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THE PREACHER'S

MAY 1962

WHAT DO I SEE FROM THE PULPIT?

Editorial

THE SECRET OF A BEAUTIFUL HOME

Paul S. Rees

MINISTERS BELONG TO THEIR PEOPLE

Flora E. Breck

AN OPEN LETTER TO A CALVINIST

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THE MAN NOBODY WANTED

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PREACHERS MUST PRACTICE WHAT THEY PREACH

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ST. PAUL WAS A HOLINESS PREACHER

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CAN YOU AFFORD IT, PREACHER?

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THE EVANGELIST: HIS PLACE, PREACHING, AND PAY

William S. Deal

DON'T IGNORE GREAT SORROW

S. L. Morgan

—proclaiming the Wesleyan message

The Nazarene Magazine

Volume 37

May, 1962

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G. B. Williamson	D. I. Vanderpool	V. H. Lewis

General Superintendents, Church of the Nazarene

FROM the EDITOR

We have a God-given vantage point from which to gaze into the faces of humanity; and it is well that we ask ourselves—

What Do I See from the Pulpit?

WHAT DOES a person see from the pulpit?

Through Human Eyes

I knew of one man who was a loyal choir member. It was not because he possessed a superior voice; rather, he enjoyed the vantage point of the choir loft from which to watch the audience. After each service he would tell you who slept, who chattered, who held hands, who looked bored, who got blessed. He himself didn't get blessed; he was wrapped up in the task of people-watching. He didn't miss a thing that went on in that congregation—at least that was what he claimed.

What do we see when we look at our audiences?

We ministers also have prominent seats from which to look straight into the faces of immortal souls. What do we see? I knew one minister who could look over an audience and nearly tell you what each person had in his purse or wallet. And he could nearly estimate what offering could be raised from them.

I have heard of ministers who looked over an audience and could claim to tell who would vote for them and who against them at recall time.

This I doubt. What's more, this I abhor—a pitiful expenditure of time and energy trying to look at faces and determine the votes!

Preacher, what do you see when you look at your audience?

Through Divine Eyes

This brings me to ask, What did Jesus see when He looked at His congregation? The Bible gives us insight in a delightful, well-known phrase, "And seeing the multitudes, he went up into a mountain."

I feel sure Christ saw that multitude as a string of islands rather than a continent: each island—isolated, needy, storm-swept. Oh, yes, He saw the multitude all right, but far more meaningfully, He saw men. And not just men to be counted, but men to minister to. Lord, grant us all eyes to look at multitudes and still see men.

I wonder if it would not be a good practice at each service to let our eyes take in our audience and, while the song service is in progress, to go from person to person or at least from pew to pew and pray like this, "Help me today, dear Lord, to be used to meet the hidden needs of that person. May I feel the weight of

his burdens today; may I weep while he weeps. May I be able to speak a word of cheer, or point him to a promise in the Book that will get his eyes above the hills. Amen."

What could be seen in an average audience?

Those Hidden Needs

Had we the eyes of God we might well be crushed as we peered into the hearts of our congregations. What would we see if for one hour God gave us His insight into people's heart needs? One prominent minister, after long years of counseling with people, gives us the following estimate of an average audience of 100 people.

Out of that 100, 20 will be suffering from some form of bereavement; 33 from home or marriage maladjustments which are corroding the heart; 50 face emotional problems in home or school or work or community; 20 are victims of some form of neurosis ranging all the way from alcoholism to obsessive behavior anxiety; 5 will have homosexual impulses bringing guilt and social ostracism.

Frankly, I doubt if the average congregation we preach to from week to week would duplicate this one in either the classification of need or the

high percentage of inclusion in each classification. Yet, who knows! Next Sunday you may be ministering to a flock with all the deep needs listed above. Oh, how that congregation needs help! Oh, how our audiences each week need our help! Those hidden, never-mentioned, crying needs! Oh, the need for understanding shepherds!

What do we see from the pulpit? What did Jesus see as He gazed out over His waiting multitude? These penetrating questions bring me to bowed head and prayerful lips—*Let Us Pray.*

"Dear Lord, grant to us seeing eyes that when we see the multitude we may go up into the mountain: eyes that will see crushing burdens quicker than oddities of a face or a dress, eyes that will see tear-streaked faces quicker than drowsiness. And, dear Lord, as we see our multitude give us a mountain where, in a clearer atmosphere and at a better elevation, we may be prepared the better to minister to the hidden needs of our listeners. And having pointed out to us that mountain, give us the religious gumption to climb it. Amen!"

Preacher, what do you see when you look at your audience?

A Thought from Wesley on "Shining Lights"

Friday, 11th December, 1741—I went to Bath. I had often reasoned with myself concerning this place. "Hath God left himself without witness?" Did He never raise up such as might be shining lights, even in the midst of this sinful generation? Doubtless he has; but they are either gone "to the desert," or hid under the bushel of prudence. Some of the most serious persons I have known at Bath are either solitary Christians, scarce known to each other, unless by name; or prudent Christians, as careful not to give offence, as if that were the unpardonable sin; and as zealous, to "keep their religion to themselves," as they should be to "let it shine before men."—Submitted by HUGH H. GORMAN, Glasgow, Scotland.

QUOTES and NOTES

TWO UNIQUE SERVICES HELD in Michigan, Illinois, Churches

Methodist Bishop Marshall Reed of Michigan Area recently had the unusual experience of baptizing and receiving into church membership his first schoolteacher.

Charles Schultis and his wife of Onsted, Michigan, joined the Springville church, of which Charles Kishpaugh, Jr., is pastor. The bishop noted that it was sixty-three years ago that week that Mr. Schultis had opened the door to his educational career.

YOUTH USE PHONES FOR CHURCH ATTENDANCE

Young people of the First Methodist Church in Bryan, Texas, each Sunday morning systematically telephone the homes of church members. They let the phone ring only once and do not wait for an answer. Church members know that one ring on Sunday morning is a reminder to start getting ready for church.

HOW MUCH THIS YEAR?

Americans in 1959 spent \$50,000,000 for Christmas trees and \$99,000,000 for ornaments to trim them—more than all denominations gave for Christian missions.—*The Herald.*

U.S. DIVORCE RATE DOUBLE OF POPULATION GROWTH

The number of divorced persons in the United States increased between 1950 and 1960 at a rate twice as fast as that of population growth, the U.S. Census Bureau reported. It is said that the 1960 census showed a record number of divorced persons. Persons fourteen years of age or over

in population totaled 126,276,000, an increase of 12.6 per cent, census statistics indicated. The number of divorced persons found in this group numbered 3,152,320, an increase of 694,941, or 28.3 per cent over the 1950 census.—*Alliance Witness.*

BIBLE

The Bible is a book of prayers. Out of 667 recorded prayers there are 454 recorded answers.—*Defender*, Defenders of the Christian Faith, Inc.

PERSISTENCE

Morale is when your hands and feet keep on working when your head says it can't be done.—*Survey Bulletin*, Sunday School Board of Southern Baptist Convention.

POPULATION

The world population will increase as much in the next thirty-five years as it did from the time of Christ to the present time.—DICK ALBRECHT, *Wallace's Farmer and Iowa Homestead.*

DEMOCRACY

At his request, I tried hard to explain July 4th to the aged European immigrant who is janitor where I work. "Ah, you Americans," he sighed. "You don't appreciate democracy, because you don't know what it ain't."—Burton Hillis, *Better Homes & Gardens.*

SPEAKERS

It is said that Roger Babson once quoted the Ten Commandments in a speech. After the dinner, one of the guests went to him and told Mr. Babson how helpful his quotation would be if it could be printed and widely distributed. "Where did you

get it?" he asked, "and do you know if it is copyrighted?"—*Scandal Sheet*, Graham (Texas) Rotary Club.

UNITED NATIONS

If somebody can revise the American living room so it will hold the family Bible in the former place of prominence, and revise the furniture so a man will feel as comfortable reading it in a group as he does watching TV, the UN may be able to pack up and quit.—H. J. PHILIPS, *Congregational Methodist*.

WORK

If a man is not bigger than the work that he does, he is too small for it.—ROY PEARSON, "Little Sins That Ruin Big Men."

CHRISTIANITY

The truest expression of Christianity is not a sigh but a song.—*Baptist Beacon*.

DECISION

Making up your mind is like making a bed; it usually helps to have someone on the other side.—*R & R Magazine*, Research and Review Service of America.

MOTHER

A minister once paid this tribute to his mother: "I have had the advantages of a college and seminary education, and have been a student of religion many years, but the older I become the more I find myself coming back to the simple, elemental theology of my mother."—*Bible Teacher*.

PREACHERS

While in college I was talking to my college church pastor on one occasion and said to him: "Doesn't it make you nervous to know that you are preaching to a college president and faculty members who know

theology backwards and forwards? Doesn't it make you feel uneasy to know that any grammatical error will be noticed?" His answer was one that should be framed and put on the door of every church in the land. He said, "It's not the big men in the church that give you trouble; it's the little men."—JACK WRIGHT, "Too Big to Be Little," *Wesleyan Methodist*.

COMMUNISM

Communism does not have a ghost of a chance in a country where the gospel of Christ is adequately preached and adequately lived and demonstrated.—BISHOP KENNETH W. COPELAND, *Methodists Make News*.

CRITICISM

A young man who thought more highly of himself than he ought to think was standing in front of a taxidermist store. In the window was an owl which had attracted many sight-seers. Anxious to display his knowledge he said with a pompous air, "Well, if I couldn't stuff an owl better than that, I would quit the business. The head isn't right. The pose of the body isn't right. The feet are not placed right."

But before he could finish his judgment, the owl turned his head and winked at him. The crowd laughed and the critic moved on.—DR. CLAUDE A. RIES, "The Gift of Words," *Alliance Witness*.

HEALTH

Ninety per cent of all mental illness that comes before me could have been prevented, or cured by ordinary kindness.—DR. WILLIAM McGRATH, psychiatrist, *These Times*.

MAN

A man is sane morally at thirty, rich mentally at forty, wise spiritually at fifty or never!—DR. WILLARD OSLER, *Forbes*.

THE SUNDAY NIGHT STORY

Location: First Church, Kansas City, Missouri
Pastor: Rev. C. William Ellwanger
Number of Members: 600
Average Sunday School Attendance: 606

"Salvation . . . as a lamp that burneth" (Isa. 62:1)

ALTAR SERVICES bring rejoicing Sunday night at the First Church of the Nazarene in Kansas City, Missouri. Holiness evangelism results in Sunday night altar services with the sinner getting saved, the saved getting sanctified, and the power of a holy God is brought to work upon problems too difficult for man to bear. "Evangelism First" is seeing our altars as places where truly "the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

There was an altar service for nine of the first ten Sunday nights during the fourteen Sunday nights of evangelism. Such altar services do not just happen; they must be prayed for, planned for, preached for, visited for, worked for, and blessed of God. The people at First Church have entered wholeheartedly into Sunday night evangelism, and the results have been rewarding even under changing circumstances. Rev. Robert Green arrived in August to be the full-time minister of Christian education and youth director. The pastor, Dr. Orville W. Jenkins, was elected as the district superintendent of the Kansas City District the latter part of August. The calling of a new pastor required time, and Rev. C.

Wm. Ellwanger's first Sunday was October 29, 1961. These changes and adjustments did not alter the evangelistic fervor of the church, for the program gained momentum each Sunday night.

Plans were laid for these "Fourteen Sunday Nights of Evangelism." A separate committee was appointed for each night with a chairman in charge. This used a lot of man power and began to develop interest among a large number of the congregation. The plans started to become visible when the Sunday school obtained a community hall for a workers' meeting. The theme of the meeting was "Shining Lights on Sunday Nights." The surroundings were decorated with promotional items from the emphasis. The platform was highlighted with a 4' x 6' facsimile of the cover of the C.S.T. book *The Church—Winning Sunday Nights*. The meeting closed with Dr. Jenkins lighting a small candle, after all of the lights were turned off. He then lit the candle of each of the workers on his staff. He remarked that all together they made a small light, but then asked his staff to light someone else's candle and then each one light another until everyone was holding a

lighted candle. Dramatically, the darkness began to be dispelled until 180 candles were burning brightly.

The C.S.T. course "The Church Winning Sunday Nights" was taught on Sunday during the hour before the evening service. Interest was generated by having the Sunday school classes meet in their regular classrooms for this course and using different teachers. A special four-page folder was prepared. The folder was designed to do three things:

1. Serve as an invitation to the "Fourteen Sunday Nights of Evangelism" (each night was given a name)

2. Introduce Rev. C. Wm. Ellwanger as the new pastor.

3. Serve as an invitation to the revival services November 12-19.

Business and Professional Night stirred the congregation with two testimonies from two prominent citizens of Kansas City from other denominations. One was the city planning engineer and the other was a dentist. The engineer blessed the congregation with his testimony about being taken to a Nazarene tent meeting years ago held in the vicinity of the Publishing House. His first Sunday school teacher was a Nazarene. He still has his first New Testament which she gave him. The dentist gave a dynamic testimony about Christ. There was no doubt when he finished that he had met the Master and had accepted Him as his personal Saviour.

Neighbor Night filled the sanctuary. A choir of ninety-nine men sang antiphonally "The Ninety and Nine." Ninety men were in the choir with an octet and a trombonist in the balcony. The evangelistic meaning of the song reached the hearts of the people as the balcony responded

to the choir with "One was lost on the hill away . . ."

The revival came at the middle of these fourteen Sunday nights with great benefit to the church. Christians received the challenge to do more in the way of definite evangelistic work. Blessed altar services were a pattern of the meeting with the altar lined the last two services of the revival. Many of the seekers were adults who came to be saved or sanctified. On a Sunday morning following the revival, two glorious cases prayed through at the altar for whom much prayer had been offered. Many activities (some "behind the scenes") contributed to the success of this Sunday night story. Professor Ray Moore utilized a variety of talent and music. The Nazarene Theological Seminary broadcast the morning worship service over their FM station. Men's prayer services are held at the church early every Sunday morning. The young people meet for prayer prior to the N.Y.P.S. hour. Rev. C. Wm. Ellwanger has reserved the last portion of the midweek prayer service for testimonies of personal soul-winning experiences. These firsthand reports have caused the flame of evangelism to burn brighter and brighter.

The visitation groups contacted the prospects and absentees. All of this created, as one layman put it, "an air of expectancy" for the Sunday evening evangelistic service. This intense emphasis on evangelism is producing results. There is a definite increase in those won by profession of faith. The Christians are experiencing a new realization of what can happen through vital evangelism in the church. "Salvation . . . as a lamp that burneth" is producing a fruitful evangelism.

Brother Ellwanger shares with us the burden of his heart: "Evange-

lism First' has become a consuming passion in all the phases of my ministry. I have sensed personal rekindling of holy fires in prayer, preaching, and personal witness. This contagion of personal evangelism is spreading through the congregation

with its attendant blessing of new spiritual life in the church and the seeking of souls in the regular services. These fourteen Sunday nights of fruitful evangelism should be the forerunner of a greater outreach in soul winning throughout the church!"

Francis Asbury's . . .

Tribute to His Mother

From His Diary

WHILST IN BALTIMORE, I received an account of the death of my mother, which I fear is true. And here I may speak safely concerning my very dear mother: her character to me is well known. Her paternal descent was Welsh; from a family ancient and respectable, of the name of Rogers. She lived a woman of the world until the death of her first and only daughter, Sarah Asbury: how would the bereaved mother weep and tell of the beauties and excellencies of her lost and lovely child! pondering on the past in the silent suffering of hopeless grief. This afflictive providence graciously terminated in the mother's conversion. When she saw herself a lost and wretched sinner, she sought religious people, but "in times of this ignorance" few were "sound in the Faith," or "faithful to the grace given;" many were the days she spent chiefly in reading and prayer; at length she found justifying grace, and pardoning mercy. So dim was the light of truth around her, from the assurance she found, she was at times inclined to believe in the final perseverance of the saints. For fifty years her hands, her house, her heart, were open to receive the

people of God and ministers of Christ; and thus a lamp was lighted up in a dark place called Great Barre, in Great Britain. She was an afflicted, yet most active woman, of quick bodily powers, and masculine understanding; nevertheless, "so kindly all the elements were mixed in her," her strong mind quickly felt the subduing influences of that Christian sympathy which "weeps with those who weep," and "rejoices with those who do rejoice." As a woman and a wife she was chaste, modest, blameless; as a mother (above all the women in the world would I claim her for my own) ardently affectionate; as a "mother in Israel" few of her sex have done more in a holy walk to live, and by personal labour to support the Gospel, and to wash the saints' feet; as a friend, she was generous, true, and constant. I am now often drawn out in thankfulness to God, who hath saved a mother of mine, and I trust, a father also, who are already in glory, where I hope to meet them both, after time, and cares, and sorrows, shall have ceased with me; and where glory shall not only beam, but open on my soul forever. AMEN.

The Secret of a Beautiful Home*

By Paul S. Rees

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? (Matt. 7:11)

No Raphael or Turner ever painted with pigments as skillfully and gracefully as Jesus painted the words. Here He takes the simple beauty of family life and makes it a symbol of the beauty and bounty of God. This manner of thinking was not strange to Jesus. Rather, it was characteristic of Him. He taught His disciples, "When ye pray, say, Our Father." When He wanted to teach them how to live their lives prudently but with unfretting trust, He said, "Your Father knoweth that ye have need of these things"—food and drink and clothing. And when He wanted to make vivid the simplicity and humility of the life to be lived in His kingdom, He "set a little child in the midst." So God is a House-keeper, and a Child-Lover, and a Family-Builder. He is forever giving "good things" to His children. He loves beauty and He spreads it all around in His household.

This beauty, says our Lord, is to be reflected in your family life. It is to give splendor to your homes.

Listen to this from a young lady not yet out of high school:

You do not need to know anything

more about that girl to realize that she would listen with an understanding heart as Jesus declares: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Family life had become for her a mirror of the glory of God.

Let's be reminded, first of all, that in the home beautiful there is no refusal to face the reality of life. In making this reference to the family and the parent-child relationship Jesus says, "If ye then, being evil." A comment by Dr. G. Campbell Morgan is much to the point. "The word 'evil,'" he says, "does not merely mean sinful; it is a word which includes natural and moral limitation and fault. It takes in frailty, and weakness, and sickness, and sorrow."

Obviously, the "evil" of some homes—too many, alas!—is vicious and destructive because the redeeming touch and the reigning control of Jesus Christ are missing. But even where the saving and softening love of Christ is experienced, growing families are made up of members some of whom may still be living very selfishly and all of whom, including the most Christlike, need to remember the mistaken judgments of which they may be guilty and the thoughtless or uncompassionate manners into which they may so easily

fall. Selfishness and lying and dishonesty are terribly real facts of life. If children are permitted to "get away" with them in the home, the day may come when society will bring down upon them a wrathful hand. By that time life will be spelled out in tragedy.

In God's world, we must understand there is judgment—judgment here and judgment hereafter. In the home beautiful, therefore, the conscientious and intelligent attempt is made to show children not only the forgiving love of God but also the judging and punishing righteousness of God. God is a Father, truly enough, but that does not make him a "sentimental great-aunt." The home that pleases Him will have in it both discipline and mercy, both rigor and tenderness. In short, it will face up to reality: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6: 7-8). Bound up with the home beautiful is something more than the reality of life; there is the strategy of life as well. There is a kind of planning and management that a wise God has ordained for our highest good, and it's related to the home.

You will find the key to my present thought in verse 24: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." I am not now dealing with the primary message of those words. It is the secondary and suggestive meaning that appeals to me. This man "built his house." This man builded solidly and well. How? By building wisdom into it. And where did he get his wisdom? From Jesus—"these sayings of mine."

My friends, in the planning and wisdom of God the home is to be the center where Christian teaching is passed on from one generation to another. Do you recall St. Paul's word to his young preacher-friend, Timothy: "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (II Tim. 1:5).

Where should a child first learn by heart the most choice and charming verses of Holy Scripture? In the Sunday school? Emphatically, No! He should learn them first in the home. Where should he first learn the matchless story of Jesus—of the God who came to us in Jesus and gave His life for us in Jesus? In the home! Where should he first learn to pray in Jesus' name? In the home! The Sunday school and church will have their part to play, and it's a big one; but prior to the ministries of these excellent agencies comes the family.

Changes in our living conditions—better houses, better clothes, better food, better education, better incomes—will never give us all that we need to produce better homes. We ourselves must be transformed! That is what Jesus insisted upon when He said: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (vv. 13-14).

Here were a doctor and his wife from over the border in Canada. They were on a holiday in New York City. Success and growing wealth had come their way. Yet they were worried, hectic, increasingly bored. They could not give to their young children the example of sweet, re-

*Taken from the Missionary Worker. Used by permission.

leased, radiant living that the children needed and deserved. The wife was especially frustrated and embittered because she had an in-law problem that she was totally unable to solve.

Before leaving New York to return to their home they decided to follow the round of theaters and night clubs they had been pursuing with a visit to some Christian people on whom they had been urged to call. That visit brought them to the "strait gate" and the new life.

These Christians had a happy faculty of making them feel Christ's love and understanding. The doctor and his wife took off the mask they were living behind, and revealed the emptiness of their lives, their inability to cope with their problems, or their relatives, or themselves.

"Then the challenge: Would they let their pride be abased and confess the wrongness within themselves? Would they believe that Christ had died upon the Cross that persons like themselves—educated and successful, yet defeated—might be released from their sins and be reconciled, first to God, and second to other people?

They didn't make their decision there. They made it later that night

in their hotel room. It was the first time in thirteen years of married life they had prayed out loud together. As the wife expressed it, "I realized I was all bottled up inside—had been for years. That night the cork came out . . . When I asked God to forgive me, I found that . . . the things that had been bothering me were dissolved by love. I hadn't any hostile feeling toward anyone. All I wanted to do was to share with others what had happened to me."

The doctor said, "We came to New York in a cloud; we left on a cloud!"

"Ah," someone says, "I'll guarantee it didn't last." Well, months later the wife wrote to the New York friends: "It is wonderful to see our children responding to this new way of living under God's guidance." Then a final touch: "My sister-in-law and I are real sisters now."

What about your home today? Yourself?

The changed family must begin with the changed person. Will you, before the cross of Christ, kneel now and, kneeling (for here we make progress best upon our knees), enter through the "strait gate" into newness of life?

Ministers Belong to Their People

By Flora E. Breck*

PEOPLE SHOULD feel as free to "call the minister," as they would the doctor—when help is needed. The minister of a western church expressed deepest sorrow that he had not been called by a parishioner the

previous week when the preacher's advice and help were greatly needed. The following Sunday the preacher said: "Under such circumstances don't hesitate for one moment just because you figure I'm too busy. I always have time for such important matters. That's what I'm here for."

*Portland, Oregon.

The parishioner had been over-considerate, and the neglect to call will long be remembered with regret by the pastor.

As a result of that instance, the pastor issued later "A Letter from the Pastor." Among the thoughts included in it in the church bulletin were the following: "It has been said that a minister who does not place a strong emphasis on counseling is only 'half a minister.' The pastor of this church is always available to those who need personal or family help along the line of counseling. Counseling periods will be by appointment." And he listed the hours and days for

this purpose. "This way you will be assured of a period of time which will not be interrupted. In urgent need or emergency the pastor may be called at any time, day or night. The counseling appointments will be held in my private office in the church building. Any help I can give is your right and privilege! The pastor is never too busy for this particular part of his calling."

Along this line another minister described how a counseling session with a distraught wife and a discouraged husband (in jail) was the means, through God, of keeping the marriage off the rocks.

Gleanings from the Greek New Testament

By Ralph Earle*

Ephesians 1:1-3

SAINTS

Except for Revelation the word "saints" occurs more frequently (nine times) in the Epistle to the Ephesians than in any other book of the New Testament. It is found once in Matthew (27:52) but nowhere else in the four Gospels. In Acts it occurs four times. But it is in Paul's Epistles that we find it most frequently (forty times). It is used twice in Hebrews, twice in Jude, and thirteen times in the Book of Revelation, making a total of sixty-two times in the New Testament. It is always plural except in Phil. 4:21.

The Greek word is the adjective *hagios*, which means "holy" and is so translated 162 times in the New

Testament. Thus its literal meaning is "holy ones," and this is the translation in Father Spencer's *The New Testament* (1937).

The earliest meaning of *hagios* was "devoted to the gods," and so "sacred, holy."¹ Thayer notes that it comes from the noun *hagos*, "religious awe, reverence." Hence its meanings are: "1. properly reverend, worthy of veneration . . . 2. set apart for God, to be, as it were, exclusively his . . . 3. of sacrifices and offerings; prepared for God with solemn rite, pure, clean . . . 4. in a moral sense, pure, sinless, upright, holy."²

¹H. G. Liddell and Robert Scott, *A Greek-English Lexicon*, new edition, ed. H. S. Jones (Oxford: Clarendon Press, 1940), p. 9.

²J. H. Thayer, *A Greek-English Lexicon of the New Testament* (New York: American Book Co., 1889), pp. 6-7.

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Cremer has a lengthy treatment of this adjective (eighteen pages). He notes, as most writers do, that it was used very rarely in classical Greek.³ After tracing the use of *quadosh* in the Old Testament he concludes: "God's holiness, accordingly, must manifest itself in and upon Israel; Israel must participate in it. 'Ye shall be holy, for I am holy,' is henceforward the keynote and the norm of the union subsisting between God and His people; so that the 'I am holy' is explained, 'I am holy, Jehovah, who sanctifieth you,' Lev. 21:8; Ex. 31:13."⁴

Pursuing further the Old Testament presentation, Cremer writes: "It thus appears how fully righteousness . . . is the necessary correlative of holiness."⁵ He continues: "Man's true relationship to God's holiness accordingly is that blending of fear and trust which we find in Holy Scripture throughout."⁶ Again he says: "Opposition to sin is the first impression which man receives of God's holiness . . . God's holiness signifies His opposition to sin manifesting itself in atonement and redemption or in judgment."⁷

Shifting to the New Testament picture, Cremer notes: "As God's holiness becomes sanctification, and believers are received into the fellowship of the redeeming God . . . the predicate *hagios* is suitable of them also, seeing that it expresses the special grace which they experience who are in the fellowship and possession of the New Testament salvation."⁸

It seems entirely clear that in the New Testament the term "saints" is used for all Christians. Vine is cor-

rect when he says: "In the plural, as used of believers, it designates all such and is not applied merely to persons of exceptional holiness."⁹ It designates Christians as those who are set apart to God in a saving relationship to Him through Jesus Christ. As such they partake of His nature and so are in a very real sense "holy ones."

BLESSING

In the third verse the word "blessing" (singular in the Greek) is *eulogia*, from which we get *eulogy*. The verb—"who hath blessed"—is *eulogeo* ("eulogize"), which means "to speak well of, praise . . . bless, prosper, bestow blessings on."¹⁰ The first "blessed" of this verse is the adjective *eulogetos*. The New English Bible translates it "praise be to." Perhaps that conveys about as accurately as can be done what it means to "bless" God. It suggests offering praise to Him who deserves it pre-eminently.

IN THE HEAVENLIES

This is the literal Greek for "in heavenly places." Arndt and Gingrich say that it means simply "in heaven."¹¹ This agrees with Thayer: "the heavenly regions, i.e., heaven itself, the abode of God and angels."¹² Vine says it means "heavenly, what pertains to, or is in, heaven (*epi*, in the sense of 'pertaining to,' not here, 'above')," and so describes "the present position of believers in relationship to Christ."¹³

This passage states a tremendous

truth. God blesses us "with every spiritual blessing" (A.R.V.) in the heavenlies in Christ. He has not promised everything material that we might wish. But He does offer every spiritual blessing. The important thing to note is that these spiritual blessings come to us in heavenly fellowship with Christ. We cannot have the blessings without Him. Actually the greatest blessing any man can enjoy is the conscious presence of Christ in his heart.

