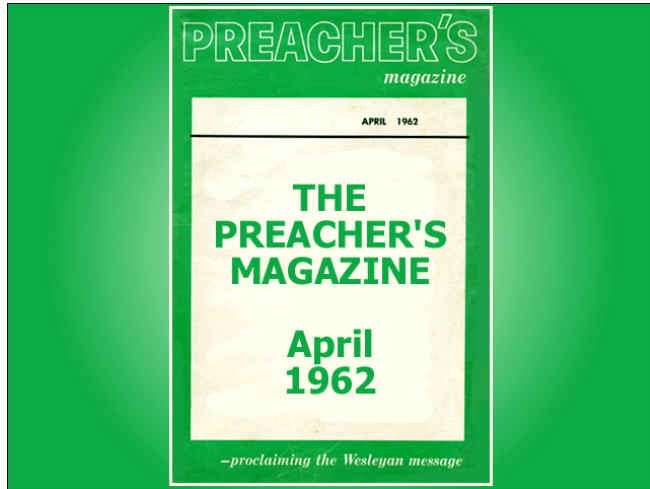


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THE PREACHER'S MAGAZINE
Norman R. Oke, Editor

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01 -- SUGAR-STICK HOLINESS PREACHING -- Norman R. Oke

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

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

What Is Sugar-Stick Holiness Preaching?

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

What Is Wrong with Sugar-Stick Holiness Preaching?

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

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

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

How to Avoid Sugar-Stick Holiness Preaching

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

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

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

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

That is my prayer for myself and for us all.

* * * * *

02 -- MY MOST EXPENSIVE SHOE-SHINE -- Author Not Shown

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

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

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

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

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

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

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

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03 -- CONTEND FOR THE FAITH -- Arthur Hedley Kent, England

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

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

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

What Is Meant By The Faith?

It certainly does not mean any set formula or a written statement of creed, such as the Apostles' Creed, however valuable and helpful such may be. The faith is the truth which is the object of our faith. It embraces the whole revelation of God in Christ. He so revealed God in His life of perfect holiness and love that He could say, "He that hath seen me hath seen the Father" (John 14:9). He taught the truth concerning God, man, sin, redemption, heaven, hell, the consummation of all

things. All truth centered in Christ, who was Truth Incarnate -- "I am the way, the truth, and the life" (John 14: 6). The faith we are to defend may be summed up in Paul's words, "Even the words of our Lord Jesus Christ and . . . the doctrine which is according to godliness" (I Tim. 5:3). This is in contrast to the words of false teachers whose doctrines produced ungodliness.

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

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

Is The Faith Static?

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

Does It Need To Be Defended?

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

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

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**04 -- AND PREACH AS YOU GO -- Floyd Doud Shafer
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There was a time, about three generations ago, when the minister was known as the parson. Parson, in those days, was not a nickname but an honorific title, and it meant The Person. More often than not the parson was the best educated man in the community and he ranked with the physician, the pedagogue, and the lawyer in eminence. But our time has seen a complete switch in

this situation. The minister is no longer a parson. The advent of a highly educated public has put the minister close to the bottom of the listings of educated persons. Our reaction to this turn of events should have been a determined and disciplined effort to regain and maintain superior excellence in the things which pertain to God. Instead, the clergy retreated in mad scramble behind the breastworks of administrative detail, ecclesiastical trivia, and community vagrancy. Whenever our consciences bothered us, we simply ran off to another meeting to make arrangements for succeeding meetings to flee to. We are no longer parsons; now we are "good Joes"; and in place of providing the Church with her needed "scholar teachers" who are equipped to bring God and man together in reasoned relation, we now find ourselves among those who need to be reached by the "scholar teacher" and wise men of God. What is the resolution of this ridiculous farce?

Minister Of The Word

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

Fling him into his office, tear the office signs from the door, and nail on the sign: Study. Take him off the mailing list, lock him up with his books -- get him all kinds of books -- and his typewriter and his Bible. Slam him down on his knees before texts, broken hearts, the flippant lives of a superficial flock, and the holy God. Force him to be the one man in our surfeited communities who knows about God. Throw him into the ring to box with God till he learns how short his arms are; engage him to wrestle with God all the night through. Let him come out only when he is bruised and beaten into being a blessing. Set a time clock on him that will imprison him with thought and writing about God for forty hours a week. Shut his garrulous mouth forever spouting "remarks" and stop his tongue always tripping lightly over everything nonessential. Require him to have something to say before he dare break silence. Bend his knees in the lonesome valley, fire him from the PTA and cancel his country club membership; burn his eyes with weary study, wreck his emotional poise with worry for God, and make him exchange his pious stance for a humble walk with God and man. Make him spend and be spent for the glory of God.

