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Preacher's MAGAZINE

The Ideal Minister

When I came to you, brethren, I did not come proclaiming to you the testimony of God in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ and him crucified. And I was with you in weakness and in much fear and trembling; and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and power, that your faith might not rest in the wisdom of men but in the power of God.

—St. Paul

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D. SHELBY CORLETT, D.D., *Editor*

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Editorials

God-called Ministers

The gospel ministry is not a profession; it is a divine calling. Down through the ages, much to the surprise of the individuals involved, God has been laying His hand upon persons here and there calling them to become special assistants of His in the doing of His work in the world.

No one should engage in the active work of gospel ministry without the knowledge of having a divine call to do that work. Every Christian has the desire to do something for God, to render service in the church, to endeavor to help others who are in need, especially those who are without the knowledge of Christ in their hearts. One cannot be a vital Christian without having a normal desire to share what he has of life, time, abilities, and possessions for Jesus' sake in the work of the church and for the salvation of people everywhere. But this normal desire or calling is not the divine call to the work of the ministry.

A study of the lives of those who in Bible times were called especially of God to do His work will reveal that God works in different ways to bring His man into His work at the right time. To some the call came as a challenge to venturesome faith. To some the overpowering sense of need opened their hearts to receive God's call, as with Moses, Gideon, and others. To some it came as an inner consciousness from childhood that they were to be especially the Lord's messengers, as with Samuel and John the Baptist. Some were busy in the ordinary pursuits of life when they

received the call to follow Jesus, with the promise that He would make them fishers of men. Some have experienced great emotional and spiritual upheavals, which, as with Paul, so fired their lives that nothing less than a "woe is me if I preach not the gospel"—an urge of divine origin—inspired them to devoted and sacrificial service to Christ. Some in the quietness of communion with God have been inspired by the consciousness of His love for them, have realized that in some measure they were sharing some of that compassion that Jesus had for the needy people, and being constrained by the love of Christ they have said as one of old, "Here am I; send me." And God has said, "Go." In every generation God has called and people have responded—they are God-called ministers.

Ministers, to do effective work for Christ, must keep alive the awareness of this divine call. In writing to the Corinthian Christians Paul, as a safeguard against sensual living, challenged them to live in the awareness that their bodies were temples of the Holy Spirit, that they were not their own but were bought with a price, and that they should glorify God in their bodies and spirits, which were His. As a safeguard against professionalism, against allowing the routine work of the ministry to make life drab and meaningless, against becoming victims of irritations of spirit because of the dullness of people, the seeming unfairness of advantages given to others—the breaks that others get, the fact that we must remain where we are when we are am-

bitious to get into larger places of service—and because we seem to be having so little success in our present field of labor, we must live in the awareness of the fact that we are God-called ministers.

There are those ministers who find true romance in their ministry. Why? Not because they have been spared the experiences and situations which defeat or make life drab for other ministers. They face these common experiences of all who will do the work of the ministry. They find romance in keeping hearts on fire, by renewing their love and devotion to Christ, and by keeping alive the realization that God has called them to work with Him, largely through maintaining consistent daily communion with God in the secret place, but also in keeping alive their love for people, knowing that they have something to give them which alone will meet their deepest needs.

These two factors are essential in the ministry: a deepening love for Christ and an increasing love for people. If we lack a sincere love for people, whatever other factors there may be in our lives that may seem to indicate a call, we may assume with certainty that we are not called of God to the work of the ministry.

Paul was ever conscious of "the heavenly vision." He said he was not disobedient to it. By it he was possessed of the urgency of his mission to the world as a messenger of the gospel of Christ. At this point so many ministers fail. They do not keep alive the "heavenly vision." They permit many things to overshadow the consciousness of a divine call to labor with God in the work of the ministry. They become hirelings of the church, managers of a religious organization, promoters of plans, financial agents for the Kingdom, and are more eager

for the approval of people than for the blessing of God.

God's call does not change. If the minister has lost the romance of preaching and the love of serving, if he is not possessed of a feeling or urgency to present Christ to the people and a sincere desire to win people to Christ, if he can with no great feeling of sacrifice and disappointment step from the work of the ministry into some secular employment, it is evident that somewhere he has lost his "first love," he has missed his way within the field to which he was called; he has failed, not God. The call of God to the work of the ministry is a lifetime call, and for a minister to lose that consciousness of a divine call indicates personal defeat somewhere.

God-called ministers keep obedient to the heavenly vision by maintaining their love for Christ and people through continuous fellowship with Him.

Working with or for God

No more meaningful words could describe a preacher's work in its relation to God than those of Paul: "We are labourers together with God." Both are workers, the preacher and God. Both need each other. There are some things God cannot do without the co-operation of consecrated preachers; there are many things the preacher cannot do without God's help.

It is a thrill to work with a master workman in any phase of life's activities. It is true romance to work with the Master Workman of the ages, God himself. Think of it! Frail persons like us are given the exalted privilege of working together with God. No privilege can equal that.

All work of spreading the gospel is

the work of God. The Church is His; the message of the Church is the Word of God; the people associated with the Church are, potentially or actually, God's people; the progress and success of the Church are of primary interest to God; any act of service, even to the giving of a cup of water in Jesus' name, is the service of God. As workers together with Him we are His partners in every phase of the work of God, whether it be considered small or great.

Being human, at times we are prone to "leave God to enter His service" or to do His work. We assume that it is our work, that we are capable of carrying it on in our own strength and by our own ingenuity. We plan, we promote the plans, we worry and fret over their failures or perhaps the slowness with which they are accepted and fulfilled by the people. We bring upon ourselves physical and nervous breakdowns through our anxiety and by the tensions we create by doing the work of God without Him. Really by so doing we are working for Him, not with Him.

How different when we work with God! We wait before Him for His leadership to be given and His will to be made known. We are conscious of His presence and guidance. We are thrilled by the awareness of the help and power of the Holy Spirit in our lives and service. We find romance in His work as we realize we are partners with Him and as we have active fellowship with Him in life and service. We are undergirded by His strength, supported by His wisdom, and poised by His sufficiency. We are relieved of those tensions and pressures which disturb and break down, by the knowledge that His yoke is easy and His burden is light. So often it is true that the people with whom we labor respond more readily and favorably to the plans or pro-

grams we present, for there seems to be something spiritually contagious about the whole work of the church when the preacher is working with God, not for Him.

It Is Catching Fire

The emphasis being placed on *Reviving the Sunday Night Service* is being well received. The idea seems to be catching fire. Many pastors have written or spoken of the manner in which their own hearts have been challenged and how they have gotten a new vision of what may be accomplished in the Sunday night services.

The acknowledgment of one pastor may well express the feeling of many when he said that all unconsciously he had drifted into an indifferent and defeatist attitude toward the Sunday night service: he expected little results, he prepared poorly for it, and felt relieved when it was past. It is hoped that his reaction to the appeal to reviving the Sunday night service will likewise be the experience of many. After reading the message from Dr. R. V. DeLong in the May-June issue of this magazine he was convicted to give himself to heart-searching and prayer. He prayed until he got a new touch of God upon his heart, until he received a new vision of what God could do through the Sunday night services, and, pledging God that he would put his best into these services, went forth to do it. His testimony is that the attendance has increased by at least 50 per cent, the service took on new interest, new power and blessing, and people were being saved and sanctified.

When this preacher was revived, the Sunday night services were also revived.

The Special Days

During the period covered by this issue there are a number of special days to which the pastor will want to give attention and for which we are providing some helps. These include:

Servicemen's Day, November 8. The signing of the truce in Korea in no manner lessens the need for our continued interest in young people in military service. It will be many years, if ever, before the demand for large military forces will be diminished. We must prepare in the regular activities of our church for maintaining an interest in our young people in military service. Through the assistance of Dr. L. J. Du Bois, director of our Nazarene Servicemen's Commission, much helpful material is presented in this issue. Why not during this week enlist your people to write the young people of your congregation and Sunday school who are now in military service? List their names and addresses in your bulletin.

Men and Missions Sunday. During November the general church world will stress Men and Missions Sunday. Undoubtedly special materials will be provided pastors, as in previous years, from other sources; also we print a missionary sermon outline. It is particularly important during this transition in our church from the W.F.M.S. to the N.F.M.S. that we make every effort to enlist our men to participate in our missionary endeavors. This special Sunday may offer an opportunity to make such an appeal.

Thanksgiving Sunday, November 22. Throughout the United States the Sunday preceding our national Thanksgiving Day is observed in our church as Thanksgiving Offering Sunday. From other sources pastors will be provided with materials to

advertise and collect the offering. As a suggestion to help busy pastors we are printing a good Thanksgiving sermon by J. George Taylorson.

Bible Sunday will be observed in December. There seems to be a growing conviction that we must bring ourselves and our people to a greater appreciation for the Bible and to more consistent Bible reading and study. Bible Sunday provides a golden opportunity to stress the Bible and the place it should have in our lives. The fine article on the Bible by Dr. Peter Wiseman will provide much helpful material for this emphasis.

Christmas Sunday. Nothing need be said about this special day. Some fine thoughts are given in the Christmas sermon by Fletcher Galloway.

A Monthly Magazine

Beginning with the next issue the PREACHER'S MAGAZINE will be published monthly. It was during the war years, because of paper and labor shortages and increased costs of various kinds, that we were forced to make the magazine a bimonthly. With the January issue we will come back to normal, a monthly with forty-eight pages filled with the best material available.

A slight increase in price—only twenty-five cents for the year—(\$1.50 annual subscription price) but a great increase in the quantity of material you will receive. Help us increase the subscription list. Get your friends, Nazarene ministers, and those of other denominations to subscribe. Some of our best boosters are not Nazarenes. It is only as the subscription list is increased that we can expect to come near to breaking even financially.

The Ministry

By *W. Shelburne Brown*

IS IT POSSIBLE to describe the vastness of the ocean, or the grandeur of the Grand Canyon, or the beauty of the heavens? To attempt a description makes one conscious of the limitations of language. And so difficult it is to describe the breadth and length and depth and scope of the work of the minister of the glorious gospel of Jesus Christ. An attempt at description of the glories of the earth makes them more beautiful to the describer. And an attempt at describing the ministry is to magnify the office of the Christian who is called of God to the ministry. The fresh vision makes the attempt worth-while.

The Ministry Is a Throne

This is mentioned first, not because it is the most important, but because it needs the least emphasis. We humans are always too anxious to grasp the privileges while we shirk the responsibilities. But the minister of the gospel is a man enthroned. What higher calling can one imagine than that of pleading in God's stead with the souls of men? "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." We are commissioned of God as ambassadors to preach about Christ, and to declare that divine-human event when God entered into human life. Very God of Very God entered into human life to bring humanity back to himself.

One of the playwrights pictures Jesus returning to heaven, while the angels crowded around to listen to

the story of the earthly sojourn. To their breathless adoration He told of the birth, life, suffering, death, and resurrection. He finished the story with the incident of commissioning the disciples to carry on the work He had begun. For an eternal moment all was silent, until one angel queried, "And if they fail?" To this question Jesus dropped His head with a sigh as He remarked, "I have no other plan."

Such a portrayal may not be sacred literature, but the writer had seen deep into the mysteries of God. God depends upon His called ones to carry on the tremendous cause for which He gave His only begotten Son. It is said that Hinduism lives by ritual and social organization; Confucianism, by a code of manners; Buddhism, by meditation; but Christianity lives by the foolishness of preaching.

It is well to remember that the world will not always recognize the ministry as a throne, nor the greatness of the preacher's task. As one has written: "To many he is a pathetic figure, an anachronism, a stage joke, an inoffensive little man jostled by the crowd, and wearing the expression of a startled rabbit. With one hand he holds a circular hat on a bewildered head, and with the other desperately clutches an umbrella. The crowd pushes him from the sidewalk; the traffic shoots him back into the crowd. Some curse him; a few laugh; most are unaware of his existence."

In our civilization a man who can hit another and knock him senseless in the proper amount of time earns

more in one evening than a school-teacher can earn in a year. We put higher premium on the beauty of face and figure of the movie star than on the compassion and love of the housewife who cares for the home and protects the foundation of civilization. In a world where values are so warped as this, one does not need to be reminded twice that the attitude of the world has little to do with reality in the field of true worth. After looking over all the area of human relations, what can possibly compare with the privilege of standing habitually before an audience with an arrow of truth which is felt in every corner of the preacher's soul and in every fiber of his being?

The people of Constantinople said of John Chrysostom, "It were better for the sun to cease his shining than for John to cease his preaching." And so dear is the minister's task in this day to those who have eyes to see and ears to hear.

The Ministry Is a Workshop

We are not unmindful just now of the perennial quips about the preacher being paid for working one day and resting six. Nor have we forgotten the preacher's wife, who can be good-for-nothing, in contrast to the physician's wife, who can be ill for nothing. But despite these sarcasms let it never be forgotten that the ministry requires real labor on the part of the workman. "Not slothful in business, fervent in spirit, serving the Lord," was surely addressed to ministers if to anyone.

If one takes into account only the secular side of the picture, the ministry is much like any other task. The more of effort and perspiration put into it, the more it yields of effectiveness. Many would remind us of the words, "Not by works." But it is well for us to also read, "Work . . .

[for] the night cometh." Faith in the power of the Holy Spirit's operation is never in opposition to the diligent efforts of the servant of God. We recognize of course that the true minister must *be* as well as *do*. Nevertheless, the man of God whose heart is in his work will find that the ministry taxes body, mind, and spirit to the limit. This writer confesses to having often longed for a nice, easy job of digging ditches for eight hours a day. Ditches can't follow you to meals and to sleep.

But it is not the labor only, but also the material, that merits attention. We are workmen of God in fashioning under His direction the most priceless material that the earth can yield. Our raw material is the sacred personalities of individuals, every one of whom is to live forever.

We pray for and work for the great times of spiritual blessing. We do rejoice when the Lord opens the windows of heaven upon our souls. Between those times there is the day-in-and-day-out task of praying and calling and studying and counseling. It is "line upon line, line upon line: here a little, and there a little." Routine is God's way of saving us between moments of inspiration. The blessed fact is that the Holy Spirit is working behind the scenes more actively than we are in the external world. When little seems to be accomplished it is easy to think that God is not moving. The wise workman knows that the sudden coming of revival is the fruition of prayer and labor. Some churches are built by a great explosion of revival fire. Most of them are built by faithful ministers working with one soul at a time until that one, and then this one, is built up in the faith.

Not long ago I talked with a close friend in the ministry. He spoke of a man who had prayed through to vic-

tory. "It was a great victory," he said, "and he is doing fine. I've been with him every day this week and he is maintaining the blessing!" Little wonder with such faithful pastoral care.

On a routine calling round one afternoon, hot, tired, uninspired, a minister felt suddenly impressed to stop by the house of one who attended regularly. As the door opened, the lady of the house said: "O Pastor, God has sent you. I have just been praying and promising God I was going to do something about my spiritual lack, and this will help me to make it real by testifying to you." Here was one for whom the pastor had prayed and preached for months with apparently no effect. But God was working. Would the victory have been concrete and lasting had not the minister been led of God on that particular time of routine work?

The Ministry Is an Altar

Here we come into the sacred heart of the ministry. There is a sense in which the minister is a man enthroned. There is a sense in which we are workmen of God. But above and beyond all, we are called to lay down our lives for the brethren. The hireling flees . . . the hireling gives his labor. But the shepherd gives his life for the sheep. It is in the ministry where a man must pour forth his life's blood literally, if need be, for the salvation of the souls of men.