Salmond says of "spiritual": "It is best . . . to take *pneumatike* to define the blessings in question as *spiritual* in the sense that they are blessings of grace, blessings of a Divine order, belonging to the sphere of immediate relations between God and man."¹⁴

The phrase "in the heavenlies" occurs five times in this Epistle and nowhere else in the New Testament. It is the key phrase of Ephesians.

Lightfoot has a beautiful comment on the significance of this expression. He writes: "The heaven, of which the Apostle here speaks, is not some remote locality, some future abode. It is the heaven which lies within and about the true Christian."¹⁵

³S. D. F. Salmond, "The Epistle to the Ephesians," *The Expositor's Greek Testament*, (Grand Rapids: Wm. M. Eerdmans Publishing Co., n.d.), III, 246.

⁴J. B. Lightfoot, *Notes on the Epistles of St. Paul* (Grand Rapids: Zondervan Publishing House, 1957), p. 312.

IN CHRIST

This is the key phrase of Paul's Epistles—*en Christo*. It is the heart of his theology. Of its use here Salmond says: "The phrase expresses the supreme idea that pervades the Epistle."¹⁶ The great apostle saw clearly that all the blessings we receive from God come to us "in Christ." Paul's theology is definitely Christocentric. We cannot bypass Christ and find God. Neither can we find any spiritual blessings except as we seek them in Christ. He is in every sense the Mediator between God and men (1 Tim. 2:5).

The Greek preposition *en* (in) occurs three times in the latter half of this verse. God has blessed us in every spiritual blessing in the heavenlies in Christ. Lightfoot notes the force of this as follows: "We are united to God in Christ; so united we dwell in heavenly places; so dwelling we are blessed in all spiritual blessings."¹⁷

The challenge that confronts every Christian is to make sure that he remains "in Christ." Here alone are safety and salvation, peace and protection. Blessing comes through abiding in Him. As long as we are in Him we are His.

¹⁶Op. cit., p. 247.
¹⁷Op. cit., p. 312.

FOR YOUR BULLETIN BOARD

If you want to be rich GIVE.

If you want to be poor GRASP.

If you want to be abundant SCATTER.

If you want to be needy HOARD!

If you would have a hen lay, you must bear with her cackling.

The true source of power is in its non-abuse.

A home without books is like a house without windows.

³Hermann Cremer, *Biblico-Theological Lexicon of New Testament Greek*, trans. W. Urwick (Edinburgh: T. & T. Clark, 1878), p. 36.

⁴Ibid., p. 43.

⁵Ibid., p. 46.

⁶Ibid., pp. 46-47.

⁷Ibid., p. 51.

⁸W. E. Vine, *An Expository Dictionary of New Testament Words* (Westwood, N.J.: Fleming H. Revell Co., 1940), III, 315.

⁹G. Abbott-Smith, *A Manual Greek Lexicon of the New Testament* (2d ed.; Edinburgh: T. & T. Clark, 1923), p. 187.

¹⁰W. F. Arndt and F. W. Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Cambridge: University Press, 1957), p. 306.

¹¹Op. cit., p. 247.

¹²Op. cit., II, 209.

An Open Letter to a Calvinist

DEAR JOHN:

It is a great joy to us that you are interested in the subject of holiness. I am aware of the tension (which you intimated in your letter) between Calvinistic doctrine and the Wesleyan teaching of entire sanctification. Fortunately, there are many Calvinists who in theory deny the experience of heart cleansing from all sin who nevertheless possess it and live it; though unfortunately, they are unable to help others into a similar spiritual condition.

Then, too, many oppose the holiness doctrines because they are pathetically misinformed as to their exact nature, having been frightened by many bugbears. One of these is "sinless perfection," another "salvation by works," and another the utterly preposterous supposition that holiness people are "so good they can't sin"—meaning either that they are now unable to sin or that nothing they now do, no matter how wrong, is sin. The grand finale of distortions is: "They think they no longer need the blood of Jesus." All of these are unintentional but divisive and misleading caricatures of our true position.

Sin is a dreadful possibility with the saintliest Christian. Inability to sin would imply the destruction of free will, and that is not what we teach. We insist rather on ability not to sin, by the grace of God—and that

is vastly different. And if a holiness professor does what he knows to be wrong, it is sin for him as much as for anyone else.

Furthermore, there is no state of grace beyond momentary dependence upon the merit of the blood. Otherwise it would cease to be a state of grace. It would rather be self-righteousness, or autonomous and self-perpetuating holiness. No created being is independently holy within himself, whether angels or man. Adam's holiness before the Fall was dependent on vital and unimpaired fellowship with the Holy Spirit. But whereas Adam was created holy, we are born sinful. Therefore the holiness which needed only confirmation in Adam (by his choice in temptation) needs restoration in us. A condition within us needs to be corrected. This requires not only the constant operation of the Holy Spirit, but something Adam in his pristine holiness did not need—a Mediator, bridging the gap between a holy God and unholy man, provisionally by His blood and actually and personally by the restoration of the indwelling Holy Spirit.

Thus the Day of Pentecost, with all its rich meaning and cleansing power, inevitably follows the Day of Atonement, and both become supplemental epochs in the process of redemption. Any doctrine of salvation

which so emphasizes the atonement to the neglect of Pentecost that sin is seen as being provisionally and judicially cleansed only, and no power is recognized to extirpate sin itself from our hearts, is an inadequate view of Christian redemption. It is naturally shut up to a correspondingly lopsided emphasis on imputed righteousness, with scant recognition of the possibility of imparted righteousness. Such a concept of our privileges in Christ falls far short of the true new covenant, whose watchword is, "I will put my laws into their mind, and write them in their hearts" (Heb. 8: 10). It fails because it stops with Calvary, forgetting that the objective of Calvary is Pentecost.

It needs ever to be kept in mind that Christ died to make an atonement in order that the gift of the Holy Spirit could be restored, through which personal holiness and victory become once again gloriously possible and universally available. On the one hand this restored holiness is not by personal effort, but by the Holy Spirit. Its maintenance depends utterly upon His presence and power. On the other hand, it is not fictional or imputed holiness, but constitutes a real state of our spiritual nature. The Holy Spirit's ministry is not to camouflage sin but to eliminate it. Holiness thus becomes the center of the gospel, and any teaching which denies either its centrality or its possibility does not truly honor the blood of Jesus.

Opposition to holiness is sometimes due to a misunderstanding of the true purpose and power of the blood of Christ relative to sin. And often opposition stems from the definition of sin itself. Just what is sin? Calvinists recognize that sin can be either an act (sins, plural) or a principle or bias of the nature

(sin, singular) and in that we agree. But when actual sin (sins, plural) is construed to include all falling short of an absolute standard, whether intentional or unintentional, conscious or unconscious, mistakes of the head as well as wrongs of the heart, then one cannot avoid a "sinning religion." This also is true when sin as a principle (sin, singular) is made to inhere ineradicably in our God-given instincts and even in the material body itself.

From this standpoint one sins "in thought, word, and deed" every day, for none with these impaired bodies and minds lives up to an absolute standard of perfection. From this standpoint, too, the eradication of the sin principle is unthinkable, for we will be "sinful" as long as we are in this body. Consequently, from this viewpoint, we have no solution for the personal sin problem, and no way of harmonizing our definition of sin with the commands and promises of the Bible, except by some scheme of imputation which legally transfers the righteousness of Christ to us.

But such a definition of sin is wrong. It is both unscriptural and unphilosophical. Its concept of sin turns on the letter of the law (which killeth) rather than the spirit of the law. It permits only a righteousness which is a legal fiction, a righteousness not real and personal but credited to us.

Grace, on the other hand, reveals God's true standard, which is not absolute or legal perfection, but perfection of love. Such perfection means a fulness of consecration and devotion which is free from contrary affections, stable in its upward flow, and commensurate with the ability and knowledge of the individual.

Grace reveals God's compassionate discernment of the thoughts and intents of the heart, and recognizes the

profound moral difference between sins and mistakes.

Grace, further, is an imparted ability by the Holy Spirit to meet this reasonable standard, and thus be holy in heart and life. "The law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). The pattern came by Moses but the fulfillment by Jesus, fulfillment in us as well as for us. Christ's fulfillment was not a substitute for our personal surrender and obedience. The standard for the obedience came by Moses, but the power for our fulfillment by Jesus.

As applied to the inner sin principle, grace distinguishes between self-will, unsubdued and imperious, and the natural clamorings of our God-given instincts and propensities, which need to be disciplined and controlled, but which are not in themselves sinful. The carnal mind, or inbred sin, or the sin principle, is not the body. The body becomes the occasion for temptation, and thereby may become an instrument of sin, but it is not sin nor is it the seat of sin. Sin rather is a bias in the spirit of man toward self-will (rebellion) with its self-reliance (pride) and self-centeredness (selfishness). As such it is a condition, not a thing. It is like a fever which may be cured, yet reoccur. And as such it may be purged while we are yet in the body without any mutilation of the essential personality. On the contrary, the purging releases the personality, bringing health and wholesomeness. The spirit is subdued, submissive, humble, and in it all the fruits of the Spirit may grow into full maturity and beauty.

This state of the personality, in which the seat of the moral nature, the spirit, is cleansed of sinful self-

will and subdued completely under the gentle hand of the Holy Spirit, is called holiness. Such a state may be obtained by any Christian who is walking in the light, by simple confession of need, submission of the will (or death to self) at any point of controversy, sincere and definite petition for cleansing, and an act of appropriating faith in the power of the Holy Spirit, the merit of the Blood, and the promises of the Word, for this specific blessing. Such is the doctrine of holiness which Nazarenes teach, and which we believe to be the central emphasis of the Word of God.

Such, John, is just a sketchy outline of our position, without an attempt to advance either logical or scriptural proof. It may provoke in your mind further questions, which I will be happy to attempt to answer. Above all, may I earnestly urge you to pray for divine illumination, for both need and truth. Open your heart for searching and God will not only search but will open your mind to the truth. Though it is proper and right for us to think and study, and inquire concerning doctrine, lest we be too gullible and easily swayed by "every wind of doctrine," still after all our inquiry we cannot think our way into the experience; we must pray in, as humble seekers on our knees. Sometimes the Holy Spirit can teach a bowed head more quickly than studious head.

It has been a privilege to write this to you, and I trust it will prove helpful. Please write again.

Your friend in Him,
RICHARD S. TAYLOR*

*Professor, Nazarene Theological Seminary.

The Preacher's Magazine

SERMON of the MONTH

UNWANTED! What agony more poignant, be it child, companion, or parent? Immeasurably more when it is the Saviour who is—

The Man Nobody Wanted

By John W. May*

SCRIPTURE: John 1:1-14

TEXT: He came unto his own, and his own received him not (John 1:11).

Bruce Barton once wrote a book which he titled *The Man Nobody Knows*. We might take issue with his theme, for many do know Christ in a very real way. But we must all agree that many who knew Him didn't want Him—He was unwanted by His own. He loved His own unto the end but was an unwanted Lover, deserted by His friends and crucified by His enemies on Calvary's brow.

Man has not changed. Many who are religiously active don't really want Christ. They seek Him only when in trouble, though they profess to be the best of Christians. They want to relegate Christ to a secluded place where He will make no demands upon their lives, but will be readily available to clean up the mess into which they get themselves.

The name of Christ is made a mockery by cursing, His cause is degraded by hymn-singing in night clubs, and the gospel songs which meant so much to Christians of yester-

day are set to dance music. His way of life is lightly considered by the hypocrisy of many who profess to be His.

Unrecognized Deity

The Gospel of John depicts Christ in an unexcelled position. Like the brightest jewel or the brightest star, He stands out historically and divinely in all His glory. He was the Word, existing at the beginning. Without Him nothing was created. He was the Life. He was the true Light lighting every man. He was revealed Deity, unrecognized. "He was in the world, and the world was made by him, and the world knew him not" (1:10). Throughout the gospel we see the unity and trinity of God.

To many His person is unacceptable. Man has made himself many gods. He sees good not only in other doctrines but also in other religions: Buddhism, Mohammedanism, and heathen idol worship. He supposes and presumes a redemptive plan in any and all religions. It is a presumption that defies the Bible, however, which clearly says, "There is none other name under heaven given

among men, whereby we must be saved" (Acts 4:12).

Nor is this attitude so far removed from our corner of the world. Many among us are guilty. There are those who worship at the shrine of worldly possessions, placing their trust in what they own. The newspapers carry daily the stories of those who have had their possessions swept away by one fell swoop of disaster, such as fire or flood, but men heedlessly go on trusting in their possessions. There are those who worship at the shrine of human ability, placing their trust in their own strength. They are acquainted and associated with people once stalwart and strong but now incapacitated and helpless. But they go on trusting in their own strength.

There are those who worship at the shrine of pleasure, contriving intricate plans for the pursuit of fun. They come home from a fun-fest with dissipated emotions and disappointed that they did not find what they sought. But they are soon pursuing the fleet-footed specter of happiness outside of Christ. There are those who worship at the shrine of mental philosophy, placing their trust in their own notions and beliefs. They watch others of the same persuasion heartbrokenly trying to fit the pieces of a disorganized life together after disaster has swept away their philosophy. But they nevertheless go on multiplying notions and disregarding Bible facts.

Unrequited Love

Someone has pictured Jesus as a Guest just outside the door, a close Relative whom we have not seen for some time. We go on about life's activities and, though He stands knocking, we do not open the door to let Him in. John says, "He came unto his own, and his own received

him not" (1:11). We are His by creation. We cannot separate ourselves from Him in regard to creation. "All things were made by him" (1:3). We are His by divine providence. All the books in the world could not contain the individual incidents of the providence of God. Let it be clearly understood we would not be alive had it not been for the watch care of God over us. We are His by proffered redemption. Christ died for us. Some years ago I saw a wall motto which lingers in my memory. Part of a stroke had fallen off the letter A and it read, "Christ died for 411." I thank God it is not so. Christ died for all, for whosoever will receive salvation.

His love met with unwarranted disfavor. "His own received him not." People today are saying, "Go away, Christ, until we need You." Many prefer communism to Christianity. They will take a humanistic religion in preference to redemption. They prefer a man-made philosophy to a God-given power. The world will take hate rather than love. They crucify Christ afresh rather than crusade for Him, and His love is unrequited.

Unaccepted Salvation

Salvation is the eternal purpose of God's dispensational plan. Only here is there given meaning to the life, light, and love of Christ. His life is lusterless to many, for they do not relate themselves to Him. His light is blinding to them because they refuse to walk in it. Stand before a spotlight and it will blind you. Turn around and it will light your way. Many are unsuccessfully trying to stare God down. His love is meaningless to those who do not respond to it. He provides spiritual victory but they reject it. He plans for them but

they thwart His plans. He proffers salvation but they refuse the gift. The Son of God is active in the twentieth century but His enemies are also active in frustrating the grace of God.

Our hope is in "the Man nobody wanted"! Only here may we reach the fulfillment of happiness and, in that closest of relationships, become the sons of God. S. D. Gordon, in his book *Quiet Talks on John's Gospel*, told the story of a physician who rejected love. He came from a humble family. When his father died, his mother was unable to pay for his schooling, but a friendly storekeeper liked this bright boy and sent him to school. He became a skilled, famous, and wealthy doctor. He remembered his mother, of course, and sent her money and material for clothing. For a long time he was unable to see her because of the press of his work. She greatly appreciated the gifts but longed to see her "laddie."

Then some changes came to the place where she lived and she had to give up her cottage. She decided to go to London to live with her boy, knowing he would be glad to have her, for he had been so good to her. When she got there she stopped before a mansion where the name plate bore his name. She rang the bell. When the servant answered, she asked for the doctor and was informed that it was too late in the day to see him. She persisted until he went to the doctor with the story of her insistence. When she was allowed entrance, the servant witnessed a glad reunion and warm embrace of mother and son. Over tea she told her "laddie"

about the loss of the cottage and her decision to live with him. As she talked, the doctor thought of how out of place she would be in his circle of friends. It certainly wouldn't do to have her live with him.

Conflicting emotions controlled his thoughts as first he wanted her and then he didn't. He offered to buy a cottage for her at the edge of the city and promised to visit her often. She sensed what he was thinking and tactfully suggested it was too late to talk about new plans, and retired.

The doctor went to his study and much later found his way to his bedroom. About to pillow his head, he was startled to hear the door open and a familiar form come in. He asked if she were ill and she replied that she had come to tuck him in as she used to do. She drew the bed clothing about his neck, smoothed his hair, patted his cheek, crooned over him, and kissed his face. Then turning quietly she picked up her candle and left. He was about to rise up and tell her she must live with him, but thought he could do so in the morning. But in the morning she was gone. Broken hearted, he searched London for a year for her but he could not find her. At the end he was privileged to minister to her in her last hours at a hospital where she was taken after an accident. She came to her own but her own received her not.

"A tragedy!" we cry, but what of our relationship with that loved One who stands knocking just outside the heart's door?

God answers all of our prayers good enough to be answered, and even answers with goodness the poorest prayers, but not always in the way expected.—J. RUFUS MOSELEY.

During a camp meeting pledge offering I realized that—

Preachers Must Practice What They Preach

By Gordon D. Hall*

IT WAS A HOT Sunday afternoon in midsummer. The preacher sat in the tabernacle, which was packed. It was the last day of camp meeting. After several songs amid shouts of victory with the evident blessing of God upon the service, the district superintendent arose to perform the traditional task of taking pledges to assist in the continuing work and development of the camp. He emphasized the tremendous blessing camp meeting had been to his own heart, the scores of seekers at the altar, and the testimonies of Christians—preachers and laymen alike—regarding the inspiration and encouragement they had received and their determination to be better servants of God in their home churches.

And then he told us a few of the needs of the camp and the great financial pressure which he and the camp board were under. He reminded us that if we were to enjoy the blessings of camp activities we must be willing to give of our means in order that these needs might be met. He asked for pledges and began by pledging one hundred dollars himself.

The preacher sat there neither hating nor enjoying this part of the service, perhaps feeling a bit sorry

for his superintendent, perhaps wishing that the order of service would soon change. One thing he was careful not to do: scratch his head or make any kind of move which might possibly be misconstrued as a pledge. When, after as many larger pledges as possible had been received, the twenty-five-dollar level was reached, the preacher raised his hand to pledge. Within twelve months he would give this amount toward camp expenses.

The service was quickly over and a camp meeting long to be remembered was soon history. But of all the good things—and there were many—which might be remembered from those days, the time of pledging stood out in the preacher's mind. Call it conscious if you like; call it conviction of the Holy Spirit if you wish; or call it sanctified reasoning. Whatever our interpretation might be, this is the gist of what went on in the preacher's mind:

"As a preacher, don't you try to set the example for your congregation when giving to a special offering?"

"Yes."

"As the leader of your flock, don't you tell your people what you are giving when you take these offerings?"

"Yes."

"You do this in hope and expecta-

tion that the congregation will feel impelled to follow suit?"

"Yes."

"In district activities your superintendent is your pastor and you are a part of his congregation. Right?"

"Right."

"He set the example in pledging at camp meeting, did he not?"

"He did."

"He probably did this in hope and expectation that his congregation would feel impelled to follow his example, wouldn't you say?"

"I would say so."

"You didn't follow suit, did you?"

"No, but . . ."

"It's necessary to have high principles to live by, but we must learn to project those principles so that when situations change and the shoe is on the other foot we shall not be guilty of inconsistency or even hypocrisy."

"Yes, Lord."

Camp meetings have come and gone since that day, but the preacher has determined that when Sunday afternoon pledge time comes around the D.S. will have at least one person to "second" his pledge without a moment's hesitation as he undertakes the sometimes difficult task of raising money.

The experience of the preacher points up to all of us the need of consistency in our standards and ethics. We would mention just a few that come to mind:

The young person who condemns the dance as sinful and yet pets for hours in a parked car.

The man who blasts smoking as evil because of the harm it does to the body and yet is excessively overweight because he gorges himself on

food and refuses to discipline his eating habits.

Preachers who let their congregations know in no uncertain terms what is expected of them in the way of faithfulness to all the activities of the church and then take off from services at camp meeting or preachers' retreat to play golf or attend a ball game.

Preachers who urge their congregations to "get off the back seats," and then when visiting in someone else's church slip into a back seat themselves.

Church leaders who travel about the country inspiring and challenging local congregations to all-out efforts for God, and then when they have a free Wednesday evening spend it in the office rather than prayer meeting.

Eliphaz accused Job: "Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have uphelden him that was falling, and thou hast strengthened the feeble knees. But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled" (Job 4:3-5). He was saying in effect: "Practice what you preach; apply to your own life what you've been telling others." Undoubtedly in Job's case this accusation was unfair, but it would be a just criticism of many of us. We make no plea for a change in principles and standards—may we always take our stand against the dance hall, tobacco, liquor, and the like. But we do ask that we be harder on ourselves than we are on others and seek with God's help to protect these principles into all areas of our lives. This is a mark of mature Christians, and surely Christ-like maturity must be our goal.

"Consistency, thou art a jewel."

*Butler, Pennsylvania.

St. Paul Was a Holiness Preacher

By H. B. Garvin*

I FIND A VERY definite line of doctrinal teaching in the writings of the Apostle Paul which positively set forth the necessity of heart purity, or soul cleansing, as an experience subsequent to the new birth. This definite line of gospel truth given by that great Apostle to the Gentiles we may, for the want of a better name, designate as Pauline holiness theology.

He Was a Sanctified Man

We will remember that Paul himself received the Holy Ghost in the city of Damascus as Ananias was praying for him. His conversion on the way to Damascus had been so definite and clear that no room was left in the mind of either friend or foe to doubt its reality. This Jewish zealot who had so feverishly fought the Christian faith up to the very moment that he met Christ on the road to Damascus that day cried out: "Who art thou, Lord?" and when the answer came, "Lord, what wilt thou have me to do?" The answer was given him, and of course he obeyed. In telling of this experience Paul afterwards said: "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision." God told Ananias at the time He sent this man

to pray for Saul that he was a chosen vessel unto Him. Then it is significant that when Ananias came to Paul to pray for him he greeted Paul with the expression, "Brother Saul," and said, "The Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."

He Recognized the Problem of Carnality

Paul was a sanctified and Holy Ghost preacher who lived holiness and preached it to others, and he insisted that his converts receive the Holy Ghost. In telling of his calling he said that Jesus appeared to him saying: "I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:17-18).

Throughout Paul's writings he clearly teaches the fact of indwelling sin and declares that babes in Christ (young converts) are yet carnal. He tells us that the carnal mind is enmity against God, and insists that this "old man" must be crucified, that the "body of sin" might be destroyed. In fact, you will find that Paul deals with practically every phase of the

subject of Christian holiness, both as to doctrine and as to the experience. Yes, he deals thoroughly and radically with both the positive and the negative sides of the question. He instructs, he pleads, he exhorts, and commands. And we even find him praying with great earnestness that Christ's followers might be sanctified. Hear him: "Prove all things; hold fast that which is good: Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (I Thess. 5: 21-24).

I find that Paul's characteristic attitude toward the doctrine and experience of holiness as a second definite work of grace is very forcefully set forth in his challenge to the disciples at Ephesus. He was definite and personal in his preaching when he asked: "Have ye received the Holy Ghost since ye believed?" Mark you, he said "since ye believed," and since does not mean at the same

time. When the disciples were confronted with this question there was a frank confession on their part that they had not been properly instructed about the Holy Ghost. They said, "We have not so much as heard whether there be any Holy Ghost." Then when Paul laid his hands on them and prayed for them it is recorded that "the Holy Ghost came on them." By no means can I imagine the Apostle Paul preaching holiness in just a general way, or in a half-hearted manner, as some preachers preach it today. To him this experience of holiness of heart was vitally important, and not something to be taken or let alone. Elsewhere he boldly declared that without holiness no man could see the Lord. To Paul the experience of holiness had a very vital place in the provisions of the atonement of Christ. In his letter to the Hebrews he draws this conclusion: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:12-13).

Channel 23 Psalm

The TV is my shepherd; my spiritual growth shall want.
It makes me sit down and do nothing for the cause of Christ because it requireth all my spare time.
It keepeth me from doing my duty as a Christian, because it presenteth so many good programs that I must see.
It restoreth my knowledge of the things of the world; it keepeth me from studying God's Word.
It leadeth me in the paths of failure to attend the worship services.
Yea, though I live to be a hundred, I shall keep on viewing my TV as long as it will work.
For my TV is my close companion; its sound and picture they comfort me.
It presenteth entertainment before me, and keepeth me from doing important things with my family.
It filleth my head with ideas which differ from those set forth in the Word of God.
Surely no good thing will come of my life because of my TV, which offers me no time to do the will of God.
And I will dwell in spiritual poverty forever.

—CHRISTOPHANY, Perth Bible Institute

*Evangelist.

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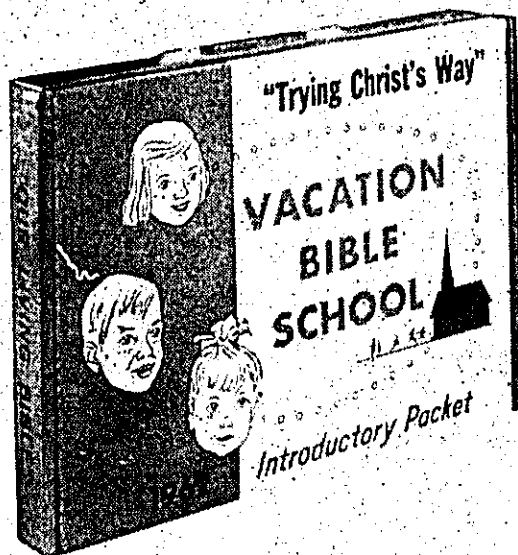
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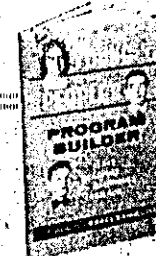
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Altar Work

SHOULD A PASTOR'S wife engage in altar work?

This, dear lady, is one place where you have an unquestioned area of service. In this capacity, you will never be intruding, never seem officious, and never be criticized for "overactivity." God can use you here as in few other places to assist your husband and aid needy souls.

One minister, who was my own beloved pastor for many years, seemed to have an understanding with his wife. When some seeking soul bowed for prayer, and even before the altar was closed, he would flash a sign to his wife. She would pick up her purse, check to see that she had plenty of extra handkerchiefs or tissues, take her Bible, and move unobtrusively from the front seat (where it was easy to move from) out to kneel with the seeker. From that position she would move to another and another, personally assisting each one until the altar service was crowned with victory.

If you would be successful as an altar worker, you need to know the plan of salvation and the scripture passages that support it. It is well if you have such verses, and those which stimulate faith, committed to memory. But it is also well to have your Bible at hand, so that you can indicate the passage in the Word of God. It gives weight to your "Thus saith the Lord."

As an altar worker you should

be able to practice the art of prayer. Nothing is so valuable to a seeking soul as the power to reach God on his behalf. Only ascertain the need, so your prayer will be to the point and have significance. Then let prayer be your first and last resort.

Sometimes a bit of counseling is necessary. Let it be at a minimum and only upon fundamental principles. Long private conversations are usually best held at other places than at an altar.

A song often searches the heart and helps the faith of the seeker. If you can lift one at all, do not hesitate to do so, for you are not being judged upon your candidacy for the choir. If you know you cannot sing, don't try it, but suggest an appropriate chorus to someone nearby or repeat the significant words in a speaking voice.

