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PREACHER'S *magazine*

APRIL 1962

Sugar-Stick Holiness Preaching,
Editorial

Contend for the Faith,
Arthur Hedley

And Preach as You Go,
Floyd Doud Shafer

The Shepherd Psalm,
R. E. Bebout

Bypass the Troublemakers,
Wallace A. Ely

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

The Lost Art of Going to Prison

Get Your Foot in the Door,
George C. Desmond

Politics in Church Government,
Chester Pike

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

—proclaiming the Wesleyan message

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

Sugar-Stick Holiness Preaching

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

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

What Is Sugar-Stick Holiness Preaching?

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

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

What Is Wrong with Sugar-Stick Holiness Preaching?

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

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

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

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

How to Avoid Sugar-Stick Holiness Preaching

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

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

Second, perhaps this dilemma might

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

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

That is my prayer for myself and for us all.

QUOTES and NOTES

Uphold Taxes on Winery

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

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

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

Philadelphia Ministerial Union Opposes Sunday Newspapers

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

My Most Expensive Shoeshine

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

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

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

auspicious—I would consider it a good investment.

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

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

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

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

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

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

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

Northwestern Illinois District

District Superintendent: Dr. Lyle E. Eckley

Number of members: 3,575

Churches: 67

Average Sunday School attendance: 5,648

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

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

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

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

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

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

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

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

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

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

- "Evangelism brings men to Christ."
- "When we get it on our hearts—then the church will do something."
- "This is not a program—this is 'the hope' of today . . ."
- "Sunday nights have always been . . . the frontier for evangelism."
- By now, you want to know if all of

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

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

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

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

No Night Life Here

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

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

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

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

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

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

Contend for the Faith

By Arthur Hedley*

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

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

*Kent, England.

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

What Is Meant by the Faith?

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

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

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

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

Is the Faith Static?

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

Does It Need to Be Defended?

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

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

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

Three Gates

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

—From Oakland, Maryland, *Nazarene Bulletin*

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

And Preach as You Go*

By Floyd Doud Shafer

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

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

Minister of the Word

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

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

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

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

A Life Aflame

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

One Thing Needful

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

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

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

Sign and Symbol

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

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

And who shall return us to this ministry?

"Therein the patient must minister to himself."

A perennial, universal favorite is here given a fresh presentation

The Shepherd Psalm

By R. E. Bebout*

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

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

The best-known and the best-loved

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

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

*Evangelist.

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

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

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

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

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

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

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

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

NO WANT

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

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

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

NO WEAKNESS

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

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

NO WANDERING

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

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

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

NO WORRY

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

HE LEADS US HOME

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

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

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

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

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

Bypass the Troublemakers

By Wallace A. Ely*

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

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

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

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

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

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

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

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

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

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

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

*Bluffton, Arkansas.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Parents can speak for themselves, but

Let Me Speak for the Baby

By Milo L. Arnold*

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

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

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

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

*Moses Lake, Washington.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Preacher's Devotional Life

By H. B. Garvin*

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

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

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

*Evangelist.

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

Let Dr. Chapman Speak

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

How About Your Prayer Life?

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

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

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

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

You and Your Bible

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

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

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

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

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

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

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

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

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

By Preacher Anonymous

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

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

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

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

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

*Taken from *Pulpit*. Used by permission.