If men will give life and youth and energy in the cause of patriotism, how much more ought we to be willing to give ourselves freely for God and His kingdom! Here is William James's moral equivalent for war, if we will face it. Here is the challenge of the Cross. In carrying the gospel to the ends of the world are the adventure and uncertainty and danger of war. Here is a cause that is worth the price.

How will you give your life? Will you give it to collect money toward a doubtful goal? Will you spend it in earthly pursuits that have no ultimate value? Will you spend it in selfish ease? Will you ape the attitude of the present generation that seems to crave more than anything a return to an embryonic stage, to be warm and cosy with no responsibility?

To all of these the minister gives an unqualified "No." Ours is a task that is fashioned for eternity.

*Oft when the spell is on me to deliver,
Melts the illusion and the truth lies
bare,
Desert or throng, city or the river
Fades into lucid paradise of air.
Only like souls I see the folk there—
under—
Slave who should conquer, bond
who should be kings,
Hearing their one hope with an empty
wonder,
Sadly content with the show of
things.
Then with a burst the intolerable
craving
Shivers through me like a trumpet
call,
Oh, to save them, to perish for their
saving,
Die for their life, be offered for them
all!*

Perhaps it is in one of Van Loon's volumes where the story is told of "The Valley of Stupidity." This valley was one cut off from all the rest of the world by sheer walls a thousand feet high on every side. Within that valley lived a tribe of people of considerable number. One day, so the story goes, a young man at the risk of his life was able to climb down those steep walls and into the valley. There he became acquainted with the peo-

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Holiness and Christian Ethics

By Dr. G. W. Ridout*

IN AN AGE when we have unfortunately to witness many breaks with Christian ethics, I deem it most essential that our holiness literature should have more writings on this subject, so in this article I shall deal with various aspects of it.

When I taught ethics in the college and seminary, my textbooks were the writings of Smyth, Leander Keyser, Dr. Daniel Steele, and John Wesley; and as I make up this article much of their teaching will be reflected, and I shall quote considerably from them.

First, *a definition of ethics*: "Ethics is the science which teaches men their duty and reasons for it."—Paley.

"Ethics is the science of man choosing and acting from choice under moral law."—Mark Hopkins.

"Ethics is the systematic application of the ultimate rule of right to all conceptions of moral conduct."—Hickok.

Ethics is morality and it regards behavior as the expression of the moral sense. Ethics has its root in the moral faculty; and just in ratio as the personal God is apprehended is ethics exalted. As nations move from paganism to Christianity their moral standards change.

Let me add to this a definition of conscience. *Webster's International Dictionary* defines conscience as a "sense or consciousness of the moral goodness or blameworthiness of one's own conduct, intentions, or characters, together with a feeling of obligation to do or be that which is recognized as

good; often with special reference to feelings of guilt or remorse for ill doing. Hence, a faculty, power, or principle conceived to decide as to the moral quality of one's own thoughts or acts, enjoining what is good."

Conscience, if fully active, *includes*—

A direct perception of right and wrong in choices.

A feeling that right ought and that wrong ought not to be performed.

Complacency in the right, and dis-
placency in the wrong.

A sense of personal merit in the performance of the right, and of demerit in the performance of the wrong.

A delight or pain, bliss or remorse, according as the choices are right or wrong.

A prophetic anticipation of reward for the performance of right, and of punishment for the performance of wrong.

According to Smyth, the absolute quality of the Christian ideal is holiness. Holiness is living apart from the evil and passion of the world. It is moral worthiness in conduct or righteousness. It is moral straightforwardness. As we grow in spirituality the ethical quality of holiness will become enhanced. Holiness must ever be attached to the Christian law of conscience, and must extend over all spheres of activity.

The Christian Ideal. The Christian ideal is comprehensive of all objects and aims that are good.

Rothe says: "The highest moral good

*Audubon, N.J.

is not an individual special moral good, but that moral good in which all individual moral goods are included; consequently the organic, united totality of the same. The moral advantage of the Christian ideal is that it enables us to lay hold of our passing thought of expression which is now of most real and known worth."

John Wesley, writing on ethics and learning, said: "I have spent about thirteen years in the most celebrated universities in the world in pursuing both such learning as the academical standard requires and as my private genius inclines me to; but I intend to spend my uncertain remainder of time in studying only what makes for the moral improvement of my mind and the regulation of my life. More particularly I shall apply myself to read such books as are rather persuasive than instructive, such as would warm, kindle, and enlarge the affections and awaken the divine sense in the soul; being convinced by everyday experience that I have more need of heat than light, though were I for more light, still I think that the love of God is the best light in the soul of man."

Keyser, on *Practical Ethics*, says, "There are only two things of highest importance in this life—salvation and education—likewise that the verb 'to be' is of infinite importance, the verb 'to do' is of great weight, and the verb 'to have' of no significance at all."

Religion and morality are essentially different. Morality is first and fundamentally in pure religion. Religion is first and fundamental to morality.

"Man is Christianly moral only so far as he is conscious of being redeemed by Christ."—Dr. Wuttke.

Morality without religion is an impossibility; religion without morality is inconceivable. These two interlock and interact, showing the impossibil-

ity of drawing a line between religion and morality. Christian morality is the precepts of Christ incarnated.

Holiness is the blending of all the forces of the soul into one Godward impulse. The sum of our impulses toward right and toward God may become absolutely complete through divine grace. But, however, there is a difference between totality and strength. The totality of one man's capacity may be 1,000 times that of another's; for instance, a thimble may be just as full as a hogshead. All that I am required is to love God with my full measure of my present powers, crippled and dwarfed by my actual sin. When I do this I am perfect in an evangelical sense.

In the New Testament the law of love is the sum of human duty. Touching now the discriminating power of conscience, we would say that this power resolves itself into a moral intuition and an act of the intellect or a judgment. This moral intuition which is infallible within the sphere of motives never fails to condemn the wrong and approve the right. But, at the same time, it deals with the abstract in ethics, and the intellect is employed with the determining of right in the concrete.

Dr. Daniel Steele related ethics to purity and maturity in the following:

"Sanctification bestows upon our reflective powers some indirect benefits by banishing the clouds exhaled by the appetites and passions and greatly clarifying the atmosphere in which the intellectual eye is to be used. The eye itself makes nothing perfect. The discriminating power of the holiest man remains imperfect through life. Hence his moral judgments and his acts founded on these judgments may be inferior to one who makes no profession of perfect love to God because this latter person may

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Servicemen's Day

November 8, 1953

What Is It?

This is the second year that the Nazarene Servicemen's Commission has sponsored Servicemen's Day in the Church of the Nazarene. Many of our pastors have indicated that they would appreciate one Sunday out of the year (at least) when they could give special attention to the persons from their church who are in military service. Hence, November 8 (the Sunday preceding Armistice Day) has been designated as this day. We trust that you will find it possible and profitable to give attention to this day in the regular services of the church. We appreciate the fact that Dr. D. Shelby Corlett, the editor, has given space in this issue of the *PREACHER'S MAGAZINE* to give some helps and suggestions regarding this observance.

What to Do

A number of pastors last year took time in one or more services of the church on Servicemen's Day to honor their servicemen. Here are a few things that can be done.

1. Plan the morning or evening service around this theme with appropriate music and sermon, with recognition given any servicemen who are present.

2. Plan the N.Y.P.S. service around the servicemen. One pastor had written each serviceman and had a letter from each in reply. These letters were read in N.Y.P.S. One

serviceman was present and spoke his appreciation for the church.

3. Use this as a time to dedicate a service roll which contains the names of the servicemen from the church. Many churches ceased this roll with the closing of World War II. It appears that a service roll will be in order for years to come, as there will be some youth from our churches in the armed forces in the foreseeable future. Reinstate this service roll.

4. Use this as a time to dedicate new (or replaced) national and Christian flags. These could be dedicated by (a) having them brought in (presenting the colors) by two young people or service persons, in the front, (b) by speaking briefly as to the significance of both flags and the purpose for having them in the church, (c) by having a group of children or young people present the pledge to each of the flags, and (d) by prayer.

5. Use this as a time to call to the attention of the congregation the services which the church (both general and local) provides for our servicemen. By all means, if a planned program of contact between your local church and your serviceman is not being carried on, this is the time to start it or revive it.

6. Give special honor and recognition to servicemen present during the day. Send a full account of the day's activities to servicemen who are not present.

7. Give the observances of Servicemen's Day some thought. Ways in which you can personalize it to fit your local situation will be evident.

Servicemen's Day Suggestions

Rev. Hadley Hall, Charleston, West Virginia, writes concerning Servicemen's Day: "We had a most interesting service honoring those in the armed forces here at our church. We had a representation of each branch of the service from the recruiting offices here in the city. We met every bus and train that came into the city that day and gave the servicemen who got off a special invitation to attend the service. We also passed out invitations on the street, and sent invitations to all persons whom we knew had loved ones in the service. It was a very nice service. We hope to repeat it again next year."

A Welcome to Servicemen

Every Nazarene church should have the "welcome mat" out for each serviceman who enters the church. There are over 500 churches which are located near military bases. In many other of our churches, servicemen frequently visit. We have a responsibility, not only to those fellows from our own churches, but also to those from other churches (or those from no church).

We should pay tribute to the fine job that many of our post pastors are doing in this regard. But some are neglectful because they do not have servicemen present regularly, hence it is difficult to set up a planned program. A nice poster saying, "This Church Welcomes Members of the Armed Forces," is available on request, free of charge, by writing to the Nazarene Servicemen's Commission. This may help. We give sug-

gestions as to other ways your welcome can be real.

1. Be a church with an explicit welcome. Make your welcome explicit through the weekly notices in newspapers, and by the use of posters, etc.

2. If you are near a post or a veterans' hospital, contact the chaplain and provide him with announcements of your services.

3. Schedule cordial members of the congregation to keep watch for uniforms and greet service people warmly before and after services.

4. Be prepared to guide them to the proper Sunday-school class and to the N.Y.P.S.

5. Include them as far as possible in the activities of the church and N.Y.P.S. Give them opportunities for leadership.

6. Arrange for more personal contacts in homes. A Sunday dinner with a warmhearted family is the breath of home to uprooted men and women.

7. Churches near camps may answer the need for special week-end classes.

8. Keep the church accessible. You may be able to maintain a reading room.

9. Plan for social events where service men and women can meet with young people of the church.

10. Encourage members to write to the parents of service men and women they have met or entertained.

11. Arrange with the chaplain of nearby camp or hospital to have your youth group hold a hymn-sing or other special service at the post, followed by times of fellowship.

12. Local circumstances will determine what things are possible in this ministry. But whatever the devices may be—stand behind your service men and women and those from other of our churches across the country.

The Local Church Contact

We cannot repeat too frequently that it is largely the local church's responsibility to keep in contact with the service persons from their church. This is the contact that will be the most valuable. No other will substitute for the interest of the home church. We suggest here a few things that can be done by the wide-awake, alert pastor and church.

A. Each church should have a person designated as servicemen's secretary. Perhaps this will be worked out through the N.Y.P.S. This person's duty will be to sponsor a contact program with the servicemen from the church and to work with the pastor in seeing that everything is done that can be done.

B. Each church should have definite plans to maintain a consistent contact program. We suggest the following as a minimum:

1. Special recognition should be given to each young person at the time he (or she) leaves for the service. He should be given a billfold identification card signed by the pastor, a New Testament, and a copy of *The Nazarene Serviceman*.

2. The name of each serviceman should be placed on the mailing list of the Nazarene Servicemen's Commission to receive the *Herald of Holiness*, *Conquest*, and *Come Ye Apart* (in addition the *Other Sheep* will be sent to those overseas). Plans should be made whereby the changes of address be sent in regularly and promptly.

3. A plan should be worked out whereby each serviceman is contacted by the local church regularly. Some churches have a "serviceman of the week" with the address given. As many as will, write that serviceman that week. Other churches as-

sign the names of the servicemen to certain persons each week. In this way the serviceman will hear from different ones each week with a regular flow of mail.

4. The pastor should plan to write to each serviceman personally at regular intervals. No other contact will take the place of this. During World War II one pastor, with over one hundred on the roll, wrote a *long-hand* letter to each one at least once a month, more frequently where specific problems were present.

5. The church bulletins and other items of interest should be sent regularly.

6. Birthdays, special days, and Christmas should all be remembered with appropriate cards and gifts. And don't forget the boxes of cookies and knickknacks which can be sent. These are like "letters from home."

7. The local group can explore other ways that these youth away from home can be tied close to the local church. Let us use every means possible to see that this is done.

8. Pastors should report specific problems to the Nazarene Servicemen's Commission. These letters will be forwarded to the post pastors, Nazarene pastors near the respective military bases, or to the Nazarene chaplains, should there be one located at the respective base.

A Tribute to Nazarene Youth

All of us are glad when we can see the fruitage of our pastoral labors in the lives of our people. We are glad, also, to know that our emphasis upon vital Christian experience and high moral standards pays off in strong, virile Christian youth. E. Drell Allen, one of our air force chaplains, gave a real tribute to our youth, and indirectly to you, their pastors,

in a recent letter. I want to share it with you.

"I'd like to say a word about our Nazarene youth. As yet, I have not found one young man coming from a sound Nazarene background who is either a problem to the air force or a discredit to his church. In a few cases where the background is not so solid some embarrassments occur, but these are the exceptions rather than the rule. They are in a splendid position to influence others for good or ill. Those who are the best examples of Christian young manhood easily gain the respect of their comrades. I wish to note, particularly, that those who make the most outstanding contribution by way of a Christian witness are those who come from local churches having wholesome, active young people's organizations. Since these local churches, as I have found upon investigation, are ardent supporters of the denominational youth program, it speaks well of the vision and soundness of our youth leadership.

"Trusting that you will convey my sincerest appreciation to the members of the Nazarene Servicemen's Commission for all they are doing for our youth."

General Church Contact

The Church of the Nazarene, through the Nazarene Servicemen's Commission and the Nazarene Publishing House, is interested in the men and women from our local churches who are in the service of their country. We are trying to keep a contact with them and help them spiritually, and in making their adjustments.

The following is the type of service which is available:

1. Periodicals of the church, the *Herald of Holiness*, weekly church

paper; *Conquest*, monthly magazine for youth; and *Come Ye Apart*, quarterly booklet of daily devotions, are sent *free of charge* to every person in the service for whom a request is received. Someone, however, must take the responsibility for providing the name and address of the service person. Usually this will be you, the pastor of the home church, or parents, wife, close friends, or the serviceman himself. Persons sending names should be reasonably sure that these periodicals will be welcomed. Changes of address should be sent in promptly to insure that as few as possible of these magazines go astray.

2. Upon receiving names or changes of address, a communication is sent to each service person, giving him the address of the nearest Church of the Nazarene, with the name and address of the pastor. Or in the event our church is not nearby we send the same information for a Free Methodist, Wesleyan, or Pilgrim Holiness church.

3. Also, upon receiving the name, it is immediately sent to the post pastor, the pastor of the church nearest the base. In the event there are several churches, as in larger cities, names are sent to more than one pastor. These pastors make a contact, the best that is possible, with the fellows.