Let your spirit be one of encouragement, faith, patience, and understanding. Keep a high purpose ever before you, that nothing less than the witness of the Spirit to a transforming work of grace in the human heart is your goal. That is more essential than to count off seekers. Encourage every seeker to "tarry until,"

Let the pastor's wife always be above reproach in the attire she wears as an altar worker, and in the positions she assumes at the altar. Dignity, modesty, and grace should characterize her.

In a day of salary supplements it is well to ask yourself—

Can You Afford It, Preacher?

By Verdean F. Owens*

IN THIS DAY OF financial pressures that of preaching the unsearchable riches of Christ. Can the minister of the Word of God afford to give less than his all to the ministry? This is a question that faces each minister. And it must be individually answered.

Many laymen are working at two and some even at three jobs regularly. The pay checks coming into some homes each week would equal a year's income a few years ago. Even with the increase in income, still many of our laymen seek more, more, and yet more of the means to purchase this world's goods.

They need more than they are getting, but the satisfaction of their needs will not be found at the shrine of more take-home pay. Satisfaction is found only when the spiritual life is full.

Preacher, you are to be an example! If we of the clergy are constantly allowing our attention to be divided by secular interests, are we the proper examples to our laymen? Please do not misunderstand me. Many times there are justifiable causes for a minister to look for something that will provide a temporary supplement to his income—at times of sickness or reverses in the finances of the church. But it is very easy to become accustomed to a higher scale of living and then, after the emergency has passed, to keep at the secular work to the neglect of the first and most important work of all,

that of preaching the unsearchable riches of Christ.

For the minister of the gospel is one called by God to a special and very sacred task. The fulfillment of this task demands his full time. Time for study, prayer, calling, planning, attending local, zone, and district functions of the church is sometimes difficult to find, even for the full-time pastor. But if he is holding down a secular job beside, he is robbing himself of these times of spiritual refreshing and revitalization.

Yes, many temptations present themselves to all and especially to the pastor. Perhaps the greatest of all is the temptation to desire more material things in life. A pastor who rejoices in the prosperity and financial success of his members will find a way to put more of himself into his work. He must not get to the place where he envies his laymen's prosperity till he becomes dissatisfied with his own inadequate income.

When men are reaching for the moon, they need preachers to show them the way to the Son. He is all-sufficient in every phase of life and more important than at any other time in the history of the world. Perhaps there are things needed for a more comfortable and a better-appearing parsonage. But anything that will hinder the pastor's example of full surrender to the will of God will soon push him out of the pulpit into the pew.

*Auburn, Indiana.

Can a pastor afford to sacrifice souls for silver?

Can he sell people for an extra pay check?

Can he afford to risk frustrating his divine call for a few things of material worth?

O God, help all of us ministers to keep the call clear, first, and foremost in our lives. Let us practice

Thy Word, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." In an hour of uncertainty help the minister to show forth a certain faith in Thee and Thine ability to care for Thine own. Let us not become derailed from the main line, but may we press on and on to the fulfillment of the life given to putting first things first.

A man who has been an evangelist and a school administrator speaks plainly about—

THE EVANGELIST: His Place, Preaching, and Pay

By William S. Deal*

THE PLACE OF evangelism and the evangelist is of too great importance to the cause of Christ to be allowed to slip from the church. Let both ministers and laymen face this matter candidly.

The success of any branch of God's work is determined by the quality and condition of the workers who carry it on. Evangelism is no exception. It needs the best of men; and to have these, there are some requirements for both the evangelist and the church.

Since this article concerns the evangelist, its presentation will center around him and his work.

His Position in Scripture

Beyond doubt the evangelist's position is scriptural. In listing the gifts of the Holy Spirit to the Church, St. Paul says, "And he gave some

apostles; and some prophets; and some evangelists; and some pastors and teachers" (Eph. 4:11). The evangelist is here listed as third, next only to apostles and prophets themselves, and before pastors.

The true Church of Christ has always had a place for the ministry of evangelism. Without this ministry there has been faltering, waning, and decay in the work of God. The evangelist sustains a highly important relation to the progress and development of the Church in spiritual life and power. The Church cannot afford to suffer the loss of this ministry.

In the New Testament Church, St. Paul was not only a chief apostle, but one of its most extraordinary evangelists. Wherever he went revival fires broke out. Although he sometimes stayed awhile with the infant church (as at Ephesus for two years), he more often turned the work of development over to others

and proceeded to other fields. His three famous missionary journeys were really evangelistic tours, to which he added the work of organizing churches and setting over them Spirit-filled pastors and leaders.

St. Peter was pre-eminent an evangelist. Witness his work at Pentecost, at Samaria, and at Cornelius' household in Caesarea. His ministry seems to have been more evangelistic than pastoral. Philip was an evangelist of extra grace and power, as evidenced by his revival in Samaria.

Only when the Early Church lost its evangelistic fervor did it settle into a cooled-off, formal state, losing its soul-winning power. The first two centuries of the Church witnessed its greatest fervor and sublimest purity. After this, evangelism began to be supplemented by teaching and the fervor slowly died as formality took the place of evangelistic zeal.

The Church today can no more allow its evangelists to cease from its fields and survive as a spiritual entity than did the Church in any other age. It is evangelize or formalize, revive or die, preach a crusade for souls or lose the soul of the Church itself. The evangelist's place, then, is forever made clear and prominent as fully scriptural and historical.

His Preaching

The evangelist's message must ever be filled with scripture. He must declare the simple, yet sublime truths of the gospel of Christ in forceful, common language which all can understand. His preachments must be clear, positive, and with no uncertain sound. He must ever rest upon the "Thus saith the Lord" for his message, avoid trifles, unnecessary deviations into politics, sensationalism, and the scandals of the

day. He must not shun to declare the truth on the one hand, nor make it more rugged than the Word itself by artificial devices on the other. His business is to save souls and edify the Church of Christ. For this he must preach.

His messages must also be with unction. Nothing drives sinners away from church like the harsh, rasping preaching of a legalistic minister without the unction of the Spirit upon his ministry. Sinners will listen to their sins denounced and be convicted under a Spirit-anointed minister, but his bombastic scoldings they will not bear. Nor are the saints helped by this kind of ministry. They need the anointed ministry to rebuke, admonish, heal, and build them up in Christ.

His ministry must be with tact. Fishermen do not throw stones into the water where they hope to catch fish. Soul winners must of all people be tactful. The evangelist's message must avoid compromise on the one hand, and unnecessary and insulting tactics and language on the other.

He must preach with tenderness. Like his Lord and Master, who beheld the lost Jerusalem and wept over it, he must have a compassion for souls. His ministry must not only ring with the warning of the gospel, but sob with its wooing for sinners.

He must work always with watchfulness. He must be ever watchful for the leadings of the Spirit. Some evangelists hold invitations too long; some cut them too short. Some preach powerful sermons but have little insight as to how to draw the net in the invitation. Others miss the point of ingathering by determining to finish a neatly prepared sermon. Oh, to be watchful for souls in the harvesting hour!

Above all, the evangelist's ministry

*El Monte, California.

must be salted well with prayer. No work requires more prayer than evangelism. The prayerless evangelist may become a sensational performer and a few people may be won to Christ, but he can never hope to become a soul winner whose work will last.

He must preach with winsomeness. His ministry must carry with it that attracting power which makes others want to become Christians. His life and personal ways need to attract others to Christ. He must endeavor to tie his converts to Christ and the church, never to himself. He must decrease; for them the Saviour and the church must increase.

His Personal Affairs

The evangelist travels much, and yet he must ever be a man whose life and demeanor are conducive to wholesome Christian living. He must carry with him an atmosphere which testifies of a life of personal purity and dedication.

He must ever be clean in habits and motive and in all his conduct. He must be kind in all his relationships, despite frayed nerves, loneliness, burdens, and the ever pressing attention he must always give to new people everywhere he goes. He must never allow himself to descend to sourness, soreness, or any tinge of bitterness.

Where entertained he must ever be thoughtful of his room, his actions, his relationships, and his mannerisms. He must be clever with people, always avoiding personality clashes, careful with everyone so that no taint of bad reputation may stick to him for carelessness in matters of conduct. He must have some refinement of manners, be emotionally mature and fully dependable, and always pious

in spirit and a good example of the grace of God which he proclaims.

The evangelist must be free from "debt, dirt, and the devil," and his life must proclaim a good example in every walk of life. He should leave each church and pastor better people than he found them, if possible. He must always be the pastor's friend, never undermining him in any way. He is not to act the part of a church official in trying to settle matters not his business, and must keep out of all local affairs.

He should never tell hard-luck stories, in the pulpit nor out of it; and when he leaves, he must not write back to the people, nor run a collection bureau business on the side by drawing money from his friends in places where he has worked.

In more than twenty-five years of experience in evangelism at various times, I know this is a high standard for the evangelist. But it is an ideal toward which we should strive.

His Pay

Unfortunately, this is a ticklish matter. Far too few churches and pastors are fully aware of their obligation at this point. All want the above-described type of evangelist, but too few are willing to pay what such a man should have. In consequence, many outstanding men have been driven from the field.

Consider the hard work, bodily wear, and tremendous mental strain; the weeks of loneliness often without companionship of wife or children; hard travel, changing situations, irregular meals, loss of rest, and many other things the average person has never thought about. There is no work in the church so rigorous and demanding, yet few are paid well enough for this ministry.

What should an evangelist receive? He has no utility grants; his rent, home upkeep, and travel are his own expenses. The evangelist should be given the equivalent of what the pastor receives in any period he serves a church, plus enough for utilities, rent, and travel one way to his meeting. If the pastor, for instance, received \$100 per week, the evangelist should receive no less than \$250.00 for a two-Sunday meeting, plus travel from his last engagement. If the church is small and can pay the pastor only \$50.00 or less per week, the evangelist should still receive not less than \$150.00 plus travel. Larger churches should give larger offerings. In this way they could supplement his income.

But how can small churches afford this? How can they afford not to have a revival? is a better question.

Revivals are not expensive when one considers all they mean in time and eternity.

Churches should start an "evangelistic fund" as part of their annual budget. Raise this money weekly or monthly, to save embarrassment when the meeting comes. Set the reasonable amount for the one or two meetings of the year; then raise it as a matter of budget, plus the regular offerings during the meetings.

The church cannot afford to lose its evangelists; and neither can it afford to starve them and still demand their services. We should determine, then, to use them, pray for them, and pay them as they should be paid. The church which will do this will be prospered of the Lord and find that God will honor it for its work in soul winning and building the Kingdom through evangelism.

Nothing is more excitingly current than an immortal thought. Here is a Memorial Day speech delivered 2,400 years ago. You cannot read it without being moved.

"Fix Your Eyes on Greatness"

By Pericles of Athens

On Memorial Day we honor the men who have died in our wars and we take stock of the Republic for which they gave their lives.

The greatest memorial speech in literature is ascribed to Pericles, the renowned leader of ancient Athens at the height of its glory. In it he, too, honored the dead and took stock of his country.

*Taken from the Wesleyan Methodist. Used by permission.

May, 1962

Most of those who have stood in this place before me have commended the institution of this closing address. It is good, they have felt, that solemn words should be spoken over our fallen soldiers. I do not share this feeling. Our sense of the deserts of a number of our fellow citizens should not depend upon the felicity of one man's speech. But since the wisdom of our ancestors enacted this law, I too must submit and try to

suit as best I can the wishes and feelings of every member of this gathering.

My first words shall be for our ancestors; for it is both just to them and seemly that on an occasion such as this our tribute of memory should be paid them. For, dwelling always in this country, they have handed it down to us free by their exertions. So they are worthy of our praises; and still more so are our fathers, while it is we ourselves who consolidated our power and secured the city's independence both in war and peace. Of the battles which we and our fathers fought I do not wish to say more. They are too familiar to you all. I wish rather to set forth the constitution and manner with which we rose to greatness. For I think that these things should be called to mind in today's solemnity.

Our government is not copied from those of our neighbors. We are an example to them rather than they to us. Our constitution is named a democracy, because it is in the hands not of the few but of the many. But our laws secure equal justice for all in their private disputes, and our public opinion welcomes and honors talent in every branch of achievement.

And as we give free play to all in our public life, so we carry the same spirit into our daily relations with one another. We have no black looks or angry words for our neighbor if he enjoys himself in his own way. Open and friendly in our private intercourse, in our public acts we keep strictly within the control of law. We acknowledge the restraint of reverence; we are obedient to whomsoever is set in authority, and so to the laws which offer protection to the oppressed. Yet ours is no work-a-day city only. No other provides so many

recreations for the spirit and beauty in our public buildings to cheer the heart and delight the eye day by day. Moreover, the city is so large and powerful that all the wealth of all the world flows into her, so that our own products seem no more homelike to us than the fruits of the labors of other nations.

Our military training too is different from our opponents'. The gates of our city are flung open to the world. We practice no periodical deportations, nor do we prevent our visitors from observing or discovering what an enemy might usefully apply to his own purposes. For our trust is not in the devices of material equipment, but in our own good spirits for the battle. So too with education. They toil from early boyhood in a laborious pursuit after courage, while we, free to live and wander as we please, march out to face the self-same dangers.

We are lovers of beauty without extravagance, and lovers of wisdom, without unmanliness. Wealth to us is not mere material for vainglory, but an opportunity for achievement; and poverty we think is no disgrace to acknowledge but a real degradation to make no effort to overcome. Our citizens attend both to public and private duties, and do not allow absorption in their own various affairs to interfere with their knowledge of the city's. We differ from other states in regarding the man who holds aloof from public life not as "quiet" but as useless. We decide or debate, carefully and in person, all matters of policy, holding that acts are foredoomed to failure when undertaken undiscussed. For we are noted for being at once most adventurous in action and most reflective beforehand.

In doing good, too, we are the exact

opposite of the rest of mankind. We secure our friends by not accepting favors but by doing them. We are alone among mankind in doing men benefits, not on calculations of self-interest, but in the fearless confidence of freedom.

Such then is the city for whom, lest they should lose her, the men whom we celebrate died a soldier's death. Such were the men who lie here and such the city that inspired them. We survivors may pray to be spared their bitter hour, but must disdain to meet the foe with a spirit less triumphant. Fix your eyes on the greatness of Athens as you have it before you day by day, fall in love with her, and when you feel her great, remember that this greatness was won by men

with courage, with knowledge of their duty.

So they gave their bodies to the commonwealth and received, each for his own memory, praise that will never die, and with it the grandest of all sepulchres, not that in which their mortal bones are laid but a home in the minds of men, where their glory remains fresh to stir to speech or action as the occasion comes by. For the whole earth is the sepulchre of famous men; and their story is not graven only on stone over their native earth, but lives on far away, without visible symbol, woven into the stuff of other men's lives.—From Thucydides, *The History of the Peloponnesian War*. Edited in translation by Sir Richard Livingstone. Oxford University Press.

Good advice for ministering to the grief-stricken

Don't Ignore Great Sorrow

By S. L. Morgan, Sr.*

RECENTLY FOUR superb women came to see me from a town where I was pastor years ago. I valued their visit more because they were not of my denomination, but only true friends. I felt sure they came partly because they knew I had had a great sorrow, the mental collapse of my once-brilliant wife, now for a year or two in the state hospital. Singular-

*Wake Forest, North Carolina.

ly, in a delightful hour's visit no mention was made of this fact. Later I felt remiss, and I so wrote one of them.

I write this to answer a question that troubles all of us sooner or later: In the presence of a great sorrow is it ever proper to talk about commonplaces, and ignore it? Even as a pastor for years I was in doubt how

to answer. I've learned the answer by experience.

Soon after my tragic sorrow came, several superb women came to see me from a former pastorate. Their admirable leader showed the right technique. Her first word, as she stood facing me, was, "We knew you were lonely, and so we came to see you!"

That was fine. It complimented me; for it rightly assumed my heart was broken—no use to evade it. And good psychology; for the first step in the healing of sorrow is to talk and weep it out.

With my recent visitors, my own technique was wrong. For surely they came partly because they remembered my great sorrow. I should have assumed it, and in due time have frankly answered the question that was in their minds by saying, "I'm sure you came to see me partly because you remembered my great sorrow, and want to know the latest. I thank you warmly for caring and coming. She doesn't even know me; but I'm deeply grateful she has expert care and doesn't suffer."

What I urge is, never ignore a great sorrow; face it frankly. The pastor

and every would-be comforter should definitely help one to talk out and weep out one's grief. To bottle it up is harmful.

Yet a word has to be said for the chronic sufferer from bottled-up grief. A tragic example comes to mind. The only child had been cruelly killed. The mother had freely wept out and talked out her grief until she told me the story easily and smilingly. The father had so long bottled up his grief, refusing to weep or talk about it, that he could not say a word about it—nor hear it mentioned.

The pastor or other comforter has to remember these exceptions and give them gentle treatment. But I am sure of the general principle, never to ignore a great sorrow. Grief needs expression for its healing. It is wise and kind to invite one to talk of his grief, even to help one to weep it out. In my earlier ministry as a pastor I thought there was something wrong in my technique if I could not stop the bereaved from weeping. I now am sure the right technique is to help the broken heart to talk out and weep out its grief. Fine feeling and tact will discover the way.

GATHERED THOUGHTS

"A smile is the lighting system of the face and the heating system of the heart."

"If you don't think co-operation is necessary, try running your car with just three wheels."

"Humility is such a delicate grace, if you begin to feel you have it, you don't."

"Every one is of some use, even if nothing more than to serve as a horrible example."

—COLUMBUS, GEORGIA
First Church Bulletin

Someone has complained, "By the time a man gets to greener pastures, he can't climb the fence."—*Toastmasters International.*

"WHAT I mean by God is not the manager of a small fourth-floor department of life called religion. What I mean by God is the Owner and Operator of the entire business! God is either God of all, or He is not God at all."

—DR. WHEATLEY

The Preacher's Magazine

How to Help Someone in Sorrow*

By Howard Whitman

MOST OF US WANT to be helpful when grief strikes a friend but often we don't know how. We are afraid of doing the wrong thing. We become tongue-tied for fear of making a *faux pas*. We want to do something, but may end up doing nothing simply because we don't know the right—and helpful—things to say and do.

Not long ago one of my best friends lost his wife, another a child, and two lost their husbands. From my own difficulties in trying to be helpful (and failing, I'm afraid) I resolved to go out and gather pointers which might be useful.

Ministers, priests, and rabbis deal with such situations every day. I went to scores, of all faiths, in all parts of the country. Here are twelve suggestions they made:

1. *Don't try to "buck them up."* This surprised me when the Rev. Arthur E. Wilson of Providence, R. I., mentioned it. But the others concurred. It makes your friend feel worse when you say, "Come on, now, buck up. Don't take it so hard."

A man who had lost his wife must take it hard. "Bucking him up" often sounds to him as though you are minimizing his loss. It is far better to take the honest attitude, "Yes, it's tough, and I sure know it is." Then your friend feels free to express grief and recover from it. The "don't take

it so hard" approach deprives him of the natural emotion of grief.

2. *Don't try to divert them.* Rabbi Martin B. Ryback of Norwalk, Conn., pointed out that many people think the proper thing is to veer away from the subject. They make conversation about anything but the reason for their visit.

The rabbi calls this "trying to camouflage death." The task of the mourner is to face the fact of death, accept an altered life, and go on from there. How can you help him if all you do is draw a veil of small talk across reality?

3. *Don't be afraid to talk about the person who has died.* Well-intentioned friends often shy away from mentioning the deceased. "The helpful thing," advised Rabbi Henry E. Kagan of Mount Vernon, N. Y., "would be to talk about the man as you knew him in the fullness of his life. Thus you help to re-create a living picture to replace the picture of death."

Once Rabbi Kagan called on a woman who had lost her brother. "I didn't know your brother too well," he said. "Tell me about him." The woman started talking and they discussed her brother for an hour. Afterward she said, "I feel relieved now for the first time since he died."

4. *Don't be afraid of causing tears.* When a good friend lost a child I said something which made his eyes

*Taken from *Together*. Used by permission.

fill up. Later I remarked to my wife, "Well, I put my foot into it." But when I mentioned the incident to the Rev. D. Russell Hetsler, now pastor of Normal Heights Church, San Diego, Calif., he said, "No, you didn't. You helped your friend express grief in a normal way, with you present to cushion it with the warmth of friendship. That is far better than to stifle grief when friends are present, only to have it descend more crushingly when one is alone."

Fear of causing tears, probably more than anything else, makes people stiff and ineffective; they censor in advance everything they want to say. Medical and psychological studies back up the pastor's contention that expressing grief is good and repressing it is bad.

5. *Let them talk.* Sorrowing people need to talk. "The problem of friends who want to help often is the opposite of what they think it is," explained the Rev. Vern Swartsfager of San Francisco. "They worry about their ability to say the right things. They ought to be worrying about their ability to listen."

If the warmth of your presence can get your friend to start talking, then listen—even though he repeats the same things a dozen times. Pastor Swartsfager suggested this measuring stick: "If your friend has said a hundred words to your one, you've helped a lot."

6. *Reassure—don't argue.* Everybody who loses a loved one has guilt feelings. They may not be justified but they're natural," Rabbi Joseph R. Narot of Miami pointed out. Perhaps a husband feels he should have been more considerate of his wife; a parent feels he should have spent more time with the child; a wife feels she should have made fewer demands on her husband.

"Reassure your friend," suggested Rabbi Narot, "but don't argue with him." A frontal attack on guilt feelings will not help, for these feelings must work their way out. But you can help with reassurance. Your friend must realize that he or she was, in all probability, a pretty good husband, wife, or parent.

7. *Let them draw on you.* Friendship is like a bank account, which grows by small deposits over the years. Then come times when you must draw on it. Sorrow is such a time. What you draw is strength, which to the Rev. Willis H. Porter of Nashua, N. H., is the real word for comfort.

"Comfort," he points out, "is a vigorous word which we have robbed of its original meaning." True comfort is not release from hardship; it is the gift of strength to overcome hardship. Put aside glib talk. Pastor Porter calls it "worse than no talk."

8. *Communicate—don't isolate.* Aloneness is one of the hardest parts of sorrow. Too often a person who has lost a loved one is overwhelmed with visitors for a week or so, then the house is empty. Even good friends sometimes stay away, in the belief that people in sorrow like to be alone.

"That's the silent treatment," remarked Father Thomas Bresnahan of Detroit. "There's nothing worse." Our friend is left more alone than ever; he has not only lost his loved one, he has lost us too.

Keep in touch. See your friend more often than before—for lunch, a drive in the country, shopping, an evening visit. He has suffered a deep loss. Your job is to show him, by implication, how much remains.

9. *Perform some "concrete little act."* The Rev. William B. Ayers of Wollaston, Mass., told me of a sorrowing husband who lost all interest in

food until a friend brought over his favorite dish. "That's a wonderful way to help, by some concrete little act which in itself may be small, yet carries the immense implication that you care," Pastor Ayers declared.

We ought to make it our business, when a friend is in sorrow, to do at least one practical, tangible act of kindness: run errands with our car, take the children to school, bring in a meal, do the dishes, take small children to stay at our house until after the funeral, take care of pets.

10. *Swing into action.* Action is the symbol of living. Doing something physically—with tools, with utensils—or getting into group activity is far better than brooding.

By swinging into action with your friend, you can help build a bridge to the future. Perhaps it means painting the garage with him, or it may mean spending an afternoon window-shopping, or with a woman friend mending children's clothes.

In St. Paul, Minn., the Rev. J. T. Morrow told me of a man who had lost a son. The man's hobby had been refinishing furniture. When he called on him, Pastor Morrow said, "Come on, let's go down to the basement." They sanded a table together. When Pastor Morrow left two hours later, the man said, "This is the first time I've felt I could go on living."

11. *Get them out of themselves.* Once you have your friend doing things for himself, his grief is nearly cured. Once you have him doing things for others, it is cured.

That was what Father James Keller, leader of the Christophers, meant when he offered the pointer:

"Get them out of themselves." Grief will pass. But if there is nothing but a vacuum behind it, self-pity will rush in to fill the vacuum. That is when grief becomes no longer normal but sickly.

Volunteer work for a charity, enrollment in a community group to help youngsters, committee work at church, a task in the PTA—these are some ways of getting people out of themselves.

12. *Pay a follow-up visit.* The Rev. George W. Lucas of Dayton, Ohio, remarked, "Everyone descends on a person in time of crisis. I'm sure they don't realize that the blow really hits hardest about two months later."

When all the letters of sympathy have been acknowledged, when people have swung back into daily routine, friends are likely to think, "Well, everything's adjusted now." Yet it is in that after-period when friends are needed most. Even if you are not a close friend, a follow-up visit can do more good than your first call.

One of the clergymen I met, a retired Methodist minister who had faced the problem many times in his long career, carried with him for years a bookmark which a woman had embroidered for him. On such visits he would show the back of the embroidery, a senseless mass of threads. Then he would turn it over to the right side, and the threads spelled out, "God Is Love."

We may not be able to explain what often seems senseless about death. But by our helpfulness we can give living proof of the right side of the embroidery.

SUNDAY SCHOOL

Getting to Sunday school for some people is a case of mind over mattress.

—HOWARD HILL

SERMON WORKSHOP

Supplied by Nelson G. Mink

WHAT DOES LIFE MEAN?

Some unknown author has described it like this:

Tender Teens
Teachable Twenties
Tireless Thirties
Fiery Forties
Forcible Fifties
Serious Sixties
Sacred Seventies
Aching Eighties
Shortening Breath
Death
The God
God.

—Anon

SHORT "TAKES" FROM A CHURCH BULLETIN:

1. "I'll take time to pray before I face my tasks, for . . ."
2. "I'll take time to pray before I decide. My decisions are more safe . . ."
3. "I'll take time to pray before I give up. For when I'm discouraged . . ."
4. "I'll take time to pray before I blame another. When I have prayed . . ."
5. "I'll take time to pray!"

—MILO L. ARNOLD in *Moses Lake*,
Washington Bulletin

PROSPERITY

Prosperity too often has the same effect on its possessor that a calm sea has on a Dutch mariner, who frequently, it is said, in these circumstances, ties up the rudder, gets drunk, and goes to sleep (Prov. 1:32).—BUD ATTICK.

MOSES made so much noise at only three months of age that they had to hide him. It is a poor conversion when nobody knows about it. Salvation may come quietly, but we shouldn't remain quiet about it.—BUD ATTICK

AN EVENING MEDITATION

John Fletcher was a man of God, and well known until the day of his death as "the sainted Fletcher." We will do well as Christians to profit by his evening questionnaire:

1. "Did I awake spiritual, and was I watchful in keeping my mind from wandering this morning?"
2. "Have I this day gotten nearer to God in prayer, or have I given way to a lazy, idle spirit?"
3. "Have I made the most of my time as far as I had light and opportunity?"
4. "Have I denied myself in all unkind words and thoughts? Have I delighted at seeing others preferred?"
5. "Have I spent money to please myself, when I might have saved it for the cause of God?"
6. "Do my life and conversation adorn the gospel of Jesus Christ?"
7. "Have I walked by faith, and seen God in all things?"

—Houston Central Park Bulletin

SIGNS OF THE TIMES

One estimate of recent government census figures reveals that in the United States there are:

- 169,722 restaurants
- 198,828 schools
- 241,858 gas stations
- 253,762 churches
- 387,337 grocery stores
- 494,450 saloons and liquor stores

The number of places where liquor can be obtained is more than the combined total of churches and schools, and there is one liquor outlet for every twenty American homes. Liquor outlets outnumber candy stores eleven to one.

Little wonder at the moral downgrade so apparent today.