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

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

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

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

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

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

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

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

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

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

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

The Lost Art of Going to Prison

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

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

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

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

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

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

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

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

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

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

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

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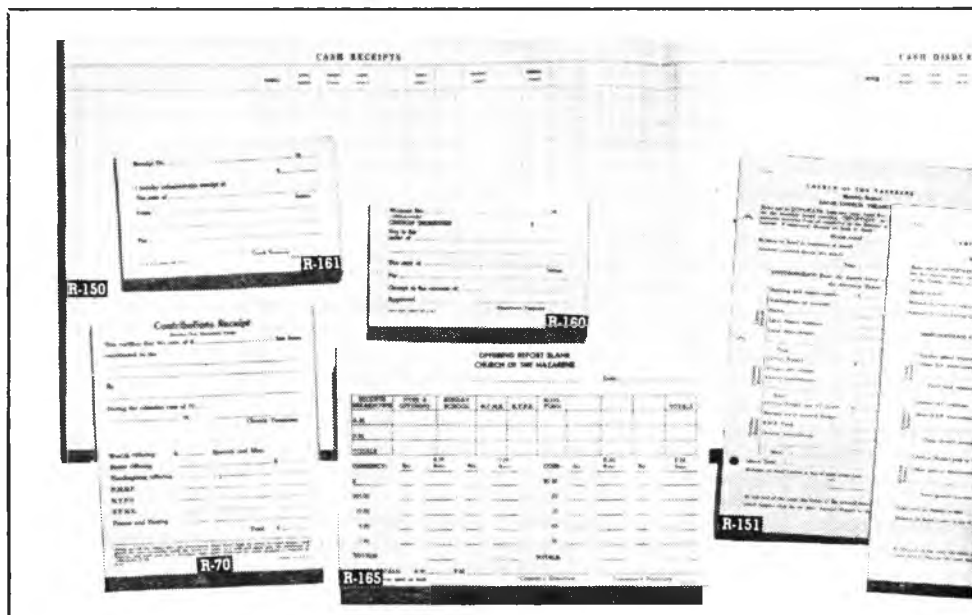
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Moments of meditation from "Far Above Rubies,"—by **Audrey J. Williamson**

Prayer, Our Life

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

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

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

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

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

For one with a burden to actually

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

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

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

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

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

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

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

Back in the fourth century Monica "prayed through."

Bible Texts That Have Made Soul-winning History

By Joseph T. Larson*

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

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

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

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

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

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

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

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

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

*Evangelist.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Yes, I guess it does say that."

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

"What does the Bible say then?"

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

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

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

Get Your Foot in the Door

By George C. Desmond*

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

meant to be pastors as well as preachers.

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

*Hillsdale, Illinois.

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

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

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

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

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

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

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

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

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

Politics in Church Government

By Chester Pike*

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

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

The responsibility of keeping these

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

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

*Monticello, Kentucky.

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

By Delmar Stalter*

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

We are not plagued by "surging mobs" seeking our help as was recently displayed in India. Devuba, an eighteen-year-old girl, with the claim she was the reincarnation of Parvati, one of the wives of Shiva, God of Destruction, attracted a mob, at a cost to them of from 10 to 20 per cent of a week's wages, to gather to view her as she appeared. When she did appear, this heathen mob trampled to death beneath their feet fifty-six people who had come to "commune." Her comment on the matter was, "Those people came to my house of their own accord. And they died like the dogs they are."¹

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

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

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

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

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

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

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

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

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

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

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

³*Ibid.*, p. 25. (Used by permission.)

⁴Manuel Aldama, *From Roman Priest to Radio Evangelist* (Zondervan, 1946), p. 23. (Used by permission.)

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

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

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

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

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

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

⁵Ambrose of Milan, *Pastoral Counseling* (Broadman Press, 1959), p. 7. (Used by permission.)

⁶Southward, *op. cit.*, p. 37. (Used by permission.)

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

For Company's Sake

By Rodney Sangster

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

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

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

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

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

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

The minister of music had already

led the congregation in singing that great coronation hymn.

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

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

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

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

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

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

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

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

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

We Help Them Cry

By J. Kenneth Grider*

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

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

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

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

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

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

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How Can We Instruct Those Who Oppose Themselves?

By Mrs. W. M. Franklin*

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

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

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

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

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

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

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

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

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

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

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

*Glenns Ferry, Idaho.