4. Billfold identification cards are available free to home pastors to fill out and give to their young people when entering the service. These will serve as identification to pastors, chaplains, or others as the servicemen have occasion to use them. Pastors should request these and use them.

5. Letters to be sent to a post pastor will be gladly forwarded through this office, or names and addresses will be sent on request.

6. Address all communications to:

The Servicemen's Commission, Lauriston J. Du Bois, Director, 2923 Troost Ave., Box 527, Kansas City 41, Missouri.

Church Attitude Toward Military Service

Some pastors have asked about the official statement of the Church of the Nazarene on military service. Following is the statement approved by the General Assembly of 1940.

We believe that the ideal world condition is that of peace and that it is the full obligation of the Christian Church to use its influence to seek such means as will enable the nations of the earth to be at peace and to devote all of its agencies for the propagation of the message of peace.

However, we realize that we are living in a world where evil forces and philosophies are actively in conflict with these Christian ideals and that there may arise such international emergencies as will require a nation

to resort to war in defense of its ideals, its freedom, and its existence.

While thus committed to the cause of peace, the Church of the Nazarene recognizes that the supreme allegiance of the Christian is due to God and, therefore, it does not endeavor to bind the conscience of its members relative to participation in military service in case of war, although it does believe that the individual Christian as a citizen is bound to give service to his own nation in all ways that are compatible with the Christian faith and the Christian way of life.

We also recognize that, as an outgrowth of the Christian teaching and of the Christian desire for peace on earth, there are among our membership individuals who have conscientious objection to certain forms of military service. Therefore, the Church of the Nazarene claims for conscientious objectors within its membership the same exemptions and considerations regarding military service as are accorded members of recognized noncombatant religious organizations.

Duty at a Field Marine Hospital

By *Albert S. M. Kirkland*

Chaplain, USN

For a period of six months I was the Chaplain of "C" Company of the 1st Medical Battalion. I received an excellent indoctrination from my predecessor and was accepted well by the other personnel because of his outstanding work and that of the other chaplains serving in Korea.

"C" Company was located not far from the banks of the Imjin River and about four air miles from the Main Line of Resistance. From the road the camp looked no different from that of any other small military organization living at the field. But

it was an unusual place. Its members were dedicated to the high calling of saving human life. Eight surgeons and two anesthesiologists gave unstintingly of themselves. Their operations ranged from minor *debridement* to delicate brain surgery. Outstanding service was performed by the administrative officers, corpsmen, and the component of marines.

The chaplain was also a member of the team. With hardly an exception each casualty was seen by him on admission. Actually the comfort of God had been at work in the man's

heart before the enemy had struck. For had he not seen his battalion chaplain day after day and heard the Word of God preparing him for such an hour as this? Again, if at all possible his chaplain had been with him at the aid station. The hospital chaplain is only a link, continuing the ministry to the individual on his road to recovery or in a few instances on the way to his eternal home.

As the stretcher was placed down, the chaplain was by his side to give words of assurance: "You have been brought to 'Charlie Med.' I am the chaplain here. We have the very best of doctors and you will receive the best of care."

Nearly always a prayer was prayed: "O God, we thank Thee for Thy love and merciful kindnesses. Forgive us of every way that we have offended Thee. Give to this young man faith and courage in this hour and in the days ahead. Amen."

Many a man has said, "We were all praying out there tonight." A young Jewish officer asked, "Will you do me a favor?" I replied, "If at all possible. What is it?" He answered, "Pray that all my men will get back safely." Why shouldn't the chaplain pray?

The chaplain can do this without impeding the work of the doctors and corpsmen. He will soon know the routine, know where to stand, and easily and unobtrusively carry out his mission. Often times an "extra set of hands" will be needed and he will help until someone else is free.

The few minutes' interval between the taking of the X rays and their development is a very favorable time for the chaplain to be a good listener. Many patients will feel like talking. They know that whatever they tell him will never be repeated.

The chaplain will at all times ob-

serve the same dignity and have the same sense of propriety as if he were calling on a civilian parishioner in a "Stateside" hospital. He will seek to give an individual ministry to each person, keep his own soul alive, and not become a stereotype.

If the casualty is in a critical condition and of another faith, the chaplain will call a padre of that particular persuasion.

The chaplain on many occasions will go into the operating room with the patient. Sometimes he will be requested to remain throughout the operation. At all times he will be welcomed. The chaplain will always remember, however, that he is there at the invitation of the doctors. That is their "private domain." It is his privilege and not his right to be there.

The ministry to the post-operative patient will vary according to the needs and desires of the patients. Some of these men will be returned to duty within a month or two. Others may have lost one or both limbs. They all have had harrowing experiences and the chaplain must give encouragement, and open the windows of their minds to the hope and faith that come from above.

New Testaments, prayer books, rosaries, and religious pamphlets were distributed by the chaplain. From his office also came certain comforts such as tooth paste, soap, and stationery given by the Red Cross. A record player provided music whenever feasible. Christmas was an unforgettable experience. A group of ladies from Pittsburgh had sent artificial trees, ornaments, and lights. Gifts arrived from various sources, mainly from Thanx and the Red Cross.

Another important part of the chaplain's work was the writing of letters. When a man is wounded a

telegram is sent to the party whom he had previously designated, notifying that one that he has been wounded in action. If the man was unable to write, or was reluctant, then the chaplain would often write. Many letters were received in return from people expressing their gratitude for this information sent to them.

When and if there was a death, the chaplain through scriptures and prayer brought spiritual sustenance to those present. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Almighty God, we thank Thee for every effort that has been put forth to preserve this life. Comfort the hearts of all who mourn at his passing. The Lord giveth and the Lord taketh away, blessed be the name of the Lord. Amen." This was a reminder to us that life is sacred, and that someone dear and precious to others has departed. Also the chaplain never forgets that his ministry is to the doctors and corpsmen as well, for they are deeply touched by death.

"The every effort"—the corpsmen who braved the enemy fire to bring him in; the doctor at the forward aid station; the helicopter pilots, who fly around the clock in all kinds of weather; the doctors and corpsmen of our hospital; many others including the people back in the States who had given blood, as well as the men in arms who answered the call for fresh blood.

"Comfort the hearts"—the officers and buddies who trained, fought, and lived with him; the mother, the father, the wife and children, and other loved ones.

Frequently our patients were evacuated within twenty-four hours to a rear area hospital. As the chaplain said "good-by" to these men, he realized that the healing of body, mind, and soul had only begun. But he knew that at the next hospital, and at each succeeding hospital, there would be other links, chaplains to carry on.

The work of a chaplain at a field hospital is confining but never dull. In addition he will conduct several services on Sundays and Bible classes during the week.

It is difficult to believe that any ministry could be more rewarding. Whether making a career in the navy or retiring someday to the civilian parish, the chaplain who has had duty at a marine field hospital will always be grateful for this opportunity of service.

One of the large denominations needed 574 new pastors last year to maintain the status quo, but only 261 seminary graduates were available. It had less than half the new ministers it needed.

A study of 1,978 ministerial students in 57 schools made by the Rural Church Department, Drew Seminary, Madison, New Jersey, shows that men are staying out of the ministry because no one is guiding them in. Their pastors influenced 34 per cent of these men to become ministers. The boy's mother comes next in influence with 17.4 per cent, then his father with 11.2 per cent. The boy's Sunday-school teacher seems to be doing very little at this job, influencing only about 20 ministerial candidates.

*From the Rural Church Department
Drew Seminary, Madison, New Jersey*

"Be Ye Thankful"

(A Thanksgiving Sermon)

By J. George Taylorson*

SCRIPTURE READING—Psalms 116

In the heart of the redeemed there is always room for thanksgiving. While the spirit of gratitude is always timely, Thanksgiving Day provides us with the rich opportunity of giving expression to our feelings in adoration and praise to God, our Lord and Saviour.

The English word "thankful" is, in its derivation, allied with the Anglo-Saxon word for "thankful." To think is to thank. Pathetic indeed are the words of Jesus to the single appreciative healed leper: "Were there not ten cleansed, but where are the nine?" How deeply significant that the one who did return was a Samaritan, a religious outcast, a heretic, and a foreigner! There is no more deadly attitude than that which takes for granted life's unearned blessings. Isaiah in prophetic sadness exclaimed, "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." It was in like tone that Shakespeare wrote, "Ingratitude, thou marble hearted fiend!"

I

We may well be thankful for the day in which we live. True, we have our problems, our injustices, inequalities, prejudices, and innumerable crimes of sordid nature, but how glorious our opportunity! Just what other day would you have chosen to live in? In what other period of his-

tory would you have preferred to rear your children? Read the Epistles and sense the depth of problems existing in those days. Nothing but the grace and sovereignty of God coupled with the profound sense of His providence could possibly have held those congregations in unity. When Paul left Titus in Crete he said to him: "Cretans are always liars, evil beasts, lazy gluttons . . . for this cause I left thee in Crete." The difficulties of the situation created the greatness of the opportunity in the mind of Paul. When he wrote his letter to the Corinthians to give his reasons for staying in Ephesus, which was the very center of superstition and witchcraft, he wrote: "A great door and effectual is opened unto me, and there are many adversaries." The presence of the adversaries was the challenge to prosecute the Christian enterprise of evangelism.

This is our day so pregnant and glorious with opportunity. In this atomic generation when we are tempted to become atom size in our souls, we must with Pentecostal flame take our light from under the bushel of indifference and let it shine before men, praying that in witnessing our good works they shall glorify our Father in heaven. The thrust of Satan must be met by the sword of God's Word and Spirit.

II

Our heritage affords each with ample material for expression of thanksgiving. The American Thanksgiving

*Pastor, Pasadena, Calif., Bresee Church

Day stems back, through the providence of God, to the landing of the Pilgrims at Plymouth Rock in 1620. This day a new nation was conceived that was to provide a true haven of liberty and justice for all.

It was a cold winter our forefathers faced and they so unprepared for such unfavorable elements. Through the early months they endured many a bitter hardship that would have readily defeated less hardy people. Their dead they buried by candlelight, planting corn over their graves to hide the fact of their diminishing number from the unfriendly Indians. Truly that was a bleak and discouraging winter. When the crew prepared for the return trip to the homeland, all who desired to do so were invited to accompany them—none did. They all stayed on to provide us with a heritage so rich in courage and faith. As a result we have inherited through those brave souls the right of freeborn men to remain free.

III

When we count our blessings there must be no forgetfulness of an unshakable faith. Today strong men are badly shaken. Fear stalks the land and brings down the mighty. They know not which way to turn. Having built their world of pagan materialism, they now would fain fill their bellies at the troughs of their own desire. Deep tragedy has swept our world, leaving in its wake countless discouraged and despairing souls. Whatever we do as followers of our Lord, let us not be guilty of going to meet the needs of this bruised time with the trivial, the meaningless, the secondary, or the uncertain. May God have pity on our poor souls if all we have is a form of godliness while our lives deny the very power thereof. Man is lost in the jungle of his own making; he has misused God's gifts

and prostituted His divine goodness. He has excelled in new ways of being lost. We are rapidly learning, to our sorrow, that material progress does not provide an unshakable foundation.

The writer of the Hebrews tells us of "those things which cannot be shaken." The surrounding verses deal with an all-embracing catastrophe. We witness the tottering worlds, the collapse of all form, but as we look through the dust there looms bright and crystal-clear the truth of God still remaining and undisturbed.

Today man's confidence in his world and in himself has been rudely shaken. We look to man's very best and cry out in the night of our despair, "Is there anyone to help us?" Thank God there comes an answer: "Yes, there's One; the blessed, blessed Jesus—He's the One!"

Young Isaiah, the statesman, proclaimed: "In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up." Yea, even when earthly thrones and hopes are vacated God still remains unmoved and unshaken. "In the beginning God." And when the Psalmist was confused by the prosperity of the wicked and the ruthless progress of the sinful he came to see that if he would be willing to wait until the writing of life's last chapter he would see that it was God, not man nor Satan, who spoke the last word.

There are untold mysteries in human adventure. Some walk through the long labyrinth of human sorrow. The good do suffer. There is no easy or final answer for us in the universal problem of pain. It is only as we go to the very heart of suffering and see God's own Son on His cross and hear His cry, "My God, my God, why hast thou forsaken me?" that we realize how deeply we can be shaken. Here

at the Cross we see how far God was willing to go on our behalf, and it is also here that we witness the triumph of faith and love. "The Light shines on in the darkness and the darkness will never overpower it." No, never! Thank God for the truth that we do not need to stumble through a meaningless universe but rather in the hour of our greatest need, as we reach through the maze of tears, a hand clasps ours and, behold—it has a scar! Words then are unnecessary. "Nevertheless the foundation of God standeth sure."

IV

John Steinbeck in his recent novel, *East of Eden*, built his story around life's truth that man must know he is both wanted and loved.

The fellowship offered by God through His Son gives to all who will receive a new and lasting hope. Paul in the hour of shipwreck, when all that was "sure" had gone, still realized his oneness with God and bravely cried above the storm, "Be of good cheer . . . there stood by me this night the angel of God, whose I am." No night is so dark nor storm so furious but that He abides with us. We may not always see Him, for sometimes He moves in clouds, but He always sees us and cares.

When my two sons were lads of about five and nine we had left them in the parsonage, thinking they were asleep upstairs. Having gone over to the church study, I returned in a short while to hear one of them call as I entered, "Dad, is that you?" Going to the bottom of the stairway I called back, "Yes. What do you want?" Then came the answer, "I don't want anything, Dad; now that you are here, everything will be all right."

There are times in the night when we too are frightened and fearful of

being alone. It is then that the movement of God's blessed Spirit, the Comforter—One called along side to help—gives courage and as we call out there is the answer ringing from an empty tomb: "Lo, I am with you always." Even though we be on the Emmaus road with Death as our unwelcomed host, it is His presence that will assure us that we are not abandoned. Remember how the disciples in their darkest hour had bolted the door and sat in the dark with only stark fear as company? The scripture tells us, "Then came Jesus . . . and stood in the midst, and said, Peace be unto you."

God is not always visible but He is always active. Nothing can prevent Him coming when we need Him the most. He who numbers our hair in love and care and abides with the fallen sparrow will not forget to keep you. "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

V

How thankful we are for redemption with its eternal implications! During the funeral procession of Abraham Lincoln, a Negro mother held her son above the crowd as the body of the great emancipator passed by, saying, "Take a long look at him, Son; that's the man who died for you." Upon this Thanksgiving Day I bid you take a long and fresh look upon the Cross, for there is the Man, the God-Man, who died for you. We are "not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ."

"A great multitude, which no man could number, of all nations, and kin-

dreds, and people, and tongues," have come to Him with garments stained in sin, only to leave whole and cleansed. He offers to all freedom from sin, joy, peace, abundant life, indestructible hope, deliverance from fear, purity of heart, and power to serve Him. You will find in His company men and women, boys and girls, known and unknown, rich and poor, learned and unlearned, noble-born and humble-born, Oriental and Occidental, black and white, yellow and red. All of us were sought with the same divine love; all were redeemed with the same grace; all were washed in the same blood; all of us become members of His body; each of us has his name inscribed in the Lamb's book of life; each is assured a home in the City Foursquare, not made with hands, but eternal in the heavens. All may come, none need be lost. No one has gone so far but His love has followed. No life is too wasted, no life too far spent, and no

life too young. "Whosoever will" may come. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Conclusion

This Thanksgiving time provides us with a needful opportunity to think and thank. There is more than sentiment provided in the lesson by the small son of the eminent Boston minister, S. J. Gordon, as he entered his father's study on a very busy Saturday afternoon and in answer to the sharp question, "What do you want, Son?" replied, "I don't want nothing but tis you, and to say I love you."

