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THE PREACHER'S magazine

MARCH 1962

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FORUM

FEDERAL AID FOR PAROCHIAL SCHOOLS

First in a series of comprehensive discussions of pertinent themes by:
Delbert R. Gish, J. Kenneth Gridler,
L. Paul Gresham, Fred Floyd, Arnold Airhart

* * * * *

CLAY DOESN'T HAVE TO BE MUDDY

Editorial

LIFE'S AFTERGLOW

Gene Van Note

THE REPROACH OF CHRISTIAN PERFECTION

Maynard G. James

IN REMEMBRANCE . . . UNTIL HE COMES

Harvey J. S. Blaney

—proclaiming the Wesleyan message—

The Preacher's Magazine

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General Superintendents, Church of the Nazarene

FROM the EDITOR

Granted that all ministers have "feet of clay," yet—

Clay Doesn't Have to Be Muddy

BUT, REMEMBER, we all have feet of clay." I have heard those words uttered frequently, sometimes by way of apology, and sometimes almost as though with pride.

Feet of clay! We readily recognize the origin of the phrase. Daniel in a vision saw a great image and the "feet . . . were of iron and clay." The gold and the brass and the iron which made up most of the great image all tumbled into ruin because the feet were partly clay. That clay in the feet: it underscores our frailty, our humanity.

As little children we played with our toes; we became increasingly conscious of the value of feet—feet, that could transport us quickly; feet, that could kick and defend us. We learned to love our feet. But our idealism was built of gold and brass and iron, and our yearnings and ambitions centered in our heads and our hearts. How we would achieve when we grew up! We would contribute gold and brass and iron to our day and generation. Finally the years brought grim realism to our visions and we discovered that we must temper our fondest dreams of gold with feet of clay. We admitted that we were human after all. We

rediscovered our feet as adults—only this time they were "feet of clay."

But, my rationalizing notwithstanding, I insist that feet of clay don't have to become muddy. And that is the burden of this editorial. I'll tell you what started my mind on this particular train of thought. A letter came to me unsigned. Ordinarily anonymous letters go immediately to the wastepaper basket. But something constrained me to read it. I read it twice. Something inside me said, "This unknown writer deserves an audience—an audience of ministers only."

An Unknown Layman Pours Out Her Heart to Us

"For a long time I have been moved to write you but have refrained for fear I might be misunderstood. I have been a Nazarene for most of my life. I do not want to be too hard on our leadership, for I know that they too are human.

"For your information I would like to cite some the frailties of our leadership which have come under my immediate observation.

"At present I am not of an age, nor am I physically able, to be in active church work, but in the not too distant past I have served on

committees to prepare the parsonage for a new tenant, only to find it *utterly filthy*—with dog bones in yard covered with maggots.

"Others I have found to be lax in their financial matters. One owed us a sum for a great while and I finally reminded him, only to have him become quite indignant. He finally paid it and I gave it to him the following Christmas, as it wasn't the money that concerned me, but what this neglect might do to them and to the church. This same minister, though a dynamic preacher, again owes my husband an obligation which he never mentions. Another minister whom I can't help but respect as a Christian gentleman owes a very personal friend of mine, and never mentions it. I also find many of them very lax in keeping their appointments and promises.

"Also, these ministers receive a salary in keeping with the average salary of laity, and in addition are furnished a nice home, utilities, gasoline, etc., and still they are forever pleading poverty and reciting to you their indebtednesses.

"This is somewhat of an epistle but it covers only a few instances. I do not write with any animosity, but for any good it might do, and my husband and I pray for these particular ministers almost daily at our family altar.

"I dislike anonymity, but this makes the letter none the less sincere and truthful, and I am not mailing this letter in my town, so that the instances cited may not become personal."

A Moment of Introspection, PLEASE!

Now that you have read this letter I am sure you will feel as I did. I

grabbed a broom and started to sweep my own doorstep. Honestly, I feel this writer has exaggerated the picture. Ministers who are guilty of such flagrant misconduct are scarce indeed—thank God for that! And I am sure no one preacher could be guilty of all these breaches of personal living. A man like that would not last beyond the first recall—and would deserve the toughest "NO" a recall vote could cast.

But let's be honest; such instances of carelessness are not unknown among us. And laymen are properly incensed. Poorly cleansed parsonages after we leave for a new pastorate! Unpaid and unrecognized bills! Over-spending and then pleading poverty! Who among us will cast the first stone? Failure to practice what we so stormily preach is more common among us than we would like to confess. *We just cannot stand too much mud on these feet of clay.*

Is our rugged, vigorous preaching ever a mask to cover up personal inconsistencies? If so, there is mud on our feet of clay. Do we rationalize our weaknesses and sympathize with ourselves in our plight until we permit in our own lives what we would soundly condemn in our pew-dwellers? If so, we have muddy feet.

Before you lay aside this letter permanently, look again at the closing paragraph, "*I pray for these particular ministers almost daily at our family altar.*" (Italics mine, Ed.)

That layman is displaying better Christianity than some who have been shepherds of her flock. Thank God for laymen who can be truly realistic in evaluating our deficiencies and yet remain deeply prayerful for us. Jewels indeed!

Yes, neighbor, we will always have feet of clay, but they don't have to be muddy.

THE FORUM

Federal Aid for Parochial Schools

THE WHY OF IT

I would like to introduce the feature to you as the first of several such forums which will appear from time to time in the *Preacher's Magazine*.

There are issues facing our ministers that deserve more attention than can be given in one article or one editorial. These are issues that in the editor's estimation need to be discussed both fully and frankly. So a forum idea has been adopted in which several contributors will discuss various aspects of the issue under focus.

This first forum deals with an issue which is both current and pertinent. It will not be off the scene in the foreseeable future. You will bump your head and purse against it time and time again. The Roman Catholic church appears to be as determined at this point as a bull dog.

THANK YOU, DR. GISH

When the idea came to me, I sought out Dr. Delbert R. Gish as a consultant. He is informed, fair, and objective. He suggested the themes for the articles. He has assisted in editorial suggestions and he himself generously provided two fine articles.

In presenting this forum it is our sincere belief that it will give you source material, authentic and usable. I hope you will find these fine articles helpful in the formation of a well-based conviction relative to Roman Catholic encroachment at this point.

Future Forums

JUNE, 1962 BULTMAN: His Theological Position and What It Means to You!

OCTOBER, 1962 Church Architecture and How It Affects Your Ministry

The Problem and Why It Concerns Evangelical Ministers

By Delbert R. Gish, Ph.D.*

IN THE PAST it has been the usual policy and practice for our holiness people to concentrate their efforts on the business of winning souls rather than on matters of temporal welfare. While we have not been oblivious of a host of political, economic, social, and cultural evils, we have been content to let other folk take the lead in opposing them while we have followed our main calling.

It is still a moot question whether an evangelistic people should devote any major amount of time and effort either to promoting or to resisting trends in politics or in society at large. Yet once in a while an important question arises which so obviously implicates our earthly future as citizens and churchmen that we cannot keep our integrity and remain indifferent to it. Such an issue, it seems, is that of the relation of church and state as brought to a crisis in the Roman Catholic demand for federal aid to parochial schools.

First of all, this challenge involves our status as loyal sons of our country. There lies upon us an obligation to uphold democratic ideals as set forth in our Constitution. "Liberty

and justice for all" has long been a guiding principle for American citizens. The present issue is not a mere denominational difference. We do not believe in fighting churches; religious freedom is a precious thing, which, in order to enjoy ourselves, we must accord to others. However, greatly against our wishes, we are now drawn into a situation that moves beyond mere religious or denominational disputes. The Roman Catholic hierarchy has begun aggressively to press the battle on the political level for financial and other advantages to the Catholic church. Its authoritative spokesmen in their arguments ignore or seek to set at naught the principle of separation of church and state. They have not hesitated to take radical exception to historic interpretations of the Constitution to opinions from the Supreme Court, to the stand of President Kennedy, and to the views of all who believe that money raised by general taxation should not be used to support parochial schools.

As is well known, the Roman Catholic hierarchy does not operate upon democratic, but upon autocratic and authoritarian, principles. It is a kind of religious and political monarchy (the word "absolute" seems

justified) whose adherents are spoken of in its own literature as "subjects." Its head, the pope, has tremendous authority by reason of his being regarded as the vicar of God on earth with power in some matters to speak infallibly. Because of the relationship of the pope and the Catholic church to God, no earthly authority is acknowledged to be above that of their church, although the leaders submit to temporal governments for such time as they must. Representatives of the hierarchy have repeatedly indicated by word or deed that, when it is for the benefit of the church, civil laws may be evaded, disregarded, or broken without scruple. Evidence is plentiful to show that leaders in the church have in some instances worked secretly to gain various kinds of advantage at public expense. For example, one writer¹ cites several cases in which Catholic representatives have sought to acquire property for the church without competitive bidding, or have made private deals with sympathetic public officials for token payments. There have been numerous instances where predominantly Catholic communities have been able to elect Catholic school boards and operate public schools at public expense almost as if they were parochial schools.

None of this is said to disparage the many fine individual Catholic men and women who are democratic-minded citizens and splendid neighbors. Nevertheless the charges would have to be recounted even though every member of the Catholic congregations over the world were an ideal person; for the member Catholic, al-

though he be important even at the national level, simply has no voice in forming fundamental church policies. Some have attempted reforms and have sought to institute more democratic goals and methods. So far it has taken little more than condemnation by the pope to quench the ardor of such movements.

In its intensified and more open efforts of the past few years to secure federal funds for its schools, the Roman Catholic church has employed a variety of lines of attack. One has been to propose reinterpretations of the Constitution (in particular the First and Fourteenth amendments), which would favor the Catholic contention that the founding fathers of our nation did not intend to prohibit giving aid to religious institutions, but instead desired to promote and encourage the free exercise of religion. Catholic spokesmen also argue that the Fourteenth Amendment, which defines the limits which a state must observe in dealing with citizens, does not prohibit the various states from giving aid to religious schools.² They maintain further that since Catholic colleges (as well as other church-rated colleges) receive federal aid for certain specified purposes, it makes little sense to deny aid to the lower church-related schools.

Our federal lawmakers are made to feel the weight and power of the National Catholic Welfare Conference and its efficient organization in Washington and outreach to all parts of the nation.³ Regardless of what the House of Representatives may do with the pending school bill (at this writing

*Professor, philosophy of religion and Christian ethics, Nazarene Theological Seminary, Kansas City, Missouri.

¹Ellen T. Jones, *A Protestant Speaks His Mind* (Philadelphia: The Westminster Press, 1960), pp. 184-86.

²*Ibid.*, pp. 182-84.
³Paul Blanshard, *American Freedom and Catholic Power* (Boston: The Beacon Press, 1949), pp. 28-30. See also *U.S. News and World Report*, March 27, 1961, p. 92.

awaiting its attention), it appears certain that Catholic lobbyists will continue to press for advantage as long as there is the slenderest chance of obtaining it. The present activity on their part has the appearance of being only a skirmish in their continuing campaign of seeking prestige and power for the church, a campaign that can hardly cease as long as the church is convinced that it is the only true church and as long as it is dissatisfied with the tolerance shown by the American government toward non-Catholic denominations.

It is not only as good citizens of a free nation that we need to take a stand on the school issue. We must also consider our obligation to the churches and to Protestantism in general to maintain our religious liberties. These will be the ultimate casualties if the Catholic hierarchy continues to persist and is able to gain its point. Were there no direct official or semiofficial statements to this effect (and there are such statements),⁴ the events which we have heard of in Colombia and in Spain would be warning enough. To grant public tax

⁴Jones, *op. cit.*, pp. 174-75.

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Genius is infinite painstaking.

Character is the result of overcoming obstacles.

Watch your reading table as you would your dining table, if you would have your children grow up healthy-minded.

The difference between a rut and a grave is found only in the dimensions.

A true friend is like ivy; the greater the ruin, the closer it clings.

An ounce of performance is worth a ton of complaint.

Value is the true test of cheapness.

money to parochial schools would be to take one more step toward the loss of religious freedom. Its meaning would be that Protestants pay for education which undermines the principles upon which Protestantism stands; and that they foster a kind of instruction which insists that other versions of Christianity than that of Romanism are false and perverted, and have no natural right to exist.

As distasteful as it is for many of us to take up the cudgels on this or similar disputes, there can conceivably come a time, perhaps not in the distant future, when we shall have to stand up and be counted under even less favorable circumstances than exist now. In the past decade there have been preachers of the gospel in Catholic lands who have paid with their lives for exercising the rights of religious freedom in carrying out the Great Commission. We should do well to hold the line for principles and justice now, while enlightenment, discussion, communication with legislators, and wise voting are still effective instruments in maintaining the freedoms which are so basic to evangelical faith.

How Various Denominations Feel About It

By J. Kenneth Grider, Ph.D.*

HERE IN THESE United States there is a separation between the functions of the state and those of the churches. The First Amendment to our federal constitution guarantees this separation, as do the constitutions of nearly all the states. Our courts have often elucidated the law in the direction of the separation principle.

To have made the church and the state separate, so that each is free from the dictates of the other, is probably the most imaginative contribution to government made by our nation's founding fathers.

Actually, they did not at first conceive the principle. The Puritans and the Pilgrims came to these shores seeking freedom to practice their faith, but it did not occur to them that they themselves should allow freedom to those of other persuasions. They made the Congregational faith official, other faiths being persecuted, including not only Quakers and Roman Catholics, but also Anglicans and Baptists. Anglicanism was made official in Virginia and the Carolinas. When the Revolution started, nine of the colonies had established denominations.

However, the idea of church-state separation began to gain ground early. More than any other group, the Bap-

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March, 1962

tists advocated it, in the various colonies. Roger Williams, a Baptist minister, was an ardent advocate of separation. In 1790 a Baptist leader, John Leland, wrote that the goal of separating church and state "has been so canvassed for fourteen years, and has so far prevailed, that in Virginia, a politician can no more be popular without possession of it, than a preacher who denies the doctrine of the new birth..."¹

As Methodism broke off from its British supervision, it too supported separation. In time, other groups did also, including the Congregationalists, Episcopalians, Lutherans, Adventists, etc. C. Stanley Lowell, one of the main writers on this theme in our time, says, "It is close to the mark to say that all religious denominations in the United States came to accept Church-State separation gracefully and thankfully."² Lowell includes even the Roman Catholics in the context of this statement; for they accepted separation while they were smaller, although with almost 40 million adherents now, they agitate for breaches in the separation wall.³

Establishment of religion in the

¹Anson Stokes, *Church and State in the United States*, I, 375.

²Lowell, "Separation and Religion," a tract issued by POAU, Washington, D.C., 1957.

³When the American Revolution began, there were only about 18,000 Roman Catholics in the United States.

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colonies had not worked out. There were several faiths of rather equal strength, no one of them being of enormous size. Each sought for rights, even in areas where it was not established. By 1790 the new nation was ready to guarantee a separation in all the states, and the Constitution was amended accordingly. Congress would "make no law respecting an establishment of religion or prohibiting the free exercise thereof."¹

Luther, Zwingli, Calvin, Henry VIII, and Cromwell, in their European areas, all fostered an established church. Their successors in America did the same at first, as has been mentioned, probably because it simply did not occur to them to do otherwise. Soon, however, separation was accepted, in which not only a given denomination, but all denominations, would be free to propagate their beliefs. And it must be remembered that our nation's founders, who advocated this principle, were not advocating freedom from religion; but freedom of religion.² Perhaps only Thomas Paine, among early American leaders, was not a churchman at all. George Washington, James Madison, Thomas Jefferson, and Benjamin Franklin were all Episcopalians—although Franklin was only a nominal member. These men were religious, but they believed that religion is not to be controlled by the state, nor vice versa. James Madison expressed the belief of many such persons when he wrote, "Religion is not

within the purview of human government."

At the present time the Protestant denominations in general support the principle of church-state separation. The Baptists are perhaps still its most vigorous supporters. At a recent Southern Baptist general convention a featured speaker was Glenn Archer, head of POAU,³ the main non-denominational "watchdog" of the separation principle. The American Baptists, formerly called "Northern," also support separation. After Cardinal Spellman recently asked for federal tax dollars for parochial as well as private schools, one of their officials opposed the Cardinal's views. Rev. Willis Hubert Porter, their associate general secretary, said:

"It is most unfortunate that a leading Cardinal of the Roman Catholic Church would attack a position to which President-elect Kennedy pledged himself repeatedly before nation-wide audiences during his successful campaign for the Presidency: not to use public funds for parochial schools.

"I believe that the use of the public treasury for the support of any sectarian purpose is a violation of a basic liberty which is essential to our American heritage, for it employs the power of government in coercing many citizens to support religious objectives of which they cannot conscientiously approve."⁴

Reacting to the Cardinal's view for the Missouri Synod Lutherans, Dr. Oswald C. J. Hoffmann, their public-relations director, stated:

"As Americans who accept the

¹The letters stand for Protestants and Other Americans United for the Separation of Church and State.

²U.S. News and World Report, January 30, 1961, p. 55.

traditional American policy of church-state separation, we Lutherans would not feel discriminated against if federal funds were appropriated for public schools only. In fact, we think that federal assistance, if there has to be such assistance, should be restricted to public schools.

"... There is only a short step from the securing of government for church-sponsored elementary education to the kind of church interference in the processes of government which was evident in Puerto Rico during the last election. We Lutherans agree with the President-elect [Mr. Kennedy] rather than with Cardinal Spellman."⁵

The Methodist church recently gave official support to POAU, and has lent much leadership to the present stepped-up separation struggle. Presbyterians, Congregationalists, Adventists, Christian Scientists, and others have been active in recent years and months in support of what Thomas Jefferson, once called "the wall of separation."

At its last General Assembly, the Church of the Nazarene passed a resolution supporting the separation of church and state in the United States. It reads:

"We, the Fifteenth General Assembly of the Church of the Nazarene, desiring to reaffirm our continuing concern that our great Protestant heritage be understood and safeguarded, remind our people that both our political and religious freedom rests upon Biblical concepts of the dignity of man as God's creation and the sanctity of

⁵Ibid.

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his individual conscience. We encourage our people to participate in political activity in support of these historic concepts and to be ever vigilant against threats to our precious freedoms.

"We recognize that, in the United States, separation of Church and State is a tradition which has implemented these principles at the national, state, and local levels.

"Believing that our precious freedoms are constantly in danger, we urge election of men to public office at all levels of government who believe in these principles and who are answerable only to God and the constituency which elected them when carrying out a public trust. Further, we resist any invasion of these principles by religious groups seeking special favors.

"We believe that the role of the Church is to be prophetic and constantly remind the people that 'righteousness exalteth a nation.'"⁶

Since the passing of that resolution the official Nazarene organ, the *Herald of Holiness*, has published several editorials and articles in support of separation.¹⁰

Protestant denominations have stepped up their support of church-state separation because of two main related developments in our time. One is the fact that the Roman Catholic church has officially opposed the principle. The other is the fact that persons of that faith hold many leading public offices in the United States including the presidency; and, rightly or wrongly, many Protestants fear lest this lead to encroachments.

⁶Printed in the *Herald of Holiness*, August 24, 1960, p. 13.

¹⁰See, e.g., *ibid.*, August 24 and September 21, 1960.

³Today, Japan and India have constitutional religious liberty guarantees quite similar to those of the United States. The guarantee in Russia's constitution adds an unfriendly element. It reads: "Freedom of religious worship and freedom of anti-religious propaganda are recognized for all citizens."

⁴For this reason Congress is opened with prayer, chaplains are provided for the armed forces, churches are not taxed.

Federal Aid for Parochial Schools

Let us look at the first of these. In 1948 the Roman Catholic bishops of the United States issued a statement in which they called church-state separation a "mere shibboleth of doctrinaire secularism." That point at which the wall of separation is being battered with most force is in the matter of public support for their parochial elementary schools. In 1955 their bishops (of the United States) issued this statement:

"They [the Roman Catholic parochial schools] have full right to be considered and dealt with as components of the American educational system . . . The students of these schools have the right to benefit from those measures, grants, or aids which are manifestly designed for the health, safety and welfare of American youth, irrespective of the school attended."¹¹

These seem to be only "fringe" requests. Many Protestants fear that, once these wedges are in, the breach in the wall will widen with other requests—for school construction and salaries. It is a fact that in France, Belgium, Great Britain, and other countries such help is now being received for their elementary systems. It is also a fact that the Los Angeles leader of the Roman Catholic church has proposed what is tantamount to such assistance: that the government give each child in a community a certain amount for elementary education, and that the parents use it either to pay for his public education or for his parochial training. This, of course, would mean full tax support for denominational elementary schools.

In this connection John P. Cody,

¹¹Lowell, "Separation and Religion," op. cit., pp. 13-14.

then bishop of the Kansas City-St. Joseph area, said in 1957:

"When we hear about federal aid to education we wonder if we, too, are not deserving. The law of this land prohibits federal contributions to sectarian schools, but laws have been changed. With the help of rightminded men we may look forward to help for our schools. This is a hope, not a threat."¹²

Related to the Roman Catholic opposition to separation is the fact that many United States leaders at present are of that faith—and that some, such as U.S. Representative John McCormack, have used their offices to gain tax dollars for their institutions. He helped to obtain about one million dollars for fixing the Pope's summer home, damaged during the late war; also several millions for rebuilding their parishes in the Philippines. He has been credited with spearheading congressional bills which have appropriated \$36,590,000 to Roman Catholic institutions, according to *Church-State News*, Volume 1, Number 1.

It is well known that Mr. Kennedy promised that he would oppose tax grants to parochial schools. It is not nearly so well known that Mr. Nixon and Mr. Lodge made no such clear-cut promises. And yet Mr. Kennedy's election as president has caused many Protestants to fear lest more inroads would be made in tax support to parochial schools. After his election and before his taking office, the Citizens for Educational Freedom, a Roman Catholic group, sent him an appeal for tax help to private schools,

(Continued on page 19)

¹²The Kansas City Star, April 27, 1957.

Federal Aid for Parochial Schools

SUMMARY OF POSITIONS ON FEDERAL AID TO NONPUBLIC SCHOOLS

	Principle of Federal Aid to Education	Federal Aid (Grants) to Nonpublic Schools	Federal Aid (Loans) to Nonpublic Schools (Higher Ed., Elem., Sec.)	Federal Fringe Benefits	Federal Welfare Services	
Roman Catholic Bishops	YES, if Dual No, if Public	YES	YES	YES	Salaries Tuition Textbooks Transport Lunches Health Services	
National Catholic Welfare Conf.	YES (Modified)*	YES	YES	YES	YES	
President Kennedy	YES	NO	YES	Equivocates	YES	
National Council of Churches	YES**	No Position: Higher, NO: Lower Nonpublic	YES	Predicts Opposition	NO	YES
National Assoc. of Evangelicals	NO (Modified)	NO	YES (Modified)	NO	NO	NO (Modified)
Protestants and Other Americans United	No Position	NO	NO	NO	NO	Not Opposed
Baptist Joint Affairs Committee	YES***	NO	No Position	NO	NO (unless viewed and administered as welfare benefits)	NO
National Lutheran Council	No Position	No Position: Higher, NO: Lower Nonpublic	No Position (Modified)	NO	No Position	No Position
Lutheran Church (Missouri Synod)	No Position	NO	No Position	NO	Transport (on Public Routes)	YES
Seventh-day Adventists	No Position	NO	No Position	No Position	NO	YES
Christianity Today	NO	NO	NO	NO	NO	No Position

*Statement by Monsignor Frederick G. Hochwall, director of the Education Department of the National Catholic Welfare Conference: "The Roman Catholic church has been reluctant to approve federal aid to education over the years in the United States of America. If by decision of the American people of all faiths it is decided that federal aid should become a reality, then Catholic educators and Catholic ecclesiastics ask what could be considered as constitutional for private and church related schools by way of federal assistance."

**Approved as an inevitability of the political drift. Supported eighty-seven to one by N.C.C. General Board.

***Endorses N.C.C. Statement.

†Protestants view salaries, textbooks, and tuition not as fringe benefits but as part of the instructional program. The Lutheran church (Missouri Synod) views transportation as a welfare service rather than as a fringe benefit.

The History of Federal Aid for Parochial Schools in the United States

By L. Paul Gresham, Ph.D.*

A LOOK INTO the history of government support to education in this country reveals that the lines between public and private education have not been, and are not now, strictly drawn. Colonial colleges, including Harvard and Yale, and as well the grammar and preparatory schools of Anglo-America, were supported by the churches and by funds from colonial government grants. These institutions of church and state alike were maintained to thwart the purposes of the "Old Deluder Satan" respecting colonial youth. True, from the beginning, such independent spirits as Roger Williams taught a principle of "separation of church and state," but there was in practice generally no clear division of control or support between government and religion nor within education.

After the American Revolution, public support to schools that were nonpublic persisted to a notable extent. State legislatures, though not in this instance the national government, frequently made appropriations to colleges which now are considered independent in control. Our first Congress after independence designated, in the memorable Northwest Ordinance,

*Professor of history, Pasadena College, Pasadena, California.

ances, national land for the support of common schools within the states. These schools were "public" in most respects, but they were housed commonly in buildings maintained by the communities for the combined uses of education and religion. The point most pertinent here is that these schools were "aided" by grants from the national government.

After the present Constitution became effective in 1789, the same kind of government assistance continued. Subsidies of land and funds, mostly from state sources, went in familiar practice to private institutions. Dartmouth College, church-related, received such assistance. In time, however, Dartmouth became a focal point of tension which led to demands for separate support and control. In 1819 the New Hampshire state legislature endeavored to wrest control of the college from its private trustees and to turn it into a state university. This famous Dartmouth College case, which the state lost in a U.S. Supreme Court hearing, served to sharpen the distinction between public and nonpublic schools.

The next great landmark in federal relations to private education came as an accompaniment of the Morrill Act, passed by Congress during the

Civil War. This act allocated vast acreages of U.S. lands for the support, especially, of agricultural education. Its major result, was to give basic impetus to the state colleges of agriculture and mechanical arts. However, the background of public grants to private colleges led to notable instances of land awards to some of these institutions as well. For example, land went to Cornell University, Massachusetts Institute of Technology, Rutgers University, and the University of Vermont, all then independent institutions.*

By the opening of the twentieth century the lines between public and private schools were rather clearly though obviously not rigidly drawn, while support by the federal government to both types of schools was proportionately distinctive. The new century whose mid-point our generation has now passed was to witness new issues and new approaches to old issues in all areas of education, including this of the proper extent of government aid to private schools.

In the emergency of World War I, the national government established the Reserve Officers Training Corps and arranged to house these federally financed units on the campuses of both public and private schools, including church-related institutions. When the great depression of the 1930's threatened interruption of the training of many high school and college young people, Congress established the National Youth Administration, which distributed work scholarship funds to students in all kinds of schools. The World War II

*The latter two of the four colleges mentioned have become in recent years the state universities of their respective states. Cornell is by profession a combination of private and state institution.

years saw the multiplication of government training programs for men both in uniform and out on nearly all campuses of accredited institutions, these programs financed from the federal treasury.

Meanwhile Public Law 346 (and later Public Law 550) enabled veterans of military service to attend the schools of their choice, their expenses being paid through the schools by the federal government.

Since 1945, many of these programs have continued. Moreover, government departments and agencies have proliferated contracts with public and private institutions alike for scientific research in myriad areas of concern. Further, loans are made by federal government agency for erection of dormitories on campuses of all accredited schools. Nonpublic schools, in the main, have taken advantage of this opportunity.

