

PREACHER'S

magazine

MAY 1962

WHAT DO I SEE FROM THE PULPIT?

Editorial

THE SECRET OF A BEAUTIFUL HOME

Paul S. Rees

MINISTERS BELONG TO THEIR PEOPLE

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AN OPEN LETTER TO A CALVINIST

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THE EVANGELIST: HIS PLACE, PREACHING, AND PAY

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DON'T IGNORE GREAT SORROW

S. L. Morgan

—proclaiming the Wesleyan message

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Volume 37

May, 1962

Number 5

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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 Kishpugh, 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. WILLAR, OSLER, *Forbes*.

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)

ALTA R 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 're-joyce.'" 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

*Taken from the *Missionary Worker*. Used by permission.

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-

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.

*Professor, Nazarene Theological Seminary.

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

⁹W. E. Vine, *An Expository Dictionary of New Testament Words* (Westwood, N.J.: Fleming H. Revell Co., 1940), III, 315.

¹⁰G. Abbott-Smith, *A Manual Greek Lexicon of the New Testament* (2d ed.; Edinburgh: T. & T. Clark, 1923), p. 187.

¹¹W. 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.

¹²*Op. cit.*, p. 247.

¹³*Op. cit.*, II, 209.

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

⁴*Ibid.*, p. 43.

⁵*Ibid.*

⁶*Ibid.*, p. 46.

⁷*Ibid.*, pp. 46-47.

⁸*Ibid.*, p. 51.

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, it not some *remote locality*, some *future abode*. It is the heaven which lies within and about the true Christian."¹⁵

¹⁴S. D. F. Salmond, "The Epistle to the Ephesians," *The Expositor's Greek Testament*, (Grand Rapids: Wm. M. Eerdmans Publishing Co., n.d.), III, 246.

¹⁵J. 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 (I 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.

¹⁶*Op. cit.*, p. 247.

¹⁷*Op. 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.

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.

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

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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 heart-brokenly 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-

*Butler, Pennsylvania.

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 upholden 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."

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

*Evangelist.

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*

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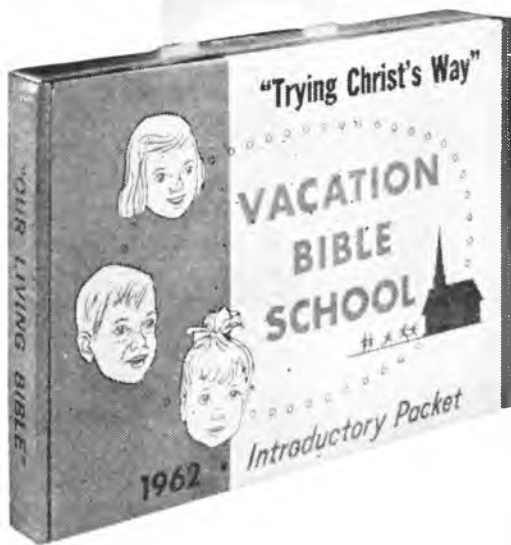
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Altar Work

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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 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

*El Monte, California.

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-eminently 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

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

(223) 31

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-

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

*Wake Forest, North Carolina.

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

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 guilty 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

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 Sod
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.

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 lift (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.

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
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 Sion" (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.*

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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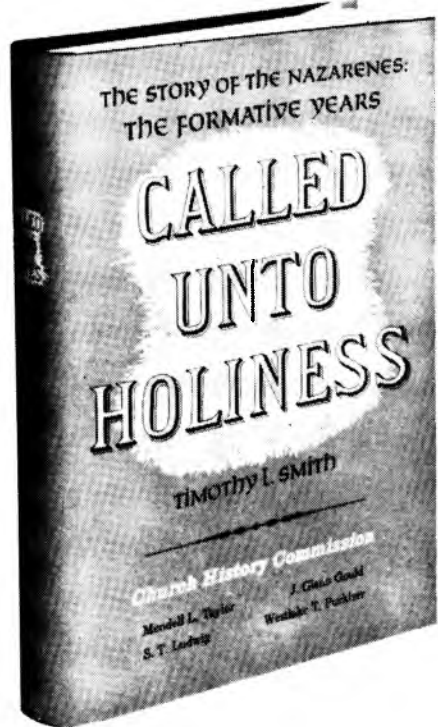
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