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

"What shall I render unto the Lord for all his benefits toward me? . . . I will pay my vows unto the Lord now in the presence of all his people."

Holiness and Christian Ethics

(Continued from page 11)

have better data and a stronger reasoning faculty. At this point we need charity and here we see a field for progressive sanctification through prayerful mental culture attaining more light in which to see yesterday's mistakes and avoiding them in the future. Hence the duty enjoined in 2 Cor. 7:1 of perfecting holiness. There is no person however pure whose increased intelligence may not discover in his past conduct acts or omissions not in accordance with the standard of perfect righteousness."

*I want a principle within,
Of jealous, godly fear;
A sensibility of sin,
A pain to feel it near.
I want the first approach to feel
Of pride or fond desire;*

*To catch the wand'ring of my will,
And quench the kindling fire.*

*From Thee that I no more may part,
No more Thy goodness grieve,
The filial awe, the fleshly heart,
The tender conscience give.
Quick as the apple of an eye,
O God, my conscience make!
Awake my soul when sin is nigh,
And keep it still awake.*

*If to the right or left I stray,
That moment, Lord, reprove;
And let me weep my life away,
For having grieved Thy love.
Oh, may the least omission pain
My well-instructed soul!
And drive me to the Blood again,
Which makes the wounded whole.*

—CHARLES WESLEY

The Wonderful Miracle Book

By Dr. Peter Wiseman*

OF MAKING many books," said the Preacher of old, "there is no end" (Eccles. 1:1; 12:12), but that does not mean that the books made are endless. There is, however, a Book that is endless, for "the word of the Lord endureth for ever" (I Pet. 1:25). "Heaven and earth shall pass away," said the Master, "but my words shall not pass away."

The Wonderful Miracle Book Is the Book of Truth. There are four grand arguments advanced to support this assertion:

- "1. The miracles it records.
- "2. The prophecies it contains.
- "3. The goodness of the doctrine.
- "4. The moral character of the penmen.

"The miracles flow from Divine power, the prophecies from Divine understanding, the excellency of the doctrine from Divine goodness, the moral character of the penmen from Divine purity. Thus Christianity is built upon four immovable pillars—the power, the understanding, the goodness, and the purity of God."

This Miracle Book, "the Bible must be the invention of good men or angels, bad men or devils, or of God. It could not be the invention of good men or angels, for they neither would nor could make a book and tell lies all the time they were writing, saying 'Thus saith the Lord' when it was their own invention. It could not be the invention of bad men or devils, for they could not make a book which

commands all duty, forbids all sin, and condemns their soul to all eternity. We therefore draw this conclusion: The Bible must have been given by Divine Inspiration."¹

The Wonderful Miracle Book Is the Book of the Ages. It is a divine revelation from God to man; a revelation of the fatherly heart of the eternal God himself, a revelation of man—his fall and recovery through the Lord Jesus Christ. It is a revelation of the highest ideals possible in life. It calls for the highest ethical conduct. The Bible is the greatest and most complete code of laws ever published. It is the book of wisdom, making the foolish wise; the book of divinity unexcelled; the greatest book of biography ever published; the best covenant ever executed and the best testament ever signed. It is the youth's best instructor and companion. It is the learned man's masterpiece, the ignorant man's dictionary.

This Wonderful Miracle Book Is the Book of Revivals. One could hardly conceive of a spiritual awakening without a Bible. Certainly we could not conceive of a Christian country without a Bible. If we would become Christian and remain Christian, we must have the Word of God. The Bible has been back of all civilizing and reviving movements. "From it has come the inspiration which has sent out the most successful missionaries and evangelists to gather in the lost; and no evangelical agency can expect

*Nyack, N.Y.

¹*Bible Explainer*, W. Nicholson & Sons, London, Eng.

to prosper unless it keeps the Bible in the very forefront."

This Wonderful Miracle Book Opens with the Fact of God and Closes with a New Heaven and a New Earth. "In the beginning God," and then His creative work, One who has created the world and man, and One who cares for His creative work. The first sentence of the Bible refutes many errors. For instance, pantheism says that God and the universe are identical; but the statement, "God created the heaven and the earth," separates God from creation and thus refutes pantheism. The same statement refutes creation by chance; for it reads, "God created." It refutes the eternity of matter, for God created matter.

This Wonderful Miracle Book Is Still the Best Seller. It is translated today into almost every language known. The great Bible societies cannot meet the demands for copies. No book has been more desired by humanity, and God has seen to it that copies are available. No book has been more persecuted, but it has survived. It is settled in heaven and it settles those who will accept it.

This Wonderful Miracle Book Is the Divine Guidebook. It shows the way to God and heaven. It points the way of salvation. It reveals the way of the solution of our problems, at least the deepest problem, the problem of sin in the human heart. The Bible is the Guidebook for the nations. It guides in the greatest truths concerning man and his destination. One of our dailies recently, in writing an editorial about the death of a gangster so early in life, ended the editorial by saying, "The narrow way is the better way after all." Where did he get the idea of the "narrow way"? Frequently we hear such expressions as "the wages of sin," "the way of life," "the apple of the eye," "the salt of the earth," "the powers that be," "the

widow's mite," "the fat of the land," "all things to all men," "a mess of pottage," "the labor of love," "the handwriting on the wall," and similar expressions. We become used to them and perhaps forget for the moment that they are from the Word of God.

This Wonderful Miracle Book Is Unequaled. It is "the only infallible text of real orthodoxy, the only unerring touchstone of truth, the only immaculate code of laws, the only faultless system of morals, and the only immutable ground of hope," and to wear it out—never! No, it cannot be equaled. An unknown writer has paid this tribute to the Bible: "This Book contains the mind of God, the state of man, the way of salvation, the reward of saints, and the doom of sinners. Its histories are true, its doctrines holy, and its precepts binding. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. It is a river of pleasure, a mine of wealth, and a paradise of glory. It is given you in life, will be open at the judgment, and will be remembered forever. Read it to be wise, believe it to be safe, and practice it to be holy." It is the book of culture, the book of ethics, the book of the philosophy of the plan of God, especially in redemption and the way of salvation. It is the Book eternal. It is "the well of English undefiled," to use Dean Chaucer's words, and with William Gladstone, it is "the impregnable rock." It is related of Dr. Samuel Johnson that he "read the sweet story of Ruth aloud in a literary club, at a time when infidelity was rife: and great was the amazement of his hearers when, in answer to their exclamation, 'Where did you find it?' he answered, 'This was written twenty-five hundred years before

Columbus was born'"; and yet it contains the latest news. Read it over and over, and still added light comes from familiar passages. On being asked by his daughter what he was reading, Dr. Elliott, who was sitting by the window with the Bible open on his knees, replied, "The news, my dear, always good news."

This Wonderful Miracle Book Is Eternal and Supreme. "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the greenness thereof is as the flower of the field: . . . The grass withereth, the flower fadeth: but the word of our God shall stand for ever" (Isa. 40: 6-8). And it is supreme: "There are no songs," says Milton, "comparable to the songs of Zion, no politics like those which the Scriptures teach"; and he might have added, no literature equal to that of the Bible. Yes, the Bible is supreme in the field of books.

This Wonderful Miracle Book Is a Universal Book. It is the Book for the nations as well as the Book of the nation, home, and individual. Blackstone holds its place for the lawyer, and special texts by others for different vocations in life; but the Bible is for all. It is in a realistic sense the people's Bible. It has its place in every field of research. It has been there before us in some degree or respect and will be there after we are gone.

In 1938 the Westinghouse Electric and Manufacturing Company built a "Time Capsule." This capsule is seven and a half feet long and eight inches in diameter, and buried somewhere fifty feet in the ground. The claim of the company is that it will last 5,000 years. In this capsule was placed 800 pounds of reading matter, 10,000,000 words reproduced in miniature form on microfilm. This is to be delivered to the people of the earth in about 5,000 years from now. It is

interesting to know that a copy of the Bible was placed in that capsule, a copy unabridged. The company says: "It may be said that a major reason was the belief that the Holy Bible, of all books most familiar to us today, will most likely survive through the ages. Therefore, the Bible, which we placed in the Time Capsule, will be a sort of connecting link between the past, present, and future."

This Wonderful Miracle Book Is a Saving Book. A church father, while yet a terrible sinner, read the scripture: "Not in rioting and drunkenness . . . not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh"; and Saint Augustine said, "No farther would I read; nor needed I; for instantly at the end of the sentence . . . light infused into my heart, all the darkness of doubt vanished away."

The great Spurgeon had a similar experience. It occurred while listening to a humble Primitive Methodist man speaking on the text: "Look unto me, and be ye saved, all the ends of the earth." "Setting his eyes on me, as if he knew all my heart," says Spurgeon, "the preacher said, 'Young man, you are in trouble.' 'Well,' says Spurgeon, 'I was, sure enough.' Says he, 'You will never get out of it unless you look to Christ.' And then, lifting his hands up, he cried out, as only a Primitive Methodist could, 'Look, look, look!' I saw at once the way of salvation. Oh, how I did leap for joy at that moment! I knew not what else he said. I was so possessed with that thought. I had been waiting to do fifty things, but when I heard this word, 'Look,' what a charming word it seemed to me! I looked until I could have almost looked my eyes away: and in heaven I will look on still in my joy unutterable."

This Wonderful Miracle Book Is Here to Stay. It has survived many a storm and it will survive. It is the Book of the past, it is true, but it is the Book of the present and it will be the Book of the future. It has met the needs of the past. It meets the need of the present. It will meet the needs of the future. It has been the hope and consolation of millions,

Prayer makes it possible to carry heavy burdens with serenity; it produces an atmosphere of spirit which triumphs over difficulties.

—*Rufus Jones*

and it will continue to be so. It is God-inspired, God-breathed. Some person has put it well in a poem:

Last eve I stood before a blacksmith's door

And heard the anvil ring its vesper chime;

*Then looking in, I saw upon the floor
Old hammers, worn with beating years of time.*

*"How many anvils have you had?"
said I,*

"To wear and batter all these hammers so?"

"Just one," he answered; then, with twinkling eye,

*"The anvil wears the hammers out,
you know."*

*And so the Bible, anvil of God's Word,
For ages skeptic blows have beat upon;*

And though the voice of Paine, Voltaire was heard,

The anvil is unworn—the hammers gone.

In speaking of the Bible, H. L. Lane says: "No fragment of any army ever survived so many battles; no citadel ever withstood so many sieges; no rock was ever battered by so many

hurricanes and so swept by storms; and yet, it stands. It has seen the rise and downfall of Daniel's four empires. Assyria bequeaths a few mutilated figures to the riches of our national museums. Media and Persia, like Babylon, which they conquered, have been weighed in the balances and found wanting. Greece faintly survives in its historic fame, and iron Rome of the Caesars has long since ceased to boast. And yet, the Book which foretells all this still survives.

"While nations, kings, philosophers, systems, institutions have died away, the Bible engages now men's deepest thoughts, is examined by the keenest intellects, stands revered before the highest tribunals, is more read and sifted and debated, more devoutly loved and more vehemently assailed, more defended and more denied, more industriously translated and freely given to the world, more honored and more abused, than any other book the world ever saw.

"It survives all changes, itself unchanged; it moves all minds, yet is moved by none; it sees all things decay, itself incorruptible; it sees myriads of other books engulfed in the stream of time, yet it is borne along till the mystic angel shall plant his foot upon the sea and swear by Him that liveth for ever and ever that time shall be no longer."

The Bible is the Book of the past; it is the Book of the present; and it will be the Book of the future. It has met the problems in the past; it meets them now, and it will continue to do so. It has been the hope and consolation of millions: it is so now; and will continue to be so. Man will never outgrow the Bible. It will meet "up to date" the coming generation. The explanation is: the Book is supernatural—God-inspired.

This Wonderful Book is the Book of God. The almightiness of the Al-

mighty is in it. When actually appropriated and relied on, it never fails. There is nothing like it in all the world. A lady lay seriously ill. She asked that the Word be read. Her daughter read, "If ye shall ask any thing in my name, I will do it, that the Father may be glorified in the Son." The sick woman said, "It is done," and it was done. She was instantly healed. A young man on his knees seeking a clean heart frankly acknowledged his confidence in God, when instantly a voice rang in his soul as distinct as any audible voice could be, saying, "Be thou clean," and immediately he was cleansed.

1. *It is a God-breathed Book.* II Tim. 3:16, All scripture is God-breathed and is profitable.

2. *It is a Book of light.* Ps. 119:130, "The entrance of thy words giveth light."

3. *It is a Book of life.* John 6:63, "The words that I speak unto you, they are spirit, and they are life."

4. *It is a Book of divine power.* (1) *Melting power*, Ps. 147:18, "He sendeth out his word, and melteth them." (2) *Saving power*, I Pet. 1:23, "Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (3) *Cleansing power*, I Pet. 1:22 and John 15:3, "Ye have purified your souls in obeying the truth"; "Now ye are clean through the word which I have spoken unto you." (4) *Healing power*, Ps. 107:20, "He sent his word and healed them, and delivered them from their destructions." (5) *Nourishing power*, milk for the babe and meat for the adult. I Cor. 3:1, 2; Heb. 5:13, 14: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able"; "For

every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Again, our blessed Lord in Matt. 4:4 said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

5. *It is a Book of fire.* Jer. 5:14, "Behold, I make my words in thy mouth fire, and this people wood, and it shall devour them."

6. *It is a Book of comfort and hope.* Rom. 15:4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

7. *It is a Book that is endless.* Mark 13:31, "My words shall not pass away." "The word of the Lord abideth for ever."

Let us get back to the Bible! Back to Christ and His live-giving, victorious religion! Back to the leadership of the blessed Holy Spirit! Back to God, the God of the Book and the God in the Book, the God of battles! The God of victory! Yes, back to the grand old Book, the Bible! One of the greatest joys of my busy life is the joy of

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The true nature of any being is what it may become.

—Aristotle

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commencing the day upon my knees with my open Bible. I arise enriched, illuminated, encouraged, and strengthened for the duties of the day. "In the beginning God" fits in nicely here. Back to reading the Book! Back to a reverent, sincere, and prayerful study of the Bible, the Word of God! The Wonderful Miracle Book!

They Missed Christmas

(Christmas Sermon)

By Fletcher Galloway*

SCRIPTURE LESSON: Matt. 2: 1-21; Luke 2: 1-28

TEXT: *Unto them that look for him shall he appear* (Heb. 9:28).

It was Christmas in Bethlehem—the very first Christmas, the Christmas that started all the Christmases. Such a wonderful event was too much for heaven to restrain itself. The angel choir broke through the mystic, intervening veil and burst into joyous caroling. What music those shepherds heard! Never before nor since was there such a concert. Think how it must have sounded coming down from the starry heights and reverberating across the hills and valleys, “Glory to God in the highest, and on earth peace, good will toward men.”

