

PREACHER'S *magazine*

MARCH 1962



FORUM

FEDERAL AID FOR PAROCHIAL SCHOOLS

*First in a series of comprehensive discussions
of pertinent themes by:*

*Delbert R. Gish, J. Kenneth Grider,
L. Paul Gresham, Fred Floyd, Arnold Airhart*



CLAY DOESN'T HAVE TO BE MUDDY

Editorial

LIFE'S AFTERGLOW

Gene Van Note

THE REPROACH OF CHRISTIAN PERFECTION

Maynard G. James

IN REMEMBRANCE . . . UNTIL HE COMES

Harvey J. S. Blaney

—proclaiming the Wesleyan message

The Preacher's Magazine

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

Clay Doesn't Have to Be Muddy

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

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

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

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

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

An Unknown Layman Pours Out Her Heart to Us

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

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

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

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

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

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

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

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

A Moment of Introspection, PLEASE!

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

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

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

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

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

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

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

THE FORUM

Federal Aid for Parochial Schools

THE WHY OF IT

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

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

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

THANK YOU, DR. GISH

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

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

Future Forums

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

OCTOBER, 1962 Church Architecture and How It Affects Your Ministry

The Problem and Why It Concerns Evangelical Ministers

By Delbert R. Gish, Ph.D.*

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

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

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

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

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

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

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

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

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

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

¹*Ibid.*, pp. 182-84.

²Ilion T. Jones, *A Protestant Speaks His Mind* (Philadelphia: The Westminster Press, 1960), pp. 184-86.

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

Federal Aid for Parochial Schools

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

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

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

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

⁴Jones, *op. cit.*, pp. 174-75.

FOR YOUR BULLETIN BOARD

Genius is infinite painstaking.

Character is the result of overcoming obstacles.

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

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

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

An ounce of performance is worth a ton of complaint.

Value is the true test of cheapness.

How Various Denominations Feel About It

By J. Kenneth Grider, Ph.D.*

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

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

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

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

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

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

Establishment of religion in the

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

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

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

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colonies had not worked out. There were several faiths of rather equal strength, no one of them being of enormous size. Each sought for rights, even in areas where it was not established. By 1790 the new nation was ready to guarantee a separation in all the states, and the Constitution was amended accordingly. Congress would "make no law respecting an establishment of religion or prohibiting the free exercise thereof."⁴

Luther, Zwingli, Calvin, Henry VIII, and Cromwell, in their European areas, all fostered an established church. Their successors in America did the same at first, as has been mentioned, probably because it simply did not occur to them to do otherwise. Soon, however, separation was accepted, in which not only a given denomination, but all denominations, would be free to propagate their beliefs. And it must be remembered that our nation's founders, who advocated this principle, were not advocating freedom *from* religion; but freedom *of* religion.⁵ Perhaps only Thomas Paine, among early American leaders, was not a churchman at all. George Washington, James Madison, Thomas Jefferson, and Benjamin Franklin were all Episcopalians—although Franklin was only a nominal member. These men were religious, but they believed that religion is not to be controlled by the state, nor vice versa. James Madison expressed the belief of many such persons when he wrote, "Religion is not

within the purview of human government."

At the present time the Protestant denominations in general support the principle of church-state separation. The Baptists are perhaps still its most vigorous supporters. At a recent Southern Baptist general convention a featured speaker was Glenn Archer, head of POAU,⁶ the main non-denominational "watchdog" of the separation principle. The American Baptists, formerly called "Northern," also support separation. After Cardinal Spellman recently asked for federal tax dollars for parochial as well as private schools, one of their officials opposed the Cardinal's views. Rev. Willis Hubert Porter, their associate general secretary, said:

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

"I believe that the use of the public treasury for the support of any sectarian purpose is a violation of a basic liberty which is essential to our American heritage, for it employs the power of government in coercing many citizens to support religious objectives of which they cannot conscientiously approve."⁷

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

"As Americans who accept the

⁴Today, Japan and India have constitutional religious liberty guarantees quite similar to those of the United States. The guarantee in Russia's constitution adds an unfriendly element. It reads: "Freedom of religious worship and freedom of anti-religious propaganda are recognized for all citizens."

⁵For this reason Congress is opened with prayer, chaplains are provided for the armed forces, churches are not taxed.

⁶The letters stand for Protestants and Other Americans United for the Separation of Church and State.