—Selected

STIRRING THOUGHTS FOR PREACHERS, from the pen of Dr. J. B. Chapman, which appeared under "Editorial Notes" in the *Preacher's Magazine* in January, 1929:

"The conscientious singer said: 'If that other preacher tries to talk to you tonight while I am singing, do not let him do it. His mumbling disturbs me and draws attention of the people.' . . . Preachers are great offenders in this particular."

"There are few greater dangers than that of indefiniteness. Yesterday, we heard a preacher. And some people while passing out, said, 'Wasn't that great?' And whatever it was was great, but we were not just sure what it was. The preacher who can maintain his lines of discrimination and preach so that common people can comprehend him has a wonderful point."

"The question of how long a preacher should preach is largely determined by the time he begins. If the preacher can close at twelve noon, at four in the afternoon service and at nine in the evening, he can preach fairly long. But he takes a big chance when he tries to go beyond these hours for closing, even if he has not preached unduly long."

"The wise preacher is a student of men, and he pays particular attention to the study of preachers who are succeeding. Their methods may be useful to him also."

"Romance is the oil which keeps the preacher from wearing out too soon. We all once looked forward to the glorious possibility of preaching Christ to a lost world and felt that we would be supremely happy, no matter what the sacrifice involved, if ever we could make even a small success of such a noble undertaking. And such an evaluation of the task is needed continuously to sustain amidst the strain and toil and inconvenience of the preacher's calling, lest we become weary in well doing."

"The matter of the preacher's breath is not a question of life and death, but there is no excuse for the preacher to eat onions and sausage with garlic in

them. Also, he should be careful to look after his teeth and tonsils. And finally, to make sure, he should make proper use of some wash, like Listerine, each time before going to church."

SEVEN THINGS YOU WILL NEVER REGRET

1. Showing kindness to an aged person.
2. Destroying the letter written in anger.
3. Offering the apology that saves a friendship.
4. Stopping a scandal that was wrecking a reputation.
5. Helping a child to find his way in life.
6. Taking time to show your parents consideration.
7. Accepting the judgment of God on any question.

—ROBERT LOUIS STEVENSON

WEEPING ON THE DEVIL'S SHOULDER

Self-pity is weeping on the devil's shoulder. Satan says, "Come unto me, all ye that are peeved, grieved, misused, disgruntled, and I will spread on the sympathy."

You will find in Satan a never-failing source of the meanest attitudes, and a most selfish sort of misery. In Satan's presence you may feel free to fail and fall, sigh and fret. He will feed your world on fears, and indulge your ego in envy, jealousy, bitterness, and spite. He will encourage you to fuss and quit, and leave undone the many tasks connected with the church and soul winning. He will tell you to listen to the voice of the disgruntled, instead of your leaders and your God.

Yes, self-pity, feeling sorry for yourself, nursing fancied injuries, is just what the devil wants you to do. As long as you listen to Satan, you'll keep right on doing it. You'll pout and you'll feel like a martyr. But only Satan will smile.

—Copied from the *Corpus Christi First Bulletin*, Anon.

SERMON STARTERS

Theme: Saving Faith

TEXT: And their eyes were opened, and they knew him; and he vanished out of their sight (Luke 24:31).

1. His power realized by faith (Rom. 1:16)
2. His presence realized by faith (Heb. 11:6)
3. His peace realized by faith (Rom. 5:1)
4. His praise realized by faith (Acts 27:25)
5. His purpose realized by faith (John 20:31)

—N. G. M.

Theme: Who Can Tell?

TEXT: For word came unto the King of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes (Jonah 3:6).

—N. G. M.

Theme: Abundant Assurance

TEXT: To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. (Acts 1:3).

1. We can prove the fact of His life (John 14:6).
2. We can prove the fact of His love (I John 3:1).
3. We can prove the fact of His life (John 12:32).
4. We can prove the fact of His liberty (Rom. 8:2).
5. We can prove the fact of His likeness (I John 3:2).

—N. G. M.

Theme: God's Men for Times Like These

TEXT: And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved (Hos. 12:13).

Theme: The Church with the Glory

TEXT: Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean (Isa. 52:1).

Theme: The Place of Feelings in Our Christian Life

TEXT: That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us (Acts 17:27).

1. It is the feeling of a new nature.
2. It is the feeling of a new naturalism.
3. It is the feeling of a new nobility.
4. It is the feeling of a new normality.
5. It is the feeling of a new name.

—N. G. M.

Theme: Ten Reasons Why I Am a Christian

TEXT: The Lord is my light and salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? (Ps. 27:1).

1. I did not find what I really wanted when in sin.
2. I do not want Satan to call the plays in my life.
3. I want anyone following me to not go wrong.
4. I want to accent life in the right places.
5. If I'm passing this way but once, I would make it count for the best.
6. I find the Christian life to be the more normal and satisfying one.
7. I like the kind of people I associate with in the Church.
8. I like the challenge of the Christian life.
9. I don't want to spend eternity in hell.
10. I want a bright and glorious future.

—N. G. M.

PREACHING PROGRAM

The Consequences of Backsliding

SCRIPTURE READING: Jer. 42:19-22

INTRODUCTION: God's prophet was sent to warn His people against the seriousness of backsliding and disobedience. If the people would obey God, He said He would prosper them abundantly. But any act of disobedience on the part of the people would lead to tragic results. If they would return to Egypt it would mean bondage and all that it entails.

Consider the import of this message by observing how:

I. A BACKSLIDER'S REBELLIOUSNESS IS MASTERED BY SATAN

- A. He knows that God frowns on willful sin.
- B. He has knowledge of God's disapproval of unequal yokes.
- C. He is not ignorant of God's hatred towards divided affections.

1. For such would ultimately forfeit all that is good and wholesome.

- a. It would ruin one's reputation. (Ill., prodigal)
- b. It would destroy one's character. (Ill., Judas)
- c. It would cause one to lose his virtue. (Ill., Mary Magdalene)

II. A BACKSLIDER'S RETRIBUTION IS METED OUT BY GOD

- A. The table laden with sinful pleasures can never satisfy a hungry soul.
- B. The timeless wanderings of a backslider would only drive one to endless despair.

1. He would be driven to insanity by his fears and horrors when the judgments of God began to fall.

III. A BACKSLIDER'S RETURN IS MARSHALED BY THE HOLY SPIRIT

- A. By the medium of God's Word—"Thus saith the Lord."
- B. By the means of God's providence—Famine, pestilence, wars, etc.

C. By the measureless mercies of God—"From everlasting to everlasting."

CONCLUSION:

Let us heed any warning that would come from God, and thus avoid any pitfalls that the devil may lead us into. Only by the grace of God can we hold fast to the marvelous promises He made to us. A blessing if you obey the commandments of the Lord your God.

—HENRY T. BEYER, JR.
Baton Rouge, Louisiana

The Lost in Hell

SCRIPTURE READING: I Pet. 4:8; Luke 16:31

INTRODUCTION:

The doctrine of hell to man is most objectionable and disagreeable. The idea of hell has all but faded from the public's mind. Many refer to it in sarcasm and jokes. Jesus had more to say about hell than did all of the apostles and prophets combined. Let us seriously consider these verses from the Bible and receive help.

I. THE DESCRIPTION OF THE LOST MAN IN HELL

- A. He is the true representative man of all the lost.
 - B. No indication that he was a philanthropist.
1. But he was well known and he was rich.
 2. He was a miser and selfish (I John 3:17).
 3. One minister said: "Till a person believes in Christ and repents, God is not under obligation to keep him a moment from eternal torments of hell."

II. THE DECEPTION OF THE LOST MAN IN HELL

- A. He may have been morally clean and scripturally sound.
- B. Bible implies he lived for self, and shut out God and the Church, and his fellow man.
- C. In hell he knew he was deceived, but it was too late.

III. THE DIRECTION OF THE LOST MAN IN HELL

- A. He left suddenly for hell.
- B. He left his brothers, who were unsaved and traveling in same direction as he.
- C. He found himself in association with all who never repented.
 - 1. Note the several versions of hell in the Bible.
 - a. *Gehennah*—the scavenger idea of hell.
 - b. *Hades*—the unseen underworld.
 - c. *Tartarus*—the deep and sunless abyss of the infernal regions.
 - d. *Perdition*—junk heap where all the wrecked lives are gathered for burning.

IV. THE DESPAIR OF THE LOST

- A. Horrified by the fact there is no chance of escape or to warn others.
- B. Haunted by the fact that they are capable of retaining black past and powerless to change it.

CONCLUSION:

May God help us all to profit by these horrible facts which have been brought to our attention in plain language.

—HENRY T. BEYER, JR.

A Funeral Message

(When no mention of the deceased seems wise)

SCRIPTURE: Psalms 121

INTRODUCTION:

In this hour we can learn from the Psalmist. We know not his circumstances. He speaks as one having faced tragedy, disappointment, and death.

I. WHERE TO LOOK—LOOK UP (v. 1)

- A. Two questions begin this psalm.
- B. Don't really look to the hills, but in that direction.
- C. There is a Source of help above us.

II. WHOM TO BEHOLD—THE LORD (v. 2)

- A. He alone has the power to help us.
- B. He has the will to help us—"Like as a father pitieth his children, so

the Lord pitieth them that fear him."

III. WHAT TO EXPECT—AVAILABILITY (vv. 3-8)

- A. There is steadfastness in the midst of change (v. 3). In Him we can be spiritually established.
- B. There are unfailing protection and unceasing vigilance (v. 3).
- C. This care is for all who turn to God, not just for special isolated groups (v. 4).
- D. God defends our defenseless part; shade (protection) on the right side, where even the warrior had no shield (v. 5).
- E. Travelers in the desert land feared the effects of the sun by day and the moon by night. Neither the heat of the battle of life nor the pressures of life upon the mind shall unsettle the one whose trust is in God (v. 6).
- F. God can keep you—if you will but turn to Him in your sorrow (vv. 7-8).

—ROSS CRIBBIS

Oxford, Nova Scotia

Hallelujah's Above the Wreckage

SCRIPTURE: Job 14:14; John 14:19

INTRODUCTION: We came into this world without our consent. When we leave it we will probably leave it against our wills. Evidence mounts on every side that this is not our home; and that we did not come here to stay.

When death comes, what then?

I. THE ASPIRATION OF MAN

Man desires to be immortal. And there are indications that he is.

- A. The indication of nature
 - 1. The message of the seemingly dead seed.
- B. The eternal law of justice.
 - 1. There must be another world to correct all the injustices of this life.
- C. The universality of this hope
 - 1. Every culture in every age has held this belief in some form or another.

- D. The need of a future life to complete the development of a life begun here.

Over against, and in completion of, the aspiration of man is:

II. THE AFFIRMATION OF GOD (John 14:19)

Man needs more than these intimations.

- A. The soul is immortal (John 11:25-26).
 - 1. The body will be resurrected.
- B. There is comfort in this affirmation (John 14:1-3).
- C. All this finds reality only when it is based in the Cross and the Resurrection.
 - 1. On the Cross, Christ faced the future with confidence. In the blackest moment He triumphantly said, "Into thy hands I commend my spirit."

CONCLUSION:

With similar confidence we too can face the unknown and commit our souls into the Father's keeping.

—GENE VAN NOTE

Oroville, California

If I Should Wake Before I Die

SCRIPTURE: Luke 16:19-31

TEXT: Luke 16:31

INTRODUCTION:

- A. No one plans to die immediately. Our most pressing concern is with living, not with dying.
- B. If I should wake before I die—what would I do?

I. I'D DO MORE FOR OTHERS.

- A. I'd give some heart an address. Story in *Reader's Digest*, "Life in These United States." The reason a well-educated hobo gave for the life he was living, as he spoke to a newly married couple, and noticed her wedding ring, "My heart has no address, like yours has." I'd establish a Christian home!
- B. I'd learn the value of little things. The biggest obstacles to love and

friendship are little things.

- C. I'd learn the magic of the little words "Thank you," and "I'm sorry."

II. I'D DO SOME THINGS FOR MYSELF.

In his book, *The American Funeral*, Leroy Bowman makes the claim that the dominant emotion at a funeral is not grief but guilt.

Because of this, I think I'd protect myself by:

- A. Treating others with more kindness and love. I'd learn that there is no other treasure as valuable as that of a friend.
- B. I'd learn that grudges are too heavy to carry, and so is a guilty conscience.

CONCLUSION:

If I should wake before I die, I'd do more for others. I'd do something for myself. But one thought keeps nagging me... If all these things would make dying easier, how much better would they make living!

—GENE VAN NOTE

Points for the Pastor to Ponder

I PETER 5:1-4 (Phillips' translation)*

"My fellow Elders"

FIRST: Give yourself to the work—not just a part.

"Accept the responsibility of looking after them willingly... because you are really concerned for their well-being."

SECOND: Work for the welfare of people—not for personal reward.

"Doing your work not for what you can make..."

THIRD: Humility as a leader—not a boss.

"You should aim not at being 'little tin gods' but as examples of Christian living..."

THE PROMISE: "You will receive that crown of glory which cannot fade."

—CLAUDE E. PITTINGER

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*Quotation from J. B. Phillips: *The New Testament in Modern English*, copyright 1958. Used by permission of The Macmillan Company.

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—CLAUDE E. PITTENGER

Chanute, Kansas

*Quotation from J. B. Phillips: *The New Testament in Modern English*, copyright 1958. Used by permission of The Macmillan Company.

FAITH, FACT, AND FEELING

TEXT: Hebrews 11:1

INTRODUCTION: Faith, Fact, and Feeling went for a walk. Feeling had an awful fall, dragging faith down also. Fact held on, and pulled Faith up, and together they pulled Feeling back up.

I. FAITH HAS A FOE.

A. He is the enemy of God—Satan.

1. Comes as an angel of light.

2. Cares not what means or tactics used, except he accomplish his purpose.

B. This foe is within, or/and without. He is the perpetual "thorn" plaguing us with excesses in either direction.

II. FAITH HAS A FIGHT TO WAGE.

A. Faith must fight a legitimate fight (I Tim. 6:12).

B. Faith is worthy of the most valiant fight for its survival. It is a "precious faith" (II Pet. 1:1).

C. Faith may fight with the assurance of victory (I John 5:4).

III. FAITH HAS A FORCE TO WIELD.

A. We stand by faith. "... by faith ye stand" (I Cor. 1:24).
Illustration: Tree is beautiful because of its root, which holds it and feeds it.

B. Faith is powerful. Our labor is "... the work of faith with power" (II Thess. 1:11).

C. Faith is most able to express itself when the heart is filled with the Holy Ghost. Stephen was filled with the Holy Ghost and faith.

D. Faith is power because of God's Word. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

IV. FAITH HAS A FAVOR TO WIN.

A. Without faith, it is impossible to please God (Heb. 11:6).

B. Faith is a life demonstrating its trust in God, for "we walk by faith, not by sight."

C. Faith must be steady, for "if any man draw back, my soul shall have no pleasure in him" (Heb. 10:38).

D. Faith is the key to eternal life, and a life of eternal victory.

—DELMAR STALTER
Churbusco, Indiana

THE CHRISTIAN'S DECLARATION OF INDEPENDENCE

SCRIPTURE: Romans 8

INTRODUCTION: Each child of God, through his utter dependence upon Christ, has a declaration of independence to make to the world of sin, ruled by Satan. What an independence is the freedom found in love-slavery to Jesus Christ!

I. FREEDOM FROM CONDEMNATION

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (v. 1).

II. FREEDOM FROM THE CARNAL MIND

"For to be carnally minded is death; but to be spiritually minded is life and peace. ... But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. ... And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (vv. 6-10).

III. FREEDOM FROM FATALISTIC PHILOSOPHY OF LIFE

God's divine care is seen in all emergencies of life. "And we knew that all things work together for good to them that love God, to them who are called according to his purpose" (v. 28).

CONCLUSION: We may have the utmost confidence in our new charter. It has been wrought by the blood of Christ and is stated by the inspiration of the Holy Spirit through the Apostle Paul. With the assurance our charter gives us, we may boldly look the world in the face and defy the forces of hell, and say with Paul: "Who shall separate us from the love of Christ?" (vv. 35-39.)

—RUPERT CRAVENS, Evangelist

THE THREE HOLY MOUNTAINS

SCRIPTURE: Hebrews 12:12-22

TEXT: "For ye are not come unto the mount that might be touched, and that burned with fire ... but ye are come unto mount Zion" (Hebrews 12:18, 22).

INTRODUCTION: From the beginning of time there has been the concept of a holy God, and that this holy God has required man to be holy.

I. MOUNT SINAI—Holiness is required in the law (Leviticus 11:44-45; 20:7-8).

A. We see the awesomeness of God's holiness in giving the law (Exodus 19; Hebrews 12:18-21).

B. We worship a holy God. "I am holy" (Leviticus 11:45; 20:8; I Peter 1:16).

C. We see that holiness is required in the law (Leviticus 11:45; 20:8; Hebrews 12:14).

II. MOUNT CALVARY—Holiness is provided in the atonement (Hebrews 13:12; I John 1:7).

A. Because of His infinite love for the fallen race, God sent His Son to provide redemption (Philippians 2:5-8; Hebrews 1:1-2, 11).

B. In the atonement we have the complete solution to the sin problem—holiness was provided.

III. MOUNT ZION—Holiness was imparted at Pentecost (Hebrews 12:14-22; Acts 2).

A. The baptism of the Holy Spirit brings purity.

B. Pentecost is not merely history, for it may be reproduced in every Christian's heart (Acts 2:39).

CONCLUSION: Have you come to Mount Zion in your Christian experience?

—HAROLD M. DANIELS
District Superintendent

Subject of the Text

TEXT: I Timothy 1:15

INTRODUCTION:

There are many books being written that are of no value, and there are some that encourage us to relish the Holy Bible. For this is the best place to secure valuable information about the whole plan of salvation and man's acceptance of it. This single verse of scripture gives us a clear picture of the perfect plan of God's redemption. Let us consider the marvels of this text:

I. ACCEPTANCE OF THE TEXT. "Worthy of all acceptance."

Consider the universality.

II. SUBJECT OF THE TEXT. "Jesus Christ."

Consider the prophecy . . . "according to the scriptures."

III. PURPOSE OF THE TEXT. "To save sinners."

Consider the aim . . . not the righteous, but sinners.

IV. ACKNOWLEDGMENT OF THE TEXT. "Of whom I am chief."

Consider the power, or its power . . . to disclose our unworthiness.

CONCLUSION:

After reviewing the marvelous plan of God's redemption for all of mankind, should not this inspire us to seek His salvation full and free?

—HENRY T. BEYER, JR.

THE RIGHT KIND OF HUSBAND

In all things shewing thyself a pattern of good works (Titus 2:7).

1. One who is kind and considerate.
2. One who studies to please.
3. One who can easily apologize.
4. One who graciously keeps his promise.
5. One who cannot say a cutting word.
6. One who is careful around women.
7. One who is not too big to wash dishes.
8. One who is often found upon his knees in prayer.
9. One who loves the Word more than newspapers.

10. One who is conscientious about his tithe.

11. One who gladly shares his pay with the wife.

12. One who loves to romp and play with children.

13. One who is too big to hold a grudge.

14. One who is courteous toward the aged and infirm.

15. One who takes interest in the Sunday school.

16. One who can forgive when not asked.

17. One whose appearance is tidy and clean.

18. One who can say to his boy, "Follow my example."

19. One who is kind to dumb animals.

20. One who is as nice at home with the family as when strangers are there.

(Brother, how do you check up?)

Our greatest assets are not in what we possess materially but in what we experience spiritually.

Men ought to regulate their lives by the gospel thermostat.

The tongue is far more devastating than the modern instruments of warfare.

Faith is not easily quenched when kindled with the fire of enthusiasm.

Man's greatest weakness is trying to please everybody and self, and not God.

God demands the best there is with the least of us.

HENRY T. BEYER, JR.

How Does Your Account Stand?

You would be ashamed to let the rent go unpaid.

You do not expect the grocer to furnish food for nothing.

The very clothes that you wear took part of your pay check.

As bills come due, you pay them!

God, who is your biggest Creditor, does not mail you a bill each month.

He puts you on your honor.

He accepts what you see fit to pay.

Set your heart and purse right with Him.—Selected.

BOOK BRIEFS

ALL THE MIRACLES OF THE BIBLE

Herbert Lockyer (Zondervan, 1961, 480 pages, cloth, \$5.95)

This author has given us a series of books on the Bible, such as *All the Women of the Bible*, *All the Prayers of the Bible*.

In this volume, *All the Miracles of the Bible*, he has done a splendid job of gathering up a comprehensive listing of all the miracles, giving each one a careful, although brief treatment. It is surprising to note that the author lists 250 miracles. To each one he gives background setting and a carefully conservative estimate of the miraculous element in it. In fact, even going beyond this the author highlights the miraculous elements in those books of the Bible where no particular miraculous event seems to be recorded. One catches throughout the loyalty of the author to the supernatural elements in the entire written record. He will have nothing to do with some of the modern attempts to humanize some of the miracles. He insists upon the miraculous throughout. This is a worthy book and most certainly deserves a place on the bookshelf of every minister who wants to retain in his preaching a careful loyalty to the miraculous in the workings of God with man.

There would be one point of disagreement that your book man would have with the author, for he seems to feel quite strongly that the miraculous element has ceased in God's dealing with men. He seems to feel that in this day of grace miracles are no longer performed by God, because he seems to feel they are incompatible with the present dispensation of grace. We feel strongly otherwise. We feel that if our faith were more vigorous God would still intervene miraculously in the affairs of men.

THEOLOGY OF SEVENTH-DAY ADVENTISM

Herbert S. Bird (Eerdmans, 1961, 138 pages, cloth, \$3.00)

There have been many books printed across the years dealing with Seventh-day Adventism, but the problem facing us now is the rather clear fact that, doctrinally, Seventh-day Adventism is in a state of flux. It seems that the leaders of that group are attempting to moderate their position in the interest of being accepted among evangelicals. In his new book there is an incisive and fair discussion which takes into account the fact that there is this adjustment being made by present-day Seventh-day Adventists and a change being made in their theological climate. However, the author points out those clear-cut points at which Seventh-day Adventism is still a cult of error. The author was for many years a missionary in Africa. He deals with Seventh-day Adventism as to its history, its interpretation of the Bible, its doctrines of man, Christ, the Sabbath, and Christian conduct. There may be a hesitancy on the part of some to purchase a book at the present time on Seventh-day Adventism because of the shift in its doctrinal position, but this is among the best that have recently come. It gives a comprehensive and fair treatment to this growing and vigorous cult.

A CLOUD OF WITNESSES

Asa Zadel Hall (Zondervan, 1961, 88 pages, cloth, \$1.95)

These are pen-portrait people who surrounded St. Paul, some of them his friends, some of them his enemies. But each in turn becomes a witness to the majestic ministry of the Apostle from Tarsus. There are twenty-

nine brief chapters in the book and they deal with such characters as Barnabas, John Mark, Silas, Titus, Timothy, Luke, and many who are scarcely known in the gallery of friends and associates in the ministry of St. Paul.

Here is definitely safe, evangelical, biological material—much of which has been covered in other books, but not too often has material been arranged in this particular format.

MEN OF FIRE

Walter Russell Bowie (Harper, 1961, 224 pages, cloth, \$3.95)

Here are twenty-six brief biographies—men that the author classifies as "Torchbearers of the Gospel." In the study he includes the Biblical worthies such as Peter and Paul. Then after discussing the Early Church fathers, he comes on down to a discussion of Francis of Assisi, Martin Luther, Wycliffe, Calvin, Knox, Wesley, Phillips Brooks, and more recent men such as Schweitzer, Grenfell, Seagrave, and Thomas A. Dooley. (There might be some doubt in the mind of some of us whether Thomas Dooley actually earns a place among the great torchbearers or not, for he seems to have been more humanitarian than evangelical.)

These are catchy biographies and do not offer any wide value for biographical research. But for any man who likes to use crisp, biographical illustrations in his sermons, this does offer something definite, fresh, and authoritative.

THE TEN COMMANDMENTS YESTERDAY AND TODAY

James Burton Coffman (Revell, 1961, 128 pages, cloth, \$2.50)

The author is to be commended for setting out to do another book on the Ten Commandments. This theme has been used as a basis for a book so many times. This particular author has given us a volume both acceptable and careful, but it could not be classified as being brilliant or even superior. There are a few fresh insights into a subject that has often been treated. His illustrations are good but rather scarce. If a preacher did not have any book at all on his shelf with a study of the Ten Commandments, this book would be found helpful. At one place in the book the author seems to suggest quite strongly relative to the seventh commandment that desertion is synonymous with adultery and thus the basis for scriptural divorce. This is a point at which we would differ with the author.

THE TEN COMMANDMENTS IN MODERN PERSPECTIVE

Owen M. Weatherly (John Knox Press, 1961, 160 pages, cloth, \$3.00)

This is a disturbing book. The author sees the Ten Commandments as more than a code of conduct for religious folk to live by; they are the principles upon which human society is laid. In ten succulent chapters Dr. Weatherly, pastor of First Baptist Church in Philadelphia, sets each of the commandments in its modern setting.

You won't read the book complacently. You may even re-examine your income tax forms and review your revival advertisements before you finish reading it.

This is not a book of "canned" sermons on the Ten Commandments. Neither is it a source of illustrations of the anecdote variety. It is not a book of flowing, easy-to-read prose. However, its unique—often unexpected—interpretations of the commandments and their relevance to contemporary life will make it rewarding reading. It is full of quotable sentences.—R. L. LUNSFORD.

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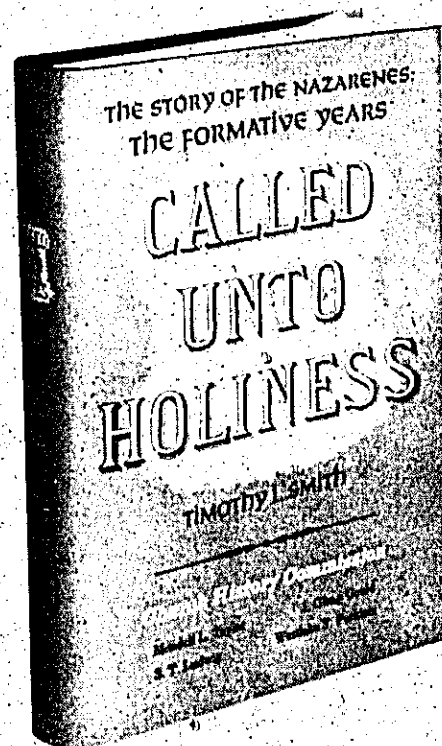
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THE PREACHER'S magazine

JUNE 1962

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FORUM

RUDOLPH BULTMANN

*Comprehensive discussions by:
Willard Taylor, John A. Knight,
J. Kenneth Grider*

* * * * *

THE RAISINS ON THE RESERVOIR

Editorial

WHAT WILL YOU BE IN A.D. 2000?

James Robertson

HOW THE FIRST METHODIST WAS SANCTIFIED

E. W. Lawrence

PREACHING POSES PARTNERSHIP

Wallace A. Ely

...the Nazarene message

The Preacher's Magazine

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June, 1962

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V. H. Lewis

General Superintendents, Church of the Nazarene

FROM the EDITOR

Whenever I meet people who have felt the sting of disappointment, I recall with pleasure—

The Raisins on the Reservoir

I GUESS my mother was the greatest mother any man ever had. Don't attempt to argue the case, my prejudices will shout you down. Gentle but positive, pious and prayerful, she possessed a strong sense of understanding. Now that she is in the glory I would pause on earth to sing the praises of her talent for understanding.

I was battling through a dark day in my fairly carefree boyhood. What was my battle? Was I starved or punished or lost? Oh, no! In fact as I look back on that particular crisis from my present adult viewpoint I am almost ashamed to mention it as a crisis. (The passing of years has a way of tempering our judgments.) But on that particular day I was facing a crisis—a major one.