But earth's most wonderful event passed almost unnoticed. The multitudes slept through that wonderful night. Let us notice:

- I. The world missed its first Christmas.
- II. Many should have recognized it.
- III. There were reasons why they missed it.
- IV. The road to Bethlehem.
- V. Christmas and its counterpart.
 - I. Only a few knew it was Christmas, perhaps twelve or fifteen people. The rest slept through that epoch-making night. I thought of this a few months ago when our cars stopped on a hill approaching Bethlehem and we received our first view of the place

of our Saviour's birth. An Arab farmer was plowing in the valley. Others were going about their commonplace affairs while we stood in wrapt wonder as we gazed for the first time upon this shrine of sacred memory. To us this was a moment never to be forgotten, for we were on a pilgrimage. We had traveled half-way around the world just to “walk where Jesus walked.” Thousands had lived all their lives in this very locality and yet had never once been thrilled by the fact that this was where Jesus was born. Below us stretched the fields of Boaz, where long ago a Moabitish girl had won immortality for herself and a place in Messiah's line by her faith and devotion. That Arab farmer could see only the rocks that made his task difficult.

There must have been several thousand who lived in Bethlehem and its neighborhood, back there two thousand years ago. There were many hundreds of thousands more who lived in Palestine, the land whose only destiny was to give to the world the Messiah, and still only a few shepherds and a few wise men and two old prayed-up saints of God, knew that anything unusual was happening. These, together with Mary and Joseph and Zachariah and Elisabeth, were the only witnesses.

- II. Many should have known that the time of Christ's birth was approaching. Many should have been looking for him.

The Jews had the books of Moses

*Pastor, Portland, Ore., First Church

and the writings of the prophets. They had been taught to respect these and to teach them to their children. The scribes, the writers' guild, had their primary responsibility in the preservation and duplication of these sacred manuscripts. (I saw in ancient Samaria a scroll of the Pentateuch said to have been copied by the grandson of Aaron more than one thousand years before the time of Jesus.)

In the Book of Genesis they had read the story of man's fall and with it the promise that the seed of the woman would bruise the serpent's head.

They had read and heard repeatedly the promise which had been made to their father Abraham, "In thee and in thy seed shall all nations of the earth be blessed."

They had the record of Jacob's special blessing pronounced upon his son Judah. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

The prophet Isaiah was accredited among the Jews as a man who spoke by divine revelation. He had written, "A virgin shall conceive, and bear a son, and shall call his name Immanuel." He wrote about the "rod out of the stem of Jesse . . . a Branch . . . out of his roots: and the spirit of the Lord shall rest upon him." Isaiah lived to see a dark day in Israel's history but he saw beyond it. "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder."

The prophet Micah, in his writings, named the very city where Jesus was to be born. "Thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings

forth have been from of old, from everlasting."

The prophet Daniel gave the time of the Messiah's coming. "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." Even if there was some uncertainty as to the exact date, the time was so near that the Jews should have been on the alert.

III. How did they miss it? How were they so blind that they did not recognize Him when He came?

The scribes and Pharisees missed the coming of Jesus because they had substituted legalism for spirituality, ceremonialism for vital experience. They were self-righteous and complacent and thus did not feel the need of a Saviour. They missed Him because they were not looking for Him.

The innkeeper of Bethlehem had a golden opportunity to have immortalized himself by providing a fitting reception for the King of Glory. Of course his inn was crowded, but usually hotel people reserve a few rooms for unexpected and prominent people who might arrive at the last minute. All of us have had the experience of being told that there were no more rooms and then, after somebody with a little "pull" contacted the manager, miraculously a room was found. Even if the innkeeper had given up his own room and slept in the stable he would have won the acclaim of the faithful of all ages. No doubt it was his mercenary spirit that blinded him to his opportunity. He could see no special advantage in giving up his last room to a poor peasant and his wife. Surely there would be a latecomer who would be glad to give him an extra large tip to get that room, with conditions crowded as they were. Thousands to-

day miss Christmas for the same reason.

Herod, the king, professed to be interested in finding Jesus. He even requested the wise men when they had found Him to bring him word. But, "being warned of God in a dream that they should not return to Herod, they departed into their own country another way." Herod did not find Him because of his insincerity. He had no thought of worshiping the newborn King. He wanted to destroy Him because he thought he recognized in Him a rival.

IV. What, then, is the true road to Bethlehem? What made the difference between those who found and those who did not find the Saviour? And by inference for us today, what is the true spirit of Christmas?

Simeon and Anna found the Christ child because they were looking for Him, "waiting for the consolation of Israel." Faith is the key if we are to find the manger. We must believe that love is stronger than hate, that it is more blessed to give than to receive, and that the God who gave us the first Christmas is living and reigning today. If we are to find the true road to Christmas we must get beyond the billion-dollar, commercialized, tension-filled holiday season that the average non-Christian person sees.

The shepherds found the Christ child because of their simplicity and humility. God loves simplicity and sincerity. He hates sophistication and pretense. It seemed very fitting to me as I entered the Church of the Nativity to find that the door was only four feet high. One, almost literally, has to get on his knees to get to the manger. They say that the Moslems used to ride their horses right into the sanctuary to show their contempt, and so the high arch of the original doorway was filled in with masonry.

The wise men found Jesus because they were willing to seek, and to travel, and to follow the star.

Mary found Christmas by an unquestioning submission to God's will and purpose. She was placed in a position where others might misunderstand and criticize her. Even Joseph had to have a divine revelation in order to accept the situation. Mary was wise enough to know that there would be questions and gossip but she said to the angel, "Be it unto me according to thy word."

It was God's greatest gift to men that made Christmas, God's love expressing itself and revealing itself in a Person, His Son. The true spirit of Christmas is the spirit of unselfish giving. Much of the giving that is done at Christmas time is calculating and reciprocative. It misses the mark entirely. My little three-year-old granddaughter had heard me preaching about the poor people who would have no Christmas unless somebody shared with them. A few days later her mother was puzzled when she found all the early Christmas packages missing from under the Christmas tree. She happened to look out of the window and there she saw the explanation. There was little "Kris" with a package under each arm and awkwardly holding another one as she rang the doorbell at a neighbor's house. She was just finishing up the last call. She had really caught the Christmas spirit.

V. Christmas has a counterpart. Jesus came once and it was Christmas. He is coming again. The ancient prophecies concerning the coming Messiah often included truths relating to His first and His second coming, just as two mountain peaks viewed from a great distance often appear as one, even though they are actually many miles apart. It is not strange

(Continued on page 47)

Is God Ruled by the Minority?

By Robert I. Goslaw*

ONCE EACH YEAR our churches have their most important service. It is the announced time for the renewal of pastoral call. No other service can have such an influence on the people or the pastor. This is the sacred moment when God and the church honor our people with the high privilege of expressing the will of God by the democratic method of majority vote.

The people are gathering for this important service. All of those good, faithful servants of God are here. Have you not seen some come who have been noticeably absent for a long time? The membership is present and after the spiritual fellowship of worship the chairman of the meeting gives the instructions.

"This morning we come to seek the will of God. This privilege is given to us as an honor of God and the church. It is not to be used as a tool of personal revenge or spite. We are going to pray, and set our petty likes and dislikes aside . . . subordinated to the great will of God. If you believe that God wants the pastor to serve this church another year, then vote 'Yes.' If you believe that God wants Him to move, then vote 'No.' According to the *Manual* of our church the pastoral call is renewed upon receiving a two-thirds majority vote."

The ballot is cast, the tellers do their work and report the result. There were ninety-nine votes cast. Ninety voted "Yes" and nine voted "No." The chairman announces midst

the "amens" that the two-thirds majority was clear and our pastor is to serve another year, if he accepts the vote of the church. The people have spoken the will of God. The majority was clear—yes, ten to one in the affirmative!

This *could have happened* on the way home as the pastor and wife were in dangerous conversation. "I did not think *so many* would vote 'No.' Who were the *nine*? It was probably those who do not attend regularly or all those backsliders. How did the church get so many carnal members? We must change our system which lets backsliders and disgruntled people vote. Or was it that row of immature teen-agers? We should not let them vote! You know, it is no use to fight against *nine*! I'll resign! I'll call the district superintendent and tell him I want another church! It is evident that we are not appreciated around here!"

But I ask, IS GOD'S WILL EXPRESSED BY THE NINE? *What about the ninety?* Did not they express God's will? Did not they pray and ask for divine direction and give clear majority vote? Have you forgotten those loyal, faithful laymen who have backed the church and supported the pastor? Are not the *ninety* stronger and more clearly the voice of God? Then, let's forget about the minority and make a covenant with God to love them more . . . and serve God and the people in this place for another year!

Are we going to let God be ruled by the minority?

*Superintendent, New York District

The Preaching of Holiness

Positive and Negative

By J. F. Ballew*

THE EFFECTIVE presentation of second-blessing holiness is our unique responsibility. Any avenue which permits us to broadcast the Bible truths of Wesleyan Arminianism, aptly described as "Arminianism on fire," should be diligently mastered and carefully used.

For the purpose of our discussion we have made the rather general division of a positive and negative approach to the presentation of the truth of holiness. We will examine the advantages and possibilities of error in each method, and then suggest the contribution that may be made by a joint positive-negative presentation.

THE NEGATIVE APPROACH

By the phrase "a negative approach to the preaching of holiness" I have reference to messages whose major emphasis concerns itself with either ethics or doctrine in active disagreement with the scriptural ethical and doctrinal standard of holiness.

We hear less of this type of preaching today than was generally heard a generation ago. The shift to positivism is reactionary, occasioned, as L. S. Oliver observed, "by the puerile preaching of rabid radicals." This move highlights the potential dangers and extremes resident in the negative approach to the preaching of holiness.

First, there is the danger of delivering the letter of truth in the spirit of

error. Transgression at this point is largely responsible for bringing this type of sermon into disrepute. Persons who love us can with effectiveness correct us at almost any point. Whom Christ loves He chastens; the love a minister holds for his people will on occasion express itself in strong rebuke; but his people must feel that it is done because he loves them, and that indeed he holds the highest regard for them while he does it. Dr. J. Glenn Gould has this to say: "The truth of holiness must be preached dogmatically, but not 'bulldogmatically' with dripping jaw and bared fang. And it is important that the man who preaches it lives it, especially on the platform where he has declared it. To preach this truth and then to seem to exhibit every evidence of irritation, if not anger, because the people do not instantly respond to one's invitation to seek it, gives the experience rather poor commendation."

Second, another danger is that of giving attention to the external characteristics of holiness to the point of disregarding the fact that carnality is basically a corruption of the heart. If this seed of error is sown, it bears fruit in a superficial mental concept of righteousness that makes holiness of heart compliant with a stated code of conduct, and a disregard for motives and heart attitudes. The Scripture observes a delicate balance in emphasis when it speaks of the con-

*Pastor, Las Vegas, Nevada

duct and motive life in the life of holiness. It is a balance which ministers should seek to emulate.

Dr. Wiley often observes that some men are in the middle of the road only when crossing from one side of the road to the other. Fear of participating in an error has made some of us utterly forsake the negative approach to the preaching of holiness. There are scriptures which deal with the negative phase of this question. A sane, careful exposition of these scriptures ought to have a part in our preaching ministry. There are times when it is wise to spell out in rather careful detail the type of conduct, the ethical standard that a man who has been baptized with the Spirit of Christ ought to exemplify. Holiness is both subjective and objective. That is, it is not only an inner experience to be enjoyed, but it is also an outward life to be lived. Not only is it a doctrine which is experienced by faith, but it is also one which is demonstrated by its works. To fail in this responsibility because of opposition is cowardly.

THE POSITIVE APPROACH

By the phrase "a positive approach to the preaching of holiness" I have reference to sermons whose main burden is to define holiness. It attempts to say what heart holiness is rather than what it is not.

There are a number of advantages in this type of ministry; it may prove helpful to enumerate a few.

First, it presents an experience in grace which men are challenged to obtain. Nothing which God has created is more genuinely attractive than a holy life. I know of no more wholesome appeal to heart holiness than the description of the heart-satisfaction that this experience in grace brings. Men need to be challenged to Christian living on its highest plane.

A simple exposition of many of the passages of scripture which call for the sanctified life makes this positive approach natural and effective. Consider, for example, Rom. 12:1-2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." This "reasoned discussion of the framework of Christian faith" calls for the highest in men. W. B. Walker makes this appeal:

- I. The presentation
 - A. Founded on the mercy of God
 - B. The character of the presentation
 1. Voluntary
 2. Sacred
 3. Sacrificial
 4. Reasonable
- II. The transformation
 - A. An inner change
 - B. A holy life
- III. Manifestation
 - A. This experience affects our:
 1. Discernment
 2. Disposition

I Thess. 5:23; I Cor. 12:31; Acts 1:8; Gal. 5:22-23 are a few of many that may be similarly treated.

Second, this type of ministry tends to supply the material for building Christian character. A definition of the holy life provides an objective standard by which we may measure our life.

This type of preaching is not without the possibility of error:

A ministry of this character must

(Continued on page 42)

Pastor - - - -

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In Your Church Have . . .*



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The Preacher—a Prophet

By John W. May*

THERE ARE three important things that merit our consideration and are involved in this theme, "The Preacher—a Prophet or Evangel of Truth." They are:

- The Prophet's Personality,
- The Prophet's Presentation,
- The Prophet's Passion

THE PROPHET'S PERSONALITY

The modern-day evangel of the truth must have the personality of a prophet. As he is one who speaks for God and is a spokesman of a doctrine, he must have a personality that has been affected, molded, and transformed by God, and one which will influence his support of the doctrines of the Bible. Above all things the Christian minister must know his God, experientially and experimentally. You have heard many times that you cannot lead your people any higher than yourself. Like pastor, like people, is an old but evident axiom. Immediately upon the transfer of attention and affection involved in the coming of a new pastor, the prophet begins to mold his congregation with his personality; as he leads, so the people follow to a great extent.

An outstanding aspect of his personality is that he is primarily an evangelist, which means not merely a revivalist but a faithful salesman of the gospel. The first meaning of the word evangel is "tidings of the redemption of the world through Christ." That essentially is preaching!

Much may be said here of preparation for the task. Let it suffice to quote Dr. J. B. Chapman, who said, "More fundamental than any other preparation is the preparation of the preacher himself, for it is truth plus the preacher's personality that is preaching!" Thus a Spirit-influenced, God-called, love-transformed, saved and sanctified personality is essential to the one who proposes to be an evangel of the truth of God.

The precursors or predecessors of the Christian ministry are apt illustrations here. Dr. C. S. Horne, in his book *The Romance of Preaching*, says: "The prophet stood in the old world a mysterious and romantic figure, played upon by strange and sublime lights, his speech charged with subtle meanings, his life commissioned out of the supernatural for surprising and perilous errands. . . . With the people he is by no means always popular. He has no genius for smooth speech. He flatters neither monarch nor mob; and nations have seldom loved the uncompromising truth."

Our day's counterpart of the prophet must possess a winning personality, a strong, uncompromising, fearless, yet loving, tender personality touched by the divine.

He must put holiness on exhibition until, like his predecessor Elisha, it shall be said of him, "Behold now, I perceive that this is an holy man of God, which passeth by us continually" (II Kings 4:9).

What man of us has the right to demand of our people a closer walk with

*Paper read at the West Virginia District Preachers' Convention by the pastor of Marmet, West Virginia.

God and a higher standard of life than we are willing to hold?

THE PROPHET'S PRESENTATION

The preacher is obligated to the truth each time he speaks much in the same sense as the witness at a court trial. He must tell "the truth, the whole truth, and nothing but the truth." The truth must be clear, as clear as that presented by those in the time of Nehemiah, of whom he wrote, "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Thus the Bible must be preached with no shading or shadowing, compromise or coercion.