By the decade of the 1950's, it is evident, the federal government had been long and heavily involved in certain areas of finance of private education, especially higher education. Recent developments on the American scene have pointed toward extension of this involvement, for better or for worse. Not only do the precedents of history above noted encourage this trend, but also a combination of increased numbers to be educated plus the inadequacy of traditional support for many schools has brought a sense of crisis to educational leaders. The national government has been and is being called upon to help meet this crisis.

The crisis is one of need for more classrooms, improved facilities, more teachers. Naturally there has arisen again the question, with respect to nonpublic schools in particular, What

Federal Aid for Parochial Schools

aid should the federal government give toward meeting these needs?

President Kennedy, early in his administration, has called for (1) large congressional appropriations for scholarships usable by students in any recognized college; (2) loan funds for construction of additional dormitory facilities and of academic buildings as well; (3) grants of money for school building construction and for teachers' salaries. Private and church-related institutions are excluded from help only in the third

category, under the Kennedy plan. Some educational leaders, including leading Catholics, are strongly insistent that this area of aid also be opened to nonpublic schools. President Kennedy has been adamant in opposition to such action.

Whatever help to the parochial schools may or should be extended in the future, the record of the past is one of significant and rather consistent aid from the federal government since our beginnings.

Federal Funds Already Being Provided for Parochial Schools

By Fred Floyd, Ph.D.*

A RECENT REPORT by the Department of Health, Education, and Welfare, submitted to the Senate, listed more than fifty federal programs through which institutions with religious affiliation receive grants or loans. Nine of these are included in the National Defense Education Act.

1. The "national student loan program provides up to 90 per cent of the capital needed for a loan fund." Loans are made to students "who express a desire to teach in elementary and secondary schools and students with

strong academic backgrounds in science, mathematics, engineering, or a modern foreign language." There is a gradual cancellation of the debt up to 50 per cent of the loan as a borrower serves a specified number of years in the classroom.

2. The Commissioner of Defense awards 1,500 national defense graduate fellowships.

3. There are loans to nonprofit institutions "designed to strengthen science, mathematics, and modern foreign language instruction in elementary schools," for the purpose of purchasing needed equipment.

4. Another program is designed to aid in the testing of students in parochial schools in states where state agencies are legally prohibited from providing such aid. In the school year of 1960-61 this aid was made available to forty states.

5-8. There are four aid programs concerned with the training of modern-language teachers.

9. A final program provides for aid in "research and experimentation in more effective utilization of television, radio, motion pictures, and related media."

In several fields of mental and public health, grants have been made to educational institutions without regard to religious affiliation. Nineteen institutions obtain aid in providing training of teachers in fields related to the education of the mentally retarded. There are nine public health programs, eight of which are provisions of the Public Health Service Act. These are (1) for health research projects, (2) grants and loans for construction of hospitals, (3) grants for construction of health research facilities, (4) grants for specialized training for particular diseases of public health significance, (5) research fellowships, (6) traineeships for professional public health personnel, (7) advanced training for professional nurses, (8) project grants for graduate training in public health. The HEW Appropriation Act Authorized grants to universities for cancer prevention, control, and eradication programs.

The Vocational Rehabilitation Act provides for two programs. One provides grants for research, demonstration, and training in this field. The other provides fellowships for train-

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ing in technical matters relating to rehabilitation services.

With no distinction "made because of religious affiliation of an institution" the Social Security Act authorizes the HEW to make grants in aid for "research or demonstration projects relating to public welfare and social security measures." This department also makes grants to college for special projects in the field of service for crippled children and maternal and child health.

Under the provisions of the Federal Property and Administrative Service Act the HEW is authorized to transfer surplus property to nonprofit educational institutions.

By congressional authorization the Atomic Energy Commission operates five programs, which include (1) fellowships, (2) grants for equipment, (3) loans of materials for instruction, (4) support of research (Eastern Nazarene College is a recipient of this program), (5) and summer institutes in colleges to train teachers in various fields relating to atomic energy.

All Nazarene colleges have been beneficiaries of the programs administered by the Veterans' Administration. These include vocational rehabilitation, educational benefits to World War II and Korean veterans, and war orphans' educational assistance.

The National Science Foundation Act contributes to five college activities, which include graduate fellowships, the financing of in-service institutes "to improve the qualifications of high school and college teachers in science and mathematics," special projects for "the experimental testing and development of promising new ideas for the improvement of

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science instruction," the improvement of course content, and research projects in the sciences.

The Department of Agriculture sponsors a variety of programs. Its school lunch program has made no distinction between public and parochial schools. The same is true of the Commodity Credit Corporation's efforts to increase the consumption of

fluid milk from nurseries through high school.

A final program is that of the Housing and Home Finance Agency. This provides for loans for nonprofit colleges to provide "new or improved housing and other related facilities." Examples of these loans include the new girls' dormitory at Bethany Nazarene College and Student Union building at Northwest Nazarene College.

How Canada Handles the Problem

By Arnold Airhart, D.D.*

EDUCATION IN CANADA is the responsibility of the provincial governments rather than a federal matter. There have developed as a result ten school systems within the ten Canadian provinces. The manner of handling the problem of tax-paid support for church-operated schools cannot be described as a Canadian system as such, since there is no uniform plan throughout the nation. Nevertheless, in all but one province (British Columbia) Roman Catholic schools receive tax aid in varying degrees. In five provinces (Quebec, Ontario, Alberta, Saskatchewan, and Newfoundland) the aid is a legal, constitutional matter. In four others (Nova Scotia, New Brunswick, Prince Edward Island, and Manitoba) the tax support is

sometimes obtained unofficially, presumably on the municipal level.

The constitutional position in this matter grew out of the original biracial (French and English) nature of the British Colony of Quebec, its later division into Upper and Lower Canada, with the former predominantly Protestant, the latter predominantly Catholic, and the resulting guarantees which were intended to protect the racial and religious heritage of each group. When Canada became a nation in 1867 these guarantees were of necessity carried over into her constitution. The uniting provinces, both at the time of Confederation and as they were added later, were free to incorporate these measures into their provincial constitutions. Some chose to do so—others did not. The principle, roughly stated, is that where Protestants are in the majority Catholics shall have the

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right to tax-supported separate schools operated by the church on standards laid down by provincial law. And where Catholics are in the majority, Protestants shall have a similar right. Except in Newfoundland, where all schools are denominationally operated by one of the five main churches (a system which grew up before Newfoundland became a province in 1949), the principle has been seldom, if ever, interpreted to mean support for Protestant denominational schools. And it usually applies only through the elementary level, although Quebec province, overwhelmingly Catholic, has a dual system right through the university level. Private, denominational schools have only a tenuous relationship with the provincial governments and do not receive tax support.

The public funds to Canadian elementary and high schools come from municipal taxes and provincial grants. Provincial grants have now risen to pay more than 40 per cent of the total cost. These grants are sometimes earmarked, sometimes discretionary. Federal government aid goes only to universities.

The province of Ontario, about one-quarter Catholic, will serve as an example of how the Catholic "separate but equal" school system works where it is provided for by the constitution. In Ontario, five or more heads of families may get together, elect a separate school board, and set up their school under Catholic supervision. In Ontario's case this does not apply beyond the elementary level. Any member of the Catholic church can designate his local property tax (the education portion) for the support of a separate school, but a Prot-

estant cannot, even though his children are attending such a school. In mixed marriages the property tax must go to public schools if the legal owner (usually the father) is not a Catholic. Catholic tenants can designate their share of a landlord's property tax to the separate school system. Property taxes on businesses are assigned to the system they favor. Corporation property taxes are theoretically assigned according to the religion of the shareholders. In practice they usually go to public schools. Provincial grants to local schools are distributed on the basis of need rather than religion. The law allows Catholic separate school boards, through the property tax, to levy a higher rate than Protestants pay, and most Catholics seem willing to pay it. In one Ontario city Catholic home-owners paid this year about \$48.00 more on a \$5,000.00 assessment than did Protestants, a 20 per cent difference.

The vexing problems which the separate school system has created in many parts of Canada have stirred opposition and desire for reform among both Protestants and Catholics. Official assistance for private schools, recommended by a Manitoba commission on education, has stirred bitter disputes. In Quebec many Catholics are "fed up" with their system. Elsewhere there are charges and countercharges of unfairness regarding provincial grants. Generally speaking, parochial schools get proportionately less tax support than public schools, with resulting lower teachers' salaries. The quality of parochial school training appears to be usually inferior to that in the public schools.

Changing Attitudes Toward the Question of Public Aid for Parochial Schools

By Delbert R. Gish

ALTHOUGH ROMAN CATHOLIC leaders have promoted parochial education throughout the history of our nation, it has not been until recent years that they have moved so openly and vigorously. Forbidding Catholic youth to attend non-Catholic schools and seeking public aid for their own schools have for a long time been part of their stated policy.¹ The quietness of the campaign in earlier years, when the American public was assured that the aid sought was for benefits to children and not for schools, makes the all-out efforts of 1961 the more jolting. The Catholic breakthrough on transportation of parochial school students at public expense (the Everson Case, 1947) was the signal for increased aggressiveness. Recent attitudes include hurt surprise at the "injustice" of refusals to support parochial education and strong demands that any federal bill for school aid shall include parochial schools.

Reasons for this change of front are not hard to find. The importance of American Catholicism is a fairly recent phenomenon. Blanshard² points

out that it was on the defensive in this country for a century and a half, and that it has gained in size from the smallest to the largest denomination, and from 1 per cent of the total population in Revolutionary times to 18 per cent in 1948.

Another factor has been the establishment of the National Catholic Welfare Conference in Washington in 1919. This increasingly powerful organization unifies, co-ordinates, and organizes Catholic action on a national scale. Its press and its lobbies have been largely responsible for the failure of most school aid bills since the forties.

Still a third factor in the changed attitudes is the breakthrough already mentioned, and the successes in obtaining concessions of various kinds through the lenience of public officials and the apathy of great numbers of non-Catholics.

As might be expected, there has been also a change of attitude among non-Catholics, mainly one of stouter resistance. For fourteen or fifteen years the organization called Protestants and Other Americans United for Separation of Church and State has maintained a vigorous program of publishing significant information

bearing on the church and state question, has warned the public of danger, and has otherwise counteracted clerical pressures for special benefits to the Catholic church. Undenominational itself, it has received the support of churches of various denominations. The 1960 General Conference of the Methodist church gave it endorsement.

Other evidence of increased resistance to Catholic aggressiveness on the school aid issue is to be seen in the comparison of Gallup polls of late years. *Time Magazine* of April 7,

1961, reported on two polls. In 1949, 49 per cent of persons questioned thought aid should go to public schools alone, while in 1961, 57 per cent were of this opinion. In the earlier poll, 41 per cent said that parochial schools should share in receiving public aid, as against 36 per cent who said this in the later one. One may believe that these figures reflect an awareness of increased Catholic effort, and may hope that they indicate an alert citizenry which will remain vigilant in the face of the challenge.

How Various Denominations . . .

(Continued from page 7)

when their national convention met in St. Louis, November 12-13, 1960. For weeks, in the spring of 1961, our daily papers often carried front-page items regarding proposed federal aid to public education; and it was finally tabled and killed, as many observers believe, due to agitation for such monies to go to parochial schools as well.

The Lutherans have 173,474 pupils in 1,587 parochial elementary schools but, as we noted earlier, they do not ask government support of them. The Seventh-day Adventists have 1,054 such schools, enrolling 42,382 pupils, and they do not ask help from the tax dollar. In all, there are 3,349 Protestant parochial elementary schools in the United States, with 11,829 teachers and 295,423 pupils, and in general tax monies are not sought for their support. Tax monies are sought offi-

cially, active, persistently, for the 10,278 Roman Catholic parochial elementary schools, with their 107,050 teachers and 4,262,100 pupils.³ About half their children are so enrolled.

At present, "about half the states offer some kind of financial support for parochial schools."⁴ Tax monies have also gone to other types of religious institutions in recent years. Sometimes these have been Protestant; more often, Roman Catholic. More than a hundred million dollars have gone to denominational hospitals. Many of us believe the historic American principle of church-state separation to be a significant one and that in religious liberty, as in freedom of other types, eternal vigilance is its price.

³Figures as of 1960, reported from POAU, Washington, D.C.
⁴Lowell, *op. cit.*, p. 14.

¹Illon T. Jones, *A Protestant Speaks His Mind* (Philadelphia: The Westminster Press, 1960, p. 179.

²Paul Blanshard, *American Freedom and Catholic Power* (Boston: The Beacon Press, 1949), pp. 8-10.

The Resurrection reminds us that in a pagan world we can have a Christian view of death

Life's Afterglow

By Gene Van Note*

ONE THING FINALLY dawns on all of us when we are lost in our grief—life goes on. Our Christian faith confidently affirms that life goes on for those who enter another realm of experience. But life goes on for us also.

This was first forcibly brought to my attention when as a teen-ager I attended the funeral of a close personal friend. The sorrow, the shock, but most of all the loss left me in a strange, almost otherworldly mood. But a greater shock was reserved for me, the casual attitude of those who walked by as we waited for the pallbearers to come out of the chapel. It took me a long time to see it through their eyes, a long time to realize that they had lost nothing, that in reality life goes on.

If we are considerate, we prepare for death. We make arrangements, not only for the safe transportation of our immortal souls, but also for those who will pay our funeral bills, rear our children, and disperse our estates. We keep our business affairs in good order, purchase insurance, and leave wills to assist those we leave behind. Most people approach

death wishing that they had more to give to those they love.

May I suggest life's greatest legacy is a good life. You may leave stocks and bonds, insurance and property, enough to give a measure of earthly security, but you cannot leave anything more valuable than a good life. You can do no greater kindness to your family than to leave them the memory that you stood straight, walked with God, and loved your neighbor.

Then the afterglow will reveal THE IMMEDIATE BLESSING OF A GOOD LIFE

It was one of the darkest moments in Israel's spotty history when these two men, Elijah and Elisha, served God. It was neither popular nor healthy to be too religious. Unless, of course, you gave yourself with reckless abandon to the degrading forms of sensuous Baal-worship.

Yet, in spite of the complications, God had found a remarkable spokesman in Elijah. Together they had posted an amazing record of victories. One thing was certain, you could not forget about God when Elijah was present.

Then God took him home. Why

then? God alone knows. Our longings to go with Elijah, to be with the Lord. But our sympathies are with Elisha, who had to stay and complete the task, face the music, if you please, pay the bills that Elijah had made.

From the strength of their relationship Elisha drew

COMFORT IN SORROW

In his sadness and bereavement Elisha found strength in the memory of a man who was all that he wanted to be. Somehow God was nearer Elisha because Elijah was nearer God.

Prov. 10:7 tells us, and Elisha would have quickly agreed, "The memory of the just is blessed." When Paul wrote Philemon concerning the runaway slave Onesimus, "... for perhaps he therefore departed for a season, that thou shouldest receive him forever," he was speaking of something far more than the recovery of a lost slave. He meant the indissoluble union of Christian hearts.

The bond of love that holds us in Christ cements us together, and continues across the boundaries of this life through the grave and into the glory beyond. The crossing of our loved ones gives us greater determination to continue in the faith. Nothing will make our loss easier to bear than for those who remain to be able to say, "He was a good man."

Elijah not only left the kind of righteous heritage that gave comfort in sorrow; he also provided

INSPIRATION IN SERVICE

Elisha lived with Elijah. It is one thing to hear a man preach; it is another to hear him talk in his sleep. It is one thing to see him in public; it is another to be near him when he kicks off his shoes in the privacy of his home. Elisha had seen both the public and private sides of the life

of Elijah, and what he saw caused him to ask for twice as much of the Spirit of God as Elijah had.

Would to God that all parents, all Sunday school teachers, all Christians would lead lives of such sincerity and devotion that our children would want twice as much of God as they see in us!

There is an immediate blessing in a good life.

Notice also

THE IMMEASURABLE BLESSING OF A GOOD LIFE

"The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

"Blessed are the dead which die in the Lord... their works do follow them" (Rev. 14:13).

THE MEMORY OF THE JUST GIVES STABILITY

There are few forces abroad in the world which give as much stability as the memory of a good life.

In the time of temptation, in the time of doubt, in the time of difficult decision, I recall my grandfather.

Grandfather Harmon was a circuit-riding preacher in pioneer Nebraska. He preached holiness when the salaries were small and the adversaries were big. He was faithful when his devotion to God cost him his pulpit in the church of his youth, when Christmas meant an orange and a small article of needed clothing for his children. If he could walk with God and preach holiness then, I can do it now! Yes, the afterglow of his good life helps me.

This must be added

THERE IS AN ETERNAL QUALITY TO A GOOD LIFE

Some boys on an elementary school playground were engaged in a scientific discussion. They had just been

*Oroville, California.

introduced to sound waves, and were excitingly talking about the theoretical principle that sound waves never die out but continue forever. They reasoned that if their equipment were selective enough and sensitive enough they could reach back in history and listen in on its great moments. Oh, to hear Patrick Henry as he said, "Give me liberty or give me death"; or to go to the cemetery at Gettysburgh and hear Abraham Lincoln begin his memorial address, "Fourscore and seven years ago . . .!"

It is helpful to think that a good act never dies. It is not too much to say that a truly kind act which flows from a heart of love will go on forever. You are tempted to respond to a frustration with an angry look, but the memory of Christ restrains you. Instead, you give a kind and loving one; and that glance, though it consumes but a moment of time, will be fixed as a picture through all eternity. You are about to speak a harsh word, perhaps with some justification, but inspired by the love of Christ you speak a tender one. That momentary vibration of the air will echo

GET YOUR MAN!

During the Civil War a captain told his men one morning that their side was losing ground, and charged his troops with these words: "Today, I want each one of you to go out there and get your man. Make it your business, each and every one of you, to go over there across no man's land and get your man."

There was one soldier who had just joined up. He was from out back, a crude country boy, who didn't know much about how you were supposed to do under these conditions, so as soon as these orders were issued, he started running out towards the enemy's side.

to the endless ages and bless your acquaintances on earth and your soul in heaven. A good life goes on forever.

A pastor was called to minister to a young woman who had just received word that her husband had been killed in the Battle of the Bulge in World War II. As he left, he noticed a little boy about three years old who was playing in the yard.

"That's our only child," she said; "he looks just like Joe." A sob came from a broken heart; then a light seemed to illumine her face.

"You know," she continued, "Joe will always be alive. As long as little Joe and I keep alive the memory of the things he believed in and stood for, Joe will live. He will never die! Little Joe and I won't let him die."

There is an immediate and an immeasurable quality to a good life. The thrilling aspect is that the possibility is open to all of us. Recall the words of Jas. 5:17, "Elijah was a man with human frailties like our own . . ." (New English Bible).

If he could do it, so can we!

When they saw him coming, unarmed, they ceased firing and stared at him in amazement. He ran on to where he saw a number of soldiers together and seized upon one fellow bodily, wound him up, and laid him on his back, and ran back across the firing range and into the camp. Then he went on with his fresh charge right up to the captain's tent and said: "Captain, I got my man. Here he is! It's easy. There's plenty more over there. I don't know why the rest of our fellows didn't go along. There's nothing to it, but just go out there and get 'em."

What a challenge this ought to be to us to exercise some bravery in action for the Lord and souls!

The Preacher's Magazine

Pulpit and Parish Tips

Absorbing Criticism

By E. E. Wordsworth*

LIKE A SPONGE ABSORBS water and a spring a jar or jolt, so the minister must know how to absorb unkind criticism of himself, his labors, and his service. Love "beareth all things." Privately and publicly, the preacher must live in the spirit of I Corinthians 13. When the sterner side of gospel truth and Sinaitic thunders is being proclaimed, we need the utmost care and prayerfulness to maintain our poise, pity, and love for deluded wrongdoers, lest we descend to personal malediction in allowing our feelings to become involved. If we lapse into personal denunciation, we fail in the very end we seek. The direct sinners are still the objects of His infinite mercy, and He will bless no ministration of ours which allows the admission of personal feelings and animosity against offenders.

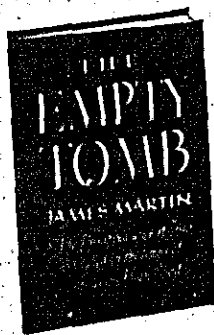
Dr. B. F. Haynes told of the famous effort to impeach Warren Hastings. A highly cultured lady was a friend of the accused. She listened to Edmund Burke's matchless oratory as he delivered his celebrated impeachment speech. As the great speaker proceeded, her heart sank within her. She had well-nigh abandoned all hope of acquittal as Burke summoned the accused to the bar of universal conscience and made his plea in the name of universal humanity for the poor and defenseless whose rights had been so ruthlessly trampled upon. Just at this point, as her hope was al-

most crushed, she detected a change in the very spirit of the orator. Burke could not keep his feelings out of the matter. He glided into personal denunciation. His condemnation ceased to be the stern and impersonal denunciation of unrighteousness as he descended to the plane of vituperation, hate, and malignity. The keen intelligence of this woman instantly recognized the break, and saw that the spell was broken. She had been listening with every nerve at the highest tension of anxiety, and with her fears growing at every word. But the moment Burke descended from the impersonal to the personal she drew a sigh of relief and knew that Burke's case was lost. It was lost.

Let this illustrate to us the necessity and the power of the careful discrimination herein urged between personal and impersonal maledictions against sin. We must never cease to love the sinner, however flagrant and harmful may be his sins and however loudly they may call for just rebuke and condemnation. Our wrath must always be mixed with tenderness, our anger with tears over the guilty; and our love must never cease.

Therefore when agitated conditions prevail in church life; when offences are glaring; when gossiping, slander, and suchlike exist; when wrong is in the saddle—when any or all obtain, just remember to resort to prayer, tenderness, and compassion until the wounds are healed. "He giveth more grace." Amen.

*Redmond, Washington.



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By JAMES MARTIN

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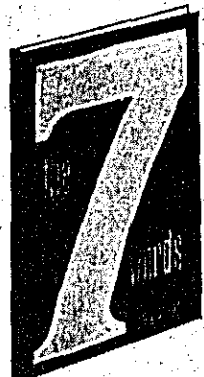


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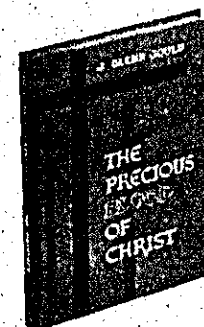


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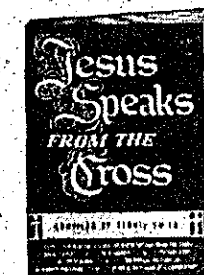


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"QUEEN of the PARSONAGE"



Introducing Mrs. G. B. Williamson

We are proud to announce that Mrs. Williamson will be our guest editor for 1962 of this delightful feature—"Queen of the Parsonage." She is eminently qualified. As the wife of General Superintendent G. B. Williamson, she knows the parsonages of our church as few women do. And she also knows them from firsthand experience, for she was for years herself the "queen" of just such a parsonage. As the author of *Far Above Rubies*, she has already carved out a warm, cozy nook in the heart of each "parsonage queen." We will listen with keen anticipation as she comes each month to share her heart with us.—Editor.

PROBABLY EVERY WOMAN married to a preacher aspires in her heart to be a woman of strength. She yearns to possess priceless jewels—not the precious stones of the earth, but those gems of character becoming to the daughter of a King. She may scarcely recognize and never confess her longings, but they are there. At times she seems to lay hold of something fine beyond herself, and she feels rich; again she is hemmed in by the pressures and tensions of her life until in true resource she feels poverty-stricken. We all have thought, If I just knew how to find the treasure! Where is the blueprint? Who has the answer?

King Lemuel, in wisdom gained from his mother, has given us guidance. Thousands of years ago he evaluated the worth of a truly noble woman. He said her price is "far above rubies." Like sparkling, deep-red gems treasured by queens for their beauty, genuine greatness of spirit is so precious that a lifetime is not too long to spend in its search. The priceless jewels of character cannot be bought; they must be diligently searched for and painstakingly mined.

The specific directions for acquir-

ing these wondrous treasures are recorded in the Bible in the last twenty-two verses of the Book of Proverbs. In the original Hebrew they appear as a poem, an acrostic, each two-line verse beginning with the consecutive letter of the Hebrew alphabet, from A to Z. This symbolism suggests that the delineation is from beginning to end—a complete picture of what the perfect woman should be. May it, in this volume, form the basis for a setting forth of those ideals and principles which should guide every woman whose life is lived in a parsonage.

The achievement of nobility will be a lifetime task. It will require vision and faith, determination and persistence. It will be necessary that we safely guard our accumulating treasure, the while we share it. It will take honesty with ourselves to differentiate spurious gems from the genuine. We must not be overimpressed by the size of any given stone we mine. Perhaps when we ask that our jewel be polished and set; the great Lapidary will strike it a hard blow, breaking our treasure in twain. He will have planned that blow to sever defects and to enable Him to bring our jewel to perfect shapeliness and splendor. Our wealth will be something of which we ourselves keep no estimate. We must leave any reckoning of its worth to God alone.

THE SUNDAY NIGHT STORY

THE PARADE IS GOING by for the Eastern New Mexico State Fair. An unusual float comes into view. Why, it is a church, steeple and all! On the back of the church is a sign in color and carefully worked into the float design:

"We Have Shining Lights on Sunday Nights"

THE STORY OF this church float in the parade is the result of the cooperative efforts of these two churches:

ROSWELL FIRST CHURCH OF THE NAZARENE

Roswell, New Mexico
PASTOR: Rev. Kenneth O. Frey
NUMBER OF MEMBERS: 137
AVERAGE SUNDAY SCHOOL ATTENDANCE: 183

ROSWELL CENTRAL CHURCH OF THE NAZARENE

Roswell, New Mexico
PASTOR: Rev. Ronald Rodes
NUMBER OF MEMBERS: 64
AVERAGE SUNDAY SCHOOL ATTENDANCE: 97

Rev. Kenneth O. Frey and Rev. Ronald Rodes led their people in the production of a float for the parade. This is only a part of their program to get the importance of the Sunday night evangelistic service before their people and community.

Mr. Frey kept the attendance in the Sunday evening service before his people with a use of a special four-foot-by-eight-foot attendance board. An outline of his church was drawn on a board and a system of lights

was placed in the windows and doors. An outdoor, Christmas light, socket system was strung on the back so that the lights would protrude through the board to the front side. Adjacent to each light a name card was placed. At the top of the cross (on the front of the church) is a visitor light, and at the bottom is a light for the pastor. Other lights were used to represent the church staff, including department heads, board members, church school board members, Nazarene Foreign Missionary Society, and Nazarene Young People's Society council members, Sunday school department supervisors and teachers, church treasurer, local director of Christian Service Training and Christian family life, chairman of the board of ushers, visitation secretary, Cradle Roll superintendent, Teen and Junior Fellowship directors, and summer Sunday school secretary assistant.

Each Sunday evening before the service began, each of the staff turned on his light. (A person could have more than one light if he has more than one job.) Their goal was to get all forty-seven of the staff lights "Shining Lights on Sunday Night." Later during the service, lights are turned on for any latecomers. The

attendance count is taken and placed on the board at the upper left corner with interchangeable cards under appropriate headings, "Attendance Tonight" and "Attendance Last Sunday Night."