The Storm Struck

Here is the story. I lived on a farm fourteen miles from town. That little prairie town with its population of two thousand—what a thrill to see it! And the privilege of "going to town" was very occasional. Days before I had been promised a trip to town on a certain Saturday. I saved up my pennies and counted the days. I awakened early on that particular Saturday, jerked on my trousers, and ran to the window to see if the weather was fit for such a trip. The

sun shone brightly; my heart was fairly bursting with excitement.

Then came the storm. For some reason (a legitimate one for the adults in the family) I was told I could not go to town that day. The sun quit shining and storm clouds flung themselves across my little sky. Tears chased each other unashamedly down my cheeks.

Thus I stood on the kitchen doorstep and watched the family car drive off down the lane—a forlorn, little creature, the picture of dejection. Then, sick of heart, I turned and walked into the old farm kitchen to weep out my grief.

The Sun Came Through

There I saw it! A little pile of raisins on the reservoir of the stove, placed where I could not miss seeing them. No written message was necessary. My wonderful mother felt my deep disappointment and planted the raisins there to help bring back the sun to my dark hour.

The years have passed but I cannot forget that small act of motherly kindness and understanding. I recall still how I ate them and wept afresh and openly in sheer love for such a mother. A mother who knew how to heal a heartache! Oh, it wasn't such a big thing she did, just a handful of raisins on the reservoir. But at that moment those raisins

meant more to me than a ton of money.

And now back to the brass tacks and the ministry. We ministers meet people often whose plans have been shattered. Their trips to town have been suddenly canceled. Ofttimes there is not a thing we ministers can do to change conditions; circumstances are out of our control. But, yes, there is something we can do: we can still place our raisins on the reservoir. Has death come to a home of our parish? A note of sympathy, a prayer-promise over the phone—raisins on the reservoir.

You see, in my mother's case she knew I loved raisins and it was a remedy close at hand. Perhaps each of us can discover some method of heart-

balm that we can keep for ready application. Perhaps it is scripture cards carried in the glove compartment of the car and slipped into someone's hand in an hour of grief. How about a tiny memo mailed to a friend who is undergoing a heavy trial? And it need not be always someone in your church constituency. The morning paper may carry the news of tragedy in some home; a letter of sympathy from you could well be the turning point in the spiritual history of that home.

Well, that may be enough about the philosophy of raisins on the reservoir.

God bless all mothers who possess such understanding.

And God give to us who minister the Word more of the same!

Holiness Conventions Still Prosper

AS A HOLINESS DENOMINATION, there is one thing that we are all agreed upon—holiness does not maintain itself as our strong, distinctive emphasis without careful planning and prayerful maintenance. We have zone rallies and district tours for all the interests of the church—church schools, home missions, foreign missions, N.Y.P.S., evangelism, good literature, and what have you. These are all essential. But zone rallies in the sheer, beautiful interest of holiness, we must not neglect.

I was very interested in receiving a communication the other day from Dr. Leo C. Davis, superintendent of the Southwest Indiana District. In the fall of 1961 he organized seven zone meetings in which the entire program of the day was built around

various holiness themes. There were meetings morning, afternoons, and evening. He assigned holiness themes to pastors in each zone; some read their papers and others gave them orally. The entire series of rallies was a blessing to the district. It is a plan to be commended to any district anywhere.

Here is a listing of the various holiness themes from which the different subjects on each zone were chosen:

1. The Fruit of the Spirit
2. The Gifts of the Spirit
3. The Second Crisis According to the Scriptures
4. Sermon Review ("Sin in Believers," by Wesley)
5. Positive and Negative Aspects of Holiness
6. Maintaining the Glow

7. Temptations Peculiar to the Sanctified
8. Relationship of Regeneration to Sanctification
9. Presenting the Holiness Message
10. Proper Holiness Ethics
11. Holiness a Deliverance
12. Holiness a Development
13. Holiness a Discipline
14. Problems of the Sanctified

15. Sanctification and the Earthen Vessel
16. Necessity of Holiness
17. Disciples Before Pentecost (Showing Carnal Traits)
18. Counteraction—Suppression—Eradication, Which?
19. Maintaining Holiness Standards
20. Relationship of the Second Coming to Sanctification

QUOTES and NOTES

Facts on Divorce

Judge Arthur Osborn in a speech before the Ministerial Association of Marion, Indiana, gave the following facts about divorce. He observed that there are six main causes of divorce: adultery, nonsupport, quarreling, unfaithfulness, physical violence, and intemperate alcoholism. From statistics which he has faithfully compiled, he stated that about 90 per cent of those applying for divorce never attend church. About 5 per cent of them attend regularly and the other 5 per cent attend only infrequently. Over 50 per cent of the divorce cases involved a second or subsequent marriage. He also noted that 64 per cent of the juvenile problems come from broken homes.

Time Study on Ministers

Pastoral visits take the most time of a minister, according to a Michigan area survey by the Methodist Division of National Missions.

And taking least time is attendance at denominational and interdenominational meetings. The survey covered

working habits of 538 ministers, about three out of four in the area.

Some (21.5 per cent) said they work more than 70 hours a week. About half work 50 to 69 hours, another 12.8 per cent 40 to 49, and 10.6 per cent less than 40. The number in the latter group is about the same as that indicating part-time service.

In pastoral visiting, 34 per cent reported more than 15 hours a week, another 28.8 per cent, 10 to 14 hours; while 6.7 per cent do less than 4 hours.

About the same time goes to preparing sermons, conducting services, attending church meetings, and general study. Seven out of ten spend 7 to 14 hours a week working on sermons, 15 per cent 15 hours or more, and 10.6 per cent less than 4.

General study takes less time than preparing sermons. Counseling takes 10 or more hours a week for 8.7 per cent of the men; less than 5 hours for 69.1 per cent; and only 1 or 2 hours for 28.8 per cent. Church business requires between 5 and 14 hours for 48.8 per cent, and less than 5 for 24.7 per cent.

PROBLEMS

The biggest problem in the world could have been solved when it was small.—WITTER BYNNER, Cincinnati Enquirer.

If there were more self-starters, the boss wouldn't have to be a crank.—Denver Post.

CANADIAN SURVEY SHOWS BIBLE READING NEGLECTED

A survey made among 6,500 Protestant ministers showed that Canadians skip reading the Bible because they think it is trivial, dull, and hard to understand.

Results of the survey revealed by the Canadian Council of Churches, which represents 85 per cent of the country's Protestant congregations, revealed these were the most common reasons for ignoring the Bible, but there were many others.

A preliminary sampling of the ministers' replies showed their alarm about Bible reading was not over-emphasized.

In their replies, 29 per cent of the ministers said nonreaders think the Bible is irrelevant; 26 per cent said people can't understand it; 24 per cent said nonreaders find it uninteresting; and 21 per cent said people claim they are too busy.

One minister answered, "People just couldn't care less about the Bible."

Some of the other comments were that the nonreaders are afraid to read it because it might make them think. Some thought they could be Christian enough without consulting the Bible, and others were reported to be just plain lazy, or were too self-centered and self-sufficient.

Some ministers blamed the

churches for the lack of interest in the Bible because they didn't stress its teachings enough.

Lack of Bible study groups was cited by another minister. Several complained that the Bible's language was outdated. They urged more use of the *New English* version.

"Parents who don't set an example for their children" was another cause given for lack of interest in the Bible. Television also came in for criticism for taking up time that could be used in Bible reading.

Said one minister: "The comic book, the short and snappy digest, the emphasis on getting information the easy way—all these make the Bible seem dull, difficult, and irrelevant."

THE 1960 CENSUS showed a record number of divorced persons. In fact, according to the U.S. Census Bureau, the number of divorced persons in the U.S. increased between 1950 and 1960 at a rate twice as fast as that of population growth. The number of divorced men was listed as 1,312,938, an increase of 21.6 per cent over the 1950 total, and the number of divorced women was reported as 1,839,322, an increase of 33.5 per cent.

BENJAMIN FRANKLIN ONCE SAID:

The longer I live the more I have come to respect the other man's opinions. For I have noticed when the carpenter wishes to make a perfect joint, he has to plane a little from each plank. In that way he is able to bring them together in a tight and perfect joint. Let us do the same thing. Let us each be willing to give up some of the things we want for the good of all. For, gentlemen, what we need in these meetings is light, not heat" (First National Convention of the Original Thirteen States).

—Contributed by REV. GLENN EAGLE

The Preacher's Magazine

THE FORUM

Rudolph Bultmann

The Why of the Bultmann Forum

Why should an issue of the *Preacher's Magazine* be devoted to a study of Rudolph Bultmann? That's a good question. I am glad you are asking it, for I asked myself that question many times before deciding to do it.

The *Preacher's Magazine* must be practical and pertinent. A study of Bultmann is pertinent. That settled the question. You will see his name in your reading in the current periodicals of theology. You will from time to time be conversing with ministerial friends from various denominations. Somewhere in the conversation Bultmann will come in for some kind of treatment. I want the readers of the *Preacher's Magazine* to be informed and thus be better able to converse intelligently relative to this famous and influential theologian.

We must understand the dangerous doctrines, the subtle reasonings of the man. Bultmann is the man for theologians to joust with in the arena of theological conflict. This issue will give you in capsule form the man and his theology.

Thanks, Dr. Willard Taylor!

Having decided to do an issue on Bultmann, I asked Dr. Willard Taylor, professor in Nazarene Theological Seminary, to be my counselor. Dr. Taylor has helped to outline the articles and has personally contributed the lead article. Without his willing and patient aid this informative issue could not have materialized.

Meet Rudolph Bultmann

By Willard H. Taylor*

OSCAR CULLMANN, renowned professor of New Testament at the University of Basel, Switzerland, has called Bultmannism "the great heresy" of our times.¹

Paul Tillich, America's most provocative theologian, is reported to have commented on a recent trip abroad, "When you come to Europe today . . . it is Rudolf Bultmann who is the center of discussion."

A recent editorial in *Christianity Today* asserts that ". . . the tide of continental theology has left both Barth and Brunner behind for Bultmann . . ."² James M. Robinson, associate professor of Theology and New Testament at Southern California School of Theology and a distinguished scholar in his own right, has written as follows concerning the cumulative weight of Bultmann's thought: "Germany is just as nearly 'Bultmannian' today as it was 'Barthian' a generation ago, 'Ritschlian' half a century or more ago, and 'Hegelian' still earlier; and Bultmann's works and ideas have become Germany's dominant theological export throughout the world."³

In recent years teachers of the Bible, students, and churchmen have been giving more attention to the thought of this man. His ideas will be filtering down more and more to

the man in the pew and⁴ for that reason all of our ministers ought to acquaint themselves with them.

I

The Man and His Basic Commitments

Rudolf Bultmann was born August 20, 1884, in Wiefelstede, Oldenburg, Germany. He received his advanced education at the German Universities of Tübingen, Berlin, and Marburg. His teaching career took him to prominent professorships in New Testament and theology at the Universities of Breslau (1916-20), Giessen (1920-21), and Marburg (1921-50). It was during the twenty-nine-year period at Marburg that Bultmann distinguished himself as a teacher and author. Of particular interest with regard to his ability as a teacher and the compelling power of his ideas is the fact that five of his pupils now occupy leading professorial positions in Germany and Switzerland.

In his numerous writings Bultmann, a Lutheran, gives strong evidence to scholarly dependence upon three circles of ideas: (1) Form Criticism, (2) The History of Religions School, and (3) Existentialism.

New Testament scholars classify Bultmann as a "form critic." The term "form criticism" is the translation, usually given to the German word *Formgeschichte*. The more literal translation is "history of form." This school of critics views the Synoptic Gospels (Matthew, Mark,

Luke) as a collection of many oral units (pronouncement stories of Jesus, miracles, parables, etc.) strung together according to the intentions of the gospel writer. These units circulated orally through the Early Church by evangelists, teachers, miracle workers, all of whom left a mark on the tradition. Ultimately, these units were collected and written down in the form we now possess in the Gospels.

The form critic insists that the needs of the Church determined therefore what was preserved about Jesus and what was eventually written down. Also, the needs of the community determined the form in which it was circulated orally and finally written down. The "life situation" in the Early Church (*Sitz im Leben*) therefore is the most important factor in any analysis of the Gospel tradition. The net result of this approach to the Gospels is the denial of the factual reliability of the Gospels, because they are constructed for theological reasons primarily.

Early in his teaching career Bultmann was intrigued by this approach to Biblical materials, no doubt through J. F. H. Gunkel, who fathered the idea in a study in Genesis. Along with K. L. Schmidt and Martin Dibelius, Bultmann is considered one of the leading exponents of the Form Criticism School. His famous work, *Die Geschichte der synoptischen Tradition* (*The History of the Synoptic Tradition*), appeared in 1921. In any appraisal of Bultmann's thought one must take into account what he has to say about the reliability of the Synoptic material because he is a skeptic as far as the possibility of writing a life of Jesus is concerned.⁴

The second influence in Bultmann's treatment of the New Testament is that coming through "The History of Religions School." According to this group of scholars, the best means by which to understand a religion is to study its history: when and where it had originated, how it developed, and what environmental influences were responsible for its growth. In its more advanced form, this school engaged in a comparative study of the religions of the ancient world, believing that a comparison of common phenomena and parallel trends would give insight into the motivation of a particular religion. In New Testament studies, the History of Religions School sought to maintain a total objectivity in the investigation of the milieu of early Christianity with special attention given to Judaism, Hellenistic mystery religions, and Gnosticism. The tendency of this approach was to deny any uniqueness to Christian truths and to charge writers of the New Testament (particularly Paul and John) with a distortion of the simple faith of Jesus by the interpretation of that faith in terms of contemporary religious and philosophical ideas.

Bultmann embraced this viewpoint, having been influenced greatly by his former teacher, W. Heitmüller, at Marburg. He was also a devotee of W. Bousset through the latter's book, *Kyrios Christos*.⁵ Bultmann's own ideas within this school are expressed in his monumental work, *The Theology of the New Testament*, 2 vols.,⁶ and *Primitive Christianity in Its Contemporary Setting*.⁷

Martin Heidegger, the existentialist

1. "Between Barth and Bultmann," Vol. V (May 8, 1961).

2. "Between Barth and Bultmann."

3. *A New Quest of the Historical Jesus* (Naperville, Illinois: Alec R. Allenson, Inc., 1959), p. 11.

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5. 1913. 2nd ed., 1921.

6. Translated by Kendrick Groebel (London: SCM Press, Ltd., 1951, 1954).

7. Translated by R. H. Fuller (New York: Meridian Books, 1956).

4. For a brief yet cogent study of form criticism see E. B. Redlich, *Form Criticism, Its Value and Limitations* (London: Duckworth, 1939).

and long-time colleague of Bultmann at Marburg, also exercised a strong influence on the thought of this now-famous New Testament scholar.⁸ The relationship of thought between these two men has been succinctly summarized as follows:

Starting with the experience of "being thrown into" the world, Heidegger sought to describe man's actual situation as a being whose very nature drives him to find a purpose for his own individual existence. According to Heidegger, man is a being of concern or care and he is confronted by death; his problem is to find a significant existence in the face of these limitations. In a variety of works, Bultmann has employed Heidegger's chief categories for interpreting the religion of the New Testament, especially the Pauline theology of sin, grace and faith. In this way, the human situation to which Christianity speaks is made to stand out in bold relief and Christian faith is exhibited as the answer to the "dead end" which human existence would reach if left to its own devices.⁹

Heidegger asserted that the fact that we know our own existence is the distinctive quality of our existence. It is this fact which distinguishes man from all other existences. Since knowledge of our being is an integral part of being, any change in our understanding of our being is a real change in our being. Bultmann takes this point and attempts to show that the result of God's intervention in Christ in a man's life brings about a change in his understanding of his being. This change is a real change in him, because by response to God's coming, man knows "authentic" ex-

istence as against "inauthentic" existence, which is the state of fallenness.¹⁰

II

Is the New Testament a Myth?

Floyd V. Filson, professor of New Testament literature and history at McCormick Theological Seminary in Chicago, wrote in May, 1961, that if he were asked to name the three most influential writings in New Testament study during the last forty years he would choose the following: (1) Karl Barth's *The Epistle to the Romans*, (2) C. H. Dodd's *The Apostolic Preaching and Its Developments*, and (3) Rudolf Bultmann's article, "New Testament and Mythology."¹¹ In this article Bultmann employed the German word *Entmythologisierung*, which has been translated "demythologizing." It is to this word that the name of Bultmann has become attached, and whenever his name is used, immediately the theory of demythologization comes to mind.

This famous essay begins with the assertion that the *Weltanschauung* (picture of the world or world-view) of the New Testament is mythological. Its conception of the universe is that of a three-decker affair. On the top flat is heaven, in the middle is the earth, and below is the underworld, Sheol and Hades. The earth is the theater of activity of supernatural beings, God and His angels on the one hand and Satan and his cohorts on the other. Man, ac-

10. Cf. Ian Henderson, *Myth in the New Testament* (London: SCM Press, Ltd., 1952), pp. 21 ff. Henderson presents an able analysis of the philosophical background of Bultmann's thought. Gotz Harbsmeyer, a warm supporter of Bultmann, has commented that, for Bultmann, Heidegger's analysis of being is the cradle in which the Christian message is laid.

11. "Bultmann on New Testament Mythology," *McCormick Quarterly*, Vol. XIV (May, 1961). The article to which Filson referred is found in *Kerygma and Myth*, ed. by H. W. Bartsch and translated by R. H. Fuller (London: S.P.C.K., 1954).

cording to Bultmann, is caught in the midst of this situation, plagued by evil spirits or inspired and guided by God.¹² Furthermore, history does not follow a smooth, unbroken course; it is set in motion and controlled by these supernatural powers. This present era, dominated by Satan, sin, and death, hastens towards its end, which is not far distant and will be cosmically catastrophic. Judgment follows upon the resurrection of the dead, some men receiving eternal salvation and some damnation.¹³

Most crucial, writes Bultmann, is the myth of the coming and work of Christ, which has its source in either Jewish apocalyptic literature or Gnosticism. The redemptive activity of this pre-existent Divine Being, whose death atones for the sins of men, whose resurrection despoils the power of death and demonic order, and whose position now is that of Lord and King at the right hand of God in heaven, is all mythological.¹⁴

Bultmann contends that this world-view is obsolete and pre-scientific. To ask modern man to accept this picture of the world would be nonsense. Indeed, it would be impossible. Bultmann candidly writes:

It is impossible to use electric light and the wireless and to avail ourselves of modern medical and surgical discoveries, and at the same time to believe in the New Testament world of demons and spirits. We may think we can manage it in our own lives, but to expect others to do so is to make the Christian faith unintelligible and unacceptable to the modern world.¹⁵

What does Bultmann propose then that the Christian minister or theologian do in order to make his message relevant to his contemporaries? First, he insists that it is impossible to remove the mythological shell from the kernel of truth, as many liberals once attempted to do, and still have a gospel. The result is precisely "no gospel." It is imperative therefore to understand the mythologer. Much of what he says here depends on a special definition of "mythology": "Mythology is the use of imagery to express the other worldly in terms of this world and the divine in terms of human life, the other side in terms of this side."¹⁶

The purpose of myth, according to this definition, is "not to present an objective picture of the world as it is, but to express man's understanding of himself in the world in which he lives."¹⁷ The importance of the New Testament mythology, therefore, lies not in its imagery but in the understanding of existence which it enshrines. Bultmann says that "the real question is whether this understanding of existence is true. Faith claims that it is, and faith ought not to be tied down to the imagery of New Testament mythology."¹⁸ In the light of this definition, what is needed, he contends, is not a stripping away of the myth and a stating of the gospel in contemporary terms, but a grasping of the intent of the mythological language and an interpretation of it so that its essential meaning becomes clear.

Second, how should the mythology be interpreted if it is not eliminated? Bultmann's answer is found in existentialism, which insists that reality is not objective, which is to say, it

8. Heidegger's *Sein und Zeit* (Being and Time), 1926, has been described as "the most impressive single work in the philosophy of existence since the discourses of Kierkegaard."

9. John E. Smith, "Existential Philosophy," *A Handbook of Christian Theology* (New York: Meridian Books, Inc., 1958), p. 127.

12. *Kerygma and Myth*, p. 1.

13. *Ibid.*, p. 2.

14. *Ibid.*, pp. 2, 34 ff.

15. *Ibid.*, p. 5. Cf. Kendrick Groebel, "Bultmann's Problem of NT 'Mythology,'" *Journal of Biblical Literature*, LXX, 99: "A bit malevolently one might parody Bultmann's *Entmythologisierung* as 'The Gospel according to Bultmann for the Intellectual German Scoffer of Today.'"

16. *Kerygma and Myth*, p. 10.

17. *Ibid.*

18. *Ibid.*, p. 11.

does not lie outside human experience. Rather, reality is known in a decision in our own lives. Knowledge of reality involves personal involvement and decision. This philosophical base accords with Bultmann's definition of myth, which is a description of man's existence rather than a description of the world. In other words, myth is man-centered (anthropological) in its meaning rather than world-centered (cosmological). Myth describes man's condition rather than the nature of the world in which he lives. For example, the belief in demonic powers ruling the world and holding mankind in bondage is man's way of expressing the "realization that his life is limited and conditioned by factors which are beyond his control, which often frustrate his purposes and are essentially indifferent to him."¹⁹

The hermeneutics of the New Testament must be existential in that the interpreter must always ask, "What is the writer saying about his own existence? Is he indicating how man should understand himself and how he should face his life situation? Such an approach to the New Testament allows nothing which does not come within the range of experienced reality, for "the gospel brings truth to man only in his existence, in his decision continually renewed."²⁰ For Bultmann, therefore, Christ's pre-existence and virgin birth are unacceptable, except as "attempts to explain the meaning of the Person of Jesus for faith."²¹ Also, "to believe in the cross of Christ does not mean to concern ourselves with a mythical process wrought outside of us and our world, or with an objective event

turned by God to our advantage, but rather to make the cross of Christ our own, to undergo crucifixion with him."²² The resurrection is not "an event of past history with a self-evident meaning . . . Faith in the resurrection is really the same thing as faith in the saving efficacy of the cross . . . The real Easter faith is faith in the word of preaching which brings illumination."²³

One final word is required. Bultmann insists that there are two New Testament concepts which cannot be demythologized, namely, the fact of God's action in Christ Jesus and sin. Jesus' life was more than a mythical event; it was a human life truly which ended in the tragedy of crucifixion.²⁴ This does not mean, however, that what is said about this life and its exigencies does not contain a great deal of mythology. The concept of sin lies so close to man's life and is so intimately related to the event in Christ that it likewise cannot be demythologized. Bultmann writes,

The New Testament addresses man as one who is through and through a self-assertive rebel who knows from bitter experience that the life he actually lives is not his authentic life, and that he is totally incapable of achieving that life by his own efforts. In short, he is a totally fallen being.²⁵

III An Appraisal

A lengthy reaction to Bultmann is impossible here, but several criticisms will suffice to demonstrate some of the weaknesses in this approach to the New Testament.

1. Bultmann is fundamentally a rationalistic, liberal Biblical critic

with a fresh approach to the problems of New Testament study. Much of the old liberalism is embedded in his thought. His acceptance of form criticism and the tenets of the History of Religions School attests this fact. Bultmann will not countenance the conservative commitment to a historically reliable Bible with a valid and authoritative revelation of truth.

2. Hugh Martin has raised the question of the reality of Bultmann's "modern man." Is this man not himself a bit of a myth? Perhaps not one in a hundred of our contemporaries is a "modern man" in his sense. Martin comments:

The man we meet in the factory or the street is not bothered about the New Testament's use of unscientific language. He wants to know how he can believe in the goodness of God in the face of his wife's cancer or the threat of the hydrogen bomb: and what on earth we mean in plain English when we tell him that Jesus can save him from his sins. He is not usually antagonistic to the Church or the parson. He just cannot see that religion matters very much to him or is particularly relevant to the world in which he lives.²⁶

No student would object to Bultmann's attempt to reach "modern man." The continuing problem of communicating the gospel is a serious one. But the issue is not so much a matter of science as it is the disposition of man.

3. Bultmann may fairly be charged with depreciating the importance of the historical events of the gospel, and especially with regard to the historic Jesus. Bultmann insists that the response of man can be made only to the proclamation that Jesus came.

Who He was, what He said, and what He did are really not necessary for faith. Wilder of Harvard has summarized it well as follows:

What is peculiar and surprising is that Bultmann puts historical research out of court in what concerns our grasp of the real significance of these matters. Only faith operates here—on the basis of direct revelation by the Word. He thinks, indeed, of revelation as operating in isolation from historical contingencies and relativities—save that of course it began with a historical event and that our own faith is conditioned by our individual historical setting. The Word reaches us as it were, by a kind of high-tension trolley across the centuries and strikes its saving spark in us. But the origin of it must not be placed at the mercy of historical investigation.²⁷

4. Basically, Bultmann concludes with a man-centered, rather than a God-centered, Christianity. Here we see the impact of his commitment to an existential philosophy. Filson is dead right when he insists that such an approach cannot "do justice to the biblical message about God, His majesty, His sovereignty, His work as Creator and Lord and Judge, and His free actions in history."²⁸ Something of the sweep and stirring range of God's activity is lost in Bultmann's presentation of the gospel in terms of personal involvement and decision alone. In this connection, it must be stated that all the arguments against an over-subjectivization in the interpretation of Christian experience come to bear on Bultmann's position.²⁹

27. Amos N. Wilder, "Mythology and the New Testament," *Journal of Biblical Literature*, LXIX (1950), 126.

28. *Op. cit.*, p. 7.

29. Geoffrey W. Bromley, "Dare We Follow Bultmann?" *Christianity Today*, Vol. V (March 27, 1961).

19. Henderson, *op. cit.*, p. 14.
20. Filson, *op. cit.*, p. 6.
21. *Ibid.*

22. *Kerygma and Myth*, p. 36.
23. *Ibid.*, pp. 41-42.
24. *Ibid.*, p. 34.
25. *Ibid.*, p. 30.

26. *The Claims of Christ* (London: SCM Press, Ltd., 1955), p. 15.

Rudolph Bultmann as New Testament Theologian

By John A. Knight*

I

The Task of New Testament Theology

According to Rudolph Bultmann, New Testament thinking is mythological thinking, or a particular method of interpreting ultimate truth. The New Testament view of the cosmos is not only pre-Copernican, but mythical. It portrays the universe as a three-storied affair—heaven, earth, and hell; it views man as poised between divine and demonic forces. Even the Christ-event itself, says Bultmann, is surrounded by myth: the pre-existent Logos, the descended Messiah, the idea of the Holy Ghost, the birth from a virgin, the Resurrection, the Ascension, the One yet to come.

Bultmann insists on a kerygmatic theology, which declares that God has spoken to man in Christ. (The best statement of the kerygma, or gospel statement, is II Cor. 5:6; 6:2.) His point of departure is that Biblical mythology expresses truth, but in an outmoded manner. In order to comprehend what God is saying to man, one must interpret New Testament theology so as to get rid of the outgrown world-view in which the kerygma lies embedded. The kerygma

must be separated from the mythical world-view of Biblical times because the twentieth-century picture of the universe has changed so radically that modern man no longer thinks in terms of the tripartite division of the universe.

However, Bultmann continues, the mythological elements of the Bible are in no way intrinsic to the Christian faith. Christianity is not bound to any world-view, but stands above them all as the revelation of God's concern for man. To overcome the obsolescence and preserve at the same time the deeper truth of the Bible, the New Testament theologian must "demythologize," or reinterpret the meaning of the myth.