Submitted by Nelson G. Mink

RUSSIA AND TROUBLE WITH CHRISTIANITY

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

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

TEEN-AGERS AND MORALS

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

HOW EASTER LIFTS THE FOG

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

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

YOUTH

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

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

NEVER GO TO BED ANGRY

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

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

NO COMPROMISE

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

THOUGHTS ON PRAYER

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

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

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

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

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

"Small faith will take you to heaven.

Great faith will bring heaven to you."

—*Baptist Beacon*

THOUGHTS BY THE WAY

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

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

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

—WILLIAM RESTRICK
Warren, Ohio

DISCONNECTED

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

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

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

PRAISE

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

THOUGHTS ON GOOD FRIDAY

Theme: Easter Miracles

SCRIPTURE: Matt. 28:2-6

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

Theme: The Face of Jesus

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

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

Theme: Five Mighty Meanings of Easter

TEXT: II Tim. 1:10

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

Theme: Lessons from Our Ascended Lord

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

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

Theme: The Tears of Jesus

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

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

GENERAL THEMES

Theme: Seven Excerpts

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

SERIES FROM THE BOOK OF PHILEMON "CHRISTIAN DUTIES"

I

The Duty of Voluntary Virtue

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

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

I. VOLUNTARY VIRTUE IS COMMENDABLE

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

- A. The general principle of the world "Love them which love you" or "Love your neighbor and hate your enemy."
- B. The general principle soon becomes the general practice. "An eye for an eye . . ." This is the easy way, the general way, but not Christ's way.
- C. The general practice gets its general reward—nothing! "What reward have ye?" "What do ye more than others?" Voluntary virtue is commendable. It is to be admired because so few practice it.

II. VOLUNTARY VIRTUE IS COMMANDED.

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

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

- A. The extent of this command reaches to all people.
- B. The reason for this command is God's impartiality (v. 45). Voluntary virtue is more than a commendable trait: it is a divine command.

III. VOLUNTARY VIRTUE IS CHRISTIAN.

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

- A. A Christian is known by his principles, but also by his practices.
- B. The proof is in the possession. Christlike actions are expected from those calling themselves Christians.

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

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

—BILL YOUNGMAN
Arkansas City, Kansas

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

II

The Duty of Christian Brotherhood

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

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

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

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

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

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

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

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

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

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

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

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

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

- A. The Christian community is in reality a family. God is "our Father."
- B. Christians are to observe the family likeness and practice the Father's goodness.
- C. Jesus declared this a test of discipleship (John 13:35).

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

—BILL YOUNGMAN

III

The Duty of Unqualified Forgiveness

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

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

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

Paul gives three statements about this forgiveness.

I. THE PURPOSE OF FORGIVENESS

"Why should I forgive?" Because "he is going to be useful now." Forgiveness is necessary for:

- A. Personal peace
- B. Restoration of relationships
- C. A foundation for our forgiveness (Mark 11:25; Matt. 6:14-15)

II. THE POWER OF FORGIVENESS

"What good will it do?" "How much more you will be able to love him!" (v. 16)

Forgiveness will enable:

- A. Love to abound
- B. Unity to prevail
- C. The work of God to progress

III. THE PATTERN OF FORGIVENESS

"How shall I forgive?" "Receive him as myself" (v. 17). At another time Paul said, "Forgive as freely as Christ has forgiven you" (Col. 3:13).

- A. At once and forever
- B. Fully and freely
- C. Lovingly and willingly
- D. Forgetting as well as forgiving

CONCLUSION: This is the duty of unqualified forgiveness. We have seen its purpose, power, and pattern. Forgiveness is a Christian duty, a Christian privilege, a Christian act.

—BILL YOUNGMAN

IV

The Duty of Maintaining Christian Harmony

INTRODUCTION: Harmony means agreement between the parts, giving unity to the whole. Every Christian has the duty of maintaining harmony between himself and other Christians. Paul illustrated this practice when he said, "If he

hath wronged thee, or oweth thee ought, put that on mine account" (v. 18). If he owes anything to you, charge that to me. He, you, me—the entirety of human relationships being welded together into a bond of unity by the force of Christian love.