Mr. Frey and his people at First Church have set a goal to have at least one person present each Sunday night who has never been in their Sunday evening services before. If the goal is reached a "green visitor's light" is turned on for the service. If more than one visitor is present, a red blinker light is also turned on. Their Sunday night attendance goal was 100 and at the time of this writing they had averaged 116 and had all of their lights burning but 5 for the period

covered. The visitor lights kept the importance of new people before the church.

The attendance board was also used in their fall revival. New people were in every service. The average revival attendance at night was ninety-three, with fifty-four people finding definite spiritual help at the altar.

The Sunday night service is truly a night of evangelism for the First Church of the Nazarene in Roswell, New Mexico, under the leadership of Rev. Kenneth O. Frey. The Sunday evening evangelistic service has occupied a prominent place in the history of the Protestant church over the past century. We must maintain this evangelistic fervor and keep "Shining Lights on Sunday Nights."

People Who Are Not Soul Winners

PEOPLE WHO NEVER make any sacrifices.

People who never get religion in their hands and feet.

People who dishonor the name of Christ by professing to be His followers while going in the other direction.

Mothers who tell white lies before their children, and think nothing of it.

People who never feel very religious except when there is sickness in the house.

People who read the Sunday paper before the sermon, and criticize the preacher afterward.

The man who thinks the preacher ought to do all the preaching and praying because he is paid for doing it.

The sounding brass and tinkling cymbal who is always professing that he wants to see the whole world saved, and yet never gives a dollar to missions.

The two old saints (?) who have been "at outs" with each other for ten years, both so puffed up with pride they can't behave as Christians should and be reconciled.—*Evangelical Visitor*.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 16

A LETTER OF RECOMMENDATION

THE SIXTEENTH CHAPTER of Romans consists of a letter of recommendation for Phoebe as she transferred from one church to another. Such formal communications are still employed today. It is interesting to note this custom beginning as early as the apostolic age.

The papyri of that period furnish examples of this very type. Deissmann says that "... there is no lack of analogies for a letter of recommendation plunging at once *in media res* and beginning with 'I commend.'"¹ He cites two specific examples.²

The opening word is *synistemi*. It literally means "place together," and so, "introduce" one person to another.³ It is used commonly in the sense of "commend" or "recommend." Denney says that it is "the technical word for this kind of recommendation, which was equivalent to a certificate of church membership."⁴ Sanday and Headlam comment: "These letters played a very large part in the organization of the church, for the tie of

hospitality (cf. xii. 13), implying also the reception to communion, was the great bond which united the separate local churches together, and some protection became necessary against imposture."⁵

DEACONESS

Phoebe (correct spelling) is called a "servant" of the church at Cenchreae (eastern harbor for Corinth). The Greek word is *diakonos*. It is translated "deaconess" in the Revised Standard Version, Phillips, the Berkeley Version, Williams, and Moffatt. Goodspeed has simply "helper." The New English Version is both more and less technical than "deaconess." It reads: "I commend to you Phoebe, a fellow-Christian who holds office in the congregation at Cenchreae."

The difficulty of translating *diakonos* is well expressed by Denney. He says: "It is not easy to translate *diakonos*, for 'servant' is too vague, and 'deaconess' is more technical than the original."⁶ After discussing some of the general functions of hospitable Christians, he adds: "On the other hand it must be remembered that the growth of the Church, under the con-

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¹LAE, p. 235.

²Ibid., p. 235, n. 2.

³VGT, p. 608.

⁴EGT, II, 717.

⁵Romans, p. 416.

⁶EGT, II, 717.

ditions of ancient society, soon produced 'deaconesses' in the official sense, and Phoebe may have had some recognized function of *diakonia* assigned to her."⁷ By "conditions of ancient society" Denney probably has reference to the rigid separation between the sexes in the East, which would necessitate female deaconesses. Even today there are some countries where missions must include women doctors on their staff and even have separate hospitals for men and women.

In the *Apostolic Constitutions* (ca. third century) the female workers in the Church are referred to under the term *diakonos* in the earlier part (2:26; 3:15), but *diakonissa* (feminine) in the latter part (8:19-20, 28). It is clearly indicated that widows were considered inferior to the deaconesses, though the latter may well have been chosen from the former. Sanday and Headlam conclude: "*Diakonos* is technical, but need hardly be more so than *prostatis* in ver. 2."⁸

Pliny (ca. A.D. 112) refers to two *ministrae* whom he had tortured.⁹ These female ministers were probably deaconesses.

Vincent elaborates a little more on the work of these deaconesses. He says: "Their duties were to take care of the sick and poor, minister to martyrs and confessors in prison, to instruct catechumens, to assist at the baptism of women, and to exercise a general supervision over the female church-members."¹⁰

STAND BY

Paul urged the church to receive Phoebe as a fellow Christian and to "assist" her in any need she had.

The *New English Bible* says "stand by her." That is exactly what *parastete* means. Abbott-Smith indicates that from Homer to Xenophon the verb *paristemi* carried the sense: "to stand by for help or defense."¹¹

PATRONESS

The Greek for "succourer" is *prostatis*. Abbott-Smith gives its meaning as "a patroness, protestress."¹² It occurs only here in the New Testament. The masculine form *prostates*—found in early Christian literature, but not in the New Testament—means "defender" or "guardian." Sanday and Headlam write of the word here:

It is the feminine form of *prostates*, used like the Latin *patronus* for the legal representative of the foreigner. In Jewish communities it meant the legal representative or wealthy patron. . . . Here the expression suggests that Phoebe was a person of some wealth and position who was thus able to act as patroness of a small and struggling community.¹³

GREETINGS

No less than sixteen times in fourteen verses (vv. 3-16) we find the word *aspasasthe*. It is the aorist imperative of *aspazomai*, which means "greet" or "salute." In the King James Version of this passage it is translated "greet" four times and "salute" twelve times. This is evidently to avoid repetition in the English, though it is there in the Greek. The American Standard Version uses "salute" altogether, for consistency. The Revised Standard Version employs "greet" throughout, as being the more correct rendering today. In an effort to avoid monotonous repetition *The New English Bible* oscillates between "give my greetings," "greet," and "my greetings."

Moulton and Milligan say of *aspazo-*

mai: "The papyri have shown conclusively that this common New Testament word was the regular technical term for conveying the greetings at the end of a letter."¹⁴ They cite examples to support this. Paul was following the accepted custom of his day.

Deissmann asserts the same thing on the basis of his pioneering work with the papyri. He says: "It is easy to produce parallels from the papyrus letters, especially for the one most striking peculiarity of this letter, viz. the apparently monotonous cumulation of greetings."¹⁵ After calling attention to a couple of examples, he adds: "Their resemblance to Romans XVI. is most striking; Paul, however, enlivens the monotony of the long list of greetings by finely discriminative personal touches."¹⁶

PRISCA OR PRISCILLA?

In the third verse the King James Version has Priscilla, but the Revised versions, following the best Greek text, have Prisca. The latter means "old woman"; the former, "little old woman." The name occurs six times in the New Testament. At the three places in Acts (18:2, 18, 26) the correct form is Priscilla. But according to the oldest Greek manuscripts it should be Prisca each time in Paul's Epistles (Rom. 16:8; I Cor. 16:19; II Tim. 4:19).

PRISCILLA AND AQUILA

In the best Greek text Priscilla's name occurs before that of her husband in four out of the six places where they are mentioned. (The two exceptions are Acts 18:2 and I Cor. 16:19.) This seems to imply that Priscilla was perhaps the stronger

character of the two, or at least the one with the greater leadership ability.

HOUSE CHURCHES

Paul sends greetings not only to Prisca and Aquila, but also to "the church that is in their house" (v. 5). It would appear that they were successful in business and able to provide a large home where the congregation could meet for worship. Scholars seem rather well agreed that there were no separate buildings erected as Christian churches until the third century. That means that for about two hundred years the believers met together in private homes or sometimes in halls.

KINSMEN OR FELLOW COUNTRYMEN?

The term "kinsmen" (kinsman) occurs in verses 7, 11, and 21 in the King James Version and in all three Revised versions (E.R.V., A.R.V., R.S.V.). But *The New English Bible* has "fellow-countrymen" in verses 7 and 21, and "countryman" in verse 11. Which are we to prefer?

The word *Syngenes* is an adjective meaning "congenital" or "akin to." But in the New Testament it is used as a substantive with the meaning "kinsman." However, Abbott-Smith suggests that the idea in this chapter is that of "tribal kinship," as it clearly is in Rom. 9:3.¹⁷ Arndt and Gingrich note that in Josephus it has the broader sense of "fellow-countryman," which obviously is the way it must be taken in Rom. 9:3; perhaps, also in this chapter.¹⁸

Moulton and Milligan indicate that the meaning of the word is extended "to denote all of the same nationality (as in Rom. 9:3) or of the same tribe (as in Rom. 16:7, 11, 21)."¹⁹

⁷Ibid., p. 718.
⁸Op. cit., p. 417.
⁹Epistles, X, xcvi. 8
¹⁰Word Studies, III, 177.

¹¹Lexicon, p. 346.
¹²Ibid., p. 387.
¹³Op. cit., pp. 417-18.

¹⁴VGT, p. 85.
¹⁵LAE, p. 234.
¹⁶Ibid., pp. 234-35.

¹⁷Op. cit., p. 421.
¹⁸Lexicon, p. 780.
¹⁹VGT, p. 595.

Sir William Ramsay has an interesting discussion of this point: After noting that in Rom. 16:7-21 six persons are called "kinsmen" by Paul, he says:

The word can hardly mean here kinsmen by right of birth and blood in the ordinary sense . . . ; for there is reason to think that the family to which the Apostle belonged had not come over to the Christian Church in such numbers, but rather had condemned his action and rejected him. Nor can it mean simply members of the Jewish nation, for many of the others mentioned in this passage without this epithet were undoubtedly Jews. . . . The word "kinsman" here means fellow-citizen and fellow-tribesman, for all the six were doubtless Jews and therefore members of the same Tribe in Tarsus.²⁰

It should be noted that by "tribe" Ramsay does not mean one of the twelve tribes of Israel. Rather the term refers to a grouping of citizens in a Greek city. All the Jewish com-

munity in Tarsus would constitute such a "tribe" in that city. Ramsay thinks that is Paul's reference here.

Meyer says that ". . . kinsmen is to be preferred."²¹ But many of the best recent commentators are against him. "Fellow-countrymen" or "Jews" is the choice of Sanday and Headlam—"St. Paul almost certainly means by 'kinsmen,' fellow-countrymen, and not relations"²²—Denney, Godet, Olshausen, and C. K. Barrett.

Among the translators "fellow-countrymen," or its equivalent, was adopted by Moffatt, Weymouth, Goodspeed, and Williams. In view of the fact that this is clearly the sense in Rom. 9:3—the only other occurrence of the term outside the Gospels and Acts—as also the unlikelihood of Paul having so many Christian "kinsmen," it seems best to use "fellow-countrymen" here.

²⁰W. M. Ramsay, *The Cities of St. Paul* (New York: A. C. Armstrong, 1908), p. 177.

²¹Romans, p. 567.

²²Op. cit., p. 423.

IV. Are There Souls in Your Statistics?

By Dwayne Hildie*

SERVING CREDITABLY on the church board just now is one whom we'll call Bob. Bob had drifted away from God and the church for a number of years. He was one of those whom the board could well have removed, for any resemblance to being a member of our church would have been coin-

cidental (although he was not living a life of such flagrant debauchery as to bring reflection on the name of the church)—he was indifferent rather than malicious. He had joined the church from one of the old families of the church before he went away to war, had backslidden, lost

touch with God, and married a girl who had no background within the church. However, due either to the carelessness of my predecessors, or their patience (it would be nice to think it was the latter), he was carried on the church roll all those years, an item of "deadwood"—one of the statistics used to "pad the roll," as some would see him. There came a day when some of the men in the church with whom he had associated in younger days got Bob on their hearts and in their prayers. Bob has become saved and developed into one of our splendid churchmen. His wife is an official of the N.F.M.S. in the local church. I appreciate the patience of my predecessors who didn't "prune him" years ago!

Unfortunately, all of our "deadwood" is not like Bob, and many of us have had the experience of moving to a church to find that a shockingly large percentage of the reported membership is inactive. Obviously something needs to be done about the matter, and it is usually up to the pastor to take the initiative. In whatever he does, he is to a greater or lesser extent accountable to four factors: his predecessor, his district, his local congregation, and himself. To further complicate the decision, there are three possible courses of action to choose from. He can choose to ignore the inactive members on the roll, adding any gains which may accrue at the top of it; or he can offset his annual gains with the gradual removal of names so that over a period of years the pruning process will be complete; or of course he can call a meeting of the church board and in "one fell swoop" hack off the entire lot at one time. It would be part of the purpose of this discussion to examine each of these alternatives

and their effects in the order of their importance.

1. It has frequently been urged that we withhold any drastic alteration of the membership roll in deference to our predecessor, who may be humiliated by our action. It rather seems to me that, if our predecessor has been so careless in his term of administration as to cause such a condition to exist or to tolerate its presence, he would likely be sufficiently "numb" as not to notice the embarrassment of our report. On the other hand, should a bit of humiliation of the thing get through to him, it could well have the beneficial effect of teaching a lesson he could never learn even in seminary, and without tuition or fees, either. Future years may unfold to find him more careful in the people he receives into church membership and in his record keeping.

2. Our action does have effect on the district statistical reports, and thus is important. Almost every year there are pastors who sudden roll-purging efforts will wipe out the gains of several of their brethren in terms of statistics involving numbers gained for that year, and not infrequently cause the district to report an actual loss of membership. In a denomination as intensely evangelistic as ours, this is indeed an embarrassing situation, and one we are all reluctant to admit. On the other hand, what are the advantages of attempting to evade the facts? Whom are we trying to deceive? It would seem to the writer that there is a measure of virtue in facing the painful fact.

Such embarrassment should send us to our knees to pray for revival as never before! Is there any pastor who does not feel the deepest chagrin to report that in this, the most important facet of his calling, his losses for the year past were greater than his gains.

*Edmonton, Alberta.

Many a man has given just that sort of pitiful report to the assembly, to go home to fast and pray as never before, to return next year with a glowing, triumphant report of victory. No matter whether we face it now or five years from now, if we have "deadwood" or "padded" membership rolls to any major percentage, we are fooling only ourselves, and we might as well face up to the inevitable.

3. Next to be considered in the scale of importance in forming a decision as to his dilemma in making out his pastor's statistical report is the effect his decision may have on the church of which he is servant. If he is so unfortunate as to fall heir to an excessive membership list of inactive members, he may be faced with the prospect of several years of ministry in which there will be no numerical gains in church membership, should he follow the usually recommended route and offset his annual gains with those whom he has removed from the roll. Although not to be taken as the criterion of action, there is a legitimate pleasure to be gained from seeing the membership roll increased, an enjoyment shared by both pastor and hard-working lay people. In the eyes of many pastors it would be better to take the loss in one year, then have the future years to build sound structure. Also there are always a few "die-hards" on the church board who just can't see why, if it should be done at all, it shouldn't be done now! The pastor can while away several interesting moments in board meeting explaining the position of jeopardy in which he would place his predecessor and the district's statistical record by "being thus honest too suddenly."

4. Probably the most important factor in all these four elements is the attitude of the pastor himself. How

does he feel about reporting what may be substantial numbers of people as members of his church who are bearing fruit "unto unrighteousness" or whom he has never met and for whom he does not possess a mailing address? It is a good question to pose whether "intellectual honesty" will demand that he deal harshly with these conditions at some time prior to his report to the assembly. No doubt the course he elects to follow will reveal his real motivation, and once again we can turn to the Scriptures to a metaphor which describes the right motivation of the true pastor.

The "hireling," not bearing the interests of the flock at heart, will act in accordance with his idea of success, and will "chop down or let stand," as will seem in the best interest to his plans for advancement. He may let dead statistics stand in the hope that the district superintendent will appreciate noble effort expanded in behalf of the district, and recognizing a "true district man," will move him to a more lucrative church. Or again, his selfish motivation may lead him to the institution of a "back-door revival," with the idea that his action will show him a true champion of the faithful, and future statistics will shine so brightly as to commend him to a larger, more lucrative congregation.

The true shepherd of the sheep will likewise act in accord with his inner motivations, but he differs from the hireling in that his motives stem from his love for those who compose his area of responsibility. There is nothing to imply that the true shepherd will not remove "deadwood" from his rolls in any quantity it seems to him necessary. He certainly will not tolerate a report which is false in giving membership which does not

exist in life, or a membership which is on his rolls through careless bookwork; for he would see that as a dishonest, falsified report. We would like to believe that this "good" shepherd would follow the pattern suggested by one of our general superintendents some years ago. He stated that names should never be removed from the membership roll of the church without having first spent a night in prayer and fasting for that erring sheep. One cannot see the possessor of a true "shepherd's heart" removing names because they may represent potential opposition, or while they are near enough the

church spiritually or geographically as to "get out to service" occasionally; for he will take this for what it really is: a sign that there is a bit of life and interest remaining, and careful attention of the pastor may bring the wanderer back to full restoration. He may not make for such impressive district assembly reports, but a member regained is really a new member gained in terms of the strength of the church.

There is no magic formula for all of this—it all lies within the description of the "shepherd's heart." Thank God for the men like this. May their tribe increase!

The Reproach of Christian Perfection

By Maynard G. James*

IT IS EVIDENT that the doctrine of entire sanctification, as taught by the Church of the Nazarene, is not popular with the majority of professing Christians today. The sooner we realize this, the better for our humility and well-being as a holiness society. The moment we refuse to "go forth unto Christ outside the camp, bearing his reproach," we then begin to lose that glory and power which alone can make us as "fair as the moon, and as terrible as an army with banners."

George Fox, the founder of the Quakers, had some quaint things to say about the reception of the message of Christian perfection in his day. But they were strikingly true.

He wrote in his *Journal*:

For of all the sects in Christendom (so called) that I discovered withal, I found none that would bear to be told that any should come to perfection; unto that image of God, and righteousness and holiness that Adam was in before he fell; to be clear and pure without sin as he was.

Later in his *Journal* he wrote:

Then those professors said that the outward body was the body of death and sin. I shewed them their mistake in that also; for Adam and Eve had each of them an outward body, before the body of death and sin got into them; and that man and woman will have bodies when the body of sin and death is put off again; when they are renewed into the image of God again by Christ Jesus.

What Fox encountered in the seventeenth century John Wesley came up against a hundred years lat-

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er. He firmly believed that the doctrine of entire sanctification was the "grand depositum" which God had lodged with the people called Methodists, and that chiefly to proclaim this glorious truth He had raised them up. So with courage, candor, and clarity of thought and speech Wesley set his face like a flint to spread scriptural holiness throughout the world. The fiercest opposition to his doctrine of Christian perfection came sometimes from fellow Christians. George Whitefield contradicted him, and Augustus Toplady derided him. But Wesley held on his way in serenity and perfect love, assured of the scripturalness of his message, which, he said, was confirmed by a thousand witnesses.

What Fox and Wesley fearlessly and constantly proclaimed in their day, the Church of the Nazarene is pledged to propagate in this day.

The end of the age is upon us. Soon our risen Lord Jesus will return to translate His saints ere the vials of divine wrath are outpoured upon a godless world. Will our blessed Saviour find in the Church of the Nazarene a people who are sound in doctrine, pure and humble in spirit, uncompromising in their witness to Bible holiness, and dead to the policies and expediences of a carnal world? He is determined to have such a people; and so if we fail Him He will remove our candlestick and raise up others who will be obedient to the heavenly vision.

The other day I listened to an address from a splendid man of God. He spoke from the platform of a world-renowned convention. Thousands of Christian people listened to his earnest message. In the main it was a stirring call to a life of complete consecration to the divine will. But my heart sank as he repeatedly em-

phasized what, he said, was a cardinal point in the official teaching of that great convention. In speaking of God's treatment of inbred sin in the lives of Christians, the preacher declared that God would not "carve it out," but that He would offset its tendencies. He gave the illustration of two men playing a game of bowls. The novice, ignorant of the effect of the bias in the bowl, would watch with dismay the wood veering away from the "kitty." But the experienced player would skilfully counteract the bias in the bowl, and so would direct it to the mark.

The speaker went on to say that inbred sin remains even in the Spirit-filled Christian. The "downward drag" of indwelling corruption would, however, be counteracted by the powerful hand of God's grace.

The last thing I want to be is a carping critic of a saintly man. But in the interests of scriptural doctrine and the honor of the Holy Spirit, I find myself compelled to ask a few questions:

1. When will inbred sin be removed from the heart of the Christian? (I prefer the term "removed" to that of "carved out.") All Christian theologians are agreed that no impure heart can enter heaven.

2. Is it removed in the moment of death? If so, then death claims a greater power than the precious blood of Christ. The Bible states, however, that death is an enemy, and not a deliverer from sin (I Cor. 15:26). It is the blood of Jesus Christ that cleanseth us from all sin. (I John 1:7).

3. Is there a "Protestant" purgatory in which, in the future state, inbred sin will be purged away, that ultimately the soul may stand pure in the presence of God? If so, then future "purgatorial" fires are more effective than present grace.

4. Is the preacher confusing the "body of sin" with the human body? Is his definition of sin scriptural?

The Bible clearly distinguishes between the "body of sin" and the purely human body. The first term is a figure used by Paul in referring to that indwelling pollution—that inward antagonism to the will of God—which often manifests itself through the human body when sin has dominion over the soul. For the body in itself is not sinful. It is simply the vehicle of the soul (it is the soul that sinneth). As such it is not destined for destruction, but for glorification (Phil. 3:21; I Cor. 15:44). Indeed, in this sinful world the human body is to function as "the temple of the Holy Ghost" (I Cor. 6:19). Its lawful appetites and instincts are not eliminated in the act of entire sanctification. They are to be regulated and used within the boundaries of God's will. Hence the need for constant watching and prayer. The holy Christ "pleased not himself." And Paul, the sanctified apostle, "kept his body under."

But the Scriptures plainly teach that, because of Christ's finished work on the Cross, the "body of sin" can be destroyed or "done away," "that henceforth [in this present life] we should not serve sin" (Rom. 6:6).

In response to obedience and faith, the Holy Spirit makes real in us what the Saviour purchased for us on the Cross. Therefore it is only when one is truly filled with the Spirit that the work of entire sanctification is wrought in the heart of the Christian. He is the sanctifying Spirit (I Pet. 1:2; II Thess. 2:13; Acts 15: 8-9).

Instantaneously the Christian can be baptized with the Holy Spirit. That was the experience of the 120 on the Day of Pentecost. And in that mo-

ment of complete filling with the Spirit the soul is purged from the darkness of inbred sin and illuminated and empowered for service.

It is like a dark room which is instantly flooded with light. It is, at the same moment, cleansed from all darkness and lighted up for use. To say that a room can be filled with light and at the same time have any darkness within is a contradiction of terms. In like manner, to teach that the Christian can be filled with the almighty Holy Spirit (who is Light) and at the same time retain the darkness of inbred sin is a travesty. It libels the Holy Ghost and limits the Holy One of Israel.

Charles Wesley sang:

To make an end of sin,
And Satan's works destroy;
To bring His kingdom in,
Peace, righteousness, and joy;
The cleansing Blood to apply,
The heavenly life display,
And wholly sanctify,
And seal us to that day,
The Holy Ghost to man is given;
Rejoice in God sent down from
heaven.

We close with a word of caution. While we fervently hope that the holiness people will ever stress the crisis of instantaneous cleansing as a second work of grace, we pray that they will emphasize also the vital need of a day-by-day abiding in the Spirit, through private prayer and Bible reading, and through constant obedience and personal witness.

There is an initial baptism of the Holy Ghost. It must be followed by continual "fillings" of the same blessed Spirit. Hence the command: "Be being filled with the Spirit" (see Eph. 5:18).

Note how memory and anticipation are woven into the fiber of the Lord's Supper

In Remembrance . . . Until He Comes

Harvey J. S. Blaney*

THE LORD'S SUPPER is one of three great pinacles of God's redemptive revelation: the Passover Feast, the Lord's Supper, and the Marriage Supper of the Lamb. In the Lord's Supper, "memory has been caught up into hope" and "the past becomes the pledge of the future." Herein can be seen a beautiful, continuous pattern of God's plan of redemption.

The Exodus of the Hebrew people from Egyptian bondage was marked by the eating of the paschal lamb, the blood of which was sprinkled on the doorposts while the people stood clothed ready for travel. This meal became a yearly celebration of both the deliverance from bondage and the beginning of Israel's history as a nation. But it looked forward as well as backward—forward to what the prophets called the day of the Lord, when Israel's enemies would be defeated and God's people would live in peace and justice. This was the Messianic hope which nourished them in time of greatest despair and burned as a perpetual flame upon the altars of their hearts.

Christ, the fulfillment of Israel's Messianic hope, died on the Cross at the time of the Paschal Feast. The Lord's Supper was instituted during the same period and has been observed since that time as a perpetua-

tion of that earlier observance. It has been observed throughout the centuries by the Church, the new Israel, as both memorial and anticipation. It commemorates the death of Christ, which made possible deliverance from the bondage of sin. And it looks forward to a greater day of the Lord, the day when the Lord comes the second time, the day of final triumph and deliverance.

The Lord's Supper is the perpetual reminder of the price paid for our redemption. When Jesus ate that last Passover with His disciples, something was missing. The feast was incomplete. The bread and the wine were there, but no lamb had been prepared. By eating the meal in this fashion, Jesus showed that He was the Sacrifice—He was the Paschal Lamb, the Lamb slain from the foundation of the world. As we today eat the bread and drink the wine, we recall this great fact, and the sorrow and love which mingled at the Cross become our portion. Howbeit, memory also brings joy because it was at the Cross where the burden of sin rolled away.

The blessings of memory are rightly matched with the blessings of present realization. For at the Lord's table all sincere hearts flow together in faith and in love for their common Lord. Nothing speaks of fellowship and mutual trust in more meaningful

terms than people eating and drinking together. In Eastern countries, even the poorest households have some morsel to share with a visitor. To refuse such hospitality is insult of the deepest kind. By eating together, people not only share but also take into the living fabric of their beings that which is shared—for good or for ill. Eating is always an act of faith, the faith that the food is pure and the cook is trustworthy.

And so the Lord's Supper becomes an occasion of fellowship and a demonstration of trust and confidence among God's people as well as of their faith in Him. And by the alchemy of divine grace, the bread and the wine become sustenance for the spiritual man.

It is permissible to believe that this memorial feast will take on new dimensions when the final great day

of the Lord comes. The Lord's Supper is a foretaste of the occasion when we shall sit with Him in His kingdom, eating the fruit from the tree of life and drinking from the waters of the river of life. At the Marriage Supper of the Lamb we shall experience the last commemoration of the redemptive work of Christ, who has washed us from our sins and made us kings and priests unto God. Both memory and anticipation will be caught up into an everlasting present realization.

Thus the Eucharist serves to bridge the span of our entire religious comprehension, past, present, and future. Memory, realization, anticipation! Passover, Eucharist, Marriage Supper! He who eats worthily is he who sits at the table of the Lord in faith, looking backward and forward. He eats "in remembrance . . . until He comes."

HELPFUL SUGGESTIONS FROM THE TRANSLATIONS:

The insipid church—Moffatt's translation of Matt. 5:13: "If salt becomes insipid, what can make it salt again?"