An adequate interpretation is possible to our day only by the insights of existentialism, which is concerned with the problem of human existence. Existentialism asks: What does life mean? Does man have a given nature or does he create his own nature? Existentialism asserts: Man cannot be a spectator and remain uncommitted; he must decide with reference to the issues of life. It is Bultmann's conviction that Christianity answers the questions raised by existentialism, and is the best possibility for fulfilling its demands.

Bultmann does not employ existential categories for apologetic reasons

alone; rather, he feels that the presuppositions of theological thinking are clarified and secured by a philosophy of the existentialist type. Because existentialism endeavors to develop in suitable concepts the understanding of existence that is given with human existence,¹ it provides the philosophical outlook proper to theological study.

Theology is not concerned primarily with the past events of Christianity; it must indicate what these events mean for man's life today. Thus man and his being are central in all theological problems. The statements of the New Testament must be interpreted as statements which are significant for one's personal existence. Hence, for Bultmann, the task of New Testament theology is to strip "the kerygma from its mythical framework," to "demythologize" it.²

II

The Presuppositions of New Testament Theology

It is the claim of Bultmann that the message of Jesus, the kerygma of the earliest Church, and the kerygma of the Hellenistic church aside from Paul, form no part of New Testament theology. Rather, these provide the basic materials, the presuppositions, out of which the theologies of the New Testament are built, particularly Pauline and Johannine theology.

The method used to distinguish these presuppositions is form criticism, of which Bultmann has been for several decades one of the leading exponents. Its primary concern is with the "Synoptic problem," or the question concerning the mutual rela-

tionships of the Gospels of Matthew, Mark, and Luke.

At the beginning of this century the "two-document" hypothesis was widely accepted. According to this theory, the Synoptic tradition can be traced to two sources—the Gospel of Mark (used as a source by the authors of Matthew and Luke) and a collection of sayings (used by both Matthew and Luke in combination with the text of Mark). It is against the background of this type of source-analysis of the Synoptics that form criticism is to be understood.

Form criticism undertakes to recover the original material out of which the Gospel sources were created. It attempts to bridge the gap between the life of Jesus and the earliest documents embedded in our Gospels. Its basic assumption is that before the Gospels were written the tradition circulated mainly in separate oral units which can be classified according to their form and stylistic pattern, and thus judged to be early or late in the tradition. Form criticism is the method of investigation used by Bultmann, and others, to so judge the elements of the tradition.

Bultmann classifies the Synoptic material into "apothegms" (controversies and debates), words of Jesus (apocalyptic sayings, parables, etc.), miracle stories, historical narratives, and legends (Passion narratives, etc.). These classifications supposedly provide a methodological device for distinguishing the original nucleus from late accretions, added during the course of oral tradition. By applying the "laws" which govern any oral or written tradition Bultmann tries to discover what was likely to have been taught by Jesus. Illustrations of these "laws" may be cited. For example, as tradition develops, more and more proper names are added

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1. John MacQuarrie, *An Existentialist Theology* (London: SCM Press, Ltd., 1955), p. 10. MacQuarrie is quoting Bultmann, *Kerygma und Mythos*, Hamburg, II, 192.

2. R. Bultmann & others, *Kerygma and Myth*, ed. by Hans Werner Bartsch, translated by R. H. Fuller (London, S.P.C.K., 1953), p. 3.

and unnamed characters are provided with a name. Thus "a certain disciple" becomes James or John. Or later elements indicate an increase in circumstantial detail, the introduction of additional speeches and hearers, the employment of certain connecting links by an editor, such as "and again," "and immediately," "and he went further," etc. Thus as Bultmann uses it, the method of form criticism is an attempt to separate the "historical core" from the "mythological form" of the different elements of the Synoptic material.

Such a method is indeed a radical one. In fact, it leads Bultmann to deny the Messianic consciousness of Jesus. Of Bultmann we may well ask: Is it certain that the Gospel tradition originally circulated in separate units? Are the so-called "laws" governing oral tradition as self-evident as one might suppose? Would men have believed in Jesus apart from His awareness of His Messianic mission? Is not the method too subjective to be used as a standard for adequately judging what Jesus said? Does not the relegation of Jesus and His message to the presuppositions of New Testament theology lead to the danger of surrendering the affirmation, "The Word became flesh"? The message of Jesus and the kerygma of the Church cannot be so easily separated without ending in a form of Docetism, in which Christ becomes merely an idea with no historical rootage.

III

Pauline Theology

Bultmann holds that there is no unitary theology of the New Testament, but several theologies, with their own terminology and emphasis. Because he develops these theologies similarly and gives considerable at-

tention to Paul, we will confine our attention to the Pauline concepts.

Obviously man and his being are central in an existential approach to theology. Thus Bultmann develops Pauline theology as an anthropology or doctrine of man.³ His New Testament theology is basically anthropocentric in contrast, for example, to the Christocentric thought of Karl Barth. Paul's theology, says Bultmann, is at the same time anthropology since it "deals with God not as He is in Himself but only with God as He is significant for man, for man's responsibility and man's salvation."⁴

Much of the framework of Bultmann's interpretation seems to be based on Heidegger's existentialist philosophy. Heidegger, for example, distinguishes Being in general, which is the proper subject of philosophy, and particular being, which is the subject of scientific knowledge. From this distinction it follows that two kinds of statements are possible: (1) ontological statements, which speak of being in general; (2) ontical statements, which refer to a particular kind of being. The particular kind of being which is human existence is called "Dasein," in which there is the possibility of achieving selfhood, or "authentic" existence, by asserting one's independence from the world. On the other hand, "inauthentic" existence is also a possibility for man, in which man becomes dependent, a part of the world as one object among others.

Bultmann consciously employs these categories of Heidegger. For Bultmann, an ontological possibility is that which pertains to being in gen-

eral, such as life, while an ontical possibility relates to a particular kind of life, such as life "in Christ."⁵ The justified man, then, might be called "Dasein" relative to the possibility of realizing selfhood. In general, Bultmann adopts Heidegger's concepts of "inauthentic" and "authentic" existence and describes Paul's theology in terms of man "prior to the revelation of faith" and man "under faith." The man without Christ is a man of the "flesh" who boasts of his own sufficiency. The man "in Christ" lives the "authentic" life of self-abandonment. This is "life after the Spirit" and is possible only by faith in Christ.⁶

Because of his existential orientation which emphasizes decision, responsibility, and self-assertion, Bultmann interprets Christianity (salvation and faith) as providing for man a new understanding of the self.⁷ Further, every Christian doctrine is interpreted and judged by Bultmann by its power to bring about this new self-understanding. The Fall means a fall into collectivism, in which the individual surrenders his will to the mass and follows the crowd. Sin is a falling away of man from himself, from his authentic being, a fall which in turn leads to alienation from God.⁸ Bultmann rejects any idea of original sin resulting from Adam's fall because he thinks it denies man's responsibility. Rather, he develops Paul's understanding of inherited sin so that it means that "every man is born into a humanity that is and always has been guided by a false striving," although Bultmann admits that Paul did not expound this train of thought.⁹ Grace, Bultmann under-

stands as an event, as "God's eschatological deed." The important thing is not the objective-historical character of the "mighty acts" or "saving events," i.e., the Incarnation, the death of Christ, the Resurrection, etc., but rather their existential-historical meaning which makes them significant for one's personal existence now. To Bultmann, "the salvation-occurrence is nowhere present except in the proclaiming, accosting, demanding, and promising word of preaching."¹⁰

IV

Problems of an Existentialist Theology

The theology of the New Testament as it is characterized by Bultmann evokes some genuine questions from the classic Christian faith. It is certainly true that a new creature in Christ looks at himself differently from what he did before, but Bultmann magnifies decision and personal resolve at the cost of minimizing the great historical acts of God in bringing about man's salvation.

Are faith, grace, knowledge, and salvation all merely a matter of a "new self-understanding"? Was Paul nothing more than a self-made man whose conversion was simply "the resolve to surrender his whole previous self-understanding . . . and to understand his existence anew?"¹¹ Is Bultmann correct when he insists that "the Word became flesh" does not mean the birth of a child, but merely that a new understanding of human life begins?

The charge that Bultmann makes too little of the historical elements of revelation is justified further by his

3. R. Bultmann, *Theology of the New Testament*, translated by Kendrick Groebel (New York: Charles Scribner's Sons, 1951), II, 2.
4. *Ibid.*, p. 191.

5. *Ibid.*, I, 198, 212, 227 ff.

6. *Ibid.*, p. 26.

7. *Ibid.*, pp. 188, 300.

8. *Ibid.*, p. 245.

9. *Ibid.*, p. 253.

10. *Ibid.*, p. 302.

11. Bultmann, *Existence & Faith*, p. 115.

conclusions regarding the Crucifixion and the Resurrection. For him, the historical fact that Christ dies is of little moment; the Cross is an eschatological event and has significance for faith only in baptism and in the Lord's Supper. Jesus and His cross have no historical significance save as the possibility for a new self-understanding. The Resurrection is not a fact of history. The only historical element was the Easter "faith" of the disciples, rather than the resuscitation of a corpse. The Resurrection is merely the disciples' way of expressing the fact that the Son of God could not be conquered by death. In addition, the Holy Spirit is only the New Testament name for the possibility of faith; and the New Testament view of eschatology which portrays actual history-terminating events merely expresses the existential meaning of forgiveness.

Bultmann's aim to make the gospel relevant is to be admired and his existential demand for decision is appropriate, but he starts at the wrong place in his theological method. To view theology and Christology as

mere anthropology leads only to dead end. It is to remove Christ from the center of history and to make man the "measure of all things," thereby succumbing to the Pelagian heresy. It is to make God a postulate.

Paul's emphasis is not anthropology, but Christology and soteriology. He agrees that man finds true wisdom in a knowledge of God and a knowledge of himself. Calvin, however, is much the better interpreter of Paul as revealed in his statement that no "man can arrive at the true knowledge of himself without having first contemplated the divine character, and then descended to the consideration of his own."¹² Man cannot recognize his deep sinfulness until he elevates attention from himself to God. Quite in contrast to Bultmann, Paul and all the New Testament declare that true Christianity begins not merely with a "new self-understanding," but with a genuine knowledge of God. And as Luther said: "Let the Word loose!"

¹² John Calvin, *Institutes of the Christian Religion*, I, 1, ii.

Bultmann's Existential Theology

By J. Kenneth Grider*

THE RAGE of our age is not idealism, nor even logical positivism, but existentialism. In America and Britain, in continental Europe, even in the Orient, this is the vogue.

It comes in many packages, but in them all it is interested in the importance of the individual as distinct

from mass man, in a person's innerness as distinct from the "thing" world, in living as distinct from mere thinking.

Rudolph Bultmann is an existential theologian on many counts. He is interested, not in systems, but in men; not in reasoned conclusions, but in man's existing; not in the objective world, but in man's subjective

states of anxiety, anguish, doubt, guilt, despair—in man's predicament. He will tell you that when he comes to the Bible he is seeking answers to the questions that arise out of human existence.¹ And in what he looks for, Martin Heidegger has been his chief mentor.

I

The Influence of Heidegger

In 1924-25, Martin Heidegger, Paul Tillich, and Rudolph Bultmann were colleagues on the faculty of Marburg University in Germany. Few scholars have influenced our times as these three have. Heidegger is probably the most influential existentialist of our day.² He has influenced Tillich in the direction of what lies back of our lives as they are being lived out. He has influenced Bultmann particularly in the direction of an ethical interest.

Heidegger says that history should be interested in the future rather than in the past—in possibilities rather than facts. Bultmann, as a theologian, is also interested in the future, in man's future. He is interested, not in events of the past, such as the Cross and the Resurrection, but in the possibilities of human existence as understood in the light of the core meanings of such teachings. He is interested in men dying and rising with Christ, today and tomorrow.

To speak more generally, Heidegger has given Bultmann a language which the latter considers useful in theologizing. Bultmann is a sort of historical relativist, believing that the

kerygma (the proclamation of God's saving intent through Christ) is to be declared according to the thought forms of the day. In the second century a Bultmann would have been a Platonist perhaps. But Platonism is a thing of the past, as Bultmann sees it. Now men are not interested, he thinks, in ideas of the good, the true, and the beautiful, but in a person's daily existence. That existence Heidegger analyzes as a philosopher, and urges that men live authentically—that is, in resolvedness, asserting their true existence as men and not machines, as subjects and not objects. Bultmann believes that it takes religion, the Christian religion, with its offer of Grace, to spark man's resolvedness, so Bultmann is a theologian. But Bultmann, the theologian and preacher, employs the popularized existential analysis of man which he finds in Heidegger, for the purpose of his proclamation of the faith in our time.

With the Renaissance, the Reformation, the Enlightenment, and the French Revolution all behind us, Bultmann says that "all our thinking today is shaped for good or ill by modern science."³ *Respecting science as he does, never wanting to offend the least among its devotees, he does not admit of anything miraculous.* Science plays the part of restricting Bultmann, shutting him up to the natural order. Heidegger plays the part of loosing him, within that restricted area, by giving him an analysis of modern man's predicament. Writes Bultmann, "Heidegger's analysis . . . would seem to be no more than a secularized . . . ver-

¹ Bultmann, "New Testament and Mythology," *Kerygma and Myth*, edited by Hans Bartsch, trans. by R. F. Fuller, (London: S.P.C.K., 1954), pp. 11-12, and especially 16.

² His student, Jean Paul Sartre, is more widely known on the city street, partly because he has chosen drama and the novel for presenting his analysis of the passions in twentieth-century man. But Heidegger is back of Sartre, although not quite as extreme in his break with classical philosophy.

³ See Bultmann's Gifford lectures, *The Presence of Eternity* (N.Y.: Harper, 1957), p. 7. ⁴ Bultmann, "New Testament and Mythology," op. cit., p. 3.

*Associate Professor of Theology, Nazarene Theological Seminary.

sion of the New Testament view of human life."⁵

II

Basic Elements in His Existential Theology

A. *His starting point.* Starting with Heidegger's distinction between inauthentic and authentic human existence, Bultmann sees that modern man tends to live an inauthentic life when he is not a Christian. In such a life, modern man thinks quantitatively—in terms of things. The external world captivates him, enslaves him, puts his living basically off course. In such a life man also thinks impudently; he does not own up to the fact that he is a creature and that God, the Creator, is overlord to him.

B. *His basic approach.* Bultmann's attempt to present a New Testament theology deleted of "myth" is itself based on his prior existential interest. He "un-myths" the New Testament because he thinks that interventions from above (from God and the angels) and those from below (Satan and the demons) are as outdated as museum pieces from the Roman era. He is interested that the New Testament speak to modern man—as inheritor of a scientism that closes the human order to miracle. The importance of the New Testament is not in its world-view which includes miracle, etc., but in the way of life to which it incites men of all cultures. The New Testament's importance is in what it means for twentieth-century man's present existence.

C. *His basic presupposition.* His basic approach, then, is to learn how the New Testament can help him live out his life day by day. His basic presupposition is that the world is an ordered place, as has been intimated.

With this sort of presupposition, the Bible can speak meaningfully to human life in our time only if Scripture is brought into accord with science. This can be done if we can learn from Scripture what it says that is enduring and forget the rest. We learn what is enduring by "re-mythologizing," actually. We demyth it by extracting from it the world-view of the first century, and we interpret it in the light of the scientific understandings of our time, in the light of our myths. He feels that the myths of our century will be inadequate, and that the timeless truth of the Bible will need to be dug out in the light of still more up-to-date world-views in the future. He claims that all the while the existentially meaningful content of the Scriptures is maintained.

To illustrate, take Satan—intervention in the natural order by Satan. A liberal as such discounts all such "supposed" intervention. Bultmann thinks the liberals are wrong in not finding any value in such accounts. He says that there must be some reason why men in New Testament times thought themselves to be beset by Satan. As Bultmann sees it, they were beset by something, although there is no Satan. But whatever beset them is as real as if it were an objective Satan. What did beset them was their subjective states of anxiety, from one cause or another. The fact of these states is what is true, age to age.

D. *His interest in the self.* Bultmann does not start with God and work out his theology from there, as, e.g., Calvin did. He does not start with Christ nor with what the Bible says as one reads it. He starts with the self, not as interacting with the objective world (as the positivist does), but as a seething caldron of

unholy psychological states. This is what is meant when the various existential theologians are said to be post-modern. It was modern to concern oneself with the self in its physical environment. It is post-modern to concern oneself with the anxieties in man brought on by the East-West tension, etc.

In Bultmann's various writings you see that he is in quest of a new "self-understanding." The phrase sounds as though his is an intellectual quest, whereas it is not. It has to do with a person's seeing himself as one who is naturally interested in the "thing" world but who should decide for a life of commitment to the God above, a willingness to be judged and guided by God's lordship.

E. *Provision in the kerygma.* As he sees it, the grounds for a new self-understanding is the kerygma. What is the kerygma? It is "nothing else than God's word addressing man as a questioning and promising word, a condemning and forgiving word."⁶ As such, the kerygma does not have to do with man's critical, reflective thinking; it has to do instead with "one's concrete existence." It hits home—disturbs man, judges him, shakes him to his depths until his very existence is affected by it. In its presence man must make a decision as to whether his own existence is to continue as an inauthentic one or become an authentic one. It will remain inauthentic if he keeps God in the long ago, if he will not stand judged by God, now, as poor and needy. Man's existence becomes authentic when he lets God size him up, strip him of his rational serenity, desecularize him, change his being by

changing his conception of his being.

F. *Faith as the means of obtaining.* How does one accept the proclamation of what God has done in Christ? One accepts it by faith. Bultmann discusses this at length, especially from John and Paul—whom he prefers to the Synoptic Gospel writers. He thinks that faith for John and Paul is the world's surrender of the understanding of itself which it has had, and acceptance of its creatureliness—its dependence upon God. For both John and Paul, he says, faith is "turning away from the world, the act of desecularization, the surrender of all seeming security and every pretense, the willingness to live by the strength of the invisible and uncontrollable."⁸ The person who has believed God's word in Christ is not "of the world," for all his own "human standards and evaluations"⁹ have been smashed. This is why the world hates the believers even as it hated Jesus (John 15:18-20; I John 3:13). All this is what Bultmann sees John as teaching, and he believes it to be in substantial agreement with Paul. It is also what Bultmann teaches. It is what his existential interest permits him to select from the New Testament as important.

To believe, then, is to change drastically one's worldly conception of himself, of God, and of nature. This is why Bultmann can teach that Paul's conversion was a change to a "believing self-understanding."

III

Appraisal of His Existential Theology

It is a strength of Bultmann that he wants faith to make a difference in

⁵Bultmann, *Theology of the New Testament*, translated by Kendrick Groebel. (N.Y.: Scribner, 1951), II, 240.

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⁷Ibid.

⁸Ibid., p. 76.
⁹Ibid.

man's "act of existing."¹⁰ Faith, to him, is not belief in a set of "theological statements."¹¹ It is not as objective—as easy—as that. A person might give mental assent to certain statements and not get involved at the level of where he lives out his life. Faith to Bultmann is "response to the kerygma."¹² Any true Wesleyan interpretation of the Scriptures would agree that a person's faith should make a crucial difference in his life.

A related strength is in Bultmann's giving greater importance to living than to thinking. Wesleyan interpreters of Scripture also give a priority to living, although they do not discount thinking as much as the Marburg theologian does. They would agree with him that an act of Christian love is better than a definition of it.

It is also a strength of the man that a person's faith is to be his own—not someone else's faith, not observance of empty ritual, not merely the following of a certain technique.

Another sort of strength is the man's knowledge, particularly of John and Paul. Amazing it is that with such a low view of Scripture he has taken greater pains to acquaint himself with the Bible than most do who announce a much higher view of its inspiredness.

It is to Bultmann's credit that he posits an essence of man, whereas the full-blown existentialists such as Jean Paul Sartre deny an essence underlying the acts of an existent.

It is to his credit that his emphasis is upon the individual rather than upon social matters. He would never have disciplined Rauschenbusch and others, who set out years ago to make

a new generation by attacking social evils.

But with such positive points as these in his favor, we have in Bultmann's existential theology the most subtle scholarly threat to the faith of our time; a threat which, if succumbed to, would be devastating indeed.

For any Bible believer, Bultmann actually de-kerygmatises the New Testament. Bultmann complains that the liberal Harnack "reduces" the gospel proclamation to such extent that "the kerygma has ceased to be kerygma."¹³ But if one wonders where the gospel went when Harnack has reduced it to certain principles of religion and ethics, does one not also wonder where it went when Bultmann finishes his reinterpretation? Pick up a copy of his "turning-point" article, "New Testament and Mythology," and have a look at it. In the brevity of about one or two sentences for each of many time-honored elements of the faith, he dismisses them one by one. Other men have usually labored hard, seeking to exegete them out of the faith, when they could not espouse them. Bultmann simply says that the pre-existence of Christ, His virgin birth, miracles, sacrificial atonement, resurrection, ascension, etc., are part of an impossible first-century world-view, and out they go, as easy as that. They go in order that the real kerygma might remain—the word that through faith in God's grace a person can come to a new self-understanding. But are not such doctrines inextricably bound up with the kerygma?

For Luther and his like, Christ's substitutionary death and historical resurrection provide for man's redemption. Man's redemption, there-

fore, is a consequence. Bultmann is interested in the latter without the former; in redemption without the atoning death and the sin-and-death-spoiling Resurrection.

Herman Ridderbos of the Netherlands calls Bultmann a "disturber of

the peace."¹⁴ The man from Marburg is this, but more than this. In him, not the peace of the Church is at stake, but its soul.

¹⁰Herman Ridderbos, *Bultmann*, trans. by David Freeman (Grand Rapids: Baker, 1960), p. 27.

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 RIDDERBOS, H. *Bultmann*. Translated by David H. Freeman. Grand Rapids: Baker Book House, 1960.

I WAS LOST; YOU WERE IN A HURRY

I attended your church this morning. You wouldn't remember me—I may be eleven or eighty—but I was there—and I was hunting for something. I think I almost found it—I think I would have if you hadn't been in such a hurry.

The choir—even you in the congregation—sang hymns about the living Lord that made my heart beat faster. I felt a tight, choking sensation in my throat as your pastor described the condition of a lost person.

I'm lost. He is talking about me, I said to myself. From the way he speaks, being saved must be very important. I looked about at you in the pews near me—you were listening—you seemed to think the pastor's words were important. All these people are so concerned, I thought. They want me to be saved too!

At last the minister finished his appeal and he asked you to stand and sing another of the beautiful songs you know so well. I swallowed a lump in my throat and wished I knew the joy with which you sang. Then your pastor looked at me and started telling me once again how I could have this joy—but his words were drowned in a buzzing beside me.

When I glanced around, you were putting on your little girl's coat and telling her to get her things. I looked on my other side and saw you rearranging your hat. Looking in front of me, I saw you frown at your watch as if time were running out. Suddenly I didn't want to look at any more of you. You didn't really care. This salvation the pastor had been telling me about was not so important, for you didn't care that I was lost—you just wanted to get away. I wanted to get away too. I waited until the service was over and walked out—alone, lost.

—Columbus, Ga., First Church Bulletin, from "Bible Crusader News"

¹⁰Ibid., p. 241.
¹¹Ibid., p. 243.
¹²Ibid., p. 240.

¹³Bultmann, "New Testament and Mythology," op. cit., p. 13.

What Will You Be in A.D. 2000?

(For the Closing Sunday of Vacation Bible School)

By James Robertson*

TRAIN up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

If Jesus tarries and I live, by A.D. 2000 I will be very old. The youngest member of our church board will be retired also. The youngest child in our vacation Bible school will be forty. The oldest will be fifty-three. This we cannot dodge. It will come.

I am interested today in you. What kind of adult citizen will you be? I have watched you this week. In the year of our Lord 2000, some of you will be members of our church board. You will be members of our government, either local, state, or national. You will be doctors, lawyers, teachers, nurses, businessmen, and housewives. Will you be a preacher? Will you be a missionary? This, of course, depends on the Lord's call to you. I believe you would accept God's call if you were to hear that call. What kind of Christian leaders will you make? You will be what you are now becoming. If you expect to be good, begin now by being good. If you expect to be a wonderful Christian,

accept Christ now. Your home will be much like your present home is. You will be influenced by our times. We have given to you a world of tension. It could ruin your outlook. I don't think you will allow that to happen. Times of great need call for great Christian living (Esther 4:14). You will also be influenced by our church.

According to statistics, many of you today who are in our vacation Bible school will have drifted away from the church before you go to college. But you are special. I think that you will prove that we can keep you in the Kingdom. God grant to your parents, our national leaders, and this church, the power to lead you to successful service in the church.

I. What you are will determine what you see in life.

A minister drove by a field covered with Texas bluebonnets. He stopped to take a picture. He saw an old buzzard circle and light nearby in the flowers. Making his way over to the spot, he found a dead rabbit. The preacher saw the beauty of God's

world; the old buzzard saw only a dead rabbit. Remember the nursery rhyme:

Pussycat, pussycat, where have you been?

I have been to London to see the great queen.

Pussycat, pussycat, what saw you there?

I saw the little mouse under her chair.

Because it was a cat it saw the mouse and missed seeing the queen. But you are a person, not a cat. Be good and clean within and you will be able to see God's blessings along your way.

II. What you see will also have an influence on what you become.

This is the reason that the church seeks to guide you in what you see. If you look at trash a lot of the time, you will become lean in your souls. If you read good books, look at great paintings, read God's Word, you will become better (Hawthorne's "Great Stone Face"). Parent, does your child have a hero? Yes, he does. Who is it? A movie idol? You could help him make an idol of the Man of Galilee, Paul, the Apostle, or John the Beloved.

III. What you will be is also wrapped up in your spiritual inheritance.

Paul wrote to Timothy about his faith. He reminded Timothy that his faith came to him from his mother and grandmother.

Mothers and fathers of our vacation Bible school children, I must now speak to you. You hold the key to

your child's spiritual well-being. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Have you ever read a little further? Verse nine adds: "Let us not be weary in well doing: for in due season we shall reap, if we faint not." Our charge is to bring our children "up in the nurture and admonition of the Lord." What is your son's spiritual inheritance, Dad? What about your daughter, Mom? Let them observe a great faith at work in your lives. Show them faithful devotion to God above all else. Let them hear Dad pray and Mom sing in the shadows and sunshine. Lead them to the public services of the church. Tell them of the wonderful devotion of their teachers, pastors, and leaders.

IV. What you will be in the year of our Lord 2,000 is somewhat in the hands of this church.

As the representative of this church, I want to tell you today that Jesus can save you from all sin; that you can walk with Him and He will guide you; that he will be near you at times of great need. He will be your constant companion in the year of our Lord 2000 if you will follow Him.

My heart goes out to you today. This church reaches out with an arm that is strong, sympathetic, and interested today. He would gladly give you our best in teaching, intercession, example, and service. Will you walk with us into the future?

You can only be all you ought to be in the year of our Lord 2000 if you now surrender your life to Him and follow Him throughout life.

John G. Paton, pioneer missionary to New Hebrides, finding no native word for "believe," translated: "Lean your whole weight upon the Lord Jesus Christ and be saved."—Selected.

*Abernathy, Texas.