⁷U.S. News and World Report, January 30, 1961. p. 55.

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

"... There is only a short step from the securing of government for church-sponsored elementary education to the kind of church interference in the processes of government which was evident in Puerto Rico during the last election. We Lutherans agree with the President-elect [Mr. Kennedy] rather than with Cardinal Spellman."⁸

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

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

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

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

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

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

"We believe that the role of the Church is to be prophetic and constantly remind the people that 'righteousness exalteth a nation.'"⁹

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

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

⁸Printed in the *Herald of Holiness*, August 24, 1960, p. 13.

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

⁹*Ibid.*

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

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

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

In this connection John P. Cody,

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

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

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

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

(Continued on page 19)

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

¹²The *Kansas City Star*, April 27, 1957.

Federal Aid for Parochial Schools

SUMMARY OF POSITIONS ON FEDERAL AID TO NONPUBLIC SCHOOLS

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

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

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

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

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

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

By L. Paul Gresham, Ph.D.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Federal Aid for Parochial Schools

aid should the federal government give toward meeting these needs?

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

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

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

Federal Funds Already Being Provided for Parochial Schools

By Fred Floyd, Ph.D.*

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

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

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

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

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

*Professor of history, Bethany Nazarene College.

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

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

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

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

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

ing in technical matters relating to rehabilitation services.

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

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

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

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

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

Federal Aid for Parochial Schools

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

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

fluid milk from nurseries through high school.

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

How Canada Handles the Problem

By Arnold Airhart, D.D.*

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

sometimes obtained unofficially, presumably on the municipal level.

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

*President, Canadian Nazarene College, Winnipeg, Manitoba.

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

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

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

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

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

Changing Attitudes Toward the Question of Public Aid for Parochial Schools

By Delbert R. Gish

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

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

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

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

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

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

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

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

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

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

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

How Various Denominations . . .

(Continued from page 7)

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

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

cially, active, persistently, for the 10,278 Roman Catholic parochial elementary schools, with their 107,050 teachers and 4,262,100 pupils.¹³ About half their children are so enrolled.

At present, "about half the states offer some kind of financial support for parochial schools."¹⁴ Tax monies have also gone to other types of religious institutions in recent years. Sometimes these have been Protestant; more often, Roman Catholic. More than a hundred million dollars have gone to denominational hospitals. Many of us believe the historic American principle of church-state separation to be a significant one and that in religious liberty, as in freedom of other types, eternal vigilance is its price.

¹³Figures as of 1960, reported from POAU, Washington, D.C.

¹⁴Lowell, *op. cit.*, p. 14.

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

Life's Afterglow

By Gene Van Note*

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

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

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

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

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

Then the afterglow will reveal

THE IMMEDIATE BLESSING OF A GOOD LIFE

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

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

Then God took him home. Why

*Oroville, California.

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

From the strength of their relationship Elisha drew

COMFORT IN SORROW

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

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

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

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

INSPIRATION IN SERVICE

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

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

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

There is an immediate blessing in a good life.

Notice also

THE IMMEASURABLE BLESSING OF A GOOD LIFE

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

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

THE MEMORY OF THE JUST GIVES STABILITY.

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

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

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

This must be added

THERE IS AN ETERNAL QUALITY TO A GOOD LIFE.

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

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

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

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

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

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

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

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

If he could do it, so can we!

GET YOUR MAN!

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

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

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

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

Absorbing Criticism

By E. E. Wordsworth*

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

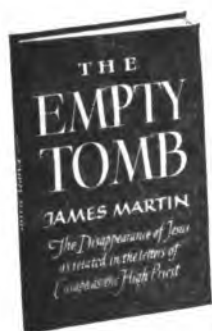
Dr. B. F. Haynes told of the famous effort to impeach Warren Hastings. A highly cultured lady was a friend of the accused. She listened to Edmund Burke's matchless oratory as he delivered his celebrated impeachment speech. As the great speaker proceeded, her heart sank within her. She had well-nigh abandoned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

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

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

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

*Redmond, Washington.