Establishing and maintaining harmony means several things.

I. HARMONY MEANS EFFORT—I Paul have written it with mine own hand (v. 19). This effort is seen in:

- A. Taking the initiative
- B. Being consistent
- C. Being persistent

II. HARMONY MEANS EXPENSE—I will repay it (v. 19).

- A. Harmony in any realm means effort and expense.
- B. Lack of harmony usually means that someone is not willing to pay the price for harmony.
- C. Harmony among Christians has its price also, i.e., time, co-operation, money, etc.

III. NOTICE THAT HARMONY ALSO MEANS ENJOYMENT—Such an act of kindness will do my old heart good (v. 20, Phillips).

There will be enjoyment because:

- A. There is no self-seeking.
- B. All will be done willingly.
- C. God's Spirit reigns.
- D. There will be progress.

CONCLUSION: The Psalmist said, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Every Christian has the duty of maintaining harmony between himself and his brothers and sisters in Christ. Refusal to do so is unchristian. Let us cultivate hearts big enough and spirits noble enough to say, "Put that on mine account."

—BILL YOUNGMAN

"You never discover how patient you can be until the fellow who is arguing with you happens to look twice your size."—DR. O. A. BATTISTA.

Beyond the Call of Duty

TEXT: *More than I say* (v. 21).

INTRODUCTION: We have been noting various Christian duties. There is the duty of voluntary virtue, Christian brotherhood, unqualified forgiveness, establishing harmony.

Every situation has its corresponding duty, but no set of detailed duties will cover all possibilities in a given situation. Paul thus reminds Philemon that the real Christian is not satisfied by observing only the letter of the law. He goes beyond the letter and does more than what is specifically stated. The real Christian goes beyond the call of duty.

Two questions arise: (1) What then is the real meaning of Christian duty? (2) How can I fulfill that duty?

I. THE REAL MEANING OF CHRISTIAN DUTY

A. Notice the content of duty.

From the teachings of Jesus we see it to be an inner condition; a heart of love, as in contrast to the shallow religion of externalism.

B. Notice the unity of duty.

We suppose our duties many; actually duty is one: love God. All else flows from this.

C. Notice the measure of duty.

We are to love God with all the heart, soul, mind, and strength. There are no reservations. We are to love God with all our powers.

II. HOW CAN THIS DUTY BE FULFILLED?

A. First, there must be love established.

This is peace with God.

B. Then there must be love perfected.

This is the peace of God. This is obtained by:

1. A resolution to be satisfied with nothing less
2. A confession of the need
3. A consecration of all
4. An exercise of faith

CONCLUSION: The exercise of perfect love is our first duty. All lesser duties flow from it. All that goes beyond the call of duty is inspired by it. Nothing greater is required; nothing less will satisfy. Have you fulfilled this duty which will enable you to go beyond all others?

—BILL YOUNGMAN

Why Not the Holy Spirit for You?

- A. Suppose the gospel ended with the fleeing disciples.
- B. Yet many live that way today!
- C. We live *after* Pentecost, a day when low living has no excuse.
- D. Too many Christians rarely sense God's help. They need the Holy Spirit.

I. It is God's intention for you to receive the Holy Spirit (I Thess. 4:3).

II. You must determine if you really want Him *in* your life.

- A. He dislikes sin, and holds a high standard of conduct.
- B. It is a long journey together (like marriage).

III. The price of the coming of the Holy Spirit is:

- A. Full surrender of yourself to Him.
- B. Without any reservations.
- C. Willingly, not agitating nor fussing at each step.

IV. The Holy Spirit is freely given to sincere seekers (Acts 2:38; Luke 11:13). There is to be no dictating of terms or manner of His coming.