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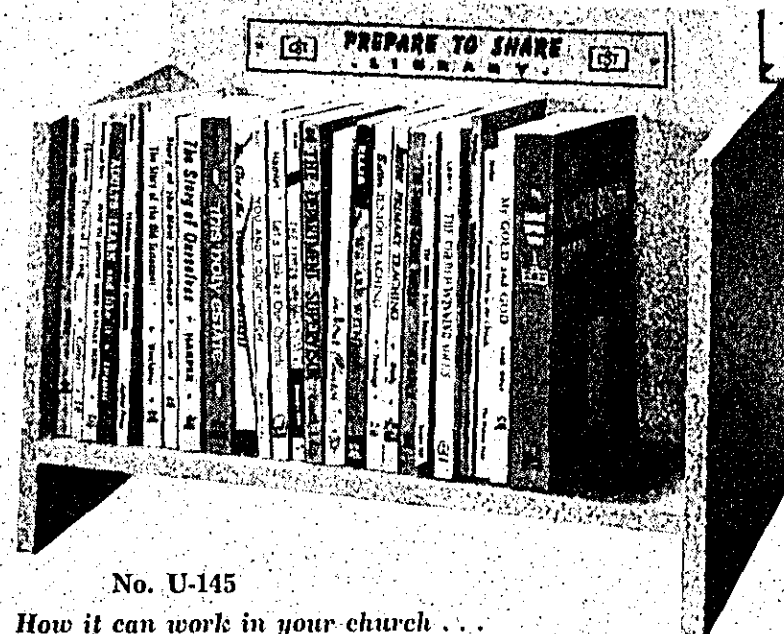
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She Openeth Her Mouth with Wisdom

IF SHE IS TO SPEAK only wisely, much of the time she will not speak at all, for silence is often the part of wisdom. Endless chatter about inconsequential things develops superficiality in oneself, and in the hearers a lack of expectancy for anything worthwhile. On the other hand, the noble woman will not cultivate the "dumb spirit" or self-consciously measure each contemplated utterance for its profundity.

Parsonage women are particularly in danger of acquiring a nagging or negative attitude, so that all utterances are colored by the objective case. Attention needs to be given to the subject matter and the spirit of one's utterances. No one more than the parsonage lady needs to pray daily, "Set a watch, O Lord, before my mouth; keep the door of my lips." Problems of the parish or of the general church should never be aired before the children of the home. Better let your children, later in life, reproach you for keeping them in ignorance regarding some unhappy situation than to destroy their confidence in any of the leaders or the laymen of the church. To justify your talebearing with the illogical defense, "The truth never hurt anyone," is only to practice a lie. And to damage another with innuendo and

by suspicious, derogatory remarks in the home is utterly blamable. Even to her pastor-husband it would be well if the preacher's wife exercised restraint in the frequency and the intensity of her rehearsal of unpleasant situations.

*If you are tempted to reveal
A tale to you someone has told
About another, let it pass,
Before you speak, three gates of gold.*

*Three narrow gates: First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest, "Is it kind?"*

*And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale; nor fear
What the result of speech may be.*

But this whole matter of home conversation needs not only to be a catalogue of "don'ts" but a revival of "do's." Much of the responsibility for profitable and intelligent verbal exchange rests with the mother. It is her challenging opportunity to harmonize the divergent interests repre-

sented in her home, to bind closer the family ties, to uplift and make radiant the warm glow of understanding and appreciation in each heart.

Kind in Her Speech

In Her Tongue Is the Law of Kindness

Her ability to manage well has not made her harsh, overbearing, and dictatorial. With her strength and

ability she wears the ornament of a meek and quiet spirit, a true humility. Even the enemies of Jesus marveled at "the gracious words which proceeded out of his mouth." Tone quality, pitch, and force in speaking all say as much as do the words. These things are not gifts or native endowments; they are cultivations of mind and spirit to which the noble woman gives attention from her youth.

As I Go on My Way

*My life shall touch a dozen lives before this day is done—
Leave countless marks for good or ill ere sets this evening sun.
Shall fair or foul its imprint prove, on those my life shall hail?
Shall benison my impress be, or shall a blight prevail?*

*When to the last great reckoning the lives I meet must go,
Shall this wee, fleeting touch of mine have added joy or woe?
Shall He who looks their records o'er—of name and time and place—
Say, "Here a blessed influence came," or, "Here is evil's trace"?*

*From out each point of contact of my life with other lives
Flows ever that which helps the one who for the summit strives.
The troubled souls encountered—does it sweeten with its touch,
Or does it more embitter those embittered overmuch?*

*Does love in every handclasp flow in sympathy's caress?
Do those that I have greeted know a newborn hopefulness?
Are tolerance and charity the keynote of my song
As I go plodding onward with earth's eager, anxious throng?*

*My life shall touch a million lives in the same way ere I go
From this dear world of struggle to the land I do not know.
So this the wish I always wish, the prayer I ever pray:
Let my life help the other lives it touches by the way.*

—STRICKAND GILLILAN

Gleanings from the Greek New Testament

By Ralph Earle*

Ephesians 1:4-6

Election

THE DOCTRINE of election bulks rather large in Ephesians. Paul here places a great deal of emphasis on the inevitable carrying out of God's eternal, sovereign purpose.

The word for "chosen" is *eklego*. It means "to pick out, choose. In NT always middle . . . , to pick out for oneself, choose."¹ Occurring twenty-one times in the New Testament, it is regularly translated in the King James Version as "choose" (choose out, make choice). But the adjective derived from it, *eklektos*, is translated "elect" sixteen times and "chosen" seven times. Thus the idea of election is definitely involved.

On this passage Cremer makes the pertinent comment: "Ephesians 1:4 . . . cannot be taken to imply a division of mankind into two classes according to a divine plan before history began; it simply traces back the state of grace and Christian piety to the eternal and independent electing-love of God."² He also points out the fact that this verb is always used in Scripture for "God's dealings towards men in the scheme of redemption."³

Alford prefers the idea of selection

rather than election. He writes: "I render *selected*, in preference to *elected*, as better giving the middle sense,—'Chose for himself'—and the *eks*, that it is a choosing out of the world."⁴

"On the general import of this doctrine Salmond has this to say: 'The idea of the divine election in the NT is not a philosophical idea expressing the ultimate explanation of the system of things or giving the rationale of the story of the human race as such, but a religious idea, a note of grace, expressing the fact that salvation is originally and wholly of God.'"⁵

Blameless

The adjective *amomos* ("without blame") is used in the Septuagint in connection with animals to be sacrificed on the altar. There it means "without blemish." But it also carries the ethical connotation, "blameless." Arndt and Gingrich call attention to the fact that it is used in this moral and religious sense in a number of secular Greek writers.⁶

This is the first occurrence of the adjective in the New Testament. It occurs again in 5:27. It is interesting to note that in the seven places where it is found in the New Testament it

is translated six different ways in K.J.V.!

Trench objects to the translation "without blame." He thinks that in later Hellenistic Greek it always means "without blemish." That is the way it is uniformly rendered in the English Revised Version. Vine approves this, but notes that it is used in the sense of "blamelessness in character and conduct" in the Psalms and Ezekiel.⁷

Salmond emphasizes the fact that "blameless" is the meaning in classical Greek and the inscriptions. He concludes: "Little indeed depends on the decision between the two senses; for both terms, 'without blemish' and 'without blame,' may have ethical applications."⁸

Concerning the two terms in this verse, "holy" and "without blame," Eadie writes: "The first is inner consecration to God, or holy principle—the positive aspect; the latter refers to its result, the life governed by such a power must be blameless and without reprehension—the negative aspect."⁹ He further adds: "The eternal purpose not only pardons, but also sanctifies, absolves in order to renew, and purifies in order to bestow perfection. It is the uniform teaching of Paul, that holiness is the end of our election, our calling, our pardon and acceptance."¹⁰ The election here described is not that of the sinner to salvation but of the saint to sanctification.

In somewhat the same strain Alford says: "This holiness and unblamelessness must not be understood of that justification by faith by which the sinner stands accepted before God: it is distinctly put forth here (see

also ch. 5:27) as an ultimate result as regards us, and refers to that sanctification which follows on justification by faith, and which is the will of God respecting us. I Thess. 4:7."¹¹

The expression "before him" is both a warning and a consolation. It is the former because His all-seeing eye will miss nothing. One cannot harbor insincerity in his soul and get by with God. But it is also a comforting thought. One can never hope to be blameless in the eyes of men; Jesus was not. But God's eyes of love will overlook our faults and see our worthy motives. Alford expresses it beautifully thus: "Before Him (i.e. in the deepest verity of our being—thoroughly penetrated by the Spirit of holiness, bearing His searching eye, ch. 5:27: but at the same time implying an especial nearness to His presence and dearness to Him—and bearing a foretaste of the time when the elect shall be 'before the throne of God,' Rev. 7:15)."¹²

Predestination

The verb "predestinate" is *proorizo*. In Acts 4:28 it is rendered "determined before." Its other five occurrences are all in Paul's Epistles. Twice in Romans (8:29, 30) and twice in Ephesians (1:5, 11) it is translated "predestinate." In I Corinthians 2:7 it is rendered "ordained," which is an inadequate translation, since the *pro-* is equivalent to *fore-* or *pre-*. The verb means "foreordain" or "predestinate"; that is, "to determine or decree beforehand."¹³ Cremer insists that the main emphasis of this verb lies on the purpose of the decree. He writes: "The matter to be considered when the word is used is not who are the

*Abbott-Smith, *Lexicon*, p. 139.

¹*Lexicon*, p. 404.

²*Ibid.*

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⁴Greek Testament, III, 70.

⁵EGT, III, 249.

⁶*Lexicon*, p. 47.

⁷Symonides, p. 379.

⁸Expository Dictionary, I, 132.

⁹EGT, III, 240.

¹⁰John Eadie, *Commentary on the Epistle to the Ephesians*. Grand Rapids: Zondervan Publishing House, n.d., p. 21.

¹¹*Ibid.*, pp. 21-22.

¹²*Op. cit.*, III 71.

¹³*Ibid.*

¹⁴Cremer, *op. cit.*, p. 462.

Around the World

A Night to Be Much Observed . . .

Sunday night is truly . . . "a night to be much observed . . ." (Exod. 12:42) in the Church of the Nazarene. Rev. Loren Schaffer, pastor of the Calvary Church of the Nazarene, Miami, Florida, was quoted in the *Miami Herald* as follows:

"The average church attendance on Sunday nights is less than 50 per cent of that on Sunday mornings," he said. Yet, "historically, 75 per cent of the converts in Nazarene churches are made in the evening service."

It is no wonder then that Nazarenes hold the Sunday night evangelistic service so close to their hearts. These nights are spiritually significant. Most Nazarenes get saved or sanctified on Sunday night. These nights are nights of salvation. It is on Sunday night when the battle rages between God and evil.

The emphasis on Sunday night evangelism brought a great response from our churches around the world. The emphasis on the evangelistic service was a natural for our missionaries. They picked up the program and adapted it to their own fields and gathered a great harvest of souls. This month rather than single out one single church or area, we would like to share with you the "Sunday night story around the world."

In Britain

Dr. George Frame, district superintendent of British Isles North, was so overjoyed with the results of Sun-

day night evangelism that he wrote us early in December. They had an attendance goal of 12,402 and he just had to let somebody know that their average for October and November reached 14,951. Dr. Frame concluded the Sunday night emphasis with a Shining Lights Rally on January 2 at Glasgow. This was really a victory celebration, for they reached both attendance and members goals. Churches and pastors were recognized for their outstanding achievement. Dr. Frame concluded this service on January 2 and boarded a plane at midnight to bring a wonderful report to Kansas City and to attend the Conference on Evangelism.

In Korea

Rev. Don Owens reported from Korea: "In co-operation with 'Evangelism First' program the Korean District launched a program of community evangelization on October 28, with two street meetings in the neighborhood of the Davis Memorial Church in Seoul. This was the beginning of a district-wide campaign for the months of November and December, in which every church on the Korean District will hold street meetings and do house-to-house visitation in order to bring new people into the church."

In Trinidad

Rev. Wesley Harmon, district superintendent of Trinidad, West Indies,

June, 1982

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subjects of this predestination, but what they are predestined to."¹⁵

Eadie has a good comment here. He writes:

Foreknowledge, which is only another phase of electing love, no more changes the nature of a future incident, than afterknowledge can affect a historical fact. God's grace fits men for heaven, but men by unbelief prepare themselves for hell. It is not man's non-election, but his continued sin, that leads to his eternal ruin.¹⁶

Adoption

What is that to which God has foreordained us? The answer is: adoption. The Greek word is *huiiothesia*, which occurs three times in Romans (8:15, 23; 9:4), once in Galatians (4:5), and here. It is a typically Pauline expression. Literally the term means "a placing as son."

"Adoption of children" should be "adoption as sons." We become children of God by the new birth; we become sons of God by adoption. The latter is a legal term. The failure to distinguish in translation between the Greek words for son and child is one of the faults of the King James Version.

Adoption was not a Jewish custom, but a Roman one (Latin; *adoptio*). After noting the informal adoption of Esther by Mordecai (Esther 2:7), Salmond states: "But adoption in the sense of the legal transference of a child to a family to which it did not belong by birth had no place in the Jewish law."¹⁷ He continues: "Thus among the Romans a citizen might receive a child who was not his own by birth into his family and give him his name, but he could do so only by a formal act, attested by witnesses,

and the son thus adopted had in all its entirety the position of a child by birth, with all the rights and privileges pertaining to that."¹⁸

This custom is reflected in the inscription of that period, though very rare in the literature. Deissmann writes: "The frequency with which these formulae occur permits of an inference as to the frequency of adoption, and lets us understand that Paul was availing himself of a generally intelligible figure when he utilized the term *huiiothesia* in the language of religion."¹⁹

Moulton and Milligan cite an interesting example of a legal form of adoption, found on a fourth-century papyrus at Oxyrhynchus, Egypt. It reads: "We agree, Heracles and his wife Isarion on the one part, that we have given away to you, Horion, for adoption [*eis huiiothesian*, same phrase as here] our son Paternmouthis, aged about two years, and I Horion on the other part, that I have him as my own son so that the rights proceeding from succession to my inheritance shall be maintained for him."²⁰ We, as adopted sons, are heirs of God and joint heirs with Christ (Rom. 8:17).

Accepted

"Accepted in the beloved" (v. 6) is a beautiful phrase. The expression "he hath made . . . accepted" is all one word in the Greek; *echaritosen*. Its only other occurrence in the New Testament is in Luke 1:28—"thou that art highly favoured." The verb *charitoo* comes from the noun *charis*, "grace." It means "to endow with *charis*," or "to cause to find favour."²¹ The idea here is that God has extended His favor or grace to us in Christ.

¹⁵Ibid., pp. 251-52.

¹⁶Bible Studies, p. 239.

¹⁷VGT, pp. 648-49.

¹⁸Abbott-Smith, op. cit., p. 480.

¹⁹Ibid.
²⁰Op. cit., p. 24.
²¹EGT, III, 251.

reported that his pastors entered into the fourteen Sunday nights of evangelism with enthusiasm. Their evangelistic fervor reaped a harvest of souls—they went over the top on both the attendance and membership goals.

In South America

Dr. Paul Updike, district superintendent, Northeastern Indiana, was touring South America and called our office via short-wave radio. He just wanted us to have on-the-spot report that "the pastors and people there were going all out for 'Evangelism First' and that they were having 'Shining Lights on Sunday Nights.'"

In Ohio

Rev. M. E. Clay, district superintendent of Southwestern Ohio, had one of his pastors call special attention to Sunday night evangelism at the Ohio Preachers' Convention in February. Rev. Walter E. Vastbinder, pastor at Dayton, Ohio, presented a sixteen-page mimeographed booklet entitled "Sixty Promotional Ideas for the Sunday Evening Service." Here are two ideas from this booklet:

Letter Response Night

"Make and mimeograph some attractive plans for this service and pass them out at least two weeks in advance. Challenge your people to write a personal 'sales letter' for the service and mail copies (and any follow-up) to some of their friends."

Old Music Night

"Call it what you will, this is a wonderful opportunity to employ otherwise idle people to round up several songs that were favorites in the 1800's. The oldsters and youngsters alike would enjoy these."

In Arizona

The "Sunday Night Story" was picked up by newspapers across the

country. The *Tucson Daily Citizen* carried a three-column picture of Dr. Whitecomb Harding, district superintendent of the Nebraska District, and Rev. J. H. White (pastor, Tucson First) looking at a lighthouse to emphasize Sunday evening attendance. The paper stated, "First Church of the Nazarene is fighting an almost universal trend of low church attendance on Sunday evenings." They called special attention to a lighthouse model made by Rev. William Kelley, member of the church. To keep the lamp-lighted members must have new people in the evening service every Sunday. Two services without new people will put out the light.

In Texas

The *Lubbock Avalanche-Journal* carried a special news story with the following five-column heading: "In the face of Terrific Competition: Lubbock Churches get warm response in effort to 'Save Sunday Night as a time for Worship.'" A four-column picture of the First Church of the Nazarene in Lubbock, Texas, at night was featured. High lights from the article run as follows.

"Aw, Mom, do I have to go to church? There's so much else to do! In that question, with its own answer, there's a story of how Lubbock churches have 'saved' Sunday night for church attendance."

"Godness Can Win"

"Oh, the devil has cleverness and attraction, all right," said the Rev. Milton Poole, pastor of the First Nazarene Church, Lubbock, Texas, "but God and goodness can win."

Nazarenes everywhere have emphatically stated that Sunday night will continue to be "... a night to be much observed ..."

How the First Methodist Was Sanctified*

By E. W. Lawrence

THE EXPERIENCE OF JOHN WESLEY

It was the 24th of May, 1738, in a little meeting of the Moravian Brethren, in Aldersgate Street, London, and a little after 9 o'clock. One of the brethren had read Luther's preface to the Romans. John Wesley was present. For long years his life had been one of ritual and good works. On his journey to Georgia he had contacted some Moravians, and their trust in Christ amid the dangers of a storm impressed him. From them also he learned that salvation was receivable by grace through faith. At this meeting he said he "felt his heart strangely warmed," and knew then that he did trust in Christ alone, and that Christ had saved him from the law of sin and death.

But John Wesley's own entry into the blessing of entire sanctification is not so well known.

In 1725, he had seen from the Scriptures that "without holiness no man shall see the Lord." What that entailed, and that it was receivable in consecration and faith, he knew not at that time. Yet even in those days before his "evangelical conversion" he was an earnest seeker after holiness. He studied the writings of the mystic William Law, and sought by works of righteousness to receive the

blessing of holiness. The "Holy Club" at Oxford testifies to this. In 1733 he had preached a sermon before the University on "The circumcision of the heart," and in it spoke of "that habitual deposition of the soul, which in the sacred writings is termed 'holiness,' and which directly implies the being alienated from sin, from all filthiness of the flesh and spirit; and, by consequence, the being endued with those virtues which were in Christ Jesus; the being so 'renewed in the image of our mind' as to be 'perfect as our Father in Heaven is perfect.'"

But the precise moment of his own entry into the blessing is not certain. Only a few days after his own conversion he went to visit the Moravian Brethren at Herrnhut. During this continental visit he had a conversation with Arvid Gradin, who spoke of a "deliverance from every fleshly desire, and a cessation of all, even inward sins." He later said that was the "first account I have ever heard from any living man

of what I had before learned myself, from the oracles of God,

and had been praying with a little company of friends and expecting for several years."

At Herrnhut he also heard Christian David, the godly Moravian car-

*Taken from the *Flame*. Used by permission.

penter, preaching on holiness, and which, we believe, he (John Wesley) later developed into the Methodist doctrine of entire sanctification by faith. That does not mean Wesley created the doctrine. It was Moravian before it was Methodist, and Apostolic before it was Moravian. This legacy is handed down to us.

Of Christian David's preaching, John Wesley remarked (11th of August, 1738): "Four times also I enjoyed the blessing of hearing him preach during the few days I spent there, and every time he chose the very subject which I should have desired, had I spoken to him before. Thrice he described the state of those who are 'weak in faith,' who are justified, but have not yet, a new, clean heart; who have received forgiveness through the Blood of Christ, but have not received the constant indwelling of the Holy Ghost."

Speaking to the brethren at Ekershausen, a few days earlier, John Wesley put on record: "Here I continually met with what I sought for, viz., living proofs of the power of faith: persons saved from inward as well as outward sin, by the 'love of God shed abroad in their hearts,' and abiding witness of the Holy Ghost given unto them."

While not desiring to be wise above that which is written,

the writer believes that it was during John Wesley's visit to Moravia

that he himself entered into a conscious and experimental knowledge of entire sanctification by faith.

What he himself had received, he proclaimed to all. Hear his testimony in 1762. On November 11th, writing to Messrs. Maxwell, Bell, and Owens, he said: "You have over and over denied instantaneous sanctification,

but I have known and taught it (and so has my brother) for these twenty years." Another 20 years after that, he affirmed that he had proclaimed this fulness of salvation for 40 years.

"Why do we not encourage all to expect this blessing every hour from the moment they are justified?" he exclaimed on April 26th, 1776, when calling all Methodists to remember the great legacy that was theirs. In his sermon "The Scriptural Way of Salvation," published in 1765, he said: "I have continually testified, in private and in public, that we are sanctified, as well as justified, by faith." Writing in 1771 to the Countess of Huntingdon, he tells how he had been shewn many years before that holiness is demanded in the Word of God. Giving his own testimony, he added: "Immediately I declared to all, 'We are saved from sin, we are made holy by faith.'"

This I testified in private, in public, in print;

and God confirmed it by a thousand witnesses. I have continued to declare this for over thirty years, and God has continued to confirm the word of His grace."

John Wesley was the greatest exponent of holiness apart from the Apostles Paul and John. And while we cannot—and will not—accept his words as inspired in the same sense as the Pauline epistles, and the Scriptures as a whole, yet his many writings on the subject of entire sanctification by faith are both helpful and stimulating. He once described holiness as:

1. Loving God with all our hearts.
2. A heart and life all devoted to God.
3. Regaining the whole image of God.

4. Having all the mind that was in Christ.

5. Walking uniformly as Christ walked.

Thus he shews the negative and positive aspects of holiness: cleansing from inbred sin and restoration to the image divine. He believed that

the blessing was received instantaneously,

although there was a process leading up to the crisis. "The work of God is undoubtedly instantaneous as well as justification, and it is no objection at all that the work is gradual also. Whatever others do, it is our duty strivingly and explicitly to exhort believers to 'go on to perfection,' and to encourage them to expect perfect love by simple faith, and consequently to expect it now."

On another occasion he wrote: "Not by a slow and insensible growth in grace, but, by the power of the

highest overshadowing you, in a moment, in the twinkling of an eye, so as utterly to abolish sin, and to renew you in his whole image. If you are simple of heart, if you are willing to receive the heavenly gift as a little child, without reasoning, why not receive it now?" The seal of many witnesses confirmed his words.

Enquiring of the members of an early Methodist Society, near Newcastle, why so few witnessed to full salvation, he says, "I constantly received one and the same answer: 'We see now, we sought it by our works; we thought it was to come gradually; we never expected it to come in a moment, by simple faith, in the very same manner as we received justification.' " As may be expected, his unceasing testimony and exhortation to holiness brought opposition, but John Wesley handled the situation with delicacy, patience and sanctified common sense.

May we do likewise!

Preaching Poses Partnership

By Wallace A. Ely*

WE ALWAYS MAKE a serious mistake when we think or speak of preaching as the work of one man, the preacher. Preaching may most accurately be described as a partnership between the preacher and the people to whom he preaches. There can be no preaching without hearers, and preaching cannot be heard without a preacher. So it is essential that preaching be done as a partnership.

*Bluffton, Arkansas.

June, 1962.

The people are just as responsible as the preacher for the success of the preaching services in their communities.

The extent to which the people support the preacher supplies a major factor in having good preaching. People who attend the preaching services should spend as much time in prayer for the success of these services as do the preachers.

The people should have their hearts just as full of compassion to see the lost accept Christ as their personal Saviour and Lord as should the heart of the preachers be so filled. Too, the people should yearn for the edification of the Christians by the sermons. Above all else, each Christian should listen diligently for instructions by the sermons as to how he or she can have a closer walk with God and how to more perfectly fulfill the whole will of God by his or her life.

Also, the people should receive the Word with all readiness of mind, and search the Scriptures daily, whether the things taught to them by the preacher are so.

Then, the people who attend the preaching services should take all of the sermons to many people who did not attend the preaching services. Frequently they say, "As our pastor said in his message last Sunday," and then take excerpts of the sermons to those who were not present at the preaching services. In many instances the entire sermons may be briefed to those who will hear them in no other way.

A most effective way to multiply the good done by sermons comes in the practice by the ones who hear the sermons of discussing them after they are preached. The people can each give the other additional helpful truths. Frequently, while the preacher is preaching, hearers wish they could add a thought to the sermon. This can be done after the ser-

mon every time a hearer of the sermon meets someone else. The best thoughts offered when the people discuss the sermons can be told the preacher, and thus his sermons can be enriched when he preaches the sermons to other audiences.

The best way for the people to make the preacher's sermons effective comes when each of them follows the instructions given in the sermons, and thus lives a more nearly perfect Christian life. The most powerful of all influences to enthrone Christ in human hearts comes when God's children follow the precepts and examples of our Lord and Master. Hearers should always listen diligently for teachings in the sermons which will help them do this very thing.

Then we can rightfully conclude that preaching poses partnership. The partnership operates between the people and the preacher. The preacher does his utmost in the name of the Lord to enthrone Christ in human lives. The people do everything possible to chart their lives in the center of God's will, finding much assistance from the sermons. Those who hear the sermons do their utmost to bear them on to those who do not attend the services.

Preaching poses partnerships in many other ways. Let us as preachers and people forever be on our guard to be the best partners we can in this greatest of all human endeavors.

Men who know each other work in greater harmony and get better results than men who do not.

The best angle from which to approach a problem is the try angle.

Let me die working, still tackling, plans unfinished, tasks undone.

Overhead expense is easy to put on but hard to take off.

Regarding Preachers Who Lead the Singing

By Flora E. Breck*

No, I'M NOT a song leader," a preacher declares, "but I attempt to do it because there's no one else! Talents are born and grow—because of use." In smaller churches especially, preachers find they can do many things for which they have no talent. I recently heard a noted minister analyze the situation. He said, "As a usual thing, the Lord does not endow preachers with voices like canaries. They simply do their best with the voices they've got. It's a case of talents being improved by use. In other words, 'Singing makes singers.'"

The above-mentioned minister referred to this matter in connection with telling about a conference of ministers which he had just returned from attending. "I was simply amazed," said he, at the way those two hundred preachers sang! I could scarcely believe it was 'just ministers' who were furnishing such inspiring music. You see, they were simply using the voices that had been given them, as fully as they knew how."

And the spiritual leader went on to

say how that a good many times preachers do not fully enjoy trying to sing, but that they "don't wish to appear like dummies," so they open their mouths and their lips, form the words—sometimes quite inaudibly.

Apparently some of them do what the layman does in an effort to participate in the worship service of hymns. Many a member of the congregation gets joy out of participating in this way because the message a hymn contains benefits him personally.

Just to add a "P.S." to prospective preachers who have not yet taken unto themselves a wife: "If you have no voice for singing yourself, why not bear that matter in mind in selecting your helpmeet? Few qualities are more important to a minister—in a medium-sized or small church—than his wife's (or his) ability to sing. So why not inquire of the prospective wife if she has that qualification? Many a time the song may lead someone to Christ when the sermon has not. Recently I heard a preacher whose wife was very talented musically. And he could sing too. What a blessed combination!

*Portland, Oregon.

SERMON WORKSHOP

Submitted by Nelson G. Mink

THOUGHTS CONCERNING CHILDREN

Spurgeon said: "The young mind must not be laced too tight, or you may hurt its growth and hinder its strength. A child's back must be made to bend, but not to be broken. He must be ruled, but not with a rod of iron. His spirit must be conquered, but not crushed."

*Ere your boy has reached to seven,
Teach him well the way to heaven;
Better still the work will thrive,
If he learns before he's five.*

—ANON.