Methods *do* change, but the message of old-time religion must be the same. Styles may differ; one may preach with or without notes; he may carry his notes in his hand or in his head; his may be an expository message, textual, topical, or a composite. But the message of the gospel must be the same—clear, distinct, practical, and sensible. The particular message that he preaches on a certain Sunday depends upon God and him but, as Dr. T. M. Anderson has said, "A preacher should never be in want of something to preach when he has Someone to preach."

The God-called, successful pastor does not hobby on a certain theme. I have heard it said concerning some preachers that when you have heard them once you have heard them always. What does this statement mean? There is no variety to their preaching; they are of a one-theme, one-track mind. Of the many causes of this condition, one that is predominant is a lack of study.

Nor does the true prophet use the truth as a club. You will remember Ward B. Chandler's statement in a recent issue of the *Preacher's Maga-*

zine: "The intelligent man doesn't pastor long until he learns better than to go to the pulpit with a club in his hands, aiming to 'straighten out' some old fellow who has given him sleepless nights and dealt him misery for months. Experience has taught the wise, Spirit-filled pastor to bide his time, and wait upon the Lord, before he tackles his local skeletons from the public platform."

This does not mean that preaching the whole truth is to be staggered at. Dr. W. H. Young said that "any pastor who thus reveals a Christly life may also wield a Christly knife." The whole truth must be preached. To shade or water-down our message, brethren, for a man of influence who also may be a man of means must not be tolerated.

Something may be said here of the extras in preaching. Sensationalism, lectures, stories, hymn sings cannot be substituted for the gospel. They may safely be inserted here or there in the preaching program but not given as a steady diet. A family in my congregation had one Christmas season a great variety of food: turkey, ham, fruit and nuts, and all the trimmings of the season. As the season wore on, a young lad of the family asked, "Mommy, when are you going to cook beans?" The extras satisfied for a little while but he soon hungered for the plain food which was part of the regular family diet. The gospel is plain but satisfying to the hungry soul. The froth of the world is unsatisfactory.

We of the Wesleyan persuasion must never hesitate to preach the whole truth as it concerns holiness of heart and life. Dr. Bresee said, "The call of God to us is to preach holiness; to gather in close fellowship, where the experience of the baptism with the Holy Ghost can be enjoyed and testi-

fied to and preached without let or hindrance, where men and women can be established in holiness." Holiness unto the Lord has hung on our walls, rung from our pulpits, and been sung from our hymnbooks since we have joined our Zion. He who hesitates to preach holiness as a second work, an instantaneous work, a work of purity in all its ramifications, had better seek the Lord or other fields of labor.

Further, brethren, the temptation to exaggerate on one hand or leave out on the other may be strong in the heat of the message. We may be tempted to make an illustration "fit" our message or crowd. One has told us of a certain tyrant who received overnight guests in his house and made them fit the beds he gave them. If they were too short, he stretched them; if they were too long, he cut them off. This is typical of our handling many of the parables of the Bible, as well as personal stories and incidents.

Above all things the modern-day prophet must be a preacher. Our revered Dr. R. T. Williams said: "The pulpit is the minister's throne. Whatever he does or does not do, he is a preacher. He is that first, last, and always." Sometimes our messages meddle, our discourses dillydally, and our talks theorize; and when we are done, what have we? I was rudely awakened from a self-satisfied feeling one day after the morning service by my daughter, who asked, "Daddy, what you did this morning—that wasn't preaching, was it?" I somehow found an answer to her question, but I wonder what my congregation thought of that sermon. They never said.

THE PROPHET'S PASSION

Lustily swinging a club from the pulpit in an effort to straighten out

a church crisis is not a passion. The feeling of worry (and haven't we all felt it?) that comes to us over a wayward member, a chronic backslider, or a carnal board member is not an evidence of real passion. The Christian minister, however he received his call, by a vision or otherwise, must have a burning urge to preach for and to the lost. I have asked myself the question many times, and I am sure you have, "What do I propose to do with this message?" If I really speak for God and have a passion for souls, it will soon appear that the hoped-for result concerns the souls of men, either to lift or to lead them to victory. The evangel of the truth of the gospel of Christ cannot be satisfied and happy with barren altars and services bearing no fruit. He is happiest when he can leave the church Sunday night after having prayed with a penitent seeker and seen him transformed into a happy finder. His primary search is not for gain nor fame, but for the souls of men for whom Christ died.

Kay McCullough lauds this prophet of God and his unflinching passion in her poem

JUST PREACHIN'

*A man may never gain renown
Just preachin',
Nor ever wear a diamond crown
Out preachin'.
His mind is set on heavenly gain,
Nor does he shrink from grief or pain;
He treads the way of Calvary's stain,
Out preachin'.*

*Some senators are lauded high—
He's preachin'.
Flags do not wave as he goes by—
He's preachin'.
But men are conquering soul defeat,*

(Continued on page 53)

I Represent the Ministry

By James L. Honaker

TODAY as I was making a call on a parishioner in one of the hospitals of the city, a gentleman entered the room and with one glance I knew his position in life—a minister. He wore the clerical garment. Later as I went on my way, I thought to myself, Can the world distinguish me as a minister or not? There have been times when some have remarked, "I just knew that you were a minister." I have always considered this a remark of honor. Today, very strongly, I felt in my heart the desire that all might be able to look at me and recognize me as one who represents the ministry.

As for adopting the ecclesiastical vestments, even though I have nothing personally against it, I do not prefer it. I do wonder, though, if we ministers as a whole seem to be taking on too much of the form of the world. At a Sunday-school outing, fishing, hunting, vacationing, and other special occasions, we should dress for the occasions; but when "on duty" before the public (whether on the platform, on the street, calling, etc.), should we not try to be conservative in our appearance? On several occasions I can remember that some of my good church folk looked at me askance, thinking perhaps that their pastor might be overdoing it. But I have thought so many times (and have heard other remarks also), This is the modern age; we ministers have the right to dress as our laymen. The Lord did not make

us any different. But I am afraid that He did—for I represent the ministry.

Some years ago, the pastor of the Methodist church to which my folk belonged came to my mother and asked her if she would take care of the entertainment of a deaconess he had engaged for the week. He told my mother not to appear surprised when she came, as she would probably be wearing a long, black dress and a little black bonnet. Much to our surprise, when the deaconess came she was dressed as a conservative modern woman with the only distinction that she wore a white scarf all the time. To my way of thinking, God does not want us to be dressed to appear queer-looking but maybe "peculiar."

Someone remarked to me at the first assembly I attended on our district, when the ministers had all assembled on the platform for the ordination service, "The preachers all look nice with their bright-colored ties, but Brother L still stands out in his conservative gray." I have noticed Brother L from year to year and realized that he is a man of God who represents the ministry well. I feel a little ashamed because there have been times that I may have looked cliquish but not one to represent the ministry. We have always aimed to stay "in the middle of the road" in the Church of the Nazarene; so I for one want to strive in my attire with a godly pride to say, "I represent the ministry."

FOR THE PASTOR'S WIFE

Making Home Attractive for Home Living

*By Mrs. Ray Tucker**

PART TWO

NOW FOR A FEW other tricks I have found useful. Especially with living in parsonages, so often the older homes are built with lots of unused doors and oftentimes unnecessary windows. Just as an idea you might be able to use sometime, in our dining room there are four doors plus one large double door and a pair of double windows. The room is only average size. So I purchased inexpensive cream faille drapes that cover one unused door on one wall, and extend on around the north wall, covering the double windows. The drapes over the window are on a transverse rod and can be easily opened. Then in one end of my living room is another unused door and an unnecessary window. These I have treated in the same way. Covering these unused openings makes your room look larger and gives needed wall space.

I have always been a lover of life about the house and therefore I like to have foliage plants wherever possible. An inexpensive philodendron planted in something that is sympathetic in design with the room always makes a beautiful accessory. In the summertime we can use touches of fresh flowers in the house. It is hard not to stop here and say something

about proper flower arranging. But in passing, just one caution. Don't ever be guilty of cramming flowers into a vase in one bunch. These should be arranged with balance in design and color, just the same as our furniture and other accessories about our home.

Collecting old-fashioned picture frames is a hobby of mine and one I have found most useful. These frames can be painted or covered to suit the needs of our rooms. They can be used as bulletin boards in a child's room or even in a classroom in Junior Sunday school.

I am sure we have all seen and maybe used, but at least appreciated the use of, putting wallpaper on one or two walls and painting the rest of the room. This trick so often solves a decorative problem. In our little daughter's bedroom we have now, I have used a Scotch plaid wallpaper on one wall and for the remaining walls I chose a soft yellow-green found in the plaid paper. I had an old, unattractive desk I had when I was a girl at home. I covered this desk, wastebasket, lamp shades, and two old wide, flat picture frames with this plaid paper. For the curtains I used white sheeting with wide ruffles at the bottom and ruffled swagger across the top, the ruffling made from Scotch plaid gingham which matched the wallpaper. This gives an inex-

*Paper read at Northeastern Indiana District Preachers' Convention by the wife of the pastor of Kendallville, Indiana.

pensive but colorful room. This gives us a chance to use an expensive paper, and paint the other walls.

Bathrooms have always been pet peeves of mine. For naturally we like all the latest in modern tubs, built-in dressing tables, lavatories, and so forth. But it is almost always my luck to fall heir to these tubs still up on legs. Even here we use a touch of originality. It so happens where we are now we have a large, old-fashioned bathroom. I painted the wall in back of the tub and the outside of the tub light gray; then painted a deep sea scene of imaginary tropical fish, seaweeds, shells, and bubbles on this wall and the outside of the tub. If we do nothing more than to paint the tub in a shade to harmonize with the floor, it will help to detract attention.

You've no doubt all seen the orange-crate stands. What would we do if it were not for orange crates? They have so many uses. These orange-crate stands are made from nailing a round piece of 1/2-inch plywood on top of the crate, then making a circular skirt that goes to the floor. These can even be cleverly used as end tables in a living room or night stands in a bedroom.

I have learned just recently that I should never throw away any old lamp shade with a good, solid frame. We never know when that particular shaped shade covered in a certain color would be just what we need in our next parsonage. The inexpensive cotton rug yarn that comes in such a wide range of colors makes up beautifully when wrapped from spoke to spoke. An inexpensive artificial flower pinned on one side of the finished shade gives it a manufactured look.

How many of us have Fibber McGee's closet in our home! You know, in keeping house there should always

be a place for everything and everything in its place, even when it comes down to tiny scraps of paper, a clipping from a magazine, or something you want to keep. Here I have a little suggestion I have found most useful. I'm sure we are all familiar with the most popular women's magazines, such as the *American Home*, *House Beautiful*, *Better Homes and Gardens*, and even the little *Woman's Day*. All these are full of useful ideas. Perhaps if you have a subscription to any of these over a period of years this creates quite a moving problem. It was during our move from our first to our second parsonage that my husband insisted all the magazines were going to the Salvation Army. But I begged him to let me move them just once and I promised I wouldn't move them the next time. I knew there were some valuable things in those magazines; so, instead of saving all these, I clipped those pages that I wanted to save and destroyed the rest of the magazine. Thus today I have a filing system organized with complete folders with new ideas for each room in the house, folder on window ideas, clever basement ideas, one section on kitchens. You can see what a help all these are when moving to a new parsonage and you feel so drained and must have some new ideas. Then I have included sections on party and shower ideas. And who is called on any more for these than the pastors' wife? We should eliminate all unnecessary clutter of old magazines we no longer need.

It is always understood our parsonages should not be habitually cluttered. We with small children have the problem of where to keep the toys and still not have things cluttered, for the children have to play. So often our parsonages aren't large enough for a playroom away to themselves.

We can always secure and paint a large wooden chest, or cover an enclosed crate to blend in with the room, and train our children to help share their responsibility by keeping their own toys in their proper places. If our homes are kept untidy and unclean, then we have missed the most important must in making any home attractive. I don't mean by this that everything must look as if we had a maid to dust for us every hour. No, we want our home to have a welcome, lived-in appearance. But we must put cleanliness first and foremost in keeping our home and our own personal appearance.

My husband insists I add something about food preparation to this paper. Isn't that a man for you? This is an important phase to home living. It is important to know what *not* to buy as well as what to buy. One can spend a great deal of money on food and yet not have a well-balanced diet. A little planning ahead of going to the grocery often saves before we spend. Wise buying and good cooking just naturally go together. We must get plenty of color in our meal planning. Food always tastes better if it is attractively prepared and served. Meal planning is very important in the parsonage, for we are called on to do so much entertaining that requires our skill from the kitchen. The ABC's of food preparation I have found useful are these—plan before I spend, buy wisely, cook carefully, serve attractively, and waste nothing.

We shouldn't wait till company comes to get the candles and some of the articles out that just go with having guests. Our children will know more how to act when company comes if we practice a little to ourselves. If it's nothing more than hamburgers and French fries, our family enjoys it so much more around the dining room

table by candlelight—once in a while. It makes a little extra work perhaps, but the enjoyment is worth it all and, after all, who is more deserving of our best than our own families? There is an art to making a home, but we needn't be natural-born artists to make a home attractive.

Few are as busy as a minister's wife. Few have more burdens to bear, and few have more joys to share, than a minister's wife. I'm glad I'm a minister's wife. We gave up so little to gain so much. Let us do our part to make our parsonage represent the *best* home life in the church. For, after all, the parsonage is one of the most important places in all the world.

The Preaching of Holiness

(Continued from page 33)

take pains to be as searching and close to the needs of men as we can make it. It must not provide an occasion for spineless, "when in Rome do as the Romans do" type of living.

There is a growing disrespect for preaching which describes the holy life in its outer reaches. We speak in terms of minimums rather than of maximums. I am aware of the dangers of incorporating growth into the field of a crisis experience, of confusing maturity and purity. Notwithstanding these problems, we need to challenge men to the best that God and grace can do for them.

In conclusion, it should be observed that the problems we face in the negative and positive preaching of holiness are in the main problems of spirit and emphasis. It is an error to entirely neglect either method of presenting the claims of the gospel. A sane, God-directed ministry should help us to lead our people to the peaks of high Christian living that should characterize the holiness life.

ONE MAN'S METHOD

By a Busy Pastor

Ramblings About Topical Preaching

ONE OF THE simplest methods of preaching comes under the general heading of topical preaching. It means just what it suggests, wrapping the message about some particular subject that needs attention. The range for this type of message is as wide as the imagination and heart of the preacher. Some noted preachers have gained their reputations largely from their ability to uniquely frame the topic of their message. Peter Marshall is a case in point; Gossip is another. Currently Buttrick and McCracken, both of New York, have gained part of their fame in this connection. There are others, including some of our own "family" of preachers.

The temptation in this sort of preaching is one that must be fought constantly. It becomes easy to yield to the attraction of unusual titles and topics, and can easily border on the cheap and sensational. Too often a topic is chosen for its uniqueness, rather than for its actual content—as, for instance, the rather cheap offering of one preacher recently, "Hell Is Hotter than the Democratic Convention." Thus, stupidity is often interpreted as originality! A further temptation in this area of preaching is in its preparation. It is not too difficult to put together a few good stories, draw a moral or two, and call it a message.