Halford Luccock says on this: "The greatest danger which confronts the church is not that it may die. The Church will never die. The ever-present danger which always lurks before a church is that it may become insipid—that it may stand for nothing in particular."

Yes or no—Moffatt's translation on Matt. 5:37: "Let what you say be simply 'yes' or 'no.'"

Bunyan has a character in *Pilgrim's Progress*, Mr. Facing-Both-Ways.

Bishop Francis J. McConnell in commenting on the Boxer Rebellion had this

to say: "During the Boxer Rebellion, hundreds, yes, probably thousands of Chinese Christians were martyred. There they knelt, with their heads on the blocks, and the knives trembling in the hands of the executioners. All they needed to do was to grunt out a Chinese word that meant 'I recant' and their lives would have been saved. With my head on that block, I think I should have said: 'Hold on! I think I can make a statement that will be satisfactory to all sides.'"

Wear and tear—Weymouth's translation of Matt. 6:19: "Where . . . wear and tear destroy." The Greek has *broxis*, which does mean "corrosion." The daily wear and tear of rubbing against life's entanglements!

—NELSON G. MINK

*Professor, Eastern Nazarene College.

SERMON WORKSHOP

A SCOTCH WOMAN said to her minister, "I love to hear you preach. You get so many things out of your text that aren't really there."

A STEWARD came to the presiding elder and asked for a preacher. "How big a man do you want?" asked the elder. "I do not care so much for his size," said the steward, "but we want him to be big enough to reach heaven when he is on his knees."

—Alabama Baptist

ENTERING INTO TEMPTATION, WHAT SOME OF THE CHURCH FATHERS HAVE SAID ABOUT IT

Commenting on the subject "Where does temptation end and sin begin?"

"First, I suppose all will admit that when the temptation gains the concurrence of the will, the subject contracts guilt. There can be no doubt here.

"Secondly, it is equally clear that when the temptation begets in the mind a desire for the forbidden object, the subject enters into temptation, and so sins against God.

"Thirdly, it is also clear that temptation cannot be invited or unnecessarily protracted without an indication of a sinful tendency toward the forbidden object, and, consequently, such a course not only implies the absence of entire sanctification, but involves the subject in actual guilt."—Dr. GEORGE PECK.

Bishop Foster says: "To this most difficult question we answer, sin begins whenever the temptation begins to find inward sympathy, if known to be a solicitation to sin. So long as it is promptly, and with the full hearty concurrence of the soul, repelled, there is no indication of inward sympathy, there is no sin."

J. A. Wood in *Perfect Love* says: "No temptation or evil suggestion to the mind becomes sin till it is cherished or tolerated. Sin consists in yielding to temptation. So long as the soul maintains its integrity, so that temptation finds no sympathy within, no sin is committed and the soul remains unharmed, no matter how protracted or severe the fiery trial may prove."

FOR PREACHERS

"With your ready speech," remarked a young minister to Dr. Andrew Thompson, "I wonder why you spend so much time on your sermons. Many's the time I've written a sermon and caught a salmon before breakfast."

"Well, replied Dr. Thompson, "all I can say is, I'd rather have eaten your salmon than listened to your sermon."

SOMEONE SAID to Rev. Hobart D. McKeehan, "One thing I like about your preaching is that you have handles on your sermons. A man can pick them up and carry them home with him."

"THE PASTOR as theologian can do what no expert theologian can do; he can act as a transformer to 'step down' the high voltage of theology so that the amateur can light the lamps of his soul and drive the motors of his life by the current generated."—DAVID A. MACLENNAN.

A COLORED MINISTER was greatly discouraged. When a friend asked what was the matter, he replied: "You see, this is my third year with this church. The first year they idolized me; the second year they tantalized me; and now the third year they are scandalizing me."

—Christian Observer

SERMON STARTERS

The Story of Dismas and Gesmas

Dr. Rendell Harris claims these are the names of the two men crucified with Jesus.

1. Picture Roman homes from which these boys came.
2. The philosophy of the two: "World owes me a good time," etc.
3. Sin finds them out.
 - a. Gesmas rails on Christ.
 - b. Dismas takes the saving attitude.
4. The faith of a bandit. "Lord, thy kingdom," etc.

Spiritual Lessons from the Flood

1. The value of divine favor—Gen. 6:8
2. Doing all the will of God—Gen. 6:22
3. Fountains of the deep broken up—Gen. 7:11
4. The windows of heaven opened—Gen. 7:11
5. The prevailing waters—Gen. 7:19
6. After the storm, the calm—Gen. 9:13

The Sin of Being Angry

TEXT: Eccles. 7:9

1. People are not reasonable or rational when angry.
2. People are not pleasant and nice when angry.
3. People displease God and others when angry.
4. People always regret what they do when angry.
5. God is able to so save and cleanse our hearts so that we won't be sinfully angry.

Three Wonderful "Therefore's"

THREE TEXTS: Rom. 5:1; 8:1; 12:1

1. The "therefore" of justification
2. The "therefore" of no condemnation
3. The "therefore" of complete inner transformation

Three Boys Who Knew How to Say No

TEXT: Dan. 3:18

Why did they say no?

1. They said no because they were truly saved.
2. They said no because they had a single aim in their lives.
3. They said no because they were afraid of sin and Satan.
4. They said no because they had rather die for the Lord than live for the devil.

The Man Who Couldn't Keep His Hands off Beautiful Things

(Achan)

TEXT: Joshua 7:19

1. Sin conceived—"I saw."
2. Sin coveted—"I coveted."
3. Sin concealed—"I hid."
4. Sin confessed—"I have sinned."
5. Sin condemned—Achan stoned.

Let Your Light Shine

TEXT: Matt. 5:16

There are five places Jesus says not to put your light.

1. "Under a bushel"—Mere neglect of talent.
2. "Under a bed"—Here is laziness.
3. "Under a measure"—Matter of dishonesty.
4. "In a secret place"—Personal interests.
5. "Under a vessel"—Commerce. Lack of honesty in business.

The Power of the Bible

- I. It has power to stand the tests of time.
- II. It has power to meet the needs of men's souls.
- III. It has power to conquer the devil and his hosts.
- IV. It has power to be very real in our daily lives.

—N. G. M.

PREACHING PROGRAM

The Mockery of "Hosannas"

SCRIPTURE: Matt. 21:9; Luke 19:35-48

INTRODUCTION: Pentecost would have made this chapter read differently. Hosanna means "Oh save!" an exclamation of praise, almost a prayer, to freely, openly save us now.

Note His entrance: praised by men who mistook His purpose. His weeping over the city, His cleansing of the Temple, and His declaring forever the purpose of His house—to be "house of prayer."

I. ONE LOOK AT CALVARY REVEALS:

- A. The mockery of men's Hosannas (prayers).
- B. That men were not seeking Christ, only a king to deliver them.
- C. That until carnality is removed men will continue to be undependable.
- D. Men today are still turning away, crucifying again our Christ.
 1. Frustration—selfish motives kills what hurts them.
 2. Double-minded.
 3. Immaturity and faithlessness.
 4. Failure to properly value Calvary.

II. ONE LOOK AT CALVARY REVEALS THAT "HOSANNAS" DID NOT EXPRESS MEN'S REAL HEART.

- A. They failed to understand, and Christ wept.
- B. They spoke words they did not mean, and would not fulfill (in fact, words that they were not able to fulfill).
- C. They were not at all ready for His kingdom.
- D. They were defeated over the "faith vs. works" issue.
- E. They revealed their real need of holiness.

—DELMAR STALTER
Churubusco, Indiana

Resurrection Blessings

SCRIPTURE: I Cor. 15:1-11

INTRODUCTION: Resurrection is a restoration whereby physical and spiritual are united, eliminating the material limitations.

- A. Christ's body real.
- B. There was no contesting the Resurrection.
- C. Confusion of rulers ample evidence of its reality.

I. THE RESURRECTION IS:

- A. Basis of apostles' teaching.
- B. Of first ranks among miracles of Christ.
- C. Divine seal of atonement.
- D. Divine seal of approval of sinners by justification.
- E. Our pledge of resurrection.

II. THE RESURRECTION IS A SIGN OF THE PARTICULAR HOPE THAT CHRIST BROUGHT TO MEN:

- A. It confirms truth of Christ's teaching.
- B. It confirms the person and work of Christ.
- C. It is a confirmation of our like resurrection (be like Him).
- D. It is the untold, immeasurable influence on our daily lives.

CONCLUSION:

- A. With such before us, to assure us, we should be the:
 1. Boldest witnesses.
 2. Most courageous witnesses.
 3. Most effective witnesses.
 4. Steadfast witnesses.
- B. Are we good Resurrection witnesses?

—DELMAR STALTER

How We Betray Christ

SCRIPTURE: Matt. 26:46-56

INTRODUCTION: To betray is to deliver by fraud or treachery, in violation of trust. It is an attempt to be two things at once (v. 49). Judas sold out his Lord, while pretending devotion.

Our Lord's plea is for wholehearted religion and devotion.

- A. As He taught (love God and neighbor).

- B. As He demonstrated in His own life.

Hypocrisy is not new to the Church; yet even in the instance of Judas, Christ still sought to reach him.

1. By giving opportunity to change plans.
2. By love, treated as guest of honor with the "sop."

Betrayal is manifested by a lack of wholeheartedness and sincere love.

- I. WE BETRAY BY CEASING TO PRAY as often, as long, and as fervently as we once did or should. It is easy to profess devotion and neglect this part of service.
- II. WE BETRAY BY CEASING TO GIVE as generously, as sacrificially, and as regularly as we once did, or should have. The tithe is the first fruit, expressing faith and love.
- III. WE BETRAY BY CEASING TO GIVE OUR WITNESS. A cold heart hesitates to take its stand, or express convictions, and fears offending. Note Mark 8:38.

CONCLUSION: Are we violating our trust? Are we "letting Him down"? We must needs be bold or, like Judas, we will play two parts, failing in both, shutting ourselves by our own actions away from love, mercy, and grace.

—DELMAR STALTER

Palms for the Kingdom

SCRIPTURE: John 12:9-19

TEXT: John 12:13

INTRODUCTION: Palms perish quickly, good then only to be burned. Jesus was building the Kingdom.

- A. A King with no visible throne or kingdom.
- B. A King with only "willing" subjects.
- C. A King that exercised real power over sickness, death, demons, and nature (which is contrary to earthly monarchs).

These last scenes of His life are filled with essential details. These things are evident:

March, 1962

- I. THAT PALMS FOR THE POPULAR CANDIDATE WERE NOT ENOUGH TO BUILD THE KINGDOM.

- A. Their sentiments flighty.
- B. Men sought to found it on false foundation, selfishness.
- C. Lacked the dedication to the cause (wilted like the palms they waved).

- II. THAT THERE WERE NO PALMS FROM THE "RELIGIOUS" CROWD. THEY WOULD NOT LEND THEMSELVES TO BUILD JESUS' KINGDOM, ONLY THEIR OWN.

- A. They failed to see the "spirit" of Jesus' kingdom.
- B. They were lost in mechanics of profession (a "do" rather than "be").
- C. They had not yet experienced the kingdom of Jesus.

- III. THAT AMONG THE PALM WEVERS WERE THE "FAITHFUL." THEY WERE A SMALL GROUP, BUT THEY WERE THE FOUNDATION OF THE NEW KINGDOM OF JESUS.

- A. They were distinguished by their dependability.
- B. They were distinguished by their obedience.
- C. They were distinguished by their spirituality.

CONCLUSION: Palms perished, the small group wavered, the Pharisees rejoiced, for the King was dead. Palms are not enough. The insight of the faithful is required.

Palms are not enough! But what are you giving?

—DELMAR STALTER

"He Is Risen, as He Said"

SCRIPTURE: Matt. 28:1-8

TEXT: Matt. 28:6

INTRODUCTION: Christ is the only Person ever to live on earth that fulfilled every promise He made—promises that were beyond the realm of human comprehension:

- I. HE PROMISED LIFE AFTER DEATH.
 - A. "But after I am risen again" (Matt. 26:32a).

1. Man had a twofold need of a resurrection:
 - a. Spiritual Resurrection, dead in trespasses and sin.
 - b. Physical resurrection, physical death (I Cor. 15: 53).

II. HE PROMISED RECONCILIATION WITH THE FATHER.

- A. Redemption's goal (John 16: 28).
 1. Reconciled (John 14:12-14).
 2. Confirmed (John 14:26).
 3. Eternal hope (John 14:6).

III. HE PROMISED A HOPE OF AN ETERNAL HOME.

- A. Second Coming (John 14:3).
 1. Source of eternal life (John 14:19).
 2. Source of Christian faith (John 14:1).

CONCLUSION: "As he said . . .": claiming His promises. "He staggered not at the promises of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform" (Rom. 4:20-21): believing His promises.

—CARL W. GRAY, JR.
Beckley, West Virginia

The Religion of Easter

SCRIPTURE: Matt. 28:1-10

TEXT: Matt. 28:6

INTRODUCTION:

The religion of Easter is more than a time for new clothing, hats, and annual visit to the church. It is more than a pilgrimage with a ceremonial ritual. The real meaning of Easter is the complete deliverance from sin, even the curse of sin, death itself.

The religion of Easter is unique because:

- I. CENTERED IN A PERSON—NOT A PLACE
 - A. Christianity places little emphasis on the tomb:
 1. God did not intend for the place to become a shrine.

2. New Testament writers seldom were concerned about localities. They exalted Christ.
3. The central theme of the Scriptures is the Person—Christ, who by His death and resurrection became the Redeemer of mankind.

II. STRESSES LIFE—NOT DEATH

- A. Churches crowded on Easter Sunday.
 1. People yearn for light on life beyond this earth.
 2. Modern churches emphasize eternal life very little the remainder of the year.
 3. People realize that only a "dodger" would fail to voice the Easter hope.

III. CALLS MORE FOR SERVICE THAN ENJOYMENT

- A. "Fear not." The imperative verb of Easter.
 1. Fear not—trust God (fear God nothing else).
 2. Come, the call to worship a living Christ.
 3. Adoration, plus a sacrifice. World evangelism.
 4. Rejoice in the sanctuary—Christian service in the community and world. "Go tell."

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"He Is Not Here"

(Easter Morning)

TEXT: Luke 24:6

INTRODUCTION: Describe a court scene including the review of circumstantial evidence and the call of witnesses to the stand.

I. CIRCUMSTANTIAL EVIDENCE

- A. The stone was rolled away (Luke 24:2).
- B. The body of Jesus was gone (Luke 24:3).

II. WITNESSES CALLED

- A. The testimony of an angel (Matt. 28:5).

- B. The testimony of the Roman guard (Matt. 28:5).
- C. The testimony of Mary, Magdalene, of Joanna, and of Mary the mother of James (Luke 24: 9).
- D. The witness of Peter and John (John 20:3-10).

III. THE RECORD OF THE PROPHECY OF JESUS FORETELLING HIS OWN RESURRECTION (Matt 16:21).

CONCLUSION: Such an array of evidence and witnesses would be acceptable in any court.

—LEONARD C. NEWBERT
Millinocket, Maine

"He Is Here!"

(Easter Evening)

TEXT: John 20:19

INTRODUCTION: It is gratifying to review circumstantial evidence and to listen to good news from the lips of witnesses; however, personal fellowship with the resurrected Saviour is undeniable, infallible proof.

I. JESUS APPEARED TO CLEOPAS AND FRIEND:

- A. As a traveling Companion (Luke 13:15).
- B. As a Guest at supper (Luke 24:30-32).
- C. As an evening Visitor (Luke 24:33-36).

II. JESUS APPEARED TO THE ELEVEN AND OTHERS ASSEMBLED WITH THEM IN JERUSALEM (Luke 24:33).

- A. Mark tells us while the eleven were at meat (Mark 16:14).
- B. Luke tells us that Jesus ate with the eleven and others (Luke 24:43).
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CONCLUSION: The song writer from the depth of his being sang out, "You ask me how I know He lives? He lives within my heart."

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The Message of the Empty Tomb

INTRODUCTION: He is not here . . . (Matthew 28:6). Our religion is the only religion with an empty tomb.

I. THE EMPTY TOMB SPEAKS OF RESURRECTED LIFE.

- A. The angels said: "He is risen, as he said . . ." (Matthew 28:6).
- B. Peter declared: ". . . It was not possible that he should be holden of it" (Acts 2:24).

II. THE EMPTY TOMB SPEAKS AN ESTABLISHED FACT.

- A. The Resurrection bears inspection. ". . . Come, see the place where the Lord lay" (Matthew 28:6).
- B. Peter and John went into the tomb and saw the napkin that was about His head and the clothes lying in their place.

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IV. THE EMPTY TOMB SPEAKS WITH AUTHORITY.

- A. "Tarry."
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- B. "Go . . . teach."

V. THE EMPTY TOMB SPEAKS ASSURANCE. ". . . Lo, I am with you always . . ." (Matthew 28:20).

—CLARENCE T. MOORE
Fort Recovery, Ohio

Easter a Positive Proof of Christianity

TEXT: I Corinthians 15:20

I. THE EASTER MESSAGE IS NOT NEGATIVE.

- A. "Now," not to be, not was. It is an actual experience in the present.
- B. "Is," a qualifying word preceding the word risen. A powerful word, a positive word, which can be used only in the present tense.
- C. "From the dead, death is bound by chains of inactivity. A person who is dead in the physical sense cannot operate a car or even feed himself. A dead thing is a lifeless thing.

II. NEW LIFE IN CHRIST'S FOLLOWERS.

- A. Matthew 28:8 does not show the followers in a state of inertia and sorrow. They were changed. Something quickened the life within them. Something created action.
- B. Easter's positive appeal should:
 1. Awaken drowsy, Christians and befuddled minds.
 2. Convert the sinner to a positive, purposeful life, "now is Christ risen." He can produce the "power" that sets men free. We cannot know the actual thrill they had at seeing Him alive. But we can know the experience and the thrill in a personal sense of "feeling" and "knowing" His power that sets men free.
- C. How can we know? Still the Easter message rings with a positiveness; to know is a positive experience. It was with Paul. Those who have to say, "I think so," cannot have a positive Christian experience.
 1. How can we be positive? Jesus gave us His answer in John 14:19. We can be assured of this because of the promise in John 15:26. The Comforter is the Holy Spirit, Third Person in the Trinity.

It says of Him that He shall guide you into all truth and show you all things.

3. The Holy Spirit will show.
 - a. Through Him we gain spiritual insight.
 - b. Through Him we gain the inward feeling of peace.
 - c. Through Him we gain the knowledge essential to Christian living.

III. EASTER IS THE "POSITIVE FOCAL POINT" OF CHRISTIANITY.

- A. Easter made possible the coming of the Holy Spirit.
- B. Easter made possible a born-again experience for man.
- C. Easter made possible the power that sets men free for Christian service.

—S. D. HULETT
Augusta, Kentucky

His Mortal Consummation

SCRIPTURE: Luke 22:39; 23:46

- I. HIS AGONY (22:42)
 - A. The nature of the petition (22:42)
 - B. The willingness of the petition (22:42)
- II. HIS DELIVERANCE (22:47-53)
 - A. The kiss of Judas (22:47-48)
 - B. The defense of Peter (22:49-50)
 - C. The submission of Jesus (22:52-54)
- III. HIS TRIALS (22:54; 23:24)
 - A. Before the high priest (22:54)
 - B. Before the council (22:66)
 - C. Before Pilate (23:1)
 - D. Before Herod (23:7)
 - E. Before Pilate (23:13-24)
- IV. HIS CRUCIFIXION (23:32-47)
 - A. His prayer of intercession (v. 34)
 - B. His act of mercy (v. 43)
 - C. His yielding of life (v. 46)

—J. R. BUFFINGTON
Odessa, Texas

We may be plucking the crown from the brow of our friend by holding back his feet from the way of the Cross.—J. R. MILLER.

BOOK BRIEFS

Nazarene Ministers' Book Club Selection

THE WILL OF GOD, YOUR SANCTIFICATION

G. A. Hegree (Bethany Fellowship, 1961, 112 pages, cloth, \$1.50)

It is always a distinct encouragement to discover a book clearly supporting *second-blessing* holiness—especially when it comes from a source not normally considered to be so clearly Wesleyan.

Here is a book that you will enjoy reading. The author is definite on eradication of the self-life in a second blessing, subsequent to regeneration.

Inasmuch as the author comes from outside the generally accepted Wesleyan circles, his approach, phraseology, and thinking will provide you some fresh insight and will most certainly make you feel good, deep down in your soul.

One sentence in the book captivated my thinking. It is indicative of the kind of writing you will find in the book: "There is a great difference between having the spirit *resident* and having the spirit *president*."

A splendid book, well organized, doctrinally clear, worthy of your time and investment of money.

THE END OF THE DAYS, a Study of Daniel's Visions

Arthur E. Bloomfield (Bethany Fellowship, 288 pages, cloth, \$3.75)

This book is worthy of consideration, quite especially because books on prophetic study are scarce in our times. Here is a book that goes through the prophecy of Daniel in detail. The author fits it into the world picture as he sees it today. There are a lot of private opinions expressed; many of them you would not consider to be the normally accepted, orthodox positions on prophetic matters. So your book man is not endorsing the private prophetic views of the author, but he is merely saying that this book deserves attention for those who feel a strong drawing toward a study of prophecy as found in Daniel and Revelation.

THE PATRIARCHAL AGE

Charles F. Pfeiffer (Baker, 1961, 128 pages, cloth, \$2.95)

Here is a book that is above the average in the value it offers to a man who enjoys preaching from the early books of the Bible. It is decidedly conservative in its Biblical approach, rich in Biblical research. It makes the Genesis account history that lives before your very eyes. It will add much interest to any sermonic materials gathered from Genesis and Exodus.

SALVATION IN CHRIST

Robert G. Lee (Zondervan, 1961, 152 pages, cloth, \$2.50)

Here are six Bible-based, Christ-glorifying sermons on various aspects of salvation. As might be expected from the pen of Robert G. Lee, these are strong messages, eloquent, and skillful. There is an air of deep spirituality which pervades them. There will be found much apt, illustrative material and your heart will be strangely warmed as you read them.—E. E. WORDSWORTH.

EPIC OF REVELATION

Mack B. Stokes (McGraw-Hill, 1961, 240 pages, cloth, \$4.95)

This is an essay on Bible theology. After an initial consideration of God's purpose in creation, it moves through absorbing discussions of the continuing fulfillment of the purpose in the history of man, the election of Israel, the redemptive ministry of Christ, the creation and employment of the Church by the Holy Spirit, and the final things of Christ's second coming, judgment, and eternal destiny.

The book does honor to the Bible as inspired revelation; to Jesus as the Son of God; to the historicity of Incarnation, Atonement, Resurrection; to salvation by divine grace in response to obedient faith; it is aware of all recent and historic debates in theology, but is true to the traditional conservative belief.

This is not Pabulum; it is meat. It will appeal only to those who wish to think and keep abreast of the intellectual and theological climate of our age. But those who do will enjoy and appreciate it.—W. E. McCUMBER.

THE GOSPEL IN THE OLD TESTAMENT

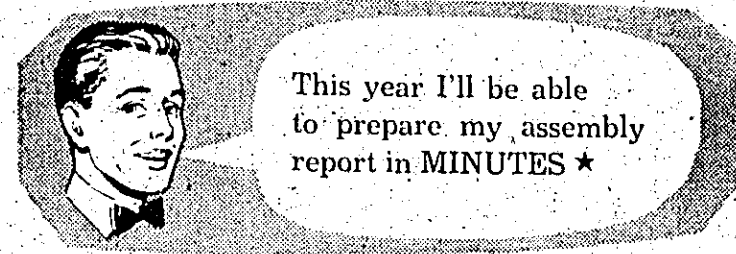
Don Brandis (Baker, 1960, 188 pages, cloth, \$3.95)

The wide sweep of this book opens treasures of Old Testament truth: the history of Israel, the sacrificial system, the Messianic predictions of the atonement of Christ, the promised new covenant. The author reveals deep insight into the purpose of the Old Testament dispensation. It is truly stimulating, informative, and handles the sacred Scriptures devoutly.—E. E. WORDSWORTH.

CHRISTIAN ETHICS FOR PRACTICAL LIVING

Horace E. Orr (Westminster, 1961, 140 pages, cloth, \$3.00)

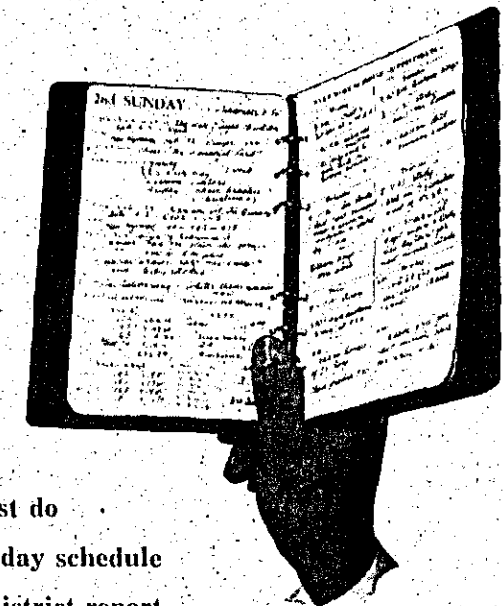
This is a series of college-level discussions in the field of general Christian ethics. The author writes in a technical sense. You haven't read long before you discover that he presupposes that his reader has had an ample background in philosophy and ethics. So it is not a simplified study by any means. The chapters on the family, marriage, and divorce are perhaps the best contribution the book makes and are worthy of thoughtful consideration. The book itself will be a contribution to those whose background in philosophy and ethics gives them a launching pad from which to start.



