshingly stays away from such speculative areas as the identification of the Antichrist, the number of the beast, etc. There is a strong evangelistic emphasis throughout. There also will be found, in a very insignificant manner, some Calvinistic references (W. E. McCUMBER).

### THE ROAD TO POWER

W. Glyn Evans (Moody, 1961, 160 pages, cloth, \$2.75)

This book sets out to explain the real meaning of genuine Christianity and how it fits the need of our particular day. It discusses such phases as redemption, salvation, transformation, freedom, social responsibility, counterfeit religion, and immortality.

The book is exceptionally well written. To the serious reader it will provide a treasure of stimulating material. There will be found some Calvinistic points of doctrinal emphasis, which a Wesleyan cannot accept. It does offer real value despite these occasional problem areas (E. E. WORDSWORTH).

### GREAT PERSONALITIES OF THE NEW TESTAMENT

William S. LaSor (Revell, 1961, 192 pages, cloth, \$3.00)

Here will be found fifteen literary portraits of key personalities of the New Testament. These studies are done in a definitive and dramatic style, scholarly, thorough, simple, and yet heart-warming. I have not read anything better. I wish every preacher, Sunday school teacher, and youth leader as well as parents would read it. It is very readable and wholesome (E. E. WORDSWORTH).

### STRUCTURES OF PREJUDICE

Carlyle Marney (Abingdon, 1961, 256 pages, cloth, \$4.50)

Carlyle Marney sees four major structures where prejudice and error thrive: (1) materialism (the metaphysical error), (2) provincialism (the epistemological error), (3) institutionalism (the ethical error), (4) individualism (the theological error). Each in turn is described in exhaustive detail and the resolution in Christian terms is offered. The answer to materialism is Christian realism. The escape from provincialism is in true community. The answer to institutionalism is in the sublimating power of a higher sense of value. The cure for individualism is in the realization of the personal.

The author is patiently a man of incredible energy, for in addition to his clerical labors he seems to have read, seen, and remembered almost everything and everybody. The astonishing array of names, books, anecdotes, phrases, historical and literary allusions leaves one breathless and a little annoyed. It would seem that he is displaying his erudition.

The author would be placed "left of center," liberal definitely, and one wonders how he happens to be a Southern Baptist. This book would appeal to those who carry a torch for liberal, progressive social thought. In a way this is too bad, for prejudice does prejudice these basic issues and many a person, narrowed and blinded by these errors, could be helped by an insight into the cause and cure of prejudices (A. ELWOOD SANNER).

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# THE 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

Carl F. H. Henry

## HERE IS GOOD NEWS

E. Wayne Stahl

## THIS BUSINESS OF PREACHERS' KIDS

Pauline E. Spray

## OUR NEED FOR "WOE" PREACHERS

A. S. London

—proclaiming the Wesleyan message

# The Preacher's Magazine

Volume 37

February, 1962

Number 2

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## GUEST EDITORIAL

### 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

\*Executive Secretary, Department of Ministerial Benevolence.



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

## FROM the EDITOR

### 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 SUNDAY NIGHT STORY

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

Date	Messages and Scriptures	Choir Selections
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

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.

\*Elkhart, Kansas.



# 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.

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."

A second definition is "one who waits upon, or ministers to the wants of another," 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." 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-

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<sup>1</sup>Oxford English Dictionary, VI, 473.

<sup>2</sup>Ibid.

<sup>3</sup>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."<sup>4</sup> Arndt and Gingrich would translate the phrase here: "serve the gospel as a priest."<sup>5</sup> 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."<sup>6</sup>

<sup>4</sup>Abbott-Smith, *Lexicon*, p. 214.  
<sup>5</sup>*Lexicon*, p. 374.

<sup>6</sup>© The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

## Listen, People, Listen!

By Floyd Doud Shafer

**L**ISTEN, 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 titillated, 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

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

\*Edmonton, Alberta.



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

**W**HAT 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-

eighty 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

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.

\*Taken from the Evangelical Friend. Used by permission.



## Temptation in the Ministry and the Misuse of Money\*

By Carl F. H. Henry

**E**ASY-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.

## Pulpit Oratory

By E. E. Wordsworth

**S**OME 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*."

\*Taken from *Christianity Today*. Used by permission.

APRIL 22

## Reading for Soul Enrichment and Sermon Preparation

# EASTER

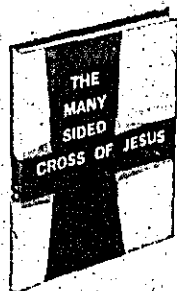
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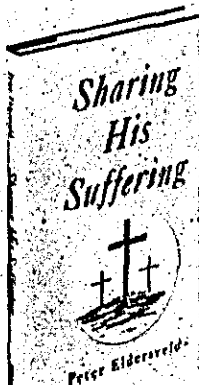


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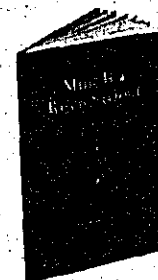
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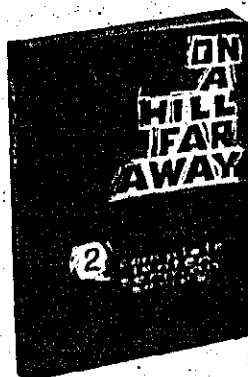
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## "QUEEN of the PARSONAGE"

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-

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 collaborator, 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 formal schooling in one of our Nazarene colleges. This, we must admit, has 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

\*Pastor's wife, St. Mary's Ohio.  
\*\*Paper given at Northwestern Ohio District Preachers' Meeting.