True, it does beget some shallow comments of appreciation, but all too often it influences few if any folk for God or eternity. The tragedy is that some preachers never realize that the results of that sort of preaching, though popular, can easily lead to intellectual and spiritual stagnation, and dwarfed and underfed converts. Godly men and women, sacrificial and consecrated young people do not often come to being under this sort of menu.

On the other hand, topical preaching can be effectively and powerfully used for God and the Kingdom. There will be frequent times when the Lord will lay a certain thought upon one's mind, and he realizes he *must* preach it. Often, the impression will gather itself about a particular thought or theme. It then is up to the preacher himself as to what the net result will be. After all, preaching is pretty much the result of the caliber of man involved. If his heart is full of the Holy Ghost, the topics will assume a measure of divine authority and be anointed with holy unction. If the preacher is primarily interested in what the folk may have to say about his sermon, then be assured God won't be around to be of much help. If our motive is the glory of God and salvation and edification of souls, then it matters little what folk think, insofar as we deliver our souls under His blessing. And usually the message will react with rich blessing upon the soul of the messenger, as well.

The student of the Bible will find that his little notebook will soon fill with subjects or topics to be preached upon. He will bemoan the fact that there are only two times a week in which to preach, and will be tempted to utilize the prayer service time for a third opportunity to preach a sermon! If he has an eye for nature or beauty, if he is alert when he is calling on the people, if he reads with an attentive and thoughtful mood, if he spends just a few minutes a day to meditate and think, he will be faced with the constant problem of finding *what* the message of *the Lord* for the particular occasion is to be. He will not run short of topics; he will run short of time.

Incidentally, that little notebook should be a constant companion of the preacher. I find it convenient to use one of the coat-pocket notebooks, the kind that measures around three by seven inches, with refillers. The ideas will come thick and fast at times, and at the most unexpected times and places . . . and often they will drag their feet and, if forthcoming at all, only with much persuasion and coaxing! The ideas can be jotted down, and transferred to a more permanent form in the study. There they can simmer . . . or be forgotten! Some you will never preach; others you will be tempted to develop into a series. But, at any rate, there will always be something for priming when the well begins to run a little dry.

As to the actual preparation, the mind of the Lord is to be sought first of all. This is not difficult when the heart is open and the mind is receptive, for He is interested in *His* own work. Isaiah said, you know, that God is also wise. If convenient, the holidays and seasons of the year may suggest a timely topic. It isn't good to become a slave to the holidays, but

neither is it a sin to allow a holiday to suggest a message. I heard McCracken, of Riverside Drive Church in New York, one Independence Day preach on "Is There a Flaw in the Constitution?"—interesting enough topic! He then proceeded to develop the idea that the Constitution guarantees to every man the "right to life, liberty, and the pursuit of happiness." His question was, "Can anyone guarantee to anybody the *right to pursuit* of happiness?" He felt that happiness was not obtained by *pursuing* it as an end in itself, but was a by-product of something else, and that to have it depends upon the individual, not upon an arbitrary *right* offered by the government. He ended by bringing in the thought that only by a life devoted to Jesus Christ can happiness be known in any real sense. Valentine's Day gave another preacher the opportunity to preach on the primary ingredient of a happy home, love; then proceeded to define it in terms of "perfect love."

But again, as to preparation for this type of message, once the mind of the Lord has been found, the development of the message should give large place to the Bible. After all, we are first interpreters of the Word, not current events! Any topic that offers itself must have a scriptural counterpart, and herein is our ministry. What does God's Word have to say? Herein we can help our people to come to know the Bible better, and encourage them in its study. The temptation to make the scripture a sort of afterthought (something I think Peale and McCracken do) is easily detected. God's Word must be the heart and soul of the message if it is to have any worth-while effect. Every message, no matter the type, ought to make folk leave with the sense of God's presence and majesty, His glory and wonder—not the ability of the

preacher. I like Luccock's statement, "Your primary task is not to develop an idea, but to present a Personality." Only Jesus attracts—and redeems.

Topical messages are often the result of a particular insight on some text. This *can* range from the ridiculous to the sublime. Dr. Chapman could take the most obvious and simple suggestions and develop them into a profound message. Some of his imitators have not done so well. The profound or ridiculous development is again traced to the capacity of the individual preacher.

The surprise element of this sort of message is important. It may consist of a novel development or application of the thought; it may beget particular pertinency as it pertains to a current situation or happening. But here again, cheapness and shallowness must be avoided like a plague. God save us from the kind of preaching that dares take a part of a verse or sentence of scripture and then bring a sermon that is completely out of context. This is not originality; there is a better and far less commendatory word for it. On the other hand, powerful messages can be developed from a portion of a sentence of scripture, just so long as the sermon keeps in touch with the primary thought of the text's context. Paul Scherer did this a great deal. One instance is his sermon on the Prodigal Son, based on the statement, "He came to himself, and said . . ." He developed the thought that when a man comes to himself he had better listen to what he has to say. In this instance, it brought a man from the depth of sin to the glory of the Father's fellowship.

These ramblings may serve to help some to think again about the primary task of preaching—that of winning men to the royal standard, seeing men and women and children really foun-

dated upon the Rock through the saving and sanctifying grace of a merciful God. Even so, let it be, dear Lord.

How to Read

The question suggested in the title is about as futile as the question *what* to read. So much clamors for the preacher's attention that he must devise his own schedule and his own method. If it is a joy for him to read, he is fortunate. If he dislikes reading, then John Wesley's advice to one of his preachers is pertinent: "Learn to enjoy reading if possible. But if not possible . . . Read, read, read anyway. Otherwise you have no right to be in the ministry!" A man's mind must be kept full as well as active. Dr. Chapman used to say: "Read, read, read . . . but read the best if you can. Read anything and everything; if you can do no better, then read the catalog. A man dies like a tree, from the top down!" Some of us read most after we go to bed; some read most in the early hours. One preacher friend gets up at five to read for one hour before his devotions. However one works out his time schedule, time *must* be allowed for much reading.

A great deal of the current issue from the religious press reminds one of a statement made by an outstanding man of God, "Whenever I see a new book advertised, I go back to my library, pick out an old book, and read it in the original." Personally, I subscribe to five book clubs, but so much of what is offered is but a rehash of something said by someone else . . . and often said much better! But even so, if one is to keep up with his day, he must be familiar with current thought, and this can be accomplished in no other way than by reading.

Each man must restrict his own reading in keeping with his time available, putting the Bible first and foremost. If there is to be restriction, let it be in the light and trashy rather than in the more substantial. Many a man could read at least two books a week during the time he spends on the newspaper. By having books scattered about the house in pertinent places, he can often snatch five or ten minutes at a time. A book in the glove compartment of the car can be completed in a couple of weeks, using only the times he is tied up in traffic or awaiting someone.

While these are but makeshift arrangements for reading, there must be a time for reading when the material can be assimilated and adapted to one's own need. Not many of us are equipped with the type of mind suggested by the statement of Dr. Chapman when he spoke along this line. He said, "Read anything and everything to which your hand can lay hold . . . even the seed catalog, if no better is available. If it is good, it will stick; if it isn't, it probably wasn't worth remembering anyway." Most of us must concentrate and discover some means by which the worth-while *will* "stick." To this end some of the suggestions herein offered have been found helpful. Some of the suggestions have come from observation and experience, some from reading. None of the thoughts are original, but they can be helpful if only partially utilized.

Always read with a pencil! It is helpful to develop a system of symbols that become a sort of shorthand to the preacher. For instance, a small circle (O) for me represents something quotable; this (#) suggests illustrative material; a plus sign means a good thought has been expressed; a minus sign suggests a questionable or wrong statement with which I am not

in agreement. These marks are placed on the edge of the page beside the paragraph in mind. Then a file of these is kept by an original index in the back of the book itself. Time allowing, these can then be transferred to a 3 x 5 card file under topical headings. We often accumulate half a dozen books at a time, and at some "off-period" transfer them to the files. Thus a book is ever at hand. Just the act of noting down the particular passage will have a way of impressing it upon one's mind. Often when a particular illustration or quote is desired, the association will usually remind us of the book wherein a notation had been made.

There is a real science in truly reading a book, until the author's thoughts are really one's own. This system is suggested in a book read many years ago, out of which we recall some of the following suggestions.

There are three angles from which a book should be read, and each approach calls for a separate reading. The first reading should seek to analyze the book's structure, classifying it in your mind or notes as to subject. One should be able after this first reading to state the gist of the book briefly, enumerate its major parts in order and relation, and be able to define the problem or subject matter the author seeks to solve or convey.

The second reading should seek to interpret the book itself. That is, the reading should reveal the author's leading propositions and enable one to define them in his own words. It should familiarize one with the arguments used by finding them, and then determine if the author actually accomplished what he set out to do, and, if not, just how and where he failed.

The third reading is to enable an objective criticism of the book itself, seeking to find to what degree it com-

municates knowledge. One must not read contentiously, but must respect the difference between knowledge and opinion, by having reasons for all critical judgments. This reading can reveal wherein the author might be misinformed, or uninformed, or just illogical . . . or if he accomplishes all you feel he should have. Incidentally, it is good to read a book now and again with material that contests one's convictions and assumptions, if for no other reason than to test one's own knowledge and background for his convictions. One can never effectively minister to certain thought areas unless he is honestly acquainted with the thought. Personally, I long had a prejudice against the Jehovah's Witness people for no other reason than that I disliked their methods. It was not until I familiarized myself with their doctrine that I realized my prejudice had a surer basis than only my feelings alone.

Not often do we take the time to read a book as thoroughly as the above suggestion outlines, but be assured, when one *has* so treated a book, it has become his forever! After all, how much good is actually accomplished by much reading if none of it "sticks"?

There are those who have insisted that we read with a "homiletic mind." By this is meant, supposedly, that everything we read must be read with an idea of how it can become raw material for sermons. I'm not so sure this is good; for with this approach to much that is read, including the Bible itself, there will develop a "professional" tendency; that is, something becomes good only as it appeals to the intellect's ability to phrase it into firstly, secondly, thirdly. This does not encourage a mood of meditation or brooding, but rather a haphazard skipping and scanning. It does not minister to the heart and feelings and imagination.

How to read? It is a good question! As to whether anyone can answer it fully to another's satisfaction is problematical. Perhaps we can only hope that the brethren *will* read, first with a thought to spiritual culture, and incidentally to the gathering of knowledge alone. Both are necessary, but the development of our spiritual capacity must have the precedence. A good question to ask before we select any book is, Can this offer help to be a better preacher, a better man of God? Since we will have time to read only a thin skimming of all books in print, it is the course of wisdom to select the cream. Eternity may provide the time to adventure into the many other areas inviting and clamoring for our time and attention.

They Missed Christmas

(Continued from page 30)

that the followers of Jesus found it difficult to accept the fact of His humiliation and death. They had caught only the glorious, ultimate triumph described by the prophets and could not understand His rejection and crucifixion.

The text refers primarily to the second coming of Jesus, but it describes also the spirit of those who knew Him when He came the first time. He appeared to those who were looking for Him.

It is significant that Jesus was crucified at the time of the feast of the Passover, the religious festival which most perfectly portrayed His atoning death. It is significant that the Holy Spirit was outpoured at the time of the feast of Pentecost, the religious festival which most perfectly portrayed His mission and work. The original Pentecost commemorated the giving of the law. The new Pentecost pro-

(Continued on page 53)

WORKABLE IDEAS

Prepared by William D. Howard

SUNDAY EVENING ATTENDANCE BUILDERS

Use **GUEST CARDS**. Give out "guest cards"—small cards the size of a usual business or calling card, on which is printed, "I am attending this service as the guest of . . .," with a blank line below on which the worker signs his name. Offer an award to the worker who has the largest number of these cards on hand at the end of a given period. A month may be long enough to keep up a sustained interest. State a minimum requirement for the award, perhaps at least ten. This minimum may be determined by the value of the award, a larger minimum for a more expensive award. Count as guests any person who has not attended a service in your church within sixty days. Boost the program at every service. Only attendance at Sunday evening service will count toward the award.

A **QUOTA PLAN**. Choose a number of active members of the church from different age groups. Assign to each person a definite quota for a certain Sunday night. Perhaps the pastor could say to each, "I want you to have ten new people in our next Sunday evening service." Encourage them to work, commend them for work done, give special mention to those who reach the quota. This plan can be used frequently.

GIVE DUE PUBLICITY. If you are in a drive to increase Sunday evening

attendance the newspapers will be interested. Write up an article and take it to the local "Church Page" editor. Write your item in newspaper style. If you don't have anyone who can do newspaper writing, borrow a reporter and have him show you how to write your publicity. Your local paper can give you a great deal of free publicity if you furnish the information written up and ready to print.

FORM A LARGE MAILING LIST. Get the publicity into the mails about your services. Use the mailing list each week. Don't assume that one time will be enough for the entire month. Keep something new following up those prospects until you gain their interest and they start coming. Build up your mailing list from the Sunday-school records, your visitation program, and "Visitors' Cards."

Check your **HOME DEPARTMENT**. There are many people that cannot come to church on Sunday morning because of their work. Sunday evening would be ideal for them but they must be urged to come. Others work late Saturday evening and sleep in on Sunday morning. Take their excuse and get them coming Sunday evening. If they really get interested they will show up on Sunday morning too. Look for newspaper boys, milkmen, cafe workers, and gas station attendants who might be working

while you are on your way to Sunday school. Give them a card of invitation to your service that evening.

GIVE BUS SERVICE. Many churches have Sunday-school buses used faithfully on Sunday morning and they sit idly by on Sunday evening. Put your

bus to work reaching souls. It can bring boys and girls to Junior or youth services while parents wait to come to the evening evangelistic service. Many will appreciate bus service, especially where a husband may be working or where there is no other means of transportation.

SUNDAY EVENING SERVICE SUGGESTIONS

MEN AND MISSIONS. Many churches are recognizing the special day designated as Men and Missions Sunday. Let everything be done by the men—perhaps with the exception of the preaching; however, if a good layman speaker is available he may be used. Use a men's choir. Let them sing some old-time hymn such as "Faith of Our Fathers" or "Onward, Christian Soldiers." Stress missions. Let two or three of your missionary-minded laymen give book reviews of the books being read this year by the N.F.M.S. These may be two or three minutes long, but not more than five.

Try to have an actual missionary, retired or active, to bring a brief message during the evening. Here headquarters can help you by letting you know just who might be available in your section. Obtain recent letters from missionaries on the field, to be read in the service. Assign short articles on several different fields from the *Other Sheep*. These can be reported on during the service. Use missionary hymns, scripture, and prayer.

The following are illustrations you might use in your message:

Are There Men There? As the missionaries were approaching the immense island of New Guinea, someone spoke of the unhealthiness of it, and the presence of alligators, serpents, and centipedes.

"Hold!" said one of the native workers. "Are there men there?"

"Oh, yes," was the reply; "there are men, but they are such dreadful savages that there is no use of your thinking of living among them."

"That will do," responded the native; "wherever there are men we are bound to go."

A noble reply and worthy of a disciple of Him who commands His followers to "go ye into all the world, and preach the gospel to every creature"—*Scattered Seed*.

Faith That Works. Dr. Grenfell tells of an old fisherman, rich in trust, who was "given to hospitality." He was seventy-three years of age and had fed many hungry folk during the "hard" winters. When times grew unusually hard, this old man of faith brought forth twelve dirty, well-worn five-dollar bills as a last resort. This money, his entire savings, he gave to the missionary to buy food for needy neighbors.