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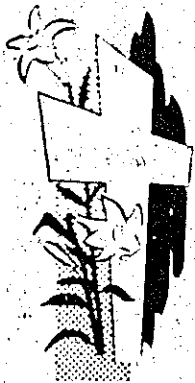
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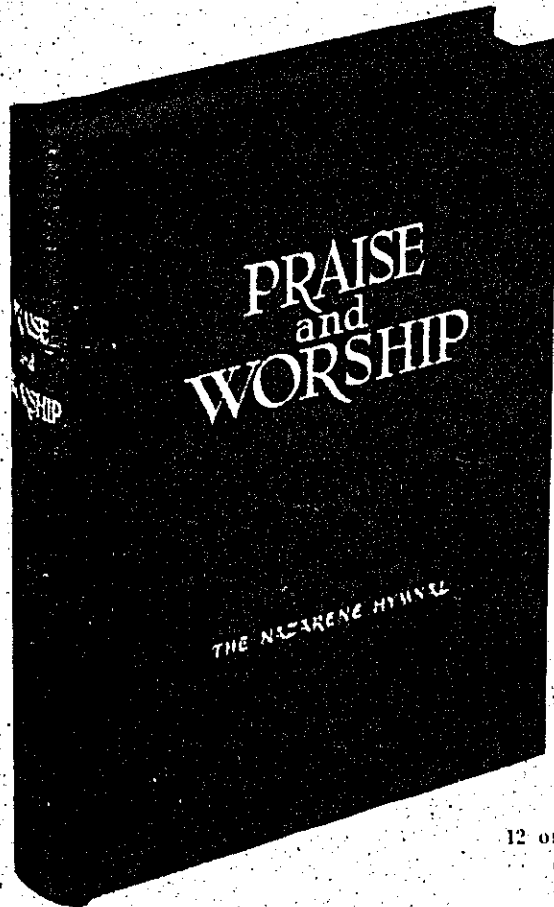
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THE PREACHER'S magazine

APRIL 1962

Sugar-Stick Holiness Preaching,
Editorial

Contend for the Faith,
Arthur Hedley

And Preach as You Go,
Floyd Doud Shafer

The Shepherd Psalm,
R. E. Bebout

Bypass the Troublemakers,
Wallace A. Ely

Let Me Speak for the Baby,
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The Preacher's Devotional Life,
H. B. Garvin

The Lost Art of Going to Prison

Get Your Foot in the Door,
George C. Desmond

Politics in Church Government,
Chester Pike

How Can We Instruct Those Who Oppose Themselves?
Mrs. W. M. Franklin

-proclaiming the Wesleyan message

The Preacher's Magazine

Volume 37

April, 1962

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NORMAN R. OKE, Editor

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G. B. Williamson

Samuel Young
D. I. Vanderpool

Hugh C. Benner
V. H. Lewis

General Superintendents, Church of the Nazarene

FROM the EDITOR

In evaluating our sermonic arsenal, let's declare as obsolete—

Sugar-Stick Holiness Preaching

FOR THE STRIKING words of this title I am indebted to Dr. G. B. Williamson. He was conducting an ordination service and in solemn words was pointing out the perils of the ministry. When he spoke of the candidate's pulpit ministry he underscored the utter necessity that they be *effective holiness preachers*. At this juncture in his message he paused as though to gather force. His body became more rigid; his voice took on a tone of scorn. Then these words came burning from his lips like hot lava, "Don't be guilty of becoming a sugar-stick holiness preacher."

Many other splendid admonitions were given to that ordination class. But I quickly confess that I was battling to keep my mind from lingering behind, musing on the fluent, burning phrase which I have quoted. It kept flashing at me like a turn signal, "Don't become a sugar-stick holiness preacher!" "Don't become a sugar-stick holiness preacher!"

What Is Sugar-Stick Holiness Preaching?

There was no doubt in my mind what Dr. Williamson meant. He spoke with deep conviction. He was referring to that tragic pitfall where a minister develops a few pet (and pat) holiness sermons, which can be delivered on select occasions like a phonograph record. The words and

gestures memorized, these can be given flawlessly—and with equal insipidity.

What Is Wrong with Sugar-Stick Holiness Preaching?

First, it indicates a lack of growing insight into the Scriptures. And the serious part of it is the correlative indication that the Holy Spirit does not sufficiently share his thoughtful moments. A growing, Spirit-filled minister finds a flow of fresh holiness messages bubbling up and pleading for expression.

Second, it may indicate that the minister has taken this method of quieting his conscience—by having a few sermonic *stunners* on holiness. These he has perfected and polished and he rationalizes that a few terrific holiness sermons make up for the stern fact that they are few. In fact, it may well be that a guilty complex wags like a crossing light accusing the minister for not making holiness preaching a normal part of his ministry. So he quiets the voice by the sugar-stick method. These he has close at hand for times when an invitation is extended for special services.

But this much must be said before there is any misunderstanding. Dr. G. B. Williamson (and your editor) would not reflect on the wholesome practice of taking worthy sermons already preached and polishing them for future use. His reference was to

the scarcity of the minister's holiness messages, not to the finished quality of them.

How to Avoid Sugar-Stick Holiness Preaching

Deliver me from putting words into another man's mouth. But I think if I had stopped Dr. Williamson at that electric moment and asked him how to avoid that pitfall he would have said about what I am saying.

First, avoid it by keeping a balanced holiness ministry. Insist upon it that your prayer life and your Bible study result in a steady flow of holiness messages. Most certainly we couldn't be mathematical at this point and insist that every second or third sermon be a holiness sermon. But we could be this much mathematical: if only once in ten or twenty sermons does a holiness sermon bubble up, then we had better check the fountain of our sermonic waters. Or, to change the figure of speech—if the germination is that bad, we'd better check our seed supply.

Second, perhaps this dilemma might

spring from an almost unconscious reaction against some of the holiness preaching we have heard. But while some may have seen holiness lurking behind every letter of the Bible, that must not be allowed to blind us, to holiness when it faces us out in the open. Granted the man who preached second-blessing holiness from the story of the camel (two-humped, he insisted) which brought Rebecca to meet her lover Esau had a thin scriptural support. But, neighbor, he is no worse—perhaps not as bad—as the holiness minister who, having read the Bible assiduously, says he cannot find strong support for holiness sermons. A man who could read books like First Thessalonians and not fairly itch to preach holiness needs another dip—or something!

Well, by the time Dr. Williamson finished ordaining that splendid class I had returned to sufficient normalcy to be able to shake their hands and wish them Godspeed as they went out to be effective holiness preachers.

That is my prayer for myself and for us all.

QUOTES and NOTES

Uphold Taxes on Winery

A Roman Catholic-owned winery which sells its products nationally has lost its plea in federal court at Sacramento, California, to recover \$489,000 in federal taxes.

The Christian Brothers have claimed the winery as part of the De LaSalle Institute, which is itself exempt as a church institution. The taxes were paid under protest for 1951, 1952, and 1955; and the government has now a countersuit to collect \$1.351 million in taxes from other years.

POAU (Protestants and Other Americans United for Separation of Church and State) has filed *amicus curiae* (friend of the court) briefs supporting the government's position.

Philadelphia Ministerial Union Opposes Sunday Newspapers

The Philadelphia Ministerial Union, at a recent quarterly meeting, by unanimous vote denounced all Sunday newspapers as essentially evil in tendency and as "palpable violations of the divine law" and requested all pastors to preach against them.

Share with me one of life's grimmer moments

My Most Expensive Shoeshine

THIS IS A TALE of high idealism and blunt realism. My folly mocks me even though my feelings were lofty. And I come to you with fact; this is not hearsay. How vivid the day and the hour!

I tell you in double underscoring: *Sincerity is not enough.* Hear me but while in honesty I share with you a chapter of dismal failure. I had been invited to address a group of businessmen. In fact, they were top-flight business executives: wealthy, influential, shrewd. It was a Nazarene layman who asked me to speak to them. He belonged to the organization and specifically requested that I be frontal though tactful in speaking of spiritual things. He wanted no full fare of jokestering and levity. And I was invited well ahead, with plenty of time to pray and prepare. I felt the obligation fully. Thus instructed, I turned my mind to careful thought. I decided to speak on the theme—"Merchants of Faith." My text would be, "O ye of little faith."

One hour before going to my appointment I noted that my shoes were badly in need of a shine. I was to be a representative of the King. And before all-too-secular businessmen I must make the best possible appearance. So a shine was essential. I drove to a shine parlor, and even found a parking space close by. Shall I spend a nickel to park for a twenty-five-cent shine?" I argued inwardly. My sense of values came into play. The cause was worthy; the occasion

auspicious—I would consider it a good investment.

So I parked my car, my mind all the while meditating on the introduction to my message. Should one not be utterly absorbed on such an important meditation? I went in and obtained the shine. Then out I strode with a glistening shine. I walked to my car—horror of horrors! A parking ticket sickeningly graced my windshield. I had forgotten to put in the meter the nickel that I had so carefully pondered.

Well, the two-dollar fine I paid for a two-bit shine taught me that sincerity is not enough. I was sure I had dropped the nickel in the meter. If you had asked me about it while I was getting my shine, I would have argued vociferously. But that yellow slip signed by a policeman struck my arguments dead. I groaned as I ended up paying two dollars and twenty-five cents for a shoeshine.

But on more mature consideration the shine is not so expensive after all. For I have learned a lesson. I know now more clearly than ever that concentration on even spiritual themes will not remove us from the practical consequences of such mental preoccupation. I guess that I actually prove my basic spirituality by my alertness in avoiding blunders which would reflect on the cause I so deeply love.

So my expensive shoeshine may have been quite cheap after all.

THE SUNDAY NIGHT STORY

Son of man, can these bones live?
(Ezek. 37:2)

A PROGRAM is just a pile of bones until someone clothes it with flesh and imparts life to it.

"The Sunday Night Story" this month tells how the Northwestern Illinois District, under the leadership of Dr. Lyle E. Eckley, imparted life to the program of "Shining Lights on Sunday Nights."

Northwestern Illinois District

District Superintendent: Dr. Lyle E. Eckley

Number of members: 3,575

Churches: 67

Average Sunday School attendance: 5,648

The "Shining Lights" program on the district was launched at the Thursday evening session of their district assembly. Each church was challenged to accept goals for Sunday night attendance, and for new members to be received on December 31. Enthusiasm ran high.

Dr. D. I. Vanderpool was at his best and his preaching was marked with a vigor, passion, and enthusiasm that evidenced the glowing spirit of an old-time holiness preacher.

On Friday morning an old-fashioned outpouring of the Holy Spirit came upon the assembly. Many people since the assembly have said, "I was thrilled to be present."

The Committee on Evangelism recommended that the district go all out to make "Evangelism First" a reality. "Shining Lights on Sunday Nights" was launched with the blessing of the district assembly. After all, the main

purpose of our church is to win souls. The Sunday night emphasis would not restrict any pastor. The district realized that by co-operating on a general program they would have the added help from the items and articles that would appear in our various church publications from time to time. There would also be helps from the Department of Evangelism, and special items from the Nazarene Publishing House.

Each church would challenge their people with the importance of Sunday night evangelism by teaching the Christian Service Training course on *The Church—Winning Sunday Nights*. The winning of souls is a co-operative venture, and the district was organized to use every available person.

Dr. Eckley planned a meeting on each zone for the preachers and their wives. This meeting provided for fellowship and an evening meal together. Each person was made to feel important in this campaign to win souls.

Rev. J. V. Morsch was elected as the district director of evangelism, and was responsible for the promotional efforts of the district. Each pastor received a newsletter each week of the intensive period of the "Fourteen Sunday Nights of Evangelism." Along with the newsletter was a report card which the pastor mailed back on Sunday night or Monday morning giving the Sunday night attendance, the number of seekers at the altar, and any evangelism news. Rev. J. V. Morsch compiled all of the

statistics into a report and mailed one out to each pastor on Thursday. A newsheet was also included that reported the victories won in the various churches, and news items of general interest to encourage one another. The churches not reporting were listed as "Missing Lights on Sunday Nights." At the end of each month the zone chairmen collected reports from each pastor, and sent them to the district director for his column in the *Voice* (the district paper) under the heading of "Evangelism First."

Here are some statements used in their promotional efforts, which reflect the intense interest of the district in the souls of men:

"Evangelism brings men to Christ."

"When we get it on our hearts—then the church will do something."

"This is not a program—this is 'the hope' of today . . ."

"Sunday nights, have always been the frontier for evangelism."

By now, you want to know if all of

this effort did any good. Here are the results after five Sunday nights:

Sunday Night	Attendance	Goal
1st	3,648	3,575
2nd	3,474	3,575
3rd	3,690	3,575
4th	3,801	3,575
5th	3,716	3,575

The district leadership knows that it is not enough for men to just be good. They must be engaged in winning souls for Christ. Dr. Eckley, with the help of God, led his pastors to give life to the program "Shining Lights on Sunday Nights."

A great group of consecrated laymen have accepted the challenge, and are devoting their efforts toward evangelistic endeavors. They are thrilled to be a part of a work that brings men to Christ. Holiness evangelism moves forward on the Northwestern Illinois District, with their lights burning bright on Sunday night.

No Night Life Here

This clipping appeared October 7, 1961, in the *Miami Herald* under the heading of "No Night Life Here."

"A survey of sixteen Protestant churches, ranging in size from 200 to 2,000 members, in Miami's northwest section has revealed that eighty-six per cent of church members do not attend Sunday night services.

"The survey was made for Central Nazarene Church as part of the denomination's new drive to 'Make Your Sabbath Complete—Attend Church Sunday Night.'

"In the survey, the churches had a total membership of 16,000 with a total attendance on Sunday nights of only 2,225."—Submitted by REV. LOREN SCHAFER.

I could even be in "heavenly places" while plowing with a mule, pruning trees, in courtrooms, in death cells, in all places of need, provided all was done in the Spirit of love.—J. RUFUS MOSELEY.

The faith may be lost by denial or by neglect. So we are exhorted to—

Contend for the Faith

By Arthur Hedley*

Earnestly contend for the faith which was once delivered unto the saints (Jude 1:3).

THE EPISTLE OF JUDE was addressed to all who were called of God, who were His beloved people, and who knew the keeping power of Christ. He was impelled to write to them because they were confronted with grave dangers. Certain persons had stealthily slipped into their assemblies who were sensuous creatures, destitute of the Spirit, and unless they were dealt with severely and speedily they would cause division, and lead the uninstructed and unwary far astray. They were ungodly men who turned the grace of God into lasciviousness. In other words, they perverted the doctrine of Christian freedom into an excuse for license to live as they pleased. They were selfish, sensuous, shameless, and prepared to do anything for worldly gain. Jude reminded believers that, though they were highly privileged in being called of God, this was no guarantee against apostasy. The children of Israel were His chosen people and were delivered from bondage, yet many were destroyed because of unbelief (v. 5). Even angels rebelled against God and fell from their high estate, and now live in darkness awaiting the day of judgment (v. 6).

*Kent, England.

In contrast to these impious men, believers were to build themselves up in their most holy faith, to pray in the Spirit, to keep themselves in the love of God, and wait with patience the appearing of the Lord Jesus Christ, when they would enter into their eternal inheritance (vv. 20-21). In solemn language believers are reminded of present perils and coming storms. They are urged to show an uncompromising resistance to these false, impious teachers. They are to defend the faith which has "once for all" been committed to the saints. It is their sacred duty and privilege to hold it fast, to keep it pure, free from any adulteration by these perverse and debased apostates. It is equally our duty in this twentieth century to "earnestly contend for the faith." Many false sects have sprung up which are propagating teaching which does not ring true to the word of God, and most of them have one thing in common, they deny the deity of Christ and His atoning sacrifice for the sin of the world.

What Is Meant by the Faith?

It certainly does not mean any set formula or a written statement of creed, such as the Apostles' Creed, however valuable and helpful such may be. The faith is the truth which is the object of our faith. It embraces

the whole revelation of God in Christ. He so revealed God in His life of perfect holiness and love that He could say, "He that hath seen me hath seen the Father" (John 14:9). He taught the truth concerning God, man, sin, redemption, heaven, hell, the consummation of all things. All truth centered in Christ, who was Truth Incarnate—"I am the way, the truth, and the life" (John 14:6). The faith we are to defend may be summed up in Paul's words, "Even the words of our Lord Jesus Christ and . . . the doctrine which is according to godliness" (I Tim. 5:3). This is in contrast to the words of false teachers whose doctrines produced ungodliness.

The Revised Version declares this faith was "once for all delivered unto the saints." The word translated "once" in the Authorized Version is the same word, in the Greek, as in Heb. 9:26-28, where it is used of Christ's perfect atonement on the Cross. As the sacrifice of Christ was complete, perfect, so the faith or the deposit of doctrine was complete when given to the saints. It is final and therefore cannot, must not, be added to or diminished by us. The revelation of God in Christ is "the faith" delivered once for all. No other faith can be given, for there is none. There was a strong, passionate conviction in the apostolic age that in Christ the absolute truth in regard to God had been revealed. No supplement was necessary to remedy supposed deficiencies. No man must think he can improve the faith by supplying elements it does not possess. There must be no addition of tradition by man. Our Saviour charged the scribes and Pharisees with corrupting, with making void, the Word of God by substituting for it the vain tradition of man to suit their own selfish and sinful aims (Matt. 15:1-9).

In the Roman and Anglo-Catholic churches, where tradition has been supplemented to the faith, we have the false doctrines of the mass, purgatory, penance, confession, the worship of the Virgin Mary, all of which is so contrary to the teaching of the New Testament. It was against such a corruption of the faith that Martin Luther took such a valiant and successful stand. When the traditions of men are added to the revelation of God in Christ, it can only lead to false doctrine and corrupt practices. That is why we must defend the faith, and denounce any who would corrupt it in any way to serve their own ends.

Is the Faith Static?

There may be a development of Christian doctrine. By that I mean, there may be a fuller understanding of the great truths which were given "once for all" to men by Christ and His apostles. If by development we mean a clearer comprehension of their inexhaustible contents, then there is bound to be a development of Christian doctrine. This is in keeping with Christ's own promise—"When he the Spirit of truth is come, he will guide you into all truth" (John 16:13). Discoveries there may be and will be, but they will be discoveries of already existing truth. Astronomers have discovered many new heavenly bodies, but these bodies have been in the heavens throughout the ages. In like manner we believe, with John Robinson of Leyden, that "the Lord has yet more light and truth to break from His Word," but it will be from His Word, from the already existing embodiment of "the faith once for all delivered unto the saints." The essential principles are always binding, but the Holy Spirit guides each generation into a new insight of eternal truth.

Does It Need to Be Defended?

Today the faith has many enemies and this makes it imperative that we should defend it. None are so dangerous as those systems which are a fusion of Christian and non-Christian elements. They use scriptural terms but give them a meaning which is entirely contrary to the teaching of the Word. Theosophy, Christian Science, Spiritism, Seventh-day Adventism, Jehovah's Witnesses, and Mormonism are systems which imitate the Christian faith in some things, and yet distort it by misinterpretation of unwarrantable additions to the essentials of Christian belief. Their deviations are dangerous distortions of the common and historic Christian faith. Scriptures are quoted freely by the propagandists of these false systems, and they appear as angels of light; but they are doing the work of the prince of darkness, for they lead men and women into error and spiritual darkness.

To contend for the faith we must have a clear knowledge of the Word. The Bible is the record of the mighty acts of God consummated in the life, death, resurrection and ascension of the Lord Jesus Christ, in the gift of the Holy Spirit. It is the supreme witness to the origin of our faith, and daily trust in Christ as our Saviour

and implicit obedience to His teaching give an inward assurance of the truth of the reliability of God's Word. Those who know the Word and who walk with Christ in the light of His Word will not be led astray by any within or without the Church. And not only will they be in a position to contend with errorists; they will also be able to instruct unenlightened believers, and this helps them to "fight the good fight of faith." A mere intellectual orthodoxy, however full and clear, is powerless to protect and preserve the faith. Truth must be experienced in the heart and lived out in daily life. Those who know the reality of the love of God in Christ, of His forgiveness, friendship, keeping power, guidance, grace, do "adorn the doctrine of God our Saviour in all things" (Titus 2:10). When truth is incarnated and exemplified in character and conduct, it becomes a mighty weapon of defense, and wins many captives from the ranks of the enemy. It has been well said that "the rose needs no tongue to tell its fragrance, the flower to speak its beauty, and the best argument for the Christian faith is a beautiful Christian life." When Christian doctrine is translated into Christian conduct, then men will become convinced it is of God and hostility will turn to homage, whilst false teachers will stand discredited and silenced.

Three Gates

If I am tempted to reveal a tale someone to me has told about another, let it pass, before I speak, three gates of gold. Three narrow gates: First, is it true? Then, is it needful? In my mind give truthful answer, and the next is last and narrowest, Is it kind? And if to reach my lips at last, it passes through these gateways true, then I may tell the tale, nor fear, what the results of speech may do.

—From Oakland, Maryland, *Nazarenè Bulletin*

This is strong medicine: meat for men. Not recommended for casual reading but for the moment of greatest soul honesty.—Editor.

And Preach as You Go*

By Floyd Doud Shafer

THERE WAS A TIME, about three generations ago, when the minister was known as the parson. Parson, in those days, was not a nickname but an honorific title, and it meant The Person. More often than not the parson was the best educated man in the community and he ranked with the physician, the pedagogue, and the lawyer in eminence. But our time has seen a complete switch in this situation. The minister is no longer a parson. The advent of a highly educated public has put the minister close to the bottom of the listings of educated persons. Our reaction to this turn of events should have been a determined and disciplined effort to regain and maintain superior excellence in the things which pertain to God. Instead, the clergy retreated in mad scramble behind the breastworks of administrative detail, ecclesiastical trivia, and community vagrancy. Whenever our consciences bothered us, we simply ran off to another meeting to make arrangements for succeeding meetings to flee to. We are no longer parsons; now we are "good Joes"; and in place of providing the Church with her needed "scholar teachers" who are

equipped to bring God and man together in reasoned relation, we now find ourselves among those who need to be reached by the "scholar teacher" and wise men of God. What is the resolution of this ridiculous farce?

Minister of the Word

The answer ought to be obvious. Actually, it is in the nature of a cabala. Here it is in its taunting simplicity: Make him a minister of the Word! But what does that mean? What could be more esoteric? Very well, we'll say it with more passionate bluntness.

Fling him into his office, tear the office signs from the door, and nail on the sign: *Study*. Take him off the mailing list, lock him up with his books—get him all kinds of books—and his typewriter and his Bible. Slam him down on his knees before texts, broken hearts, the flippant lives of a superficial flock, and the holy God. Force him to be the one man in our surfeited communities who knows about God. Throw him into the ring to box with God till he learns how short his arms are; engage him to wrestle with God all the night through. Let him come out only when he is bruised and beaten into being a blessing. Set a time

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

clock on him that will imprison him with thought and writing about God for forty hours a week. Shut his garrulous mouth forever spouting "remarks" and stop his tongue always tripping lightly over everything nonessential. Require him to have something to say before he dare break silence. Bend his knees in the lonesome valley, fire him from the PTA and cancel his country club membership; burn his eyes with weary study, wreck his emotional poise with worry for God, and make him exchange his pious stance for a humble walk with God and man. Make him spend and be spent for the glory of God.

A Life Aflame

Rip out his telephone, burn up his ecclesiastical success sheets, refuse his glad hand, and put water in the gas tank of his community buggy. Give him a Bible and tie him in his pulpit and make him preach the Word of the living God. Test him, quiz him, examine him; humiliate him for his ignorance of things divine, and shame him for his glib comprehension of finances, batting averages, and political infighting. Laugh at his frustrated effort to play psychiatrist, scorn his insipid morality, refuse his supine intelligence, ignore his broad-mindedness which is only flat-headedness, and compel him to be a minister of the Word. If he wants to be gracious, challenge him rather to be a product of the rough grace of God. If he dotes on being pleasing, demand that he please God and not man. If he wants to be unctuous, ask him to make sounds with a tongue on which a holy flame has rested. If he wants to be a manager, insist rather that he be a manikin for God, a being who is illustrative of the purpose and will of God.

One Thing Needful

Form a choir and raise a chant and haunt him with it night and day: "Sir, we wish to see Jesus." When, at long last, he dares assay the pulpit, ask him if he has a word from God; if he does not, then dismiss him and tell him you can read the morning paper, digest the television commentaries, think through the day's superficial problems, manage the community's myriad drives, and bless assorted baked potatoes and green beans ad infinitum better than he can. Command him not to come back until he has read and reread, written and rewritten, until he can stand up, worn and forlorn, and say: "Thus saith the Lord." Break him across the board of his ill-gotten popularity, smack him hard with his own prestige, corner him with questions about God, and cover him with demands for celestial wisdom, and give him no escape until he is backed against the wall of the Word; then sit down before him and listen to the only word he has left: God's Word. Let him be totally ignorant of the down-street gossip, but give him a chapter and order him to walk around it, camp on it, suffer with it, and come at last to speak it backwards and forwards until all he says about it rings with the truth of eternity.

Ask him to produce living credential that he has been and is a true father in his own home before you allow him license to play father to all and sundry. Demand to be shown that his love is deep, strong, and secure among those nearest and dearest to him before he is given contract to share the superfluity of his affability with all sorts and conditions of persons. Examine his manse whether it be a seminary of faith, hope, learning, and love or a closet of fretting, doubt,

dogmatism, and temper; if it be the former, let him go abroad, conquering and to conquer; if it be the latter, then quarantine him in it for praying, crying, and conversion, and then let him go forth converted, to convert.

Sign and Symbol

Mold him relentlessly into a man forever bowed but never cowed before the unconcealed truth which he has labored to reveal, and let him hang flung against the hard destiny of Almighty God; let his soul be stripped bare before the onrushing purposes of God, and let him be lost, doomed, and done that his God alone be All in All. Let him, in himself, be sign and symbol that everything human is lost, that grace comes through loss; and make him the illus-

tration that grace alone is amazing, sufficient, and redemptive. Let him be transparent to God's grace, God himself. And when he is burned out by the flaming Word that coursed through him, when he is consumed at last by the fiery grace blazing through him, and when he who was privileged to translate the truth of God to man is finally translated from earth to heaven, then bear him away gently, blow a muted trumpet and lay him down softly, place a two-edged sword on his coffin and raise a tune triumphant, for he was a brave soldier of the Word and ere he died he had become spokesman for his God.

And who shall return us to this ministry?

"Therein the patient must minister to himself."

A perennial, universal favorite is here given a fresh presentation

The Shepherd Psalm

By R. E. Bebout*

The Lord is my shepherd; I shall not want (Ps. 23:1).

THE BOOK OF PSALMS serves as the inspired prayer and praise book of the Church. It is used in responsive readings, in private and family devotions, in the sickroom, in times of sorrow and suffering, in times of depression and despondency. In short, there are psalms for almost every conceivable situation and occasion. No wonder this is one of the most popular portions of the Bible.

The best-known and the best-loved

of all the poems of the Bible is the Shepherd Psalm. More people have committed it to memory than any other portion of God's Word. If this twenty-third psalm could speak to us, if it could write its biography, how thrilling would be the story it would tell of the places it has been, and of the lives that have stood in its presence! It has crossed all seas. It has visited all lands. Kings and beggars, little children, aged pilgrims, men and women in all walks of life have thumbed its pages.

Saints of every century have rejoiced in the possession of this psalm.

*Evangelist.

Sheltered souls have sung its sweet words in the peace of God's house and by their own firesides. Tempest-tossed souls have chanted it as they have faced heartbreak and the loneliness and tragedies of life. Dying souls have pillowed their heads upon its promises as they have closed their eyes in earth's last sleep.

Here, in this psalm, is probably the most famous piece of literature in all the world. Men never grow tired of this psalm because it speaks a universal language and brings to every believer the sweet rest of soul that is his heritage.

I do not hope to claim your interest in this message because I have found something new in this old scripture. Its appeal is to be found in its familiarity. I recall there is an old adage which says, "Familiarity breeds contempt." This may be true in some areas. But sometimes familiarity leads to a finer appreciation and to a more abiding love. This is true of the twenty-third psalm. The very fact that we are so well acquainted with it makes us love it the more. "The Lord is my shepherd." How sweetly and with what precious assurance those words fall upon our hearts! David, the shepherd king, is given credit for the writing of this psalm. We know that they are the words of a man who had lived much and thought much. The years had taken him far from the early scenes of his life, but memory took him back to those long-ago yesteryears. He lived again as the shepherd, with his sheep around him. He called them by name. He knew each sheep's peculiarity. He remembered how he had counted them and called them by name as each sheep jumped over the staff and was safely sheltered in the fold for the night.

Then David makes an amazing discovery. He is aroused from his medi-

tations. With an exultation of soul and in a voice of praise he says, "The Lord is MY shepherd; I shall not want."