The Empty Tomb

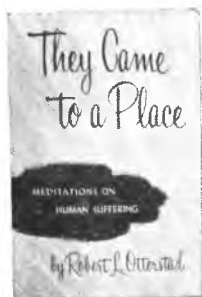
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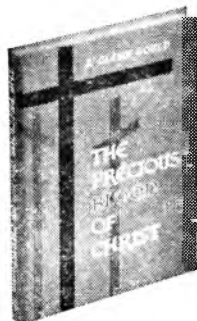


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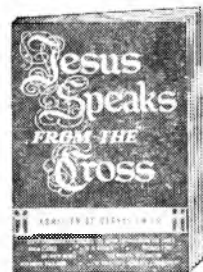


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"QUEEN of the PARSONAGE"



Introducing Mrs. G. B. Williamson

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

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

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

The specific directions for acquir-

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

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

THE SUNDAY NIGHT STORY

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

"We Have Shining Lights on Sunday Nights"

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

ROSWELL FIRST CHURCH OF THE NAZARENE

Roswell, New Mexico

PASTOR: Rev. Kenneth O. Frey

NUMBER OF MEMBERS: 137

AVERAGE SUNDAY SCHOOL ATTENDANCE: 183

ROSWELL CENTRAL CHURCH OF THE NAZARENE

Roswell, New Mexico

PASTOR: Rev. Ronald Rodes

NUMBER OF MEMBERS: 64

AVERAGE SUNDAY SCHOOL ATTENDANCE: 97

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

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

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

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

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

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

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

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

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

People Who Are Not Soul Winners

PEOPLE WHO NEVER make any sacrifices.

People who never get religion in their hands and feet.

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

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

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

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

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

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

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

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 16

A LETTER OF RECOMMENDATION

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

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

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

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

DEACONESS

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

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

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¹LAE, p. 235.

²*Ibid.*, p. 235, n. 2.

³VGt, p. 608.

⁴EGT, II, 717.

⁵Romans, p. 416.

⁶EGT, II, 717.

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

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

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

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

STAND BY

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

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

PATRONESS

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

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

GREETINGS

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

Moulton and Milligan say of *aspazo-*

⁷*Ibid.*, p. 718.

⁸*Op. cit.*, p. 417.

⁹*Epistles*, X, xcvi. 8

¹⁰*Word Studies*, III, 177.

¹¹*Lexicon*, p. 346.

¹²*Ibid.*, p. 387.

¹³*Op. cit.*, pp. 417-18.

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

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

PRISCA OR PRISCILLA?

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

PRISCILLA AND AQUILA

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

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

HOUSE CHURCHES

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

KINSMEN OR FELLOW COUNTRYMEN?

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

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

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

¹⁴VGT, p. 85.

¹⁵LAE, p. 234.

¹⁶*Ibid.*, pp. 234-35.

¹⁷*Op. cit.*, p. 421.

¹⁸*Lexicon*, p. 780.

¹⁹VGT, p. 595.

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

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

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

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

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

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

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

²¹*Romans*, p. 567.

²²*Op. cit.*, p. 423.

IV. Are There Souls in Your Statistics?

By Dwayne Hildie*

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

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

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

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

and their effects in the order of their importance.

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

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

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

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

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

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

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

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

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

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

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

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

The Reproach of Christian Perfection

By Maynard G. James*

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

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

He wrote in his *Journal*:

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

Later in his *Journal* he wrote:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Charles Wesley sang:

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

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

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

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

In Remembrance . . . Until He Comes

Harvey J. S. Blaney*

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

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

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

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

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

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

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

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

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

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

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

HELPFUL SUGGESTIONS FROM THE TRANSLATIONS:

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

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

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

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

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

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

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

—NELSON G. MINK

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

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

—Alabama Baptist

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

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

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

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

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

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

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

FOR PREACHERS

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

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

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

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

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

—Christian Observer

**Three Boys Who Knew
How to Say No**

TEXT: Dan. 3:18

Why did they say no?

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

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

(Achan)

TEXT: Joshua 7:19

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

Let Your Light Shine

TEXT: Matt. 5:16

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

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

The Power of the Bible

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

—N. G. M.

The Story of Dismas and Gesmas

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

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

Spiritual Lessons from the Flood

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

The Sin of Being Angry

TEXT: Eccles. 7:9

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

Three Wonderful "Therefore's"

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

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

The Mockery of "Hosannas"

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

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

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

I. ONE LOOK AT CALVARY REVEALS:

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

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

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

—DELMAR STALTER
Churubusco, Indiana

SCRIPTURE: I Cor. 15:1-11

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

- A. Christ's body real.
- B. There was no contesting the Resurrection.
- C. Confusion of rulers ample evidence of its reality.
- I. THE RESURRECTION IS:
 - A. Basis of apostles' teaching.
 - B. Of first ranks among miracles of Christ.
 - C. Divine seal of atonement.
 - D. Divine seal of approval of sinners by justification.
 - E. Our pledge of resurrection.