V. Then when He comes into your life, continue to live the life of the Spirit of God. It is a spirit of:

- A. Faith
- B. Uncalculating service to Christ.
- C. Uncalculating service to others.
- D. Worship, witnessing, and work.
- E. Joy and peace.
- F. Proving, for the indwelling Spirit is causing us to be fruitful in service and in spirit.

—DELMAR STALTER

Churubusco, Indiana

Carpenter or King?

SCRIPTURE: Luke 18:35-43

TEXT: Luke 18:37-38

INTRODUCTION:

- A. Roads of song and story, of historical importance to countries and civilization: e.g., Great North Road (Britain), Burma Road (China), Road to the Isles (Scotland), Road of Death (Thailand).
 - B. Jericho Road (caravan route) outstanding in ministry of Jesus; Matthew and Zaccheus converted at northern and southern check points.
 - C. Last mile of last journey, a blind beggar grasped short-lived opportunity; also grasped:
- I. A HIDDEN TRUTH
- A. Jesus of Nazareth. Multitude only saw human side, carpenter.
 - B. Son of David. Faith, coming by hearing (blind man's link with the world), recognized a King.
 - C. The seeing, blind; the blind saw a merciful Christ; not militaristic, materialistic, or magical Messiah.
- II. AN INSPIRING TRUTH
- A. Followed by action—"he cried"—public committal of cause to Christ by one action he could take.

- B. Opposition increased persistence "Rebuked . . . cried . . . more"—line of reasoning seekers should take.
- C. Nothing will keep Jesus away from such a soul—"He stood, commanded him to be brought."

III. A CHALLENGING TRUTH

- A. Christ needs our co-operation; voice loud, faith strong, but someone needed to lead him. Illustration: Philip and eunuch.
- B. Deliverance hinged upon definite prayer—supreme need stated, "Lord, . . . sight."
- C. Appropriating faith honored and sealed.

IV. A FORGOTTEN TRUTH

- A. Deliverance followed by discipleship—followed Him.
- B. Miracle inspired new life motive—glorifying God.
- C. Impact of conversion upon community—all the people gave praise to God.

CONCLUSION: Journey of last opportunities. Three unnamed men in the way, rich young ruler, failed; Bartimaeus grasped (Zaccheus too). Illustration: Old legends, Opportunity as speeding runner, hair streaming in front—once passed? Jesus stands. He will pass on. Cry to Him now.

—ALBERT J. LOWN
Paisley, Scotland

GROWING OLD GRACEFULLY

By E. E. Shelhamer*

The hoary head is a crown of glory, IF it be found in the way of righteousness (Proverbs 16:31).

There are two kinds of old people—those who are mellow and inspiring and those who are the reverse.

LET US FIRST STUDY "WHATSOEVER . . . [IS] LOVELY."

1. *Growing mellow.* As one grows older, his voice and manner should lose its harshness and loudness and become soft and tender.
2. *Being slow to speak.* How blessed to see an elderly person whose words and advice are like "apples of gold in pictures of silver" (Proverbs 25:11)!

*Evangelist, deceased.

3. *Growing more sympathetic.* This lovely quality is one thing that can be retained, though health and beauty fail. Thank God that it is possible to "rejoice with them that do rejoice, and weep with them that weep" (Romans 12:15).
4. *Being considerate toward youth.* It is too bad when sensible youth find no fellowship with the middle-aged and old. Grant that young people sometimes are noisy, awkward, and stubborn; yet it is beautiful to see a mature saint who is full of forgiveness and consideration.
5. *Being well poised.* Young people as a rule are given to rashness and readiness to answer back. Not so with one who has come through much sorrow and suffering. He waits until all have gushingly expressed themselves, then if asked, gives his opinion, well "seasoned with salt" (Colossians 4:6).
6. *Self-forgetfulness.* This is a world of hate and selfishness. But instead of fighting for your own rights or pitying yourself, it is blessed to forget your troubles in trying to assuage the grief of others. Self-forgetfulness is beautiful in all, but especially in one who himself has had much sorrow.