Let me pause to ask you a question. What is it that gives this psalm such beauty and strength? What is the secret of its hold upon human hearts today? Its secret is to be found in a word of two letters. It is found in the personal pronoun MY. This was David's amazing discovery. He found that he could claim God as his own personal Possession. When we can say, "The Lord is MY Shepherd, MY Christ, MY Saviour," we have title to all God's treasures.

David knew the full meaning of the word shepherd because he was himself a shepherd and had spent many a night and day on the desert and in the mountains tending his father's sheep. The word shepherd spoke of protection and personal care and sacrifice for the sheep. It spoke of feeding and caring for the sheep under all conditions.

How much we need the Shepherd's care and guidance! We delight to remember our Lord's words when He said, "I am the good shepherd." It is He who makes provision for our care and protection, both material and spiritual. He assures us that there will be

NO WANT

The green pastures beside the still waters are His glorious provision for us. Why, then, should we ever wander in the desert wilderness, both hungering and thirsting? He is eager to have us receive from His blessed hand all that we need in the pleasant and restful place of fellowship with Him.

The Psalmist said in another place, "The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing." Yes,

because "the Lord is my shepherd; I shall not want." Further blessing is assured as we note that there is to be

NO WEAKNESS

"He restoreth my soul." These words have great depth of meaning, and assure us as we realize how prone we are to lose out spiritually, to get away from God, and fall into that tragic weakness of soul which not only destroys our usefulness, but actually takes away our strength and makes us easy prey for the enemy...

Thanks be to God, who has sent the Good Shepherd to restore our souls as we come to Him in repentance and faith. He goes out into the night and the storm, and seeks until He finds us and brings us back into the fold. No want, no weakness, and there need be in the third place

NO WANDERING

"He leadeth me in the paths of righteousness for his name's sake." Remember, we are only pilgrims in this world, on our way home to the eternal dwelling place. We must hold to the right way amid constant temptations to wander off on the world's alluring bypaths. Our Lord, who is our Good Shepherd, knows the way, and keeps us in it "for his name's sake."

The way will lead through "the valley of the shadow," but never fear, He is there. His rod will protect us and His staff support us. Commonly, the "valley of the shadow" is thought to refer to death (which is quite proper), but it also refers to those dark valleys and deep shadows through which we pass in times of distress or sorrow. Don't forget, in such a time the Good Shepherd is

with you. That leads quite naturally to the assurance that there need be

NO WORRY

"Thou preparest a table..." The table speaks of the strength which comes to us from God to meet the daily needs. We are always "in the presence of" our enemies—those who would hinder our fellowship with the Lord—but in that very place He provides sustenance for us, and the precious anointing which fills our souls with gladness. No want, no weakness, no wandering, no worry; and, finally, we have the blessed assurance

HE LEADS US HOME

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." As I pass on through the vale of life, Thy goodness and mercy shall follow me; as I proceed, so shall they. God never leaves His true followers. Providential mercies and miraculous works shall never be wanting when they are necessary.

"I will dwell in the house of the Lord for ever." Mission accomplished and destination reached by His grace, we find that not only shall goodness and mercy follow us all the days of our lives, but they accompany us into our eternal dwelling place. So life in Christ has real meaning for both time and eternity.

"Goodness, and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever." No one need miss the meaning of these words. When the day is done, the Good Shepherd will lead me home, where I shall be privileged to dwell forever in His presence.

The whole evolution of human morals is to get the policeman off the street corner and put him into your heart.—E. STANLEY JONES.

Pastors have enough unavoidable trouble, so why invite more?
Here are some practical suggestions to help you—

Bypass the Troublemakers

By Wallace A. Ely*

I WAS CALLED of God to the full work of the gospel ministry, and this fact has given me a passion to glorify in the greatest way possible our Lord and Redeemer, Jesus Christ. In my early ministry I had a zeal for God, but it was not according to knowledge. By the grace of God and by the leadership of the Holy Spirit I have grown in grace and in the knowledge of our Lord. Out of these experiences I sincerely hope that I can point out one of the pitfalls that might hinder other ministers. My big mistake was made in church administration during my early ministry.

When I found that my pastorates were short in time and that my accomplishments were most disappointing, I read the best articles and books I could find and talked to the most successful pastors about why I did not do more for the cause of Christ.

Although I discovered that I had the best possible information, the methods I wanted to use were good, and the organization that I wanted to set up was like the successful churches used, I allowed myself to content with troublemakers in the church. When I was confronted with troublemakers whose influence controlled policies of the church, I gave to the church what amounted to an ultimatum.

When I pressed my plans with a threat that they would lose me if they did not promptly accept my directives, I became shocked with their willingness to let me go. The church promptly called a less aggressive pastor and I had much difficulty in securing another pastorate. I had failed in my mission at that church, and both the church and I were injured.

When weeks and even months passed before I became pastor of another church, my family had to suffer with me. Very keenly I realized that I would have to meet my Lord and Master empty-handed as far as these weeks were concerned.

Then I thought of my father, who was the best corn grower in our community of farmers. One day a farmer came to buy some corn from my father. "How do you grow corn?" he asked.

My father told him in detail about his secret of success as a corn grower.

"That is not the way Sol says he grows corn," the man said in a voice that seemed to question my father's corn-growing methods.

"Have you ever bought corn from Sol?" my father asked gently.

"No, never," the man said, blinking his eyes.

"Sol buys corn from me every year," my father told him.

By that man's request my father told him again how to grow corn. The man listened thoughtfully, then thanked my father warmly.

When the man was gone, my father said to me, "Whatever you do in life, take your patterns from successful people. The successful people will give you much advice. Their advice will be perfectly free, but it will be expensive at that. Seek and heed the advice of people who have been big successes."

I thought about all that my father had told me; then I made a mental survey of all the most successful pastors I knew. What pastor has been the greatest success over the worst troublemakers? I asked as I surveyed the successful pastors whom I had in mind.

At last I was positive that the pastor whom the troublemakers called Sonny was outstanding among all of the pastors I knew.

I lost no time in contacting this pastor by phone. He gladly gave me an appointment to talk to him, so I went immediately to get the coveted advice.

"You are old enough to remember what the commanders of our armed forces did in the Pacific Ocean sector. They bypassed the many islands occupied by the Japanese," he reminded me.

"Yes, they bypassed these islands; then they cut off supplies from the enemy who was on them," I added.

"The present membership of your church is accustomed to the dictations of the opponents to progress. You have many inactive members who would become active if a good church program could be put into effect. Visit these members. Read the Bible and pray in their homes. Bring it to their attention that all of our rewards in heaven are according to our labors here. Read such scriptures as

Matt. 5:10-12; 10:41-42; II Cor. 5:10. Assure them that all who have done great things for the Lord have met with hard opposition, but they bore the crosses and labored on with the assurance that they could do all things through Christ, who strengthened them. Assure them that Christ bore greater burdens for us than we can ever bear for Him. These things will greatly affect those who have been born again," he advised me.

Then Sonny came from behind his desk, placed a chair beside me, and seated himself near my side. "Hold brush-arbor, and open-air revival meetings in the vicinity of your church. Vacant buildings will prove places that the Lord has provided for you to hold revivals which will reach many for Christ and enlist many who will help you vanquish your troublemakers. This you can do by bringing into the membership of your church all of those who accept Christ as their Saviour and all those who belong to a church of your denomination but have their membership elsewhere," he told me earnestly. "These will look to you for leadership, and most of them will support your plan for church management. The fact that they are the newest members of your church will tend to prevent their advancing, and certainly from pressing ideas of their own in church management," he assured me.

"But the troublemakers will not give up without a fight," I reminded him.

"They will certainly not. Give them their full day in court. Let the church fully consider what they say, and then let them discover that they are in a small minority when the total voice of the church is heard. Never in private or in public ridicule or antagonize the troublemakers about their loss and your victory. Do not seek revenge in any way. Treat them

*Bluffton, Arkansas.

as nicely as they will let you," he told me.

I thank the Lord for all these experiences. Now I constantly read the best papers, magazines, bulletins, tracts, and books on church management. Too, I have frequent interviews with the most successful pastors. Above all, I do not waste my time joining battle with trouble-

makers. Never do I pull a trick to defeat them. By fellowship, counsel, and prayer I challenge the progressive membership of my church to bypass the troublemakers and go on doing great things for our Lord. It pays and pays big to sweetly bypass troublemakers and keep the best possible church program going full steam ahead.

Parents can speak for themselves, but

Let Me Speak for the Baby

By Milo L. Arnold*

I wish this did not need to be written, but since it does, I will put it on the paper with reverent prayerfulness and ask you to lift it from the paper in the same attitude. I want to speak in behalf of those important persons who cannot speak for themselves—the babies who are about to be born to unwed parents.

The young couples come to the office trembling. Her usually gay eyes are swollen and red; her usually beautiful face, ashen white with terror. His usually graceful steps are clumsy with a burden of guilt. Sometimes he stays away and lets her come alone! They are not altogether bad. They are very young; their blood runs very hot; and they have listened to an illicit voice from our modern world which says that chastity is not a moral requirement and that virtue is not a thing which can be lost in a single act.

*Moses Lake, Washington.

Now they are taking their first hard day of schooling in the truth spoken by a much wiser man who said, "The way of transgressors is hard." Suddenly they know that immorality is SIN! It is a horrible, beastly, ugly sin which blights and binds and abuses its young victims.

On waking to the horrifying reality of their involvement the young people and their parents are inclined to look for the best way out of the injury and embarrassment which is upon them. Uppermost in their mind is their own situation. In such an hour I ask for the privilege of representing the interests of the innocent, unnamed, yet unborn person who is central in the whirling confusion. He or she cannot speak. This is a person with the potential for greatness. He or she deserves an opportunity in life which has not been prenatally mortgaged by parents and grandparents. What is

best for the baby? We would not needlessly make life painful for the adults involved, but we must look out for the interests of the person knocking at the door of life.

Society presents several alternatives in these fear-plagued days. There is no easy way but there are some forbidden and some undesirable ways.

In the first place, abortion is ruled out. It is illegal; it is immoral; it is dangerous and will leave a lasting blight upon the lives of the surviving persons. Any person who is conceived has a right to come to life and opportunity.

A hasty marriage of the young couple is given first thought. It may be wise and it may be desperately unwise. If they are unfitted for marriage and unsuited to a lifelong bond, it is unthinkable. Marriage would only add protracted misery to all who are involved. It would inflict upon the baby the situation of being born amid a storm of tension, strife, and insecurity. It would place a fragile cradle adrift on a very stormy sea. Marriage is a sacred, holy institution and should never be taken lightly. Marriage vows taken in vain are sinful. To use marriage as a convenient escape is as foolish as using hundred-dollar bills for kindling a fire.

Where marriage is inadvisable, sometimes the well-intentioned young woman feels it her duty to rear her child alone. Her intent is good and her dedication lofty, but her choice is very unwise. By doing this she involves not only herself but the child in a lifetime of embarrassment and handicap. Both lives are damaged beyond repair, particularly that of the child.

Some grandparents nobly step in to take the child as their own. Their intentions are utterly noble, but they will learn that they can neither re-

move the stain from the child's name nor give an adequate home to another generation's child. They will never embarrass the child with the past, but neighbor children will eventually ask questions which the child must answer. Sooner or later the child finds himself or herself unable to stand truly tall. This is a quick exposure to delinquency.

It is true that the mother or her parents will love the child as much as anybody could love, but the child needs more than love. The child must have legitimacy, completeness of family, social normalcy, and individual status.

Many fine couples have been physically denied babies and are eagerly waiting an opportunity to provide by adoption a complete home for a baby whose circumstances of birth make it available. They are mature, competent, economically qualified, and emotionally eager to love a baby into their own lives. They can give the baby love along with legitimacy, wantedness, security, and status.

To ask the mother and her parents to give up the baby is one of life's most painful demands, but let's think about the baby. The baby did not sin nor in any wise involve or complicate life. The baby needs to be represented, for life is just beginning with him or her.

Not only will adoption of the baby prove best for the sake of the baby and the adoptive parents, but it will eventually be seen to be best for the mother and her parents. It is very difficult for grandparents to be adequate as parents. God knew His business when He made it impossible for humans to bear children beyond their prime years. The mother likewise should not be lastingly blighted beyond what is inevitable. She should be able to take time to mature, to

learn, and eventually to love and to know life's fulfillment.

In case the young couple are not qualified for marriage, it is best that the mother-to-be go to another community where she may have good care. The unwed father should bear the costs even at great personal sacrifice. He too needs to know the demands of human dignity. The waiting young woman should complete and sign the adoption papers long before the child is born. The matter should be handled by state agencies or qualified attorneys who will forever protect the identity of all concerned. The mother should never know the whereabouts or the names of the adoptive parents and should

never seek to see the person who thus becomes the child of another home. This is a hard sentence, but before we are through with sin, it always levies a heavy toll.

Illegitimacy has no comfortable solution. "The way of transgressors is hard"! Young people need to remember that, no matter what the world says, virtue is worth the price. Chastity is a choice jewel, and self-control and moral discipline are the marks of true manliness and womanliness. God's finest things are reserved for those who recognize true worth and whose lives are kept a-sparkle with the pursuit of holy ambition. Godly self-discipline is the requisite of abundant living.

Here is a finger placed on the sorest spot in the ministry.

The Preacher's Devotional Life

By H. B. Garvin*

WITH PREACHER OR LAYMAN, no relationship in life is so important as one's relationship with God. This is basic in the Christian way of life, for it is certain that there can be no genuine spirituality without a constant personal acquaintance with the God whom we love and serve. And it is well for us as ministers to remember that this relationship with God is sustained by personal habits of devotion. If we as ministers of Christ's gospel may hope for joy, freshness, power, and success in our

work with the souls of men, we must look well to our devotional life, because it will take a life of deep devotion to maintain genuine spirituality.

And we do well to bear in mind that spirituality does something for a minister and his people that no amount of preparation or practice can ever do. Both preparation and practice are essential in Christian service, but the effectiveness of these will depend largely on the manner of our devotion to God. True devotion to God will give cause for humility and joy, as well as strength, power, and satisfaction of soul to the follower of

God. Ministers need this practice in the personal worship of God, that they may be constantly envisioned and impassioned for the work of their holy calling. Depth of devotion will give men the right perspective in the field of Christian service in the church.

Let Dr. Chapman Speak

Dr. J. B. Chapman, our sainted general superintendent, speaking to the student body of the Nazarene Theological Seminary in his lectures on the "Preaching Ministry," gives us the key that affords insight into his true greatness as a preacher of the gospel of our Lord, as well as the cause for the freshness and inspiration in his preaching that so readily opened the hearts of the people to whom he ministered so effectively to his last days. Here is what he said to that body of serious young students for the ministry: "Last August I entered upon my forty-seventh year in the Christian ministry; but I rejoice to find myself much more a learner than a scholar, more a probationer than an adept, and more a novice than an expert; for I subscribe fully to the thesis of Bruce Barton to the effect that when a man is through changing *he is through*. Being quite conscious of my maladroitness, I came here as a student rather than a teacher, and I shall sit at the round table rather than in the professor's chair." This attitude of this great man gives us a clear picture of true humility and dependence upon God, as well as a steadfast purpose to remain a student.

How About Your Prayer Life?

First of all, our religious devotion involves our prayer life; for the habit of prolonged and earnest prayer to keep us in touch with God is definitely linked with our holy calling.

Speaking in the fuller sense of the word, men cannot effectively preach until they have learned to pray. Christ's personal habits of prayer were such that His disciples cried out: "Lord, teach us to pray." We cannot expect a higher tide of spirituality with the people than is found in the ministry. Shallowness in the ministry will produce shallowness in the church. But a depth of devotion in the preacher will beget a fervent and genuine Christianity among the followers of the ministry. This would teach us that the pulpit must be kept on fire if the church is to be kept spiritual.

This thought should stir up the preacher to keep an open heaven on his own soul. Example will go a long way in the leadership of God's people. Those early disciples were so moved by the example of Jesus in His praying that they too wanted to pray: "And it came to pass, that, as he was praying, one of his disciples said unto him, Lord, teach us to pray, as John [meaning John the Baptist] also taught his disciples to pray."

So John the Baptist prayed and taught his disciples to pray; and Jesus prayed and taught His disciples to pray; and you and I must pray and teach our people to pray, for habits of prayer produce depth of spirituality. This is the only route to an effective ministry and a deep spirituality in the church. Let me say it reverently, people just do not take to praying naturally. We must all learn to pray, just as Christ's disciples and John's disciples were taught to pray.

You and Your Bible

But our devotions should also include Bible reading—not just to read the Bible through so many times, neither reading just for sermon material, but Bible reading that will afford genuine feasting on the Word

*Evangelist.

of God in the spirit of true worship. This will give purpose and meaning to our devotions.

Again we should include in our devotions the gathering of soul food through the reading of good books. Then, after we have prayed, and after we have read God's Word, and after we have read good books, we should try to spend as much time as possible in serious meditation and follow the injunction, "Think on these things."

The busy minister in the church with all the pressing duties which are thrust upon him will not find it easy to follow this line of genuine devotions; but, brethren, let us be determined to do it. Let us seek the face of God with all earnestness that we may be able to help a needy world in this age of pressure and confusion. In closing I want to direct your attention to a little poem which was written by

R. S. Cushman that tells of the importance of meeting God in the morning to help us through the day:

*I met God in the morning,
When my day was at its best,
And His presence came like sunrise,
Like a glory in my breast.*

*All day long the Presence lingered,
All day long He stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.*

*Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive them
Brought to us a peace and rest.***
—RALPH SPAULDING CUSHMAN

**From *Masterpieces of Religious Verse*.
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"I Was Dropped"

By Preacher Anonymous

YES, I'M A MINISTER, and I was dropped! I get no pleasure out of telling this story. Some denominations use another word; they say that their offending clergyman was "unfrocked." This happened to me nearly twenty years ago. It was back in the days when such information was published on a back page in the *Pentecostal Evangel*. As I look back, it all seems like a bad dream; but it did take place. How and why did this happen? What were the consequences? For what it is worth, this is the story.

Usually a minister is dismissed for one of three reasons. They are: insubordination, a change in doctrinal

views, and moral turpitude. My guilt involved the last-mentioned reason.

The possibility of falling into such sin had not seriously occurred to me beforehand. I had been thoroughly unsympathetic toward brethren who had fallen into such snares. At one time I arose publicly at a ministerial gathering to castigate a brother who had so transgressed. I was to eat those words just a few years later.

The first violation happened perhaps fifty times within the arena of my thought life. At the very first, there was a sickening feeling of disgust and resentment in my heart. But I allowed myself to dwell upon the madness. Little by little, through self-deception, I was obsessed by the

thought that I could get away with it; I decided that I was too clever to be trapped. There were several months of folly which I will not describe here. I was living in a disastrous make-believe world with the frown of a holy God upon me.

Then, one day, with smashing suddenness, came the explosion—the day of exposure. A modern Nathan pointed an accusing finger at me and said, "Thou art the man"! At first I retaliated with an unequivocal denial. But the evidence was such that I was called to trial.

On the first day of the trial, I stoutly insisted that I was innocent, that it was all a frame-up. But during a sleepless night I did some sensible thinking for a change. I did not make a confession the next day, but my demeanor was more subdued. The fight in me was gone. The jury of ministers quickly returned a verdict of guilty, and I was no longer a minister in "good-standing."

I was most of all sorry that I had so grievously wounded the heart of God. I also felt agony about the disgrace and humiliation that came to my dear wife and family. How utterly cheap I had been! I had lived a double life while parading as a respectable minister. I had been preaching enthusiastically. Often I would raise my voice and gesture liberally for effect. Besides that, I had wept, shouted, prayed with the seekers at the altar, and even dared to counsel those with personal problems. How insincere and spurious can a man get!

My wife gave me a thorough tongue lashing, which I richly deserved. Then there settled down upon our household a brooding, sad silence. My wife did not leave me, but only God knows how she suffered. Of course, I did a lot of penitent weeping. Would to God I had so lived as to avoid such sorrow!

Many of my friends no longer cared to be seen in my company. I could not blame them; after all, I had let them down. A few friends did feel a burden for me. They maintained contact with me during those terrible days of inactivity and disgrace.

Since I had a family to support, it was necessary for me to secure a secular job. I had been accustomed to a good income in my pastorate, but I soon learned what it meant to pay housing out of an income. (Sometimes today preachers forget the kind concessions granted to them by the government.) I decided, as a layman in a church, to become, in an unobtrusive manner, a blessing to the pastor. After some months, a few speaking opportunities were given to me.

To make a story brief, after about four years I received a call to pastor a church. With eagerness, and yet with fear and trembling, I accepted the invitation. Some months later, I applied for recognition as an affiliated minister and was accepted. When my name appeared as a reinstated minister, it almost matched the thrill of my ordination day.

The brethren have been kind to me. I remember that one of our executives said publicly at a ministers' institute, "Brethren, when you reinstate a brother—take him back—treat him kindly and as an equal again; otherwise, reinstatement is meaningless."

How wonderful it is to be back in the harness again! I am grateful to the Lord. I consider myself fortunate. Some who have been in my shoes do not make it back. My wife is happy again, and my children do not seem to remember that seamy chapter.

If I might presume to counsel anyone, I would offer this twofold advice: (1) Keep up your prayer life; and (2) Do not allow yourself to be victimized by pride.

*Taken from *Pulpit*. Used by permission.

The Lost Art of Going to Prison

IT WAS PETER AND JOHN who started it. A promise to "keep quiet" would have been enough, and there were other ways in which they might have told the excited crowd their story, without being provocative and standing up in the very Temple Square. But that wasn't their way. Partly because of a sense of loyalty to the One who had so recently stood where they stood, before the Sanhedrin, partly perhaps because of an inner dignity which refused to be cowed by the threats of little men with much authority—anyway, their answer was given, and it remains a classic in the history of the fight for religious liberty: "Whether it is right in the sight of God to listen to you rather than to God, you must be the judge; for we cannot but speak of what we have seen and heard."

Their example was catching. In many lands and among all classes of people—to bishops and servant girls, civil servants and schoolmasters and slaves—the choice came. Sometimes it was a demand that they should renounce their religion as utter blasphemy. Such must have counted themselves lucky; they were faced with a clear-cut issue of right and wrong.

Often the demand was more subtle. At the time the government was organizing a great religio-nationalist festival, a sort of Caesar Jayanthi, all that was asked of the Christians was that they should make a gesture to show their good will. The devil was

there with his familiar arguments. After all, a pinch of incense on the altar fire isn't going to do any harm—we know that this is no god, and so the deed has no significance for us—this isn't the right time to be provocative—the authorities expect it of a man in my position—it's really an expression of patriotism more than anything else—what's going to happen to the family if I lose my job? Some of them yielded, and they were given a certificate (a *libellum* it was called) to say that they had offered incense at the statue of Caesar and so proved their loyalty. (It is interesting that the word has been preserved in the English language; libel—the worst thing you could say about a man, that he had taken the *libellum*.)

There were many thousands who thought that perhaps Peter and John had shown a better way. A pagan writer has left a description of these people singing with joy on their faces and in their hearts as the soldiers conducted them through the streets on their way to the lions. Here and there chance has preserved a first-hand pen-portrait of one or other of these people: the young bride with her newborn baby. She was only a catechumen. The worst part of it, she wrote, was "when Father came to the prison and begged me with tears to give in." Another was the tough old Bishop of Antioch with a congregation as big as Billy Graham's at Wembley Stadium, in the new Colosseum at Rome to watch him be torn by lions. Others died without a name,

and we wouldn't even know of them if it hadn't been for some pagan convert who later bore testimony that it was watching their death that had brought him to Christ.

"The time is inopportune." How often we hear that phrase when we propose to do something which "they" won't like! It must have been said to William Tyndale scores of times. Of course, it was a good thing to translate the Bible into English, but not now—not this year when the government is carrying out its campaign against heretics—wait till the old Cardinal is dead; then things will change—the time is not opportune; it will only arouse needless opposition. But William Tyndale was deaf to all their advice. He spent half a lifetime in exile, a hunted man. Finally they got him. "If they burn me," said Tyndale, "it won't matter. The translation is finished and anyway it is only what I have expected." They didn't burn him; they strangled him instead.

Bishop Lilje was one of many German pastors who, in 1937, were privately advised by government authorities that they had better be more careful about the way they preached. They were to be free to preach so long as their preaching didn't give offense to those in high office. Like thousands of others, Bishop Lilje followed the example of Peter and John: "Whether it be right to obey God or man . . ." German prisons and concentration camps were full of such men for years. Lilje himself was in solitary confinement, deprived of everything: nothing to read, nothing to write with, and his hands manacled. After nine months of that, he and the other inmates of the Berlin prison (Dietrich Bonhoeffer among them) were transferred to another place where they were to be executed before the Americans arrived. Bon-

hoffer got there in time; Lilje was delayed by bombing and difficult communications, and by the time he reached the execution camp it had already been liberated.

In Ceylon we like to join the noble army of martyrs in praising God, but we are careful not to join them in being martyrs. We don't even go the first step with them; it is enough to suggest that such and such an action would be "provocative" for everyone to agree that it would therefore be inopportune. Objection was taken to such an innocent occupation, as having a Christian Teachers' Conference during the week of Buddha Jayanthi celebrations, first on grounds that it would be unduly provocative, and secondly because the teachers could not come—they would be expected to take part in the celebrations in their village. (One hopes that that was a libel on the teachers, but it was said and remained unchallenged.)

We are well practiced in this art of being inoffensive. We get married on an auspicious day—"it doesn't mean anything to us, and it will please the relatives"; we give money to support local Buddha Jayanthi celebrations—"after all we ought to be neighborly, and some of the money will be used for feeding the poor; besides, in my position it is expected of me." We preach a gospel which is never provocative and bear a witness which we take care shall not be overheard. Someday a local Christian congregation will so far forget itself as to "declare the things" it has "seen and heard." It may result in the person going to prison and the church being burnt down, but at any rate "they" will know what we believe, and that we really do believe it.—By "A Correspondent" in "Christian News Bulletin," Ceylon, as reprinted in "World Christian Digest," England, and other papers.