A Life Aflame

Rip out his telephone, burn up his ecclesiastical success sheets, refuse his glad hand, and put water in the gas tank of his community buggy. Give him a Bible and tie him in his pulpit and make him preach the Word of the living God. Test him, quiz him, examine him; humiliate him for his ignorance of things divine, and shame him for his glib comprehension of finances, batting averages, and political infighting. Laugh at his frustrated effort to play psychiatrist, scorn his insipid morality, refuse his supine intelligence, ignore his broadmindedness which is only flat-headedness, and compel him to be a minister of the Word. If he wants to be

gracious, challenge him rather to be a product of the rough grace of God. If he dotes on being pleasing, demand that he please God and not man. If he wants to be unctuous, ask him to make sounds with a tongue on which a holy flame has rested. If he wants to be a manager, insist rather that he be a manikin for God, a being who is illustrative of the purpose and will of God.

One Thing Needful

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

Ask him to produce living credential that he has been and is a true father in his own home before you allow him license to play father to all and sundry. Demand to be shown that his love is deep, strong, and secure among those nearest and dearest to him before he is given contract to share the superfluity of his affability with all sorts and conditions of persons. Examine his manse whether it be a seminary of faith, hope, learning, and love or a closet of fretting, doubt, dogmatism, and temper; if it be the former, let him go abroad, conquering and to conquer; if it be the latter, then quarantine him in it for praying, crying, and conversion, and then let him go forth converted, to convert.

Sign And Symbol

Mold him relentlessly into a man forever bowed but never cowed before the unconcealed truth which he has labored to reveal, and let him hang flung against the hard destiny of Almighty God; let his soul be stripped bare before the onrushing purposes of God, and let him be lost, doomed, and done that his God alone be All in All. Let him, in himself, be sign and symbol that everything human is lost, that grace comes through loss; and make him the illustration that grace alone is amazing, sufficient, and redemptive. Let him be transparent to God's grace, God himself. And when he is burned out by the flaming Word that coursed through him, when he is consummated at last by the fiery grace blazing through him, and when he who was privileged to translate the truth of God to man is finally translated from earth to

heaven, then bear him away gently, blow a muted trumpet and lay him down softly, place a twoedged sword on his coffin and raise a tune triumphant, for he was a brave soldier of the Word and ere he died he had become spokesman for his God.

And who shall return us to this ministry?
"Therein the patient must minister to himself."

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05 -- THE SHEPHERD PSALM -- R. E. Bebout Evangelist

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

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

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

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

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

I do not hope to claim your interest in this message because I have found something new in this old scripture. Its appeal is to be found in its familiarity. I recall there is an old adage which says, "Familiarity breeds contempt." This may be true in some areas. But sometimes familiarity leads to a finer appreciation and to a more abiding love. This is true of the twenty-third psalm. The very fact that we are so well acquainted with it makes us love it the more. "The Lord is my shepherd." How sweetly and with what precious assurance those words fall upon our hearts! David, the shepherd king, is given credit for the writing of this psalm. We know that

they are the words of a man who had lived much and thought much. The years had taken him far from the early scenes of his life, but memory took him back to those long-ago yesteryears. He lived again as the shepherd, with his sheep around him. He called them by name. He knew each sheep's peculiarity. He remembered how he had counted them and called them by name as each sheep jumped over the staff and was safely sheltered in the fold for the night.

Then David makes an amazing discovery. He is aroused from his meditations. With an exultation of soul and in a voice of praise he says, "The Lord is MY shepherd; I shall not want."

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

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

How much we need the Shepherd's care and guidance! We delight to remember our Lord's words when He said, "I am the good shepherd." It is He who makes provision for our care and protection, both material and spiritual. He assures us that there will be No WANT.

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

The Psalmist said in another place, "The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing." Yes, because "the Lord is my shepherd; I shall not want." Further blessing is assured as we note that there is to be NO WEAKNESS.

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

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

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

The way will lead through "the valley of the shadow," but never fear, He is there. His rod will protect us and His staff support us. Commonly, the "valley of the shadow" is thought to refer to death (which is quite proper), but it also refers to those dark valleys and deep shadows through which we pass in times of distress or sorrow. Don't forget, in such a time the Good Shepherd is with you. That leads quite naturally to the assurance that there need be no **WORRY**.