NOW LET US NOTICE THE UNLOVELY SIDE.

1. *Being untidy.* It does not cost much to have spots removed from clothes; to keep clean ears, collar, and fingernails; shoes should not be run over, or lack the shine.
2. *Being close.* Why should an old person skimp or go without, especially if he has more than he is likely to use? Stinginess grows upon one. Why leave your property to ungodly relatives? Answer, *Covetousness*.
3. *Bad table manners.* Babies must have bibs and even then frequently upset things. But a dignified old gentleman should be too orderly to act as though he were half-starved. His spoon and fork should have their proper places.
4. *Being grouchy.* How sad to see an old person who, at church or at home, is hard to please! He must have a certain seat, a certain knife, and in other ways he is touchy and unlovely. God have mercy!
5. *Relating things over and over.* In his talk he harks back to the past and repeats himself, so that he is no longer inspiring. "The backslider in heart shall be filled with his own ways" (Proverbs 14:14). This might apply to some preachers.
6. *Being queer about little things.* Why should a big man or woman be unpleasant around home? Why insist on a certain way of building fires, drying dishes, ventilation, placing furniture, and a dozen and one other things? Why not study how to be agreeable and work for peace, even if you cannot have everything according to your liking? Let us strive then to be *holy, happy, healthy, and honorable*.

Nazarene Ministers' Book Club Selection

O ANGEL OF THE GARDEN

G. Hall Todd (Baker, 1961, \$1.50)

In reading scores of pre-Easter books I must confess they all appeal to me. The pathos, color, and strong sentiments which surround Passion Week lend themselves admirably to books of sermons.

But *O Angel of the Garden* stands in relation to many of these books as a distinctly superior book. Todd is a writer of parts. You haven't read a page until you relax in his presence—he fairly traps you in his literary web.

The message "O Angel of the Garden" discusses a theme little emphasized and Todd does extremely well with his angelology. The other messages get you off the beaten path into delightful aspects of the Gethsemane and Calvary scene too often neglected.

The message "Bought with a Price" is a gem.

GOD'S COVENANT OF BLESSING

John P. Milton (Augustana, 1961, cloth, 234 pages, \$3.95)

This book would be of value only to Bible students who have a technical interest in the Abrahamic covenant. It is highly technical, and if not explicitly, at least implicitly, speaks in a friendly way of the documentary hypothesis at several points. It seems to your book man that it is a lot of money to spend unless a person has a specialized interest in this field of Biblical research.

KISS THE SON

Don J. Kenyon (Christian Publications, 1961, cloth, 102 pages, \$2.75)

This is an exegesis of the second psalm. It relates Christ and the Great Commission of the Church. It is a penetrating insight into the Messianic concept and written in a masterful manner. It is a convincing exposition prophetically foreshadowing Christ, the Son, and the mission of the Church. (E. E. Wordsworth)

LAMPS FOR THE JOURNEY

Robert E. Keighton (Abingdon, 1961, cloth, 80 pages, \$1.75)

This is just the kind of book I have had people ask about time and time again. It consists of thirty brief, inspirational chapel-talk ideas. It glistens with wit. It is illuminated with apt illustrations. There are penetrating insights, and scattered here and there throughout there are touches of whimsy. If you want a book to give you an idea for speaking at a chapel, a club, or for a prayer meeting—brief, inspirational—you have it here in a very splendid little book. It's the kind of book that your book man wishes he could have written himself.



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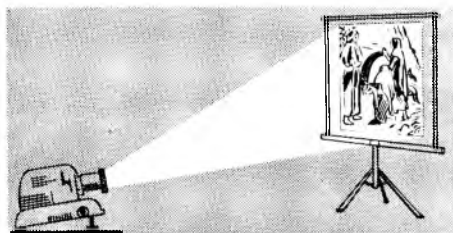
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