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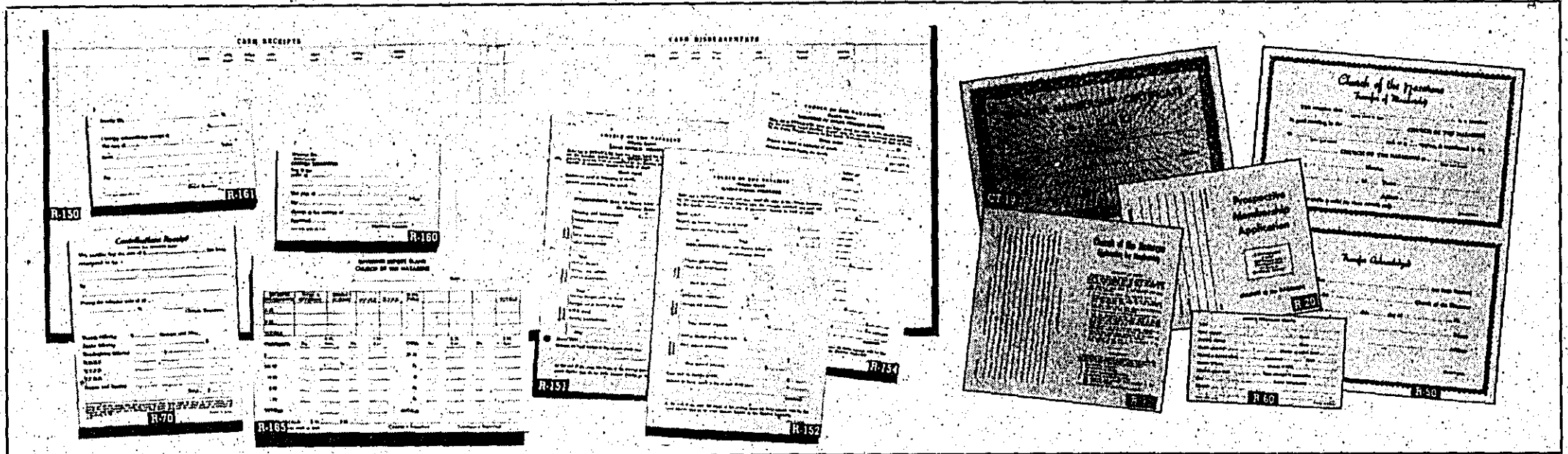
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"QUEEN of the PARSONAGE"

Moments of meditation from "Far Above Rubies,"—by Audrey J. Williamson

Prayer, Our Life

WE MUST be women of prayer. We must practice the art of prayer. Much that we do daily with our hands—the laundry, the cleaning, the sewing, the cooking, the dishwashing, the scrubbing—is well-nigh automatic and leaves opportunity for prayer, silent or vocal, as the situation dictates. Talk to God about the needs—the new Sunday school teacher, the disgruntled soloist, the dying saint, the unpaid budget. Then when you are free to enter your closet and shut the door, prayer will be easy and genuine intercession a habit. You can do more for your pastor-husband and your children on your knees than any other where.

And what possibilities are open to you in prayer! The pastor's wife should be the prayer warrior of the church. In secret she can strengthen her husband's hands, causing the illumination of his mind by the Spirit and the intensifying of his power as a preacher. She can sometimes do more to help him in pastoral visitation by prayer than by accompanying him. She can solve parish and personal problems, heal rifts, bring to pass revivals, and an acceleration in all departments of the church by constant, intense, intercessory prayer. She can calm and quiet her own spirit as she tarries at the mercy seat, till she is a real helpmeet to her husband, a balm to her children, and a boon to her church. Strain, worry, lack of perspective melt away as she waits before Him.

Are the demands upon you too heavy, the tasks too numerous, the calls too frequent, so that weariness and dissipation of time and energy leave you depleted and defeated? Slip the load over to the Burden Bearer in prayer. Stop your "toiling and spinning"; put others at the doing of your tasks; and if they are not there, pray them in! You will find as you give yourself to prayer instead of to activity that the work will go forward, you will be healthier and happier, and above all there will come to your soul a new and marvelous assurance that through prayer you are indeed a worker together with Him.

"Praying through" means that one, exercising the means of prayer in behalf of some heart's desire, continues in supplication until faith is effective and assurance is received that the prayer will be answered, even before the answer comes through.

To "pray through," some unalterable facts must obtain. The pray-er must have a "burden"; that is, a deep concern, a consuming desire, an intense longing that the thing for which she prays should come to pass. A real burden is robbed of selfishness and mere human preference. It is laid upon the heart by God himself. It rises to its highest form when it is intercessory. It may become so soul-consuming that it takes from one the natural desires for food and for sleep.

For one with a burden to actually

"pray through," it is essential that the desire be in accordance with the will of God. We cannot know this for certain unless it be so stated in God's Word. Some with strong desire to pursue a course of action or to obtain a certain request have substituted their wishes for the will of God and have professed to pray through. Their petition has either been denied or with it in their grasp it has turned to dust and ashes. The children of Israel tired of manna and murmured for flesh to eat. God granted their request, but sent leanness to their souls. When the Word of God does not expressly endorse any desire for which we pray, we must always say and mean, "Grant it if it be Thy will."

How long must one pray until she "prays through"? Who can say? Memorable assurances to answered prayer have come almost instantaneously. I was in that small missionary prayer group when announcement was made that rats, already infected with bubonic plague, were being killed on the mission compound at Basim, India. I knelt in prayer with that group of prayer warriors. I heard that woman of faith pray the effectual, fervent prayer. It availed! It electrified that little company! We knew God had heard. We knew He would answer, that He would "rebuke the devourer" for our sakes. When the message came that the rats were gone and the crisis averted, it was as we knew it would be.

But it is not always so. Perhaps we pray long, with strong crying and tears, and the answer is delayed. There come times "when prayer seems not to work." But here the wonderful weight of God's promises supports our faltering faith. If we pray on, and hold on, we will eventually "pray through." If we delight ourselves in the Lord, He will give us the desire of our hearts.

A classic example of a woman who tenaciously held on in prayer until she saw the realization of her heart's desire for her son's salvation was Monica, the mother of St. Augustine. He reveals in his Confessions that God drew his soul out of profound darkness because "my mother, Thy faithful one, wept to Thee for me, more than mothers weep the bodily deaths of their children. For she, by that faith and spirit which she had from Thee, discerned the death wherein I lay, and Thou heardest her, O Lord; Thou heardest her, and despisedst not her tears, when streaming down, they watered the ground under her eyes in every place where she prayed; yea Thou heardest her!"

Nine years Augustine was the victim of a fearful heresy, but Monica prayed on. God gave her two assurances that her prayers would prevail: one through a vision wherein a shining youth declared "that where she was, there would her son be also"; and the other through the word of a bishop of the church who said, "It is not possible that the son of these tears should perish."

One final word sums up the intensity of Monica's desire. Augustine says, "With how much more vehement anguish was she in labour of me in the spirit, than at her childbearing in the flesh." God was bound to answer, for "where would have been those her so strong and unceasing prayers, unintermitting to Thee alone? Couldst Thou despise and reject the tears of such a one, wherewith she begged of Thee not gold or silver, nor any passing good, but the salvation of her son's soul?"

"Never, Lord. Thou wert at hand and wert hearing and doing in that order wherein Thou hadst determined before, that it should be done."

Back in the fourth century Monica "prayed through."

Bible Texts That Have Made Soul-winning History

By Joseph T. Larson*

THROUGH THE CENTURIES certain Bible passages have made history in the experiences of men. This is especially true in the lives of men that have been saved by God's grace. Such texts are truly soul-winning.

1. *The just shall live by faith* (Rom. 1:17).

It was Martin Luther on his way to visit the pope of Rome who began to wonder why he should seek for salvation in the manner prescribed by that church. Just then he recalled this passage, and in the version that he knew it read: "He that is righteous by faith shall live." He sensed that he was not righteous, or born again by faith, as in this passage. He was seeking for some other method than the Bible way. He turned to Christ and was wonderfully saved. This was the turning point in his own life; and the turning point of multitudes during that period, and in the great impact of the early Reformation. For it meant the beginning of Protestant churches, and has now gone on for over four hundred years. Surely such a text has made history.

2. *Look unto me, and be ye saved* (Isa. 45:22).

As a boy of only fifteen years, Charles H. Spurgeon visited an east London chapel one Sunday morning. A lay preacher spoke on the text: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22). The preacher became very enthu-

siastic in his presentation of the gospel message. He sensed that the youth did not have any real joy or any reality of assurance of salvation. He exclaimed, "Young man, look unto God—look to Christ, and he will save you."

Young Spurgeon felt that this remark was for himself, and he did look that very hour to Christ, who died for him upon the Cross. He was wonderfully saved. There followed a blessed ministry for about forty years, until he passed away in 1891. Thousands have been won to Christ, and other thousands heard his messages. He became a prolific writer of the gospel and Bible truth. For over seventy years since his death many books and sermons in Christian papers have been published in various languages. Surely this text had a profound influence on his life, and in turn his messages have had a marked influence upon millions through the years, changing many lives. God be praised for His Word!

3. *But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness* (Rom. 4:5).

The writer has used this passage with many persons, convincing them that salvation is by grace through faith, and not of works. In the case of one man, the text caused him to see salvation by grace through faith alone, based upon Christ's death for his sins. His wife, pianist for the series of meetings, also had no basis

for her religion, and came to Christ at the same time. No doubt many souls won under the ministry of Dr. Wilson for over forty years were changed by God's Word backed by the convicting Holy Spirit of God.

4. *Looking unto Jesus the author and finisher of our faith* (Heb. 12:2).

This was the text that God used, as quoted by my mother, that led me to Christ more than forty-five years ago. I had confessed my sins, repented, prayed, and done everything I could do in my own way, but found no peace or rest, and it seemed not to avail anything. When she quoted this verse, God's Spirit showed me that I could look to Christ, who would begin in me a faith, and that He would finish that faith in me. At once I found peace and rest. The lives of thousands have been changed by God's grace because I believed that text (and all God's Word), and was later called into full-time service in gospel ministry.

This text and the Christ of which it speaks have changed my life and many others. God was glorified in it all.

5. *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth* (Rom. 1:16).

This text was used by the writer in a sermon in the Pacific Garden Rescue Mission, Chicago, one night many years ago. When the invitation was given, seven men came forward. I was attracted to one, a Mr. Lind, who accepted Christ that night. He had said to himself: I'm going to that mission once more, and if I cannot find anything that can change me, I'm going to end it all in Lake Michigan or the Chicago River. He was seventy years of age—homeless, friendless, jobless, and Christless. The

Lord Jesus Christ met Him that night. He was saved, forgiven, and set free from sin and the curse of the liquor habit. He became a lay preacher for several years before he died. This text has made history for millions during the past nineteen hundred years.

6. *The blood of Jesus Christ his Son cleanseth us from all sin* (I John 1:7).

While preaching in another rescue mission in Chicago, I saw a drunken man coming into the mission just about the time that I was supposed to speak. I set aside my well-prepared sermon and gave a simple message on this text, showing how Christ had died for our sins, and that He could save even now from the worst of sins. As I gave the invitation, this man came forward for salvation. I believe he was truly saved. I went to visit him about two weeks later. He worked as an engineer for a laundry company. He said, "My wife died some time ago, and then my daughters married and left me alone. I began drinking to drown my sorrow and loneliness."

He related how he was inside the saloon across from the mission and, hearing the singing, was urged to come in. He said there was something just like an arrow that smote his heart, urging him to come to hear the gospel of Christ. This text also has made history through the years.

7. *A new heart also will I give you, and a new spirit will I put within you* (Ezekiel 36:26).

A preacher in Scotland prayed all day Saturday and into the night, until early Sunday morning. Then he sought some rest for a few hours. Later he arose and went to preach on this text at eleven o'clock before five thousand people in a large field. It was a forceful and convicting sermon, backed by the Spirit of God. At least

*Evangelist.

five hundred persons were won for Christ that Sunday morning! God made that sermon and its text to be long remembered; it became historical. Surely millions need "a new heart . . . and a new spirit" in order to be saved, cleansed, and truly fitted for heaven.

8. A young man attended evangelistic meetings which the writer conducted in Douglas, Arizona. The Word of God convicted him. He sat up until three o'clock in the morning reading the Bible and praying, but he found no peace or rest.

I asked his mother, "Will your son come to the meeting tonight?"

"Yes, he will be there," she replied.

I sought to present a sermon to bring him to full understanding of salvation, but he apparently did not understand it was for him. I met him at the close of the service. "How are you tonight?" I asked.

"Not very good; the Lord has not accepted me yet."

"Does not the Bible say, 'Behold, now is the accepted time'?"

"Yes, I guess it does say that."

Then I turned to Isa. 55:6-7: "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." I asked him if he was willing to forsake his wicked ways and his unrighteous thoughts, and to return to God. This he said he was willing to do.

"What does the Bible say then?"

He began to read it slowly in an undertone, and when he saw that God would "have mercy upon him; and . . . will abundantly pardon," he suddenly cried out, "Why, I see that! I see that!" God's truth had dawned upon him, and he was instantly saved. We had prayer together. God had given to him the gift of eternal life. For him this text had made history!

The Bible is truly a Book of history and prophecy. But it has made history in millions of lives, converting them to Christ, when faith is exercised in His sure Word (John 5:24).

The ministry to people begins with a ministry among people, so—

Get Your Foot in the Door

By George C. Desmond*

MOST OF US who are ministers realize that we are expected to visit from house to house (although I am afraid that there are too many of us who are not very faithful to this part of our calling). But there is good reason for such work, for we are

meant to be pastors as well as preachers.

The good minister will never forget that he has to do with people; in fact, people are all we do have to work with. So it is necessary that we establish the warm bonds of fellowship with our folk. But this cannot be accomplished only by standing before them during the hour of worship on

Sunday mornings. The good pastor will find his people, will search them out when they do not come to him. Is not this the meaning of the parable of the lost sheep?

Pastoral calling is the genius of pastoral work, even in a day far removed from the time of Jesus. But while the fact that the minister comes to a home should indicate his interest in the people there, it may not do so. One young mother from another church than my own told me that her pastor called quite often: he came for money; he came to ask them to work; he came about church family records—but she went on, "He never just comes to see us." We think we are doing pastoral work, but often we are just knocking on doors.

Perhaps some suggestions will help the pastor who is anxious over this part of his work.

First, we should be natural. Never start in by talking about the church and its problems, but just be friendly. Let the person talk; learn to listen. The pastor who has learned the art of listening will find a great many opportunities opening before him.

Along with this, *we should avoid condemning folk, should never scold.* Instead, it is our business to give encouragement. The people to whom we come should feel that they have found a friend. I well remember one lady who spent quite a while telling me of her problems; her husband was hospitalized; her daughter was about to have a third child; their finances were in bad shape; the house needed repairs. Just when I was wondering what I could possibly say that would help, she went on, "I never could stand it if it were not for God's help. When I feel as if I can't go on, I sit down and pray a few minutes and I find new strength." I would like to think that my little visit helped that friend; I know that it helped me!

Again, *we must never seem hurried.* I remember the pastor who came to our home when I was a boy; he started by saying (as he pulled out his watch), "I see that I can only give you five minutes." We need not foolishly waste our time, but we ought not begrudge it when people need our help. I can remember being called to one home at least a dozen times because the old grandmother was ill; finally I spent the night there as she lay dying, and was with them until the mortician arrived the next morning. Another time I was called to the hospital at midnight, and was there until seven the next morning. The ties developed in those two homes could never have grown if I had been the sort to hurry on.

Still, mention of these two families reminds me that the pastor must always be ready to serve the sick, and must be willing to go out of his way to help them. Most of us have had the experience of learning that a particular family had grown angry because we did not call; often we had not known that there was illness in the home. While these folk are often unreasonable, still their attitude suggests the high ideal people have of the ministry—we did not know, but we should have! It is our business to know when folk are ill.

I suppose that very little happens in the large majority of our calling. But even then, people know that we are from the church; they know that we are interested; if trouble comes, they know that we will care. The point is that we are then no longer strangers. And occasionally comes that moment when we knock on a door just when we are needed most. When our hesitant knock is answered by an anxious voice, "O Pastor, I knew you would come," we find that ours is indeed a high calling.

*Hillsdale, Illinois.

A fair appraisal of the dangers that can creep into our democratic processes

Politics in Church Government

By Chester Pike*

OUR CHURCH takes the position that the New Testament does not give detailed or specific instructions concerning church government, but that it lays down certain principles, which allow some liberty and variation to meet peculiar problems of different times and areas. Our church was organized as a compromise between the extremes of a strictly congregational type government on the one hand and an episcopal type on the other. We have found this to be a workable plan, conducive to spiritual growth and progress in our churches.

One of the major threats to spirituality under most any type of church government is what we sometimes refer to as politics. One of Webster's definitions for this term is: "Dishonest management to secure the success of political parties or candidates." This might be paraphrased, in applying to church work, to mean: "Unethical or questionable practices to secure certain offices or appointments." This type of thing is definitely opposed to a sound spiritual program in the church. The selection of church officers and the call and recall of pastors and other church administrators should always be kept before our people as a spiritual responsibility, transcending personal likes and dislikes between individuals.

The responsibility of keeping these

things on the spiritual level rather than on the political level will rest, to a great extent, with the pastor. The congregation's concept of it will not likely be higher than his. He, therefore, should instruct them concerning their sacred responsibilities in the selection of church officers, call or recall of the pastor, or the voting in district affairs. These are all matters pertaining to God's kingdom and the salvation of men's souls. They are matters for serious prayer and consideration, never to be influenced by picks, pets, or pals. He should, on the other hand, remember that the vote in a democratic church organization is a sacred privilege of every church member of voting age, and not to be infringed upon by pastor or people. To electioneer, apply pressure, invoke sympathy, or endeavor to learn how a particular person stands, before or after the election or recall, is below the dignity of Christian people, and especially a pastor or other church administrators.

Finally, any illegal or other underhand methods by the pastor in the conducting of elections or recalls will quickly undermine the people's confidence in him and hinder his effectiveness for God in any congregation. Let him always conduct these meetings according to the *Manual* and impress upon the people the sacredness of their responsibilities and privileges in making their decisions.

*Monticello, Kentucky.

Is Our Problem Psychological or Is It a Matter of Foundation?

By Delmar Stalter*

ALTHOUGH MY PEOPLE have many problems, I do not believe they are so much psychological as it is a need of a better foundation." This statement was made recently by an associate, and because of it I have felt an urgency to set down our problem and search out the matter.

We are not plagued by "surging mobs" seeking our help as was recently displayed in India. Devuba, an eighteen-year-old girl, with the claim she was the reincarnation of Parvati, one of the wives of Shiva, God of Destruction, attracted a mob, at a cost to them of from 10 to 20 per cent of a week's wages, to gather to view her as she appeared. When she did appear, this heathen mob trampled to death beneath their feet fifty-six people who had come to "commune." Her comment on the matter was, "Those people came to my house of their own accord. And they died like the dogs they are."

Rather, we are plagued by reticent, half-apologetic professions of Christianity. Our problem seems to be people whose convictions are poorly founded, oftentimes merely on notions. It is likewise disconcerting to note their ignorance of the Scriptures, and

of the workings of God. To overcome this lethargy we try all sorts of promotional schemes and periods of spiritual exercise which should come more naturally for the devout Christian. Moral problems in both youth and middle-aged are a recurrent problem. Nervous disorders and tranquilizers are the order of the day. Occasionally suicidal tendencies are noted. Our young people are confused as to what is reality, a confusion no doubt arising from the conflicting teachings of church and school. Marital tensions create untold heartache. Confused, frustrated thinking is all too prevalent. There is a lack of true individualism. Our church services are too poorly attended by the professing Christians. The unchurched are too often not in the services nor interested in attending. In general, we see a general display of weakness in the church work today. Why?

Men, professing to love God and thinking themselves humble, are ceaselessly striving for glory. In contrast, another professing this same love "seeks to avoid danger by sitting passively in the corner while others lead."² Such problems as these no doubt have some psychological base. Are we to assume that all of the displays of general weaknesses are also

*Pastor, Churubusco, Indiana.
¹Newsweek, October 15, 1959. (Used by permission.)

²Samuel Southard, Pastoral Counseling (Broadman Press, 1959), p. 29. (Used by permission.)

psychological in origin? Or are they a matter of poor spiritual foundation?

Some would say that our psychological emphasis has driven us to the necessary conclusion that this is a matter of "understanding." Hobart Mowrer, past president of the American Psychological Association, made the following statement as quoted in *Newsweek* recently: "Sigmund Freud had abolished sin, guilt and Hell in his approach to mental illness. For half a century now, we psychologists have very largely followed the Freudian doctrine . . . that the patient has been in effect too good; that he has within him impulses, especially those of lust and hostility, which he has been unnecessarily inhibiting, and health, we tell him, lies in expressing these impulses." Mowrer further indicated that this leads to a new hell. By abolishing sin, the psychotherapists have also abolished moral restraint. As a result, personality disorders are more pervasive and baffling today. The "new hell" is but a "hell on this earth," "the hell of neurosis and psychosis." Dr. Albert Ellis of New York at this same conference summed up all too well the modern thinking by saying, "I contend that giving someone a sense of sin is the worst possible way to help patients . . . never, under any circumstances, to blame or punish anyone, especially themselves, for anything; then it will be virtually impossible for them ever to become seriously upset."³ (Or saved, we might add!)

But the problem of sin is deeper than this indicates. Dr. Mowrer has pointed up some aspects of our present problem. Someone recently suggested that if we studied the first eight chapters of Romans and the books of I and II Corinthians, we would find most of our answers. Man can be

strong only as his understanding is complete, both of himself and of what God expects of him. His frustrations lie in his conflicting ideas, conflicts which should have been cleaned up by foundational truths of the Christian faith.

It is easy for us in our short thirty-minute sermons to feel we do not have time to deal with involved theological dissertations. The hard work and study involved often tempt us to pervert our "trust" and preach on a popular, or at least a topical, subject. It is very easy for us to major in areas we feel we more fully understand rather than touch the areas in which our people need help. If we neglect the great doctrines and foundational truths, dare we charge off the problems of our people as merely psychological? It is much easier to blame psychology than to admit our own failures.

Occasionally, someone says we need more authoritative statements, implying that people want someone to set up standards for them. The Roman church has done that. Manuel Garrido Aldama, converted priest, declares concerning the Roman church: ". . . doctrines are introduced, accepted and made compulsory to satisfy and meet the aesthetic tendencies and longings of the natural heart." Aldama further shows that Romanism with its "infallibility" has actually taken "many of the teachings and practices . . . from Paganism and adapted to Christianity, in order to satisfy the natural desire of the human heart for something visible, tangible, if possible, on which it can rely and be sure that man is pleasing the Divinity, and therefore ascertain a final happy solution in Him."⁴ Our

³Manuel Aldama, *From Roman Priest to Radio Evangelist* (Zondervan, 1946), p. 23. (Used by permission.)

very democratic church government has an internal strength that "infallibility" does not have, but which can easily be perverted if we ease our position on basic matters. We must constantly maintain the inherent authority of the Scriptures in our churches.

Perhaps in our preaching we fail to translate truth into an understandable concept which our people can comprehend. It is likewise a long step from hearing, and even understanding, to applying a principle to practical living. How often we were instructed in things before we really comprehended! Man over and over must have things explained, applied, and then be encouraged to follow through. This area of preaching is a tremendous challenge (even though it is hard work) with comparative rewards in the lives of our people. It can hardly be said, when people simply do not understand, that the problem is psychological.

The ministry of counseling is another area of foundation that offers us real opportunity to lead people to face the issues of life. Many people express their problems, or what they believe to be their problems, and it is our privilege to lead them to an understanding of the situation. Many a person, outwardly manifesting great spirituality, yet falling short of the normal expectations of piety, has within him a problem or problems that must be resolved. As he airs the problem, we are able to help him see himself, and through this guidance lead him to maturity. It is a real thrill to be able to co-operate with God in directing such a life. Cautions are in order, however. We must beware of over-involvement emotionally, of rapid-fire, "pat" answers, and of the areas we sense to be immaturity

or weakness in ourselves. Ambrose of Milan declares that the "character of the 'man of counsel' determines to a large extent whether or not people will seek his help."⁵ One counselee said, "I listened for six months as you told us your philosophy of life in sermons, then I knew I could talk to you about my trouble."⁶

It is easy for us to charge the present confusion to the "end of time" or to the atom bomb, to satellites or psychology. It is not fair to do this. We are not attempting to locate blame, but to find answers to these pressing issues. We must maintain our own integrity. Let us first search out our own hearts and message and see if we are laying the proper foundation for our people spiritually.

The sum of it all is this: Our people do have some psychological problems, but in the main their problems lie in the area of spiritual foundation. After we have determined that our people have a foundation, then we help them find help for other needs they may have. However, our gospel of salvation through Christ and the doctrine of heart purity will meet far more spiritual problems than will be met in a psychologist's office or on a psychiatrist's cot. If we lead men to become "whole" men and "mature" men, filled with God's Spirit, with the love of God shed abroad in their hearts, many of these so-called problems will melt away. Our success in conveying to men the "healthiness" of the gospel will be a challenge to the oncoming generations, for ". . . ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ."

⁵Ambrose of Milan, *Pastoral Counseling* (Broadman Press, 1959), p. 7. (Used by permission.)
⁶Southward, *op. cit.*, p. 37. (Used by permission.)

¹Ibid., p. 25. (Used by permission.)

If we want our company to return we had better act like grownups in church . . .

For Company's Sake

By Rodney Sangster

RODNEY, Company is coming tomorrow, and I want this place spic an' span inside and out."

When Mom called me Rodney, I knew she meant business, and it was time for me to line up the younger set and launch an improvement campaign.

"And besides that," she added, "every one of you check your shoes, your clothes, and your manners; I want no foolishness out of any of you."

Having company really was something! Just one thrill bigger than that; it came the next day when Mom brought in a big, fat, steaming apple pie, or a pan of freshly baked cinnamon rolls right out of the oven, and we would hear her say, "Here you are, fellows, help yourself; you were 'angels' yesterday!" Then we hoped company would come again. We learned, if we took the right attitude, having company had its compensations.

This morning at church our minister very graciously read the names of a dozen or more visitors: he had some stand, so we could see who was who; he even gave words of welcome to those whose names he may have missed. Our minister is really tops!

Company? None of us had thought of this as company day. By force of habit I began checking on our behavior. What about our shoes, our clothes, our manners?

The minister of music had already

led the congregation in singing that great coronation hymn.

*All hail the pow'r of Jesus' name!
Let angels prostrate fall.
Bring forth the royal diadem
And crown Him Lord of all.*

History tells us that Queen Victoria, England's most beloved queen, always stood with her subjects from the first through the final note of this great anthem. What did we do? Sorry to confess, we sat in our seats sorta' in a daze, completely void of that accompanying glory that would warm the hearts of our visitors. The next song had a lighter refrain, and on the last stanza we all ceremoniously stood for prayer.

Mom had always insisted we were to look and act our very best in the presence of company. We were never allowed to "show off," and we were always to urge our company to take the best piece of chicken on the platter. If that was true in our house, how much more should it be true in God's house!

This very morning after the announcements had been made and the offering had been taken, the music director announced a special song. Was I ever surprised when here came my own cousin Jane walking right across the platform like a young model from Paris! Now Jane has a wonderful voice, and I like her very much, 'cause she's my cousin. But

didn't anyone ever tell her how inappropriate it is for any girl to appear in a Sunday morning worship service all decked out as though she had just arrived from a fashion show?

I can hear some folk say, "All right, Rod that's enough."

As far as Jane's inappropriate attire is concerned, that wasn't nearly as bad as something else that happened this very morning right in front of company. While our wonderful minister was pouring forth the truth from God's

Word, the choir director sat thumbing his way through his hymnal, leafing page after page, as if we were to sing another six songs. It was so distracting! I got so nervous, and Mom began to squirm, and I could almost hear her say, "I want no foolishness out of you."

Exalting God through our acts of Worship is no child's play. If we want our company to return, we had better act like grownups with manners. Don't you think so?

We Help Them Cry

By J. Kenneth Grider*

LITTLE JANIE came into her house and told her mother that her friend Susie had dropped her doll and that it had broken.

"Did you help her fix it?" Janie's mother asked.

"No. We couldn't fix it," Janie replied. "But I helped her cry."

We ministers cannot always fix up the brokenness in the homes of the people. Let a little girl of seven fall out of a pickup to die soon, as happened in one of our pastorates, and you do not go to that home and fix it all up. Teen-agers rebelling against their Nazarene upbringing get killed driving too fast, and we do not go to their parents and mend the rent. We do not even mend it when great Granddad, full of years and glory and blessing, slips away to be with the Lord.