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

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

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

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

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**06 -- BY-PASS THE TROUBLEMAKERS -- Wallace A. Ely
Bluffton, Arkansas**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"The present membership of your church is accustomed to the dictations of the opponents to progress. You have many inactive members who would become active if a good church program could be put into effect. Visit these members. Read the Bible and pray in their homes. Bring it to their attention that all of our rewards in heaven are according to our labors here. Read such scriptures as Matt. 5:10-12; 10:41-42; 2 Cor. 5:10. Assure them that all who have done great things for the Lord have met with hard opposition, but they bore the crosses and labored on with the assurance that they could do all things through Christ, who strengthened them. Assure them that Christ bore greater burdens for us than we can ever bear for Him. These things will greatly affect those who have been born again," he advised me.

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

newest members of your church will tend to prevent their advancing, and certainly from pressing, ideas of their own in church management," he assured me.

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

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

I thank the Lord for all these experiences. Now I constantly read the best papers, magazines, bulletins, tracts, and books on church management. Too, I have frequent interviews with the most successful pastors. Above all, I do not waste my time joining battle with troublemakers. Never do I pull a trick to defeat them. By fellowship, counsel, and prayer I challenge the progressive membership of my church to bypass the troublemakers and go on doing great things for our Lord. It pays and pays big to sweetly bypass troublemakers and keep the best possible church program going full steam ahead.

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07 -- I WAS DROPPED -- By An Anonymous Preacher
Taken from Pulpit. Used by permission.

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

Usually a minister is dismissed for one of three reasons. They are: insubordination, a change in doctrinal views, and moral turpitude. My guilt involved the last-mentioned reason.

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

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

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

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

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

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

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

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

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

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

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

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

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

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08 -- THE LOST ART OF GOING TO PRISON -- By "A Correspondent" in "Christian News Bulletin," Ceylon, as reprinted in "World Christian Digest," England, and other papers.

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

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

Often the demand was more subtle. At the time the government was organizing a great religio-nationalist festival, a sort of Caesar Jayanthi, all that was asked of the Christians was that they should make a gesture to show their good will. The devil was there with his familiar arguments. After all, a pinch of incense on the altar fire isn't going to do any harm-we know that this is no god, and so the deed has no significance for us -- this isn't the right time to be provocative -- the authorities expect it of a man in my position -- it's really an expression of patriotism more than anything else -- what's going to happen to the family if I lose my job? Some of them yielded, and they were given a certificate (a libellum it was called) to say that they had offered incense at the statue of Caesar and so proved their

loyalty. (It is interesting that the word has been preserved in the English language; libel -- the worst thing you could say about a man, that he had taken the libellum.)

There were many thousands who thought that perhaps Peter and John had shown a better way. A pagan writer has left a description of these people singing with joy on their faces and in their hearts as the soldiers conducted them through the streets on their way to the lions. Here and there chance has preserved a firsthand pen-portrait of one or other of these people: the young bride with her newborn baby. She was only a catechumen. The worst part of it, she wrote, was "when Father came to the prison and begged me with tears to give in." Another was the tough old Bishop of Antioch with a congregation as big as Billy Graham's at Wembley Stadium, in the new Colosseum at Rome to watch him be torn by lions. Others died without a name, and we wouldn't even know of them if it hadn't been for some pagan convert who later bore testimony that it was watching their death that had brought him to Christ.

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

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

In Ceylon we like to join the noble army of martyrs in praising God, but we are careful not to join them in being martyrs. We don't even go the first step with them; it is enough to suggest that such and such an action would be "provocative" for everyone to agree that it would therefore be inopportune. Objection was taken to such an innocent occupation as having a Christian Teachers' Conference during

the week of Buddha Jayanthi celebrations, first on grounds that it would be unduly provocative, and secondly because the teachers could not come -- they would be expected to take part in the celebrations in their village. (One hopes that that was a libel on the teachers, but it was said and remained unchallenged.)

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

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09 -- PRAYER, OUR LIFE -- Audrey J. Williamson

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

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

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

come to your soul a new and marvelous assurance that through prayer you are indeed a worker together with Him.

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

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

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

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

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

A classic example of a woman who tenaciously held on in prayer until she saw the realization of her heart's desire for her son's salvation was Monica, the mother of St. Augustine. He reveals in his Confessions that God drew his soul out of profound darkness because "my mother, Thy faithful one, wept to Thee for me, more than mothers weep the bodily deaths of their children. For she, by that faith

and spirit which she had from Thee, discerned the death wherein I lay, and Thou heardest her, O Lord; Thou heardest her, and despisedst not her tears, when streaming down, they watered the ground under her eyes in every place where she prayed; yea Thou heardest her."