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

\*Evangelist.

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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

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\*

**T**HE 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

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

\*Evangelist.

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 schoolroom. 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.

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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.

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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.

## SERMON WORKSHOP

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 lingers 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

## SERMON STARTERS

### 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. 6:36-39
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

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## PREACHING PROGRAM

### 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.

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

#### II. CHRIST SOUGHT TO BE ALONE.

- "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.
- "While he sent the multitudes away" (Matt. 14:22). There are a multitude of cares that we must send away.
- "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.

- Leaving only after having contact with God. So the Christian must tarry until he contacts God.
- 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.
- "He walked upon the sea" (then in a raging storm). So Christian may go from his mount-top aloneness to face the storm triumphantly.
- 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

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

#### II. WOULD THEY EXPERIENCE REWARD OR REVOLT?

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

#### III. THE RESULT—UNBELIEF

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

#### IV. WHY WERE THEY FAITHLESS?

- From the human standpoint possession was impossible. They looked at the giants instead of at God.
- They considered the difficulties rather than their Deliverer.
- 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.

- He spoke to the sea and it obeyed Him.
- He spoke to Peter and he walked on the water.
- He spoke to the lame man and he began to walk.
- He spoke to the demon-possessed and they were made whole.

### II. HE SPOKE AN INTOLERANT MESSAGE.

- He was intolerant about salvation. "I am the way," etc.
- He was intolerant about loyalty. "Ye cannot serve God and mammon."
- He was intolerant about discipleship. "Let him deny himself."

### III. JESUS SPOKE A RADICAL MESSAGE.

- It was radically different from the preaching of the Jews.
- It was radical in its theology. (Salvation by faith rather than by the works of the law.)
- It was radical in its outreach. "Go ye into all the world . . ."
- 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?

- Because our acceptance or rejection before God depends on what we do with Christ.
- Our becoming sons of God or remaining children of the devil depends on what we do with Christ.

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

### II. WHAT WE MUST DO WITH CHRIST

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

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

- He is the Son of God.
- He is the Messiah, the Saviour of the world.
- 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:

- Revivals are still God's method of rekindling spiritual fervor and reaching the lost.
- What would you give to see your family and friends saved?
  - A moving revival as you never have known before.
  - This kind of revival demands sacrifice and dedication.
- Israel had become "an empty vine" (Hos. 10:1).

- Before God could come again, her fallow ground had to be broken.
- Revival demands just such a breaking.

### I. THE FALLOW GROUND MUST BE BROKEN

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

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

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

- The fallow ground must be broken and turned over.

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

### II. THE BROKEN FALLOW GROUND WILL TURN UNDER:

- Spirit of complacency.
- Divided heart.
  - Cares of the world.
  - Personal idols.
- Spiritual pride.
- 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."
- By looking at ourselves in the mirror of God's Word.
  - By waiting on God until our hearts begin to feel the weight of the world's sin.
  - By placing ourselves in contact with those with great spiritual need.

### IV. THE RESULTS OF BROKEN FALLOW GROUND:

- God will come.
  - In glory.
  - In victory.
  - In strength.
- God will shower spiritual moisture.
  - To soften.
  - To water.
  - 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

- Revivals come, not by announcement, but by earnest seeking.
- God does not send more revivals because we do not seek them constantly.

### I. WHOM WE ARE TO SEEK

- The Lord in His person.
- The Lord, who is holy.
- The Lord, who is omnipotent.

### II. HOW WE ARE TO SEEK

- Repentantly.
  - Hearts broken from sin.
  - Hearts broken for sin.
- Expectantly.
  - Faith is the evidence of things not seen.
  - We draw a "faith circle" too quickly around our prayers.
- Diligently.
  - Ask—seek—knock.
  - The importunate widow.
- Earnestly.
  - While God is near (Isa. 55:6).
  - With all our hearts.
  - With every means.

### III. WHEN WE ARE TO SEEK

- Now is the time.
  - Rom. 13:11-12.
  - II Cor. 6:2.
- Never a better time.
- Never a better opportunity.

#### CONCLUSION

- It is time to get on our faces.
- It is time to seek God for a genuine revival.

—NEIL HIGHTOWER

## Revival Demands a Sowing

TEXT: Hos. 10:12

#### INTRODUCTION

- What farmer ever harvested a crop without the sowing of seed?
- A revival is a sort of spiritual crop cultivation.
- 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.

The Preacher's Magazine

- 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 Preacher's Magazine

## BOOK BRIEFS

### 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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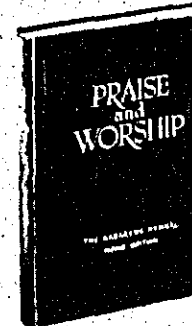
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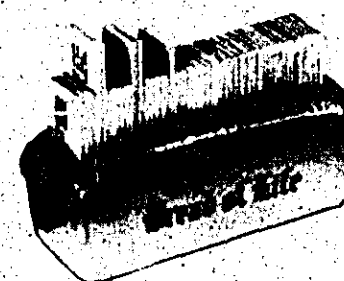
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