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Although we are not able to fix up the brokenness, we are able to go in and help them cry. We are able—privileged—to go in and weep with those who weep, mourn with those who mourn. If we do not enter into their suffering, if we do not really feel it, if we maintain a detached professional air, we are not able to help them cry. But if we see it as what might have happened to us, if we wade into their tears until we are heart-deep in them, and if we have done with the idea that weeping is a sign of weakness, we will likely find ourselves helping the people cry in their times of deep-down disturbings.

And when we are able to help them cry, the likelihood is that the family will begin to call upon us to help them in many another way—perhaps, on the part of some, in coming to our Heavenly Father for regeneration and sanctification, provided for by the suffering and death of His Son, our Saviour.

How Can We Instruct Those Who Oppose Themselves?

By Mrs. W. M. Franklin*

In II Timothy 2:24-25, Paul reminds the young minister that "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

Weymouth says, "He must speak in gentle tones when correcting the errors of opponents."

The Twentieth Century New Testament says, "He should instruct all opponents in a gentle spirit."

Strong's Analytical Concordance refers us to the Greek word meaning disputations.

Webster's dictionary defines disputations, "as inclined to dispute," meaning "contend in argument, to debate, to argue pro and con, to deny the truth or validity of verbal controversy."

Of all the people with whom Christian ministers have to deal, the people who require the most patience are the people who argue.

Some argue because they honestly do not know the right. It is not hard

to teach and lead them spiritually if they want to know the truth.

However there is a class of people who love to argue; they know better than they are doing; they do not want to know the truth; they argue to excuse themselves. In other words, they oppose themselves. And the minister is often baffled to know how to help them. A quiet testimony of what the Lord means to the minister may be the meek instruction necessary at the moment. An illustration from the minister's life may be the gentle teaching suitable for that incident.

"If God peradventure will give them repentance to the acknowledging of the truth." What patience, love, understanding, and gentleness my Lord used when I opposed myself by living below my privileges in Christ!

Some may argue themselves out of a place in heaven, and out of the blessings of salvation here, unless they are meekly instructed. We are to "contend earnestly for the faith," according to Jude. Yet the most earnest contention is with the gentle spirit, the loving patience, and the burdened heart, while we meekly instruct "those that oppose themselves."

Submitted by Nelson G. Mink

RUSSIA AND TROUBLE WITH CHRISTIANITY.

In Soviet Russia they have an official antireligion monthly magazine, *Science and Religion*. It reports that "they're talking about Christ in the Soviet Union. Even the people who don't believe in Him. Karl Marx himself once said it was bound to happen." The magazine reports that Baptists are using all sorts of methods—aiding those with 'material difficulties, sorrows, illness, anything'—all for the purpose of catching souls." The magazine adds that Christian influence is increasing, and says Communist atheism must find means to curb it.—*The Denver Post*.

Newsweek reports: "Alarmed by a decided drift to religion among Russian youth, the Kremlin has ordered a new atheistic offensive, according to word reaching here. One step: a compulsory twenty-four hour course has just been instituted for Soviet universities and colleges in Scientific Atheism."

TEEN-AGERS AND MORALS

Pat Boone was recently asked: "Are teen-age morals slipping?" He replied, "I think they are. So are the morals and ethics of their elders! In fact, how can a young person grow up with a clean mind and good standards these days when he's constantly surrounded by suggestive and violent movies and TV shows, sex-filled magazines, and a general adult preoccupation with money, possessions, position and questionable entertainment?"

April, 1962

HOW EASTER LIFTS THE FOG

A man stood one day where he could view the Golden Gate bridge at San Francisco. At first it was completely shrouded in early morning fog. But as the sun rose the fog lifted between the upright piers of the bridge, leaving the land anchors still unseen. It is so with life. We see only what is between the great piers called birth and death. But Easter lifts the fog from both.—*Wesley News*.

Queen Elizabeth I of England once sent a merchant to a remote country on national business. "But, Madam," he said, "my business will suffer in my absence." She replied: "You look after my business and I will look after yours." He accepted the royal partnership. Upon his return he found that he was a rich man.—*Daily Blessing*.

YOUTH

"Youth is not really a matter of years, rather it is an attitude that adjusts to and keeps pace with the movement of life. The youthful in spirit are out to learn. When we cease to learn we cease to grow, and ceasing to grow we degenerate."—*The Problem of Youth*, ANON.

Spare moments are the gold dust of time. Of all the portions of our life, the spare moments are the most fruitful for good or evil.—*Lloyd St. Clair Lumber Co.*

*Glenns Ferry, Idaho.

NEVER GO TO BED ANGRY

"If you are angry, be sure that it is not out of wounded pride or bad temper. Never go to bed angry. Don't give the devil that sort of foothold" (Ephesians 4:26-27, Phillips).

Righteous anger has its place. It stabilizes. Helps us to keep the right balance. Helps us to have proper appreciation for the right, by equal balance of hatred for sin and evil. "A gardener must not only love flowers, but he must hate weeds." But sinful anger is usually pointed out by the Holy Spirit. It is not too difficult to determine which is which.

NO COMPROMISE

John B. Gough, who for forty years was a teetotaler, once said, "Rather than eat a piece of mince pie flavored with brandy, I would cut off my right arm. I would no more touch it, knowing my physical and moral weakness for drink, than I would be willing to touch a lighted match to a keg of powder." What a lesson this is that we show no sign of compromise with any kind of known sin!

THOUGHTS ON PRAYER

"Prayer is like radium," Scientist Alexis Carrel once said, "it is a luminous and self-generating form of energy."

"Prayer is the spiritual gymnasium in which we exercise and practice godliness."—V. L. CRAWFORD, *Christian Herald*.

"O Lord," prayed a Negro soldier, "don't let nothin' git a hold ob me that You an' me together can't handle."—*Progressive Farmer*.

Three-year-old Nancy had spent the evening in rapt attention to the radio. Finally it was time for bed and prayers. Kneeling before her bed she repeated her, "Now I lay me," then stopped at the close, paused for a moment, changed her voice slightly and said: "Tomorrow night at this same time there will be another prayer."—*Link-Belt News*.

"FAITH is the eternal tranquilizer that has brought peace to men's hearts in the presence of life's most awesome tribulations."—DOUGLAS MEADOR.

"Small faith will take you to heaven.

Great faith will bring heaven to you."

—Baptist Beacon

THOUGHTS BY THE WAY

"Temperment is temper that is too old to spank."

"The world is not through with Christ, but it is through without Him.

"The world is not through with Christ, but many souls will not know Him unless Nazarenes support the missionary program of the church."

—WILLIAM RESTRICK
Warren, Ohio

DISCONNECTED

A traveler in an outlying community was being shown the small but beautiful church erected at a cost of much time and sacrifice on the part of the people. He expressed amazement that it should be so beautifully and completely equipped with electric lights, as he had not known that electricity was available in the district.

"It looks beautiful," he was informed, "but we have no connection with power."

How true this is of so many so-called Christians! Their works look beautiful, but because they have no connection with the only source of real power, they are useless and unjustified in the sight of God, who looketh not on the outward appearance.—D. C. HARLEY, in *Moody Monthly*.

PRAISE

It is said that Goethe's mother used to say that when her son had a grief he turned it into a poem and so got rid of it. Maybe we too might learn to turn our own sorrows into hymns of praise.

SERMON STARTERS

THOUGHTS ON GOOD FRIDAY

Theme: Easter Miracles

SCRIPTURE: Matt. 28:2-6

- I. The resounding earthquake
- II. The great stone rolled away
- III. The resurrected Lord
- IV. The reassuring angels
- V. The released bodies of the saints
- VI. The many "infallible proofs"
- VII. The miracle of a revived faith—Thomas and others

Theme: The Face of Jesus

TEXT: *And he went a little farther, and fell on his face, and prayed* (Matt. 26:39).

- I. The steadfast face
- II. The face of suffering
- III. The abused face
- IV. The face that strikes terror to the wicked
- V. The face that brings joy to the saints
—"They shall see his face"

Theme: Five Mighty Meanings of Easter

TEXT: II Tim. 1:10.

- I. Life out of death
- II. Removal of death's sting
- III. The emphasis on life
- IV. The blessedness of the Easter assurance.
- V. The beauty of our being brought into our own (life on a minor key here, etc.)

Theme: Lessons from Our Ascended Lord

TEXT: *And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight* (Acts 1:9).

- I. The ascended Lord went to arrange the sending of the Comforter.
- II. The ascended Lord went to make ready a home for His own.
- III. The ascended Lord went to take His place for us at the throne of intercession.
- IV. Our ascended Lord will soon return for His own.

Theme: The Tears of Jesus

TEXT: *And when he was come near, he beheld the city, and wept over it* (Luke 19:41).

- I. Three Times Christ Wept.
 - A. At the grave of Lazarus.
 - B. Facing the Cross, as referred to in Hebrews 5.
 - C. Considering Jerusalem before His going away.
- II. Why He Wept
 - A. Wept over their lost privileges.
 - B. Wept over their lost opportunities.
 - C. Wept over blindness of men's hearts.
- III. Jesus' Tears
 - A. Proved His compassion for the guilty.
 - B. Looked beyond His sufferings to theirs.
 - C. Mourners may always count on the sympathy of Jesus.

GENERAL THEMES

Theme: Seven Excerpts

- I. "Except ye repent, ye shall all likewise perish" (Luke 13:3).
- II. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).
- III. "Except a man be born again, he cannot see the kingdom of God" (John 3:3).
- IV. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me" (John 15:4).
- V. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24).
- VI. "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20).
- VII. "Except the Lord build the house, they labour in vain that build it" (Ps. 127:1).

PREACHING PROGRAM

SERIES FROM THE BOOK OF PHILEMON "CHRISTIAN DUTIES"

I

The Duty of Voluntary Virtue

TEXT: *Without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly* (Philemon 14).

INTRODUCTION: Paul had wanted the converted slave Onesimus to remain with him in Rome. "I should have dearly loved to have kept him with me. But I would do nothing without consulting you first" (Phillips). Here's the principle that should govern all our relationships: voluntary virtue. This principle was emphatically declared by Christ. Notice what He says:

I. VOLUNTARY VIRTUE IS COMMENDABLE

Jesus said, "If ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others?" (Matt. 5:46-47). Several things are observed.

A. The general principle of the world: "Love them which love you" or "Love your neighbor and hate your enemy."

B. The general principle soon becomes the general practice. "An eye for an eye . . ." This is the easy way, the general way, but not Christ's way.

C. The general practice gets its general reward—nothing! "What reward have ye?" "What do ye more than others?" Voluntary virtue is commendable. It is to be admired because so few practice it.

II. VOLUNTARY VIRTUE IS COMMANDED.

Jesus' words "Ye have heard" called to mind the principle of the world. But the words "I say unto you" laid bare the divine command. The

command is, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44).

A. The extent of this command reaches to all people.

B. The reason for this command is God's impartiality (v. 45). Voluntary virtue is more than a commendable trait; it is a divine command.

III. VOLUNTARY VIRTUE IS CHRISTIAN.

This principle of conduct becomes a duty of life. Yet it is more than an obligation; it is an example. Jesus said that by loving your enemies you will "prove that you are sons of your Father in heaven" (v. 45, Williams).

A. A Christian is known by his principles, but also by his practices.

B. The proof is in the possession. Christlike actions are expected from those calling themselves Christians.

CONCLUSION: It is no wonder that Paul writes to Philemon saying, "If you have a favour to give me, let it be spontaneous and not forced from you by circumstances" (Phillips). Paul wants his relationships with others to be from the heart, not the hand. They are to be voluntary, never forced.

Voluntary virtue is active goodness, the doing of what is right because it is right. It is commendable, yes; but more, it is commanded. In fact, Jesus said that it is Christian. This is our first Christian duty.

—BILL YOUNGMAN
Arkansas City, Kansas

"See that little lake?" said the jet pilot to his copilot. "When I was a boy I'd sit in a boat down there fishing. Every time a plane flew over, I'd look up and dream I was piloting it. Now I look down and dream I'm fishing."—FRANCES BENSON.

II

The Duty of Christian Brotherhood

TEXT: *Perhaps this was why you and he were parted for a while, that you might get him back for good, no longer a mere slave but something more than a slave—a beloved brother; especially dear to me but how much more to you as a man and as a Christian!* (Philemon 15-16, Moffatt)

INTRODUCTION: Brotherhood does not mean equality of talent or ability, but the equality of standing. One person is just as valuable as another. The externals of possessions and popularity have no meaning and carry no influence in the Christian brotherhood. At the feet of Christ all Christians are equal.

Paul gives us an insight into three areas of living. By this he is showing Philemon and us the truth that all Christians are to be considered equal among themselves.

I. FIRST, THE APOSTLE DESCRIBES THE EXPERIENCE OF HUMAN LIFE.

This is inequality. He speaks of Onesimus as being a slave (v. 16). We must admit that inequality is the experience of human life. Life is made up of inequalities. It is observed:

- A. In races
- B. In philosophies and religions
- C. In individuals

Often the school of experience has some hard knocks. Life itself is hard enough. Let us give a helping hand, a word of encouragement, a prayer for strength, because inequality is the sad experience of human life.

II. SECOND, PAUL GIVES TO US THE LAW OF SPIRITUAL LIFE.

This is equality. To Philemon he said, "Receive Onesimus as myself." Jesus observed no rank in the Kingdom. He discouraged His followers to seek position. They were not to see distinctions among themselves. He illustrated this in many ways:

- A. The Samaritan woman
- B. The call of Matthew
- C. The anointing of His feet

D. The quarrel among the twelve
Here is our danger but also our example. We are to treat our Christian brother in the way we would like to be treated by him.

III. FINALLY, PAUL REVEALS THE PRACTICE OF THE CHRISTIAN LIFE.

This is brotherhood. Philemon was to accept Onesimus as a "beloved brother."

A. The Christian community is in reality a family. God is "our Father."

B. Christians are to observe the family likeness and practice the Father's goodness.

C. Jesus declared this a test of discipleship (John 13:35).

CONCLUSION: Christians have the duty of practicing Christian brotherhood. A fellow Christian is to be treated as one for whom Christ died, as a beloved brother. There are superficial differences, to be sure. But beneath these lies a common denominator. As Isayama put it: "My skin is yellow, my hair is gray, my eyes are brown, but my heart is white as snow through the blood of Jesus Christ our Lord" (Consider Nippon, p. 92).

—BILL YOUNGMAN

III

The Duty of Unqualified Forgiveness

INTRODUCTION: Paul in writing to Philemon about Onesimus says in verse 17, "Receive him as myself."

What a contrast between the Apostle Paul and the slave Onesimus! Paul, a courageous soldier of the Cross, willing to go to battle anywhere; Onesimus had cowardly run away from his master. Paul was willing at any time to give his all, while Onesimus had probably stolen from Philemon. Paul was the great peacemaker, while Onesimus undoubtedly aroused discontent among his fellow slaves.

In spite of all this contrast Paul admonishes Philemon to receive Onesimus. "Receive him with kindness; take him to yourself; treat him as you would treat me. Extend to him unqualified forgiveness."

Paul gives three statements about this forgiveness.

I. THE PURPOSE OF FORGIVENESS

"Why should I forgive?" Because "he is going to be useful now." Forgiveness is necessary for:

- A. Personal peace.
- B. Restoration of relationships
- C. A foundation for our forgiveness (Mark 11:25; Matt. 6:14-15)

II. THE POWER OF FORGIVENESS

"What good will it do?" "How much more you will be able to love him!" (v. 16)

Forgiveness will enable:

- A. Love to abound
- B. Unity to prevail
- C. The work of God to progress

III. THE PATTERN OF FORGIVENESS

"How shall I forgive?" "Receive him as myself" (v. 17). At another time Paul said, "Forgive as freely as Christ has forgiven you" (Col. 3:13).

- A. At once and forever
- B. Fully and freely
- C. Lovingly and willingly
- D. Forgetting as well as forgiving

CONCLUSION: This is the duty of unqualified forgiveness. We have seen its purpose, power, and pattern. Forgiveness is a Christian duty, a Christian privilege, a Christian act.

—BILL YOUNGMAN

IV

The Duty of Maintaining Christian Harmony

INTRODUCTION: Harmony means agreement between the parts, giving unity to the whole. Every Christian has the duty of maintaining harmony between himself and other Christians. Paul illustrated this practice when he said, "If he

hath wronged thee, or oweth thee ought, put that on mine account" (v. 18). If he owes anything to you, charge that to me. He, you, me—the entirety of human relationships being welded together into a bond of unity by the force of Christian love.

Establishing and maintaining harmony means several things.

I. HARMONY MEANS EFFORT—I Paul have written it with mine own hand (v. 19). This effort is seen in:

- A. Taking the initiative
- B. Being consistent
- C. Being persistent

II. HARMONY MEANS EXPENSE—I will repay it (v. 19).

- A. Harmony in any realm means effort and expense.
- B. Lack of harmony usually means that someone is not willing to pay the price for harmony.
- C. Harmony among Christians has its price also, i.e., time, co-operation, money, etc.

III. NOTICE THAT HARMONY ALSO MEANS ENJOYMENT—Such an act of kindness will do my old heart good (v. 20, Phillips).

There will be enjoyment because:

- A. There is no self-seeking.
- B. All will be done willingly.
- C. God's Spirit reigns.
- D. There will be progress.

CONCLUSION: The Psalmist said, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Every Christian has the duty of maintaining harmony between himself and his brothers and sisters in Christ. Refusal to do so is unchristian. Let us cultivate hearts big enough and spirits noble enough to say, "Put that on mine account."

—BILL YOUNGMAN

"You never discover how patient you can be until the fellow who is arguing with you happens to look twice your size."—DR. O. A. BATTISTA.

V

Beyond the Call of Duty

TEXT: *More than I say* (v. 21).

INTRODUCTION: We have been noting various Christian duties. There is the duty of voluntary virtue, Christian brotherhood, unqualified forgiveness, establishing harmony.

Every situation has its corresponding duty, but no set of detailed duties will cover all possibilities in a given situation. Paul thus reminds Philemon that the real Christian is not satisfied by observing only the letter of the law. He goes beyond the letter and does more than what is specifically stated. The real Christian goes beyond the call of duty.

Two questions arise: (1) What then is the real meaning of Christian duty? (2) How can I fulfill that duty?

I. THE REAL MEANING OF CHRISTIAN DUTY

A. Notice the content of duty.

From the teachings of Jesus we see it to be an inner condition; a heart of love, as in contrast to the shallow religion of externalism.

B. Notice the unity of duty.

We suppose our duties many; actually duty is one: love God. All else flows from this.

C. Notice the measure of duty.

We are to love God with all the heart, soul, mind, and strength. There are no reservations. We are to love God with all our powers.

II. HOW CAN THIS DUTY BE FULFILLED?

A. First, there must be love established.

This is peace with God.

B. Then there must be love perfected.

This is the peace of God. This is obtained by:

1. A resolution to be satisfied with nothing less
2. A confession of the need
3. A consecration of all
4. An exercise of faith

CONCLUSION: The exercise of perfect love is our first duty. All lesser duties flow from it. All that goes beyond the call of duty is inspired by it. Nothing greater is required; nothing less will satisfy. Have you fulfilled this duty which will enable you to go beyond all others?

—BILL YOUNGMAN

Why Not the Holy Spirit for You?

- A. Suppose the gospel ended with the fleeing disciples.
- B. Yet many live that way today!
- C. We live after Pentecost, a day when low living has no excuse.
- D. Too many Christians rarely sense God's help. They need the Holy Spirit.

I. It is God's intention for you to receive the Holy Spirit (I Thess. 4:3).

II. You must determine if you really want Him in your life.

- A. He dislikes sin, and holds a high standard of conduct.
- B. It is a long journey together (like marriage).

III. The price of the coming of the Holy Spirit is:

- A. Full surrender of yourself to Him.
- B. Without any reservations.
- C. Willingly, not agitating nor fussing at each step.

IV. The Holy Spirit is freely given to sincere seekers (Acts 2:38; Luke 11:13). There is to be no dictating of terms or manner of His coming.

V. Then when He comes into your life, continue to live the life of the Spirit of God. It is a spirit of:

- A. Faith
- B. Uncalculating service to Christ.
- C. Uncalculating service to others.
- D. Worship, witnessing, and work.
- E. Joy and peace.
- F. Proving, for the indwelling Spirit is causing us to be fruitful in service and in spirit.

—DELMAR STALTER

Churubusco, Indiana

Carpenter or King?

SCRIPTURE: Luke 18:35-43

TEXT: Luke 18:37-38

INTRODUCTION:

- A. Roads of song and story, of historical importance to countries and civilization: e.g., Great North Road (Britain), Burma Road (China), Road to the Isles (Scotland), Road of Death (Thailand).
- B. Jericho Road (caravan route) outstanding in ministry of Jesus; Matthew and Zaccheus converted at northern and southern check points.
- C. Last mile of last journey, a blind beggar grasped short-lived opportunity; also grasped:
 - I. A HIDDEN TRUTH
 - A. Jesus of Nazareth. Multitude only saw human side, carpenter.
 - B. Son of David. Faith, coming by hearing (blind-man's link with the world); recognized a King.
 - C. The seeing, blind; the blind saw a merciful Christ; not militaristic, materialistic, or magical Messiah.
 - II. AN INSPIRING TRUTH
 - A. Followed by action—"he cried"—public committal of cause to Christ by one action he could take.

- B. Opposition increased persistence—"Rebuked . . . cried . . . more"—line of reasoning seekers should take.
 - C. Nothing will keep Jesus away from such a soul—"He stood, commanded him to be brought."
- III. A CHALLENGING TRUTH
 - A. Christ needs our co-operation; voice loud, faith strong, but someone needed to lead him. Illustration: Philip and eunuch.
 - B. Deliverance hinged upon definite prayer—supreme need stated, "Lord, . . . sight."
 - C. Appropriating faith honored and sealed.
 - IV. A FORGOTTEN TRUTH
 - A. Deliverance followed by discipleship—followed Him.
 - B. Miracle inspired new life motive—glorifying God.
 - C. Impact of conversion upon community—all the people gave praise to God.

CONCLUSION: Journey of last opportunities. Three unnamed men in the way, rich young ruler, failed; Bartimaeus grasped (Zaccheus too). Illustration: Old legends, Opportunity as speeding runner, hair streaming in front—once passed? Jesus stands. He will pass on. Cry to Him now.

—ALBERT J. LOWN
Paisley, Scotland

GROWING OLD GRACEFULLY

By E. E. Shelhamer*

The hoary head is a crown of glory, if it be found in the way of righteousness (Proverbs 16:31).

There are two kinds of old people—those who are mellow and inspiring and those who are the reverse.

LET US FIRST STUDY "WHATSOEVER . . . [IS] LOVELY."

1. *Growing mellow.* As one grows older, his voice and manner should lose its harshness and loudness and become soft and tender.
2. *Being slow to speak.* How blessed to see an elderly person whose words and advice are like "apples of gold in pictures of silver" (Proverbs 25:11)!

*Evangelist; deceased.

3. *Growing more sympathetic.* This lovely quality is one thing that can be retained, though health and beauty fail. Thank God that it is possible to "rejoice with them that do rejoice, and weep with them that weep" (Romans 12:15).
4. *Being considerate toward youth.* It is too bad when sensible youth find no fellowship with the middle-aged and old. Grant that young people sometimes are noisy, awkward, and stubborn; yet it is beautiful to see a mature saint who is full of forgiveness and consideration.
5. *Being well poised.* Young people as a rule are given to rashness and readiness to answer back. Not so with one who has come through much sorrow and suffering. He waits until all have gushingly expressed themselves, then if asked, gives his opinion, well "seasoned with salt" (Colossians 4:6).
6. *Self-forgetfulness.* This is a world of hate and selfishness. But instead of fighting for your own rights or pitying yourself, it is blessed to forget your troubles in trying to assuage the grief of others. Self-forgetfulness is beautiful in all, but especially in one who himself has had much sorrow.

NOW LET US NOTICE THE UNLOVELY SIDE.

1. *Being untidy.* It does not cost much to have spots removed from clothes; to keep clean ears, collar, and fingernails; shoes should not be run over, or lack the shine.
2. *Being close.* Why should an old person skimp or go without, especially if he has more than he is likely to use? Stinginess grows upon one. Why leave your property to ungodly relatives? Answer, *Covetousness.*
3. *Bad table manners.* Babies must have bibs and even then frequently upset things. But a dignified old gentleman should be too orderly to act as though he were half-starved. His spoon and fork should have their proper places.
4. *Being grouchy.* How sad to see an old person who, at church or at home, is hard to please! He must have a certain seat, a certain knife, and in other ways he is touchy and unlovely. God have mercy!
5. *Relating things over and over.* In his talk he harks back to the past and repeats himself; so that he is no longer inspiring. "The backslider in heart shall be filled with his own ways" (Proverbs 14:14). This might apply to some preachers.
6. *Being queer about little things.* Why should a big man or woman be unpleasant around home? Why insist on a certain way of building fires, drying dishes, ventilation, placing furniture, and a dozen and one other things? Why not study how to be agreeable and work for peace, even if you cannot have everything according to your liking? Let us strive then to be *holy, happy, healthy, and honorable.*

BOOK BRIEFS

Nazarene Ministers' Book Club Selection

O ANGEL OF THE GARDEN

G. Hall Todd (Baker, 1961, \$1.50)

In reading scores of pre-Easter books I must confess they all appeal to me. The pathos, color, and strong sentiments which surround Passion Week lend themselves admirably to books of sermons.

But *O Angel of the Garden* stands in relation to many of these books as a distinctly superior book. Todd is a writer of parts. You haven't read a page until you relax in his presence—he fairly traps you in his literary web.

The message "O Angel of the Garden" discusses a theme little emphasized and Todd does extremely well with his angelology. The other messages get you off the beaten path into delightful aspects of the Gethsemane and Calvary scene too often neglected.

The message "Bought with a Price" is a gem.

GOD'S COVENANT OF BLESSING

John P. Milton (Augustana, 1961, cloth, 234 pages, \$3.95)

This book would be of value only to Bible students who have a technical interest in the Abrahamic covenant. It is highly technical, and if not explicitly, at least implicitly, speaks in a friendly way of the documentary hypothesis at several points. It seems to your book man that it is a lot of money to spend unless a person has a specialized interest in this field of Biblical research.

KISS THE SON

Don J. Kenyon (Christian Publications, 1961, cloth, 102 pages, \$2.75)

This is an exegesis of the second psalm. It relates Christ and the Great Commission of the Church. It is a penetrating insight into the Messianic concept and written in a masterful manner. It is a convincing exposition prophetically foreshadowing Christ, the Son, and the mission of the Church. (E. E. Wordsworth)

LAMPS FOR THE JOURNEY

Robert E. Keighton (Abingdon, 1961, cloth, 80 pages, \$1.75)

This is just the kind of book I have had people ask about time and time again. It consists of thirty brief, inspirational chapel-talk ideas. It glistens with wit. It is illuminated with apt illustrations. There are penetrating insights, and scattered here and there throughout there are touches of whimsy. If you want a book to give you an idea for speaking at a chapel, a club, or for a prayer meeting—brief, inspirational—you have it here in a very splendid little book. It's the kind of book that your book man wishes he could have written himself.



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