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

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

CONCLUSION:

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

—DELMAR STALTER

How We Betray Christ

SCRIPTURE: Matt. 26:46-56

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

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

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

B. As He demonstrated in His own life.

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

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

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

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

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

—DELMAR STALTER

Palms for the Kingdom

SCRIPTURE: John 12:9-19

TEXT: John 12:13

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

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

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

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

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

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

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

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

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

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

Palms are not enough! But what are you giving?

—DELMAR STALTER

"He Is Risen, as He Said"

SCRIPTURE: Matt. 28:1-8

TEXT: Matt. 28:6

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

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

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

II. HE PROMISED RECONCILIATION WITH THE FATHER.

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

III. HE PROMISED A HOPE OF AN ETERNAL HOME.

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

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

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

The Religion of Easter

SCRIPTURE: Matt. 28:1-10

TEXT: Matt. 28:6

INTRODUCTION:

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

The religion of Easter is unique because:

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

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

II. STRESSES LIFE—NOT DEATH

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

III. CALLS MORE FOR SERVICE THAN ENJOYMENT

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

—CARL W. GRAY, JR.

"He Is Not Here"

(Easter Morning)

TEXT: Luke 24:6

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

I. CIRCUMSTANTIAL EVIDENCE

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

II. WITNESSES CALLED

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

- B. The testimony of the Roman guard (Matt. 28:5).
 - C. The testimony of Mary Magdalene, of Joanna, and of Mary the mother of James (Luke 24:9).
 - D. The witness of Peter and John (John 20:3-10).
- III. THE RECORD OF THE PROPHECY OF JESUS FORETELLING HIS OWN RESURRECTION (Matt 16:21).

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

—LEONARD C. NEWBERT
Millinocket, Maine

"He Is Here!"

(Easter Evening)

TEXT: John 20:19

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

- I. JESUS APPEARED TO CLEOPAS AND FRIEND:
 - A. As a traveling Companion (Luke 13:15).
 - B. As a Guest at supper (Luke 24:30-32).
 - C. As an evening Visitor (Luke 24:33-36).
- II. JESUS APPEARED TO THE ELEVEN AND OTHERS ASSEMBLED WITH THEM IN JERUSALEM (Luke 24:33).
- A. Mark tells us while the eleven were at meat (Mark 16:14).
- B. Luke tells us that Jesus ate with the eleven and others (Luke 24:43).
- C. John tells us He appeared to the eleven behind closed doors on the evening of the first day of the week (first Christian Sabbath).
- D. Jesus appeared to the eleven eight days later, and Thomas received the visible and physical evidence of the Resurrection.

- III. JESUS APPEARED TO HIS DISCIPLES IN GALILEE.
 - A. He visited the seven disciples by the Sea of Tiberias as they were fishing (John 21).
 - B. He worshiped with the eleven on a mountain in Galilee, where they received the Great Commission (Matt. 28:16-20).
 - C. He appeared to 500 brethren at one time (I Cor. 15:6).
 - D. He was seen by James, and last of all He was seen by Paul (I Cor. 15:7-8).

CONCLUSION: The song writer from the depth of his being sang out, "You ask me how I know He lives? He lives within my heart."

—LEONARD C. NEWBERT

The Message of the Empty Tomb

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

- I. THE EMPTY TOMB SPEAKS OF RESURRECTED LIFE.
 - A. The angels said: "He is risen, as he said . . ." (Matthew 28:6).
 - B. Peter declared: ". . . It was not possible that he should be holden of it" (Acts 2:24).
- II. THE EMPTY TOMB SPEAKS AN ESTABLISHED FACT.
 - A. The Resurrection bears inspection. ". . . Come, see the place where the Lord lay" (Matthew 28:6).
 - B. Peter and John went into the tomb and saw the napkin that was about His head and the clothes lying in their place.
- III. THE EMPTY TOMB SPEAKS ENCOURAGEMENT TO THE FEARFUL.
- IV. THE EMPTY TOMB SPEAKS WITH AUTHORITY.
 - A. "Tarry."
 - B. "Go . . . teach."
- V. THE EMPTY TOMB SPEAKS ASSURANCE. ". . . Lo, I am with you alway . . ." (Matthew 28:20).