GATHERED GEMS

"Men have to seek and find the truth, not because it is lost, but because they are."

"When you flee temptation, be sure that you do not leave your forwarding address."

"Man may be the head of the home, but the woman is usually the heart."

"One can be considered a Christian who is not ashamed of the Gospel, nor is he a shame to the Gospel."

"When the Church ceases to be in touch with another world, she is no longer a torch to this one."

—Selected

MORE THOUGHTS ON HOW TO ACT IN CHURCH

1. Plan to come early.
2. Never pass up the aisle during the reading of the Scriptures; you distract others and destroy the effect of the Word.

3. If the sermon has begun, take a seat near the door. (This may be difficult, as the back seats are usually filled.)

4. Be reverent—the church is not the theatre. You come to worship God; not to lounge, whisper or sleep.

5. Be thoughtful of the comfort of others. Never make a haystack of yourself at the end of the pew and expect others to crawl over you to reach a seat.

6. Always remember that the visitors are the guests of the church members. Treat them with utmost courtesy. Never put wraps on during the last hymn; they will still be there after the benediction. Don't rush to the door as though there was a fire.

—Bunola, Pennsylvania
Nazarene Challenger

RUN TO REACH HEAVEN!

"And as the angel said to Lot, 'Escape for thy life. Look not behind thee, neither stay thou in the plain' (That is anywhere, between this and heaven). 'Lest thou be consumed,' so say I to thee: 'Take heed, tarry not, lest either the Devil, hell, death, or fearful consequences of the law of God do overtake thee, and throw thee down in the midst of thy sins, so as never to rise and recover again.' If this were well considered, then thou, as well as I would say, 'They that will have heaven must run for it!'"

"Sometimes sinners have not heaven's gates open to them so long as they suppose; and if they be once shut against man, they are so heavy that all the men in the world or all the angels in heaven, are not able to open them. . . . And how if thou shouldst come but one quarter of an hour too late? I tell thee, it will cost thee an eternity to bewail thy misery in. Sinner, rather than lose it, run to reach heaven!"

—JOHN BUNYAN

The Preacher's Magazine

SERMON STARTERS

SINCE Pentecost Sunday is June 10, this encourages the emphasis on preaching from this great theme on that day.

THEME: Pentecost—a Fulfillment

TEXT: "And we are witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32).

I. Pentecost, a Fulfillment of Prophecy.

A. Isaiah's Temple experience (Isaiah 6)

B. Ezekiel's statements (Ezekiel 36)

C. Joel's clear statements from his prophecy in chapter 2

D. Malachi and the "refiner's fire" in Malachi 3

II. Pentecost, a Fulfillment of Promise

A. A promise of purity

B. A promise of power

C. A promise of purpose

III. Pentecost, a Fulfillment of Passion. Webster on Passion—

"An object of love; deep interest, or zeal."

A. Passion of Christ for our refinement

B. Passion for our refreshing

C. Passion for our refueling

* * *

THEME: Happenings in the Upper Room

TEXT: "And when they were come in, they went up into an upper room . . .

These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren" (Acts 1:13-14).

I. They Obeyed Orders.

II. They Made Arrangements to Tarry "Until."

III. They Were Conscious of Personal Needs.

IV. They Were Cemented Together in a Mighty Oneness of Purpose.

V. They Heard from Heaven There.

VI. They Were Cleansed and Filled There.

VII. They Were Made "One" in a Blessed Spiritual Way There.

VIII. They Became Prepared Workers There.

IX. They Received an Enlarged Soul-Vision and Passion There.

X. They Came into a Holy Boldness There.

XI. They Received Necessary Equipment for Service There.

XII. They Set the Pace for the Rest of Us There.

* * *

THEME: Pentecost—a Second Blessing

TEXT: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word" (Acts 10:44).

I. Pentecost Stands for an Outpouring.

II. Pentecost Stands for an Inner Power.

III. Pentecost Stands for Spiritual Poise.

IV. Pentecost Stands for Evangelistic Passion.

V. Pentecost Stands for Personal Preparation.

* * *

THEME: The Double Portion of the Spirit

TEXT: "And Elisha said, I pray thee, let a double portion of thy spirit be upon me" (II Kings 2:9).

I. To Meet a Twofold Hunger: for the Spirit and for Inner Rest

II. To Meet a Twofold Need: Purity and Power

III. To Meet a Twofold Drive: Weakness and Fear of Man Overcome

IV. To Meet a Twofold Purpose: Inner Preparation and Outer Demonstration

* * *

THEME: The Jesus Way

TEXT: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

I. The Way He Met Temptation

II. The Way He Treated His Enemies

III. The Way He Dealt with the Outcast

IV. The Way He Looked at His Own Relations

V. The Way He Prayed

VI. The Way He Met Death

—ANON.

APREACHING PROGRAM

This is an experiment in providing an exceptionally full sermon outline with expanded ideas. There have been some requests for this, some of our men thinking they could use some of this better than so many of the sermon starters or sermon skeletons. Let me know which you find the most helpful and we will attempt to provide that type of sermon outlines.—Editor.

GOD'S MESSAGE IN MISFORTUNE

SCRIPTURE: Phil. 1:12-21

TEXT: Phil. 1:19-20: "For I know that this shall turn to my salvation through your prayer, and the supply of the spirit of Jesus Christ . . . so Christ shall be magnified."

INTRODUCTION: In 1954, Oberlin College gave honorary LL.D. to Theodore E. Steinway, proxy of Steinway & Sons, makers of fine pianos. Citation read: "At the time of the centenary last year the Steinways had produced 342,000 pianos, used and abused by pianists from Liszt to Rubinstein II. In one of their concert grands, 243 taut strings exert a pull of 40,000 pounds on an iron frame. Theodore E. Steinway gives constant proof that out of great tension may come rich harmony."

Job cried, "Man that is born of woman is of few days, and full of trouble" (14:1). Yet the fact that harmony can come out of tension has been a guiding principle of men of faith through the centuries.

I. THE ADVERSITY OF A CHRISTIAN—"the things which happened to me" (v.12)

Now an old man, ripened in Christ, Paul is taken to Rome for a trial. You get the picture if you imagine a gray-haired saint you have known who radiates the blessing of the Lord.

Paul was under constant guard; the cell was cold, for he requested his cloak. He faced false accusation in court. His enemies, the Judaizers, took this occasion to blacken his name and corrupt his converts. Though restricted, he exults; "This shall turn . . ." In prison, he wrote some of his most-loved Epistles. He shows how a Christian should think and act when adversity strikes.

Paul had his share of adversity (see II Cor. 11:16-31).

Affliction has no naturally sanctifying tendency. In fact, it may embitter, harden, and deaden the soul. We need to understand this and steady the soul to resist it.

What is your misfortune? Has temptation assailed you? Are you in difficult circumstances, surrounded by people who do not understand you? Are you having financial troubles—hard to make ends meet? Are you passing through the night of sorrow?

Regardless of your trouble, God's message in misfortune is for you. He can transmute your trouble into triumph.

¹Charles M. Crowe, *Getting Help from the Bible* (Harper & Brothers, 1957), p. 96.

II. THE ATTITUDE OF A CHRISTIAN

When accepted with the right attitude, suffering becomes a means of spiritual grace. That was the attitude Paul took.

When the Confederate army retreated after Gettysburg, Lee wrote Davis. "We must expect reverses, even defeats. They are sent to teach us wisdom and prudence, to call forth greater energies and to prevent our falling into greater disasters."²

Paul felt that the opposition of his enemies would stir him up to greater activity; it would kindle sympathy from his friends and they would pray for him more. He knew it would turn to his salvation. He was assured of this (see Rom. 8:28; II Tim. 1:12; Ps. 27:1).

You can't beat a genuine Christian! Hem him in, throw the worst at him, hurl him into the fire of temptation and trial, and still he is victorious. He can use everything.

Defeat may serve as well as victory

To shake the soul and let the glory out.

When the great oak is straining in the wind,

The boughs drink in new beauty, and the trunk

Sends down a deeper root on the windward side.

Only the soul that knows the mighty grief

Can know the mighty rapture. Sorrows come

To stretch out spaces in the heart for joy."³

Rom. 5:3-5.

The odds seemed to be stacked against the stalwarts mentioned in Hebrews 11, but by faith they overcame.

Jacqueline Cochrane, handicapped by poverty, overcomes and writes: "I might have been born in a hovel, but I determined to travel with the wind and stars."⁴

Saint-Pierre—"Misfortune resembles the Black Mountains of Bember, situated at the extremity of the burning kingdom of Lahore; while you are climbing it, you see before you only barren rocks; but when you have reached its summit, you see heaven above your head, and at your feet the kingdom of Cashmere."⁵

III. THE AIM OF A CHRISTIAN

Jowett says, "God does not comfort us to make us comfortable, but to make us comforters."

Paul's aim was to magnify Christ, to witness boldly for Him. He wanted to render all circumstances subservient to that end.

When we come through adversity enriched, we are prepared to do a better job of glorifying the Lord.

We glorify Christ by giving Him the pre-eminence in our hearts and lives.

We must not let our problems be so distorted in size by Satan that they blind us to Christ and rob us of our usefulness.

Do we magnify Christ if, when in trouble, we take matters into our own hands? If we whine and complain of our lot in life?

IV. THE ALLIES OF A CHRISTIAN

Never underestimate the power of the Christian Church's prayers. Paul depended on them; he had confidence in them. His hope of victory

²Clarence Macartney, *Macartney's Illustrations* (Nashville: Abingdon Press, 1961), p. 11.

³Mrs. Charles Cowman, *Streams in the Desert* (Oriental Missionary Society, 1946), p. 21.

⁴Crowe, op. cit., p. 97.

⁵Macartney, op. cit., p. 13.

hinged on the Christians' prevailing prayers. We catch this when we consider how the missionaries plead for prayer more than money; they ask us to hold the ropes (II Cor. 1:11).

How do things turn? By the intercession of the Church and the constant supply of the Spirit.

Paul recognized his need for Christ's Spirit to endure to the end, to bear trial with patience, and to receive the consolation required. Clarke translates, "Furnishing whatever is necessary."

"My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

It is the baptism of the Holy Spirit which establishes and gives strength to bear trial. He is the great Comforter. To endure in the great work of building the Kingdom, we need the Church praying and the Holy Spirit empowering.

Everyone has a heavy load. We ought to pray more for one another. Bear one another's burdens. Then we ought to constantly abide in Christ and know the daily refreshment of His Spirit.

—GEORGE W. PRIVETT
Selma, Alabama

A SEAL OF TRUE GODLINESS

SCRIPTURE LESSON: I Tim. 4:8; Matt. 7:21

INTRODUCTION: Jesus was trying to explain to His followers that godliness is not something that is worked up in religious services, but the reflection of an experience the soul possesses. Thus he tries his best to do the will of God from the heart. Let us examine these scriptures in the light of the Holy Spirit.

I. GODLINESS IS OBTAINED ONLY BY ACCEPTING CHRIST'S TEACHING (I Tim. 3:3).

A. Forsaking worldly lust (Gal. 5:24).

B. Nothing is substituted for God's Word.

1. Be it things or people, your friends or God's foe (II Pet. 2:1-2).

2. Following the pattern of Christ's teaching (I John 2:27).

C. An unmistakable faith in God, His will, His power, and His ability.

II. GODLINESS IS MAINTAINED ONLY BY A CONTINUED SURRENDER TO HIS WILL.

A. A walk of holiness reflects God-likeness.

1. Hypocritical service cannot satisfy a truly sanctified man.

a. It is time wasted.

b. Society would look down upon the Church.

III. GODLINESS IS THE ONLY BASIS OF TRUE WORSHIP.

A. Our devotion to God will display genuine piety and love.

1. Lip service, memorized prayer, singing songs do not imply true worship.

B. It is more than morality, outward profession, or natural goodness, but a condition of the heart that reveals submission to God.

IV. GODLINESS IS IMPOSED UPON US THROUGH THE MOUTH OF PROPHETS, LIVES OF SAINTS, AND THE WORD OF GOD.

A. Since it is God-inspired, it is given freely.

B. It is therefore obtainable.

CONCLUSION: May God enable us to grasp the true meaning of godliness and thereby seek to do His will continually.

—HENRY T. BEYER, JR.
Baton Rouge, Louisiana

The Preacher's Magazine

THE PLACE NEAR TO GOD

TEXT: "Behold, there is a place by me" (Exod. 33:21).

INTRODUCTION:

To me, Moses' greatest distinction was that he was a man who talked face to face with God. God invited Moses into a place near Him. What sort of place could that be?

I. A ROCKY, MOUNTAINOUS PLACE

A. Moses had to climb (and not by influence, either).

B. Many people have a fairy-tale idea of religious experience; "they got married and lived happily ever after."

C. Actually, learning to know God is a process as well as two crises—it takes time and effort.

II. A LONELY PLACE

A. Moses had to leave the multitude below.

B. Most professing Christians are not interested in really getting close to God!

C. Christianity isn't any more powerful than Buddhism unless it is put to work! Most people do not have any more reality in their Christian religion than the average non-Christian. Do you?

III. A SAFE PLACE

"I will put thee in a cleft of the rock."

A. There is only one safe plan in salvation: keep climbing nearer to God.

B. The people, even while Moses was on the mountain, were reveling in idolatry.

C. We can be hid in the Rock, where we can see God, and the sinfulness of sin.

IV. A PLACE OF PREPARATION FOR GREATER SERVICE

A. Mountaintop blessings are not an end in themselves; we do not seek blessings just for thrill.

B. We do not seek to selfishly stay on the mountaintop alone with

God. We must go down (with a glow) to serve God and man.

C. Moses here received the Ten Commandments; and we too will be of greater service for our mountaintop experiences.

V. A PLACE OF FELLOWSHIP WITH GOD

A. By perfect obedience, Moses had the great distinction of vital contact with God in holy fellowship.

B. "If we [will] walk in the light, . . . we [will] have [such] fellowship" (I John 1:7).

CONCLUSION: There is a place near to God. Who will accept the challenge, and see what great heights and depths God has for him?

—R. F. METCALFE
Atwater, Ohio

PILLARS IN THE CHURCH

TEXT: Rev. 3:7

INTRODUCTION: A wonderful promise to a good church, if they continue their faithfulness.

I. EVERY ESTABLISHED CHURCH HAS ITS "PILLARS."

A. No church has ever come to a place of usefulness without consecrated laymen that might be termed "pillars" in the church.

B. Two things can be said of such pillars:

1. They can bear weight—at least as much as they were designed for.

2. They can be found always in their places.

C. (ILLUSTRATION: Story is told of an army base chaplain that wanted his chapel moved. Told it was impossible, he arranged for several hundred men to catch hold of the building, and together they walked away with the 'impossible' task . . . and even so, any church moves when every Christian keeps his feet on the ground and his hands on the task at hand.)

II. EVERY CHURCH NEEDS MORE GOOD PILLARS!

A. Not merely "an elite few" are eligible, but our text states the qualification as: *overcoming!*

B. *Overcoming what?*

1. Sin: Must be saved!

2. Selfishness: Must be sanctified!

3. Moods and feelings: Must approach maturity (so that he takes Christian responsibility as seriously at least as he takes secular work).

4. Opposition and stress: Even when defeat threatens, we must trust God and stick by the stuff. "Having done all . . . to stand." "Him that overcometh will I make a pillar."

III. THERE IS GREAT REWARD FOR THOSE WHO ARE PILLARS.

A. Reason one: My church is strong if I am strong. The greatest sorrow of pastors is what could be accomplished *IF* . . .

B. Reason two: A sense of personal achievement; the thrill of helping God do His holy work!

C. Reason three: We are more than business partners with God. The greatest thrill is fellowship with God. Those who are overcomers know a precious sweetness of fellowship.

CONCLUSION: Are YOU doing your potential fully? "Him that overcometh will I make . . . a pillar."

—R. F. METCALFE

EVERYBODY OUGHT TO KNOW!

TEXT: Isa. 63:1

INTRODUCTION: Who is Jesus? A simple question? Yes, but also as profound as can ever be asked.

I. JESUS IS LORD.

A. Their opinions fall short. "Great . . . teacher . . . martyr . . . philosopher . . . religious leader."

B. He is Lord by right of Creator.

1. Scripture.

C. He is Lord by right of Sustainer.

1. Scripture.

D. He shall be acknowledged Lord and Master of the universe.

1. Scripture: "Every knee shall bow . . ." Isa. 45:23; Rom. 14:11; Phil. 2:10).

II. JESUS IS THE SACRIFICE FOR SIN.

A. Worldly opinions of the Cross do not change its intrinsic worth. He was not (ultimately) martyr, victim, pawn. In reality he was:

B. Conqueror!

C. The middle Cross holds the only hope of bridging the chasm of disobedience!

III. JESUS IS EMMANUEL! "GOD WITH US."

A. This concept is totally unreal to the masses, and too much neglected by Christians.

B. We can take literally "Lo, I am with you alway."

C. This results from making Jesus to us, personally, both "I" and "II."

CONCLUSION: Everybody ought to know . . . and you can know . . . now!

—R. F. METCALFE

THE GOSPEL FOR THE BARBARIAN

TEXT: Rom. 1:14-16

INTRODUCTION: The Greek worshiped beauty. The Roman worshiped law and obedience. As the Jew classed all others as gentiles, the Greeks and the Romans classed all others as barbarians. Let us look in on them together.

I. THEIR VIRTUES

A. Two errors were held.

1. That man was half beast and half devil.

a. No one believed this low state of man. No mother could believe this of her baby.

2. That of placing too high a value on natural virtues.

a. They could be kind to a stranger and burn their enemies as a victory sacrifice to their gods.

3. Thus Paul said they showed us no little kindness.

B. The gospel for them meant, "Love your enemies." A new spirit for for them.

II. THE BARBARIAN IDEA OF RETRIBUTION

A. The viper bit Paul.

1. They thought that this was because he was a murderer and could not escape penalty.

2. They did not understand that the rain falls on the just and the unjust alike.

3. They thought that all nature was against the evildoer.

B. Experience proves that this is wrong.

1. The righteous suffer and God gets glory.

2. All are human and must face things common to humanity.

3. They thought much of crime and little of sin.

4. The Pharisee was no murderer but was rotten to the core.

5. To the sinner the fang is in the soul.

III. THE BARBARIAN CONCEPT OF DEITY

A. When the viper fell, Paul was unhurt. Then they changed their minds and thought he was a god.

B. They would worship Paul because of this mystery and not because of his character.

C. When they knew Paul to be a man like themselves, their worship was all gone.

CONCLUSION: Paul would say to them, I show "you a more excellent way. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." The Son of God came into the world because of love. Love in the heart cannot be defeated or dissolved. "God is love." Our benevolence and love will manifest Deity. This gospel of love is for us all today.

—PAUL E. CABLE

Indianapolis, Indiana

THE GOSPEL FOR THE ROMAN

TEXT: Rom. 1:14, 16

INTRODUCTION: The Romans were the world power; they had conquered the Greeks by force but not the Greek mind. The Roman had greatest respect for the law and obedience. We would do well to notice a few things about the people to whom Paul must carry the gospel.

I. THE PUBLIC LIFE OF ROME

A. Religion: Roman word, means "obligation, a binding power." Religion based on law.

B. Temple worship. No sacrifice of blood. Nothing could go on to disturb their rites of religion.

C. They did not worship beauty as the Greeks, whom they had captured.

D. Their desire was to rule the nations. They wished to force law and order.

II. THE PRIVATE LIFE OF ROME

A. Home ties strong. No separation granted by law for 170 years.

B. The home was a sacred place like unto the altar.

C. The build-up: first the family, then the clan made up of the families, then the tribe, then the nation.

D. So we find manly courage, duty, and obedience.

1. Here was a form of the spirit of the Cross.

2. Duty and sacrifice.

E. Still deeper courage and honor in her women.

1. Purity held high—hence the *Scarlet Letter*.

2. Devotion to the home and family.

III. THE DECLINE OF ROMAN LIFE

A. Corruption of moral character.

1. Turned his eyes only upon human law as right.

2. Turned his heart on worldly affairs and pleasure.

3. The ruin came swiftly.

B. Skepticism and superstition went hand in hand.

1. Pilate—"What is truth?"

C. Religion degenerated into allegiance to the state, which brought worship of the emperor.

D. The last step is the decline of religion into expediency.

1. Ministers became fearful to speak what they believed.
2. Philosophers were afraid to speak because of the martyred. They kept still and left the people in darkness.

CONCLUSION: It became necessary that one should come into the world who should be true and pure to bear the truth.

He (Jesus) preached to the poor and healed the brokenhearted. He gave His life. Men saw the mortal die, but others saw the immortal arise to take His place at the right hand of power.

Jesus, the Light of the World. Paul said: "I must preach this gospel to the Romans"—yes, and Jesus said to the world, "It is for you."

—PAUL E. CABLE

The Gospel for the Greek

TEXT: Rom. 1:14-17

INTRODUCTION: There are some things about the Greeks that are pertinent to our day. Let us notice but a few of them.

I. RESTLESSNESS—POLYTHEISM (MANY GODS)

A. Many gods.

1. Wisdom from one deity.
2. Eloquence from Mercurius.
3. Purity from Diana.
4. Protection from a family deity.
5. Success from another.
6. Their hearts cried out for unity.

B. Paul taught one God and one Mediator, Christ Jesus.

1. Peace in unity. Truth is one; errors are many.
2. If all went well, they thought that God was pleased; if not God was angry. But John said, "God is love."

II. WORLDLINESS

A. The Greeks saw this world as being very good as it is. The results:

1. Disappointment—Depending on world for satisfaction, they found only husks (as did the prodigal son), and husks are empty shells.
2. Degradation—To feed on husks is to waste away. You are according to what you feast upon.
3. Disbelief in immortality—To the Greeks this world was all. They were startled to see Christians to whom death was nothing. Only life in Christ does this for us.

III. WORSHIP OF THE BEAUTIFUL

A. Religion degenerated into the arts.

1. Tried perfection through the human: the body, the material. Still there was an emptiness.

B. Real beauty in God.

1. Note the lily—yes, the Lily of the Valley.
2. Inward beauty far outshines outward deception.

IV. WORSHIP OF THE HUMAN

A. He projected himself upon nature; humanized it. Gave human feelings to clouds, rivers, forest, etc.

B. This was a step above other idol worshipers, who turned to monsters or animals.

CONCLUSION:

A. The Greek worshiped the beautiful, adored the human, deified the world—this gave no place against sin. They would not have spoken to you of sin.

B. For sin they had no remedy—the world has none.

C. There is but one remedy—the shed blood of Christ. THERE IS POWER IN THE BLOOD.

—PAUL E. CABLE

The Preacher's Magazine

BOOK BRIEFS

Nazarene Ministers' Book Club Selection

BEYOND OUR SELVES

Catherine Marshall (McGraw Hill, 1962, 272 pages, cloth, \$4.95)

There are two strong reasons why *Beyond Our Selves* is placed as a book club selection: (1) It will give strength to any holiness preacher. The subtitle of the book, "A Woman's Pilgrimage in Faith," tells the story of how Catherine Marshall discovered Hannah Whitall Smith's *The Christian's Secret of a Happy Life*. She relates how much this book meant to her in her own Christian experience. Out of it there came two definite spiritual convictions: (a) that becoming a Christian is a definite spiritual transaction which results in a clear-cut assurance; (b) the Christian life is not complete without possessing the fullness of the Holy Spirit.

I was thrilled as I read chapter twelve, entitled "Ego Slaying." In nontheological terms, the author deals with the necessity for the crucifixion of what we call the carnal nature.

This yearning for the Holy Spirit in her life as a Christian, she discusses in chapter fourteen, entitled "Journey into Joy."

(2) The author's name is the second reason the book is placed in the book club. She became famous as the wife of Peter Marshall, but really when her book *A Man Called Peter* was released, she won her way to the hearts of thousands. Now, in a substantial way, she gives her testimony to the Wesleyan position of second-blessing holiness. This she does in her own, nonacademic phraseology.

You will be a bit bothered about her theological implications. She overemphasizes the love of God without attention to the holiness of God. Also she assumes the position that all sickness is sin and that healing is essentially in the atonement.

But having noted this, I assure you some hours of delightful reading. When you have finished it, you will feel as though you can put your head up higher and walk out on the street as a preacher of second-blessing holiness.

BRIEF AND TO THE POINT

Arthur E. Dalton (Clarke, 1961, 264 pages, cloth, \$2.25)

This book is crammed full of sermon suggestions, literally thousands of them. The entire Bible is covered almost verse by verse, with brief alliterative sermon starters. You can turn to any spot in the Bible and find a sermon starter in this delightful volume. It will be a gold mine for busy pastors who like to cover entire books of the Bible in their preaching ministry.

THE PREACHER-PROPHET IN MASS SOCIETY

Jesse Jai McNeil (Eerdmans, 1961, 116 pages, cloth, \$2.50)

I recommend this book as one which you should not attempt to read at one sitting, nor one which you should try to read through in one evening. Rather, it is the kind of book that should be read chapter by chapter with a slow assimilation. The title is intriguing. There is a basic insistence by the author that the preacher consider himself "preacher-prophet." To him no preacher is doing his work effectively unless he makes it a basic assumption that he is to be both preacher and prophet.

The rest of the title is also illuminating. This preacher-prophet finds himself inextricably in mass society, where mass thinking and mass emotions are demanding mass loyalty.

Chapter one, "Challenge to a Self Portrait," should be read prayerfully. Then that chapter should be followed quickly by chapter two, "A Man Sent from God." In these two chapters the author establishes his basic premise that, regardless of the calls for denominational program and social involvement, the preacher must always be the prophet of God to dying men.

On through the book then he develops his thesis that communication of the gospel is more than communicating good will or warm fellowship. In a very delightful way he points out the difference between culture and civilization, and relates both of them to the ministry.

I am not suggesting that you will agree with every statement made by this author. But if this book is read slowly, taken in rather small installments and assimilated with plenty of mental chewing, there is much intellectual and spiritual protein.

A TREASURY OF PRAYER

Compiled by Leonard Ravenhill (Bethany Fellowship, 1961, 192 pages, cloth, \$3.00)

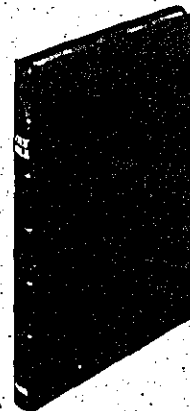
Scarce a preacher who has not read the famous book by E. M. Bounds, *The Preacher and Prayer*. It may not be as familiar to us that the godly, prayerful Bounds was also the author of several other books, *Purpose in Prayer*, *The Necessity of Prayer*, *The Essentials of Prayer*, *The Weapon of Prayer*, *The Possibilities of Prayer*, *The Reality of Prayer*.

Evangelist Leonard Ravenhill has gleaned from all of these books on prayer by E. M. Bounds and presents herewith a compilation entitled *A Treasury of Prayer*.

In the thinking of many, Bounds's name is as thoroughly interlocked with the practice of prayer as the name of John Wesley is linked with Methodism and holiness.

In each chapter of this book are gleaned the most quotable, punchy, penetrating paragraphs from these various books from the pen of E. M. Bounds. There perhaps has never been a man who wrote with greater pathos and power in the field of prayer than did E. M. Bounds. There probably will not be found a book for a long time more meaningful on the minister's library shelf in the prayer section than this book, *A Treasury of Prayer*.

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30 ¶ And when Zebul the ruler of the city heard the words of Gā'al the son of Ebed, his anger was kindled.

31 And he sent messengers unto him—ē-lēch privily, saying, Re-

Genuine leather . . . semi-overlapping . . . "Micropake" India paper
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