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

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

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

Back in the fourth century Monica "prayed through."

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10 -- BIBLE TEXTS THAT HAVE MADE SOUL-WINNING HISTORY -- Joseph T. Larson, Evangelist

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

1. The just shall live by faith (Rom. 1:17). It was Martin Luther on his way to visit the pope of Rome who began to wonder why he should seek for salvation in the manner prescribed by that church. Just then he recalled this passage, and in the version that he knew it read: "He that is righteous by faith shall live." He sensed that he was not righteous, or born again by faith, as in this passage. He was seeking for some other method than the Bible way. He turned to Christ and was wonderfully saved. This was the turning point in his own life; and the turning point of multitudes during that period, and in the great impact of the early Reformation. For it meant the beginning of Protestant churches, and has now gone on for over four hundred years. Surely such a text has made history.

2. Look unto me, and be ye saved (Isa. 45:22). As a boy of only fifteen years, Charles H. Spurgeon visited an east London chapel one Sunday morning. A lay preacher spoke on the text: "Look unto me, and be ye saved, all the ends of the

earth: for I am God, and there is none else" (Isa. 45:22). The preacher became very enthusiastic in his presentation of the gospel message. He sensed that the youth did not have any real joy or any reality of assurance of salvation. He exclaimed, "Young man, look unto God -- look to Christ, and he will save you."

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

3. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness (Rom. 4:5). The writer has used this passage with many persons, convincing them that salvation is by grace through faith, and not of works. In the case of one man, the text caused him to see salvation by grace through faith alone, based upon Christ's death for his sins. His wife, pianist for the series of meetings, also had no basis for her religion, and came to Christ at the same time. No doubt many souls won under the ministry of Dr. Wilson for over forty years were changed by God's Word backed by the convicting Holy Spirit of God.

4. Looking unto Jesus the author and finisher of our faith (Heb. 12:2). This was the text that God used, as quoted by my mother, that led me to Christ more than forty-five years ago. I had confessed my sins, repented, prayed, and done everything I could do in my own way, but found no peace or rest, and it seemed not to avail anything. When she quoted this verse, God's Spirit showed me that I could look to Christ, who would begin in me a faith, and that He would finish that faith in me. At once I found peace and rest. The lives of thousands have been changed by God's grace because I believed that text (and all God's Word), and was later called into full-time service in gospel ministry.

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

5. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth (Rom. 1:16). This text was used by the writer in a sermon in the Pacific Garden Rescue Mission, Chicago, one night many years ago. When the invitation was given, seven men came forward. I was attracted to one, a Mr. Lind, who accepted Christ that night. He had said to himself: I'm going to that mission once more, and if I cannot find anything that can change me, I'm going to end it all in Lake Michigan or the Chicago River. He was seventy years of age -- homeless, friendless, jobless, and Christless. The Lord Jesus Christ met Him

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

6. The blood of Jesus Christ his Son cleanseth us from all sin (I John 1:7). While preaching in another rescue mission in Chicago, I saw a drunken man coming into the mission just about the time that I was supposed to speak. I set aside my well-prepared sermon and gave a simple message on this text, showing how Christ had died for our sins, and that He could save even now from the worst of sins. As I gave the invitation, this man came forward for salvation. I believe he was truly saved. I went to visit him about two weeks later. He worked as an engineer for a laundry company. He said, "My wife died some time ago, and then my daughters married and left me alone. I began drinking to drown my sorrow and loneliness."

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

7. A new heart also will I give you, and a new spirit will I put within you (Ezekiel 36:26). A preacher in Scotland prayed all day Saturday and into the night, until early Sunday morning. Then he sought some rest for a few hours. Later he arose and went to preach on this text at eleven o'clock before five thousand people in a large field. It was a forceful and convicting sermon, backed by the Spirit of God. At least five hundred persons were won for Christ that Sunday morning! God made that sermon and its text to be long remembered; it became historical. Surely millions need "a new heart . . . and a new spirit" in order to be saved, cleansed, and truly fitted for heaven.

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

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

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

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

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

"Yes, I guess it does say that."

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

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

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

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11 -- WE HELP THEM CRY -- J. Kenneth Grider
Associate Professor of Theology, Nazarene Theological Seminary

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

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

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

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

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

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

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THE END