—CLARENCE T. MOORE
Fort Recovery, Ohio

Easter a Positive Proof of Christianity

TEXT: I Corinthians 15:20

I. THE EASTER MESSAGE IS NOT NEGATIVE.

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

II. NEW LIFE IN CHRIST'S FOLLOWERS.

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

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

3. The Holy Spirit will show.

- a. Through Him we gain spiritual insight.
- b. Through Him we gain the inward feeling of peace.
- c. Through Him we gain the knowledge essential to Christian living.

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

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

—S. D. HULETT

Augusta, Kentucky

His Mortal Consummation

SCRIPTURE: Luke 22:39; 23:46

I. HIS AGONY (22:42)

- A. The nature of the petition (22:42)
- B. The willingness of the petition (22:42)

II. HIS DELIVERANCE (22:47-53)

- A. The kiss of Judas (22:47-48)
- B. The defense of Peter (22:49-50)
- C. The submission of Jesus (22:52-54)

III. HIS TRIALS (22:54; 23:24)

- A. Before the high priest (22:54)
- B. Before the council (22:66)
- C. Before Pilate (23:1)
- D. Before Herod (23:7)
- E. Before Pilate (23:13-24)

IV. HIS CRUCIFIXION (23:32-47)

- A. His prayer of intercession (v. 34)
- B. His act of mercy (v. 43)
- C. His yielding of life (v. 46)

—J. R. BUFFINGTON
Odessa, Texas

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

Nazarene Ministers' Book Club Selection

THE WILL OF GOD, YOUR SANCTIFICATION

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

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

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

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

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

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

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

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

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

THE PATRIARCHAL AGE

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

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

SALVATION IN CHRIST

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

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

EPIC OF REVELATION

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

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

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

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

THE GOSPEL IN THE OLD TESTAMENT

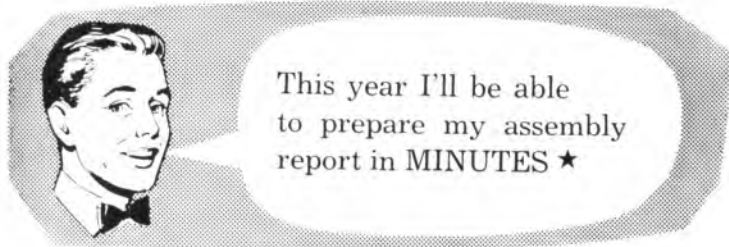
Don Brandis (Baker, 1960, 188 pages, cloth, \$3.95)

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

CHRISTIAN ETHICS FOR PRACTICAL LIVING

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

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



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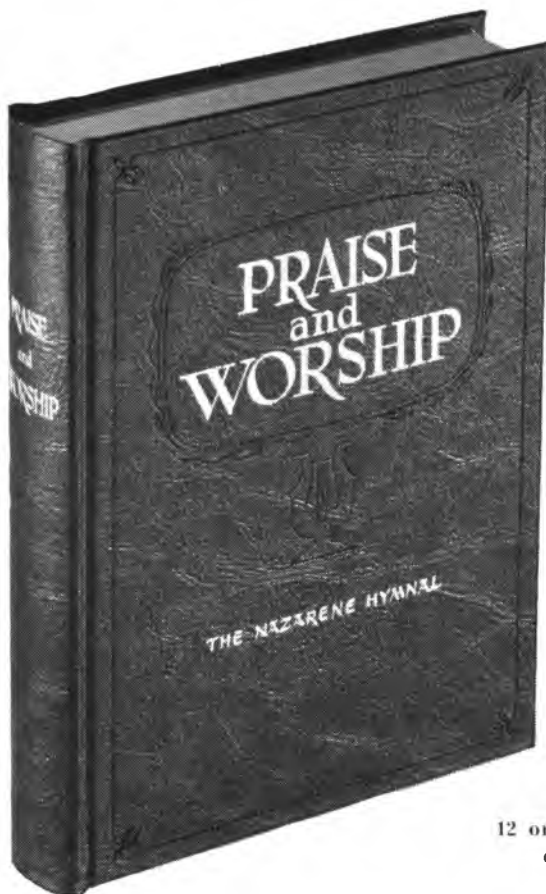
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