But Dr. Grenfell remonstrated, "You are getting old, and you shouldn't cut the last plank away yet."

Then the hardy fisherman of many perils answered, "He'll take care doctor. I guess I can trust Him. It wouldn't do not to have used that \$60.00 and have sent folks away hungry; would it, Doctor? It would look as if I didn't have much trust in Him."—From *Down North on the Labrador*.

UNIVERSAL BIBLE SUNDAY. Have the Bible read in several different lan-

gauges. By searching around town you will find several first and second generation Christians of other nationalities. Arrange for them to bring their Bibles to your evening service. Introduce each visitor, tell his name, nationality, and church, and call upon him to read a verse or verses from his own Bible in his own language. The readings might be interspersed with music from your visiting friends or by your choir.

A display of Bibles may be the feature of your service. Gather the oldest Bibles of your community. Add to these as many translations as you can find. Let the American Bible Society supply you with their set of "The Bible in Other Languages." Place these on display ahead of the evening service, so friends may come early to see them. Advertise the service and you'll draw many interested Bible lovers.

Encourage Bible memorization leading up to Bible Sunday. Let your Juniors take part in the evening service by giving portions of the scripture they have memorized. Have one memorize the scripture portion you plan to use for your message. Bible Sunday evening would be a good time to recognize those that have finished reading the Bible through this past year. You might find some who have read it through several times. Start another group for the coming year and provide them with the American Bible Society check sheet. On Sunday evenings from Thanksgiving to Christmas have the people read from their Bibles responsively the passage suggested for that Sunday from the World-wide Bible Reading Program. Anything that encourages more Bible reading is worthy of promotion. Use the bookmarks provided by the American Bible Society.

CHRISTMAS CAROL SUNDAY. Make this a Family Night. Get as many

whole families to attend as possible. Advertise it as the night our families sing Christmas carols together. If possible have special music or vocal numbers of the service given by members of a family—or several families. Project the carols on the wall of your church by use of colored slides. While singing the Christmas hymns your youth department might pantomime or picture the verse. The services of a local high school glee club, choir, or quartet might be secured for the evening. The whole service should build toward the message.

SHUT-IN NIGHT. The Christmas season can be a very lonesome time for your shut-ins. You make your visits to their homes. Each week Uncle Sam helps you minister to them through the mails. Why not plan something special for them at this season of the year? Plan a service in their honor. Record the service, which you can take later with a gift from the church into their homes. The telephone company might cooperate and give you a line direct from your pulpit with a loud-speaker to hear both ends of a conversation. To be called during the service would be quite a thrill.

GRANDMOTHERS' NIGHT. Boost it for weeks. Thanksgiving season would be a fine time. Appoint several captains to compete in getting out the largest number of grandmothers. Feature a grandmothers' choir, singing some old-time hymn. Recognize the work done by the captains; give special recognition to the one having the largest number of grandmothers present. Have a grandmother sing a solo, read a poem, or a passage of scripture. Give an award to the oldest grandmother present, also to the grandmother with the largest number of descendants. Preach on "Grandmother's Religion."

IDEAS IN GENERAL

COMMUNION TIME. Thanksgiving season makes an excellent time to have a candlelight service. Some churches use this as a Thanksgiving service on Wednesday evening preceding the day of thanks. One pastor arranged a table to seat twelve in front of the altar. The candles were lit and the music was played softly as the members arrived. Families were urged to attend as a group. While the music was played softly in the background the service progressed with scripture, hymns, message, and Communion served at the table. After all were served, a hymn was sung and the people departed into the night directly to their homes without stopping to talk.

WATCH-NIGHT SERVICE. Another good communion service night. Where it is possible, some churches are also gathering together for baptismal services on the last night of the old year. This makes a fine time to baptize those who have found God during the year and have not had the opportunity to be baptized before. One church held a gathering for teenagers. Invitations were sent to the nearby churches and a time of fellowship preceded a two-hour service of Communion, message, and prayer. It was a service the youth appreciated.

RECEPTION OF MEMBERS. Take advantage of special days to receive

new members. They will remember it through the years. Appoint a spiritual father or mother for the new member. Have these escort the new members to the front and stand with them as they are received into your fellowship. Assign some duties to the sponsor to be carried out in the months that follow. Suggest he visit in the home, invite the new member to the sponsor's home for a meal occasionally, introduce the new member to any he does not know, pray for him, and send him cards of remembrance. These are just a few suggestions to which you may add many more. These spiritual fathers and mothers will be the link between the new members and the church, will help them become oriented and assimilated.

THE "70" CLUB. One church has members meeting one day a month to go calling and visiting for two hours. They call the group the "70" club, recalling Jesus' act of sending out the seventy workers. They gather for prayer, assignments are given out, and the members go out two by two. Another group has recently organized to meet at 3:00 p.m. on Sunday for prayer and calling two by two. In their visits they especially emphasize the Sunday evening services.

THIS IS THE WAY WE DID IT

Our idea this month comes from Rev. Orval J. Nease, Jr., Ontario, California. Below is a report used in keeping organizations within the church on their toes. This is one idea

used in building the church and Sunday school from 186 average weekly attendance to 316 in a little over three years.

REPORT OF CHURCH ORGANIZATIONS
TO THE REGULAR MONTHLY MEETING OF THE CHURCH BOARD

During the Church Year _____

Name of organization _____ For the month of _____

Number of meetings _____ Average attendance _____

Financial report is completed: Yes _____ No _____

Names of members *received* during the month:

Names of members *dropped* during the month:

Total membership at end of month _____

Special activities, projects, or services:

Spiritual tone of group _____

Additional remarks:

Signed _____

LETTERS AND CARDS PASTORS WRITE

Here is a letter Rev. S. Frank Moss wrote to announce special services:

DEAR FRIEND,

May I take this means to express our gratitude to you for your prayer and co-operation during the recent revival and the regular services at Calvary Nazarene Church? Surely God has blessed our efforts thus far, and we are seeing the results of a growing church.

As a friend of our church, you will be interested in the following announcements:

[Then followed a listing of five special announcements he wished to stress at that time]

We shall appreciate your continued support as the Lord may lead you.

We believe we have a wonderful opportunity to establish a strong and active church which will promote the kingdom of God and become a real soul-saving center. Pray for us and attend the services whenever you can.

Yours in Christian service,

This letter was one of many used in getting a home-mission church started and on its feet. Use the mail to put new fire in your church.

The following was sent by the Alhambra, California, church board to those finding help in the fall revival:

DEAR CHRISTIAN FRIEND:

Our revival at the First Church of the Nazarene is closed, but its spiritual influence still remains. As a

church board, we are earnestly praying that everyone who received special spiritual help in the meeting shall keep so true to God that his Christian influence shall spread the revival to others in our church. We want a church on fire for God. We want other souls saved and sanctified. For that reason we are writing to those who were helped in the revival to assure them of our confidence, love, and prayers; and to ask them to help us push the battle for God—both at the prayer meetings, when possible, and at all our regular services. "With Jesus we shall win." He is leading our church on to greater victory, and

we are counting on your prayers, testimony, and help in every way to make the victory as glorious as the promises of God.

Yours for God and souls,
THE CHURCH BOARD

One pastor tells of mailing cards to absentees from the Sunday evening services. The message varies for three times and then a call is made by some visitor to check on any possible future absence. If these are written to a certain form a great deal of time can be saved in the sending out of cards.

SHARE YOUR IDEAS

Send your letters, cards, ideas to "Workable Ideas," Box 686, Cypress, Calif.

The Preacher—a Prophet

(Continued from page 38)

Making safe the paths for children's feet,

*Lifting the loads their brothers meet,
Because he's preachin'.*

*Prayer scatters fear and terror flees
While preachin'.*

*He brings poor sinners to their knees
A-preachin'.*

*The bitter cup is turned to wine,
Heaven's glory on his brow doth shine,
And all earth seems a realm divine,
Out preachin'.*

The passion of the prophet is like a burning light throughout the Bible. His unswerving courage, majestic faith, unlimited love and works are an example for us all to follow. There is a manifest courage in the passion to disseminate and proclaim the gospel. The man of God will preach the truth if it means "risking his neck" like Nathan, getting it cut off like Paul, being stoned like Stephen, hung

like Peter, boiled in oil like John, or voted out of town like Jesus.

This is the preacher as prophet or evangel of truth. May his tribe increase.

They Missed Christmas

(Continued from page 47)

vided the writing of that law on the fleshly tables of human hearts.

Is it a mere figment of the imagination that when Jesus comes again He might come at Christmas time? Of course we are reminded that of "that day and hour knoweth no man." True enough, but it seems to me particularly fitting that we should be reminded that when Jesus came the first time the people who should have been looking for Him were not prepared. His coming took them totally unawares. They did not even know that anything unusual had happened until it was all over. The Master's description of His second coming has a similar situation.

"Unto them that look for him shall he appear." Let us be sure we are among this company.

S E R M O N O U T L I N E S

THE HEART OF THE MISSIONARY MESSAGE

TEXTS: *What is that in thine hand? . . . a rod* (Exod. 4:2).
What hast thou in the house? . . . a pot of oil (II Kings 4:2).
How many loaves have ye? . . . five, and two fishes (Mark 6:38).

INTRODUCTION:

Modern civilization owes a great debt to the missionary enterprise of the Protestant church. In many areas of the modern world where the culture is above a very primitive level, the Protestant missionary has led the way. An honest appraisal of the facts of history causes us to admit that there have been some abuses and shortcomings that have resulted in exploitation; yet, on the whole, the burning heart of a missionary pushing through jungles, swamps, and across plains with a hymnbook and a Bible has pioneered the way for a life that is totally better for primitive people of the earth.

The gospel of Jesus Christ touches the total person. Therefore, wherever the missionary motive has been foremost, there have resulted important cultural changes.

The cultural aspects of life that inevitably undergo change are: the political life, education, health and sanitation. Racial and class barriers are broken down. The status of women is improved, as is the care for the aged, the children, and the sick.

However, the central objective of the missionary program of the Church of the Nazarene is *redemption*. All objectives and all methods are subordinate to this one. This is our only claim. This is our only incentive as we ask young people to obey God's call. This is our only right to ask for sacrificial gifts and intercessory prayer. All other objectives are by-products of the missionary enterprise. This makes the Cross the center of our missionary message. It is not the cross of the medic but the cross of the Redeemer. It is not a textbook that we take, but God's holy Word. We do not send a politician but a preacher; it is not a trained social worker that we send but a servant of the living God and a servant of a sin-benighted people.

If then the Cross is the center, the heart of the missionary message is sacrifice. It is redeeming sacrifice. It is our giving of all to God in faithful stewardship.

I. *What is that in thine hand? . . . a rod.*

Relate the story of Moses on the desert. He could conceive of the end but not the means, until God dealt with him.

A. God has a claim on the common tools of life.

B. His power transforms them into instruments of usefulness. He even takes them as they are and uses them to accomplish His divine purposes. Even after Moses was called, he still had a stammering tongue.

C. "What is that in thine hand?" Not what you anticipate tomorrow nor what you would consecrate under different circumstances, but what is in thine hand today. God asks that you submit to Him what you have.

II. *What hast thou in the house? . . . a pot of oil.*

A. Note what God can do with a little consecrated resource. (The life of any consecrated missionary will illustrate this point.)

B. Note what God can do with only one consecrated talent.

C. God turns what little resources we may have into provisions for plenty for self and plenty for service. He asks us to exploit our resources for Him.

III. *How many loaves have ye? . . . five, and two fishes.*

We are under obligation to God, not only to submit our resources to Him, but to go and find what we can to be used for His purposes.

—CARLTON G. PONSFORD, *pastor, Long Beach, Calif., First Church*

WHY I NEED THE CHURCH

SCRIPTURE—Hebrews 10:19-25

The visible, organized Church of Jesus Christ is the most significant institution on earth. It is composed of men and women from all walks of life, financed voluntarily by the sacrificial giving of its members, led by men and women whose lives are dedicated to the will of God and marked with heroic service. It has withstood the opposition of its enemies of every age because it is built upon the Word of God and has this promise, that the gates of hell shall not prevail against it.

Through the centuries the essential message of the true Church has remained the same. It is the presentation of the gospel of Jesus Christ. The remarkable thing is that in spite of confusion and failure on every hand the Church of Jesus Christ has retained its identity, and there is still enough gospel preached so that any interested, hungry heart can find God if he so desires.

The Church of the Nazarene does not profess to be the sole agency of the gospel in this day, but we do believe that we have a place in the plan of God—that committed unto us is the glorious message of full salvation whereby men can have their sins forgiven and their hearts cleansed and they can serve God in righteousness and true holiness all the days of their lives. We seek to co-operate with every agency for good in the world as outlined in the preamble of our own church *Manual*.

In order that we may preserve our God-given heritage, the faith once delivered to the saints, especially the doctrine and experience of sanctification as a second work of grace, and also that we may co-operate effectually with other branches of the Church of Jesus Christ in advancing God's kingdom among men, we, the ministers and lay members of the Church of the Nazarene, in accordance with the principles of constitutional legislation established among us, do hereby ordain, adopt, and set forth as the fundamental law or constitution of the Church of the Nazarene the Articles of Faith, the General Rules, and the Articles of Organization and Government . . .

I confess today that the Church so defined is a necessity in my life. I need the Church much more than the Church needs me.

- I. I need the Church's doctrine to guide my thinking about God.
- A. Everyone has a creed or theology.
 - B. What we believe about God constitutes this theology.
 - C. We believe in God:
 1. Creator
 2. God of love and justice
 3. Eternally aligned with truth
- II. I need the Church's influence to keep me spiritually minded.
- A. The tendency and pull of the world is away from God.
 1. The pull of the business world is toward materialism.
 2. The pull of the entertainment world is toward sensuality.
 3. The pull of the educational world is toward rationalism.
 4. The pull of the routine world is toward discouragement.
 - B. Aside from private and family devotions there is not too much emphasis on spiritual matters.
 - C. The Church is the only institution that has as its sole purpose the spiritual blessing of mankind.
 ILLUS: Tide continually pulled back and forth by the moon and the earth.
- III. I need the Church fellowship to keep me encouraged.
- A. Fellowship is essential to man's happiness and welfare, mingling of kindred spirits.
 - B. Church has always recognized this basic need of man.
 "Bear ye one another's burdens, and so fulfil the law of Christ."
 "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."
 "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."
 "And they continued stedfastly in the apostles' doctrine and fellowship."
 ILLUS: May I get to heaven without the church? As a man crossing a great ocean in a rowboat—possible but not probable. How much better to board a vessel completely equipped and adequately staffed to carry me safely across!
- IV. I need the Church's Christ to be my Saviour.
- A. The task of the Church is to go into all the world and preach the gospel to every creature.
 - B. We are to offer an all-sufficient Saviour to all mankind.
 - C. You may hear about Christ elsewhere, but the Church is the only institution that professes to have Christ as its Head and message.
 - D. Jesus, divine Son of God, is the world's only Saviour.
- L. GUY NEES, pastor, Olivet Nazarene College Church, Kankakee, Illinois

SANCTIFIED WHOLLY

SCRIPTURE READING: I Thess. 3:6-13

TEXT: *And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (I Thess. 5:23).*

INTRODUCTION:

Can be very little doubt about the meaning of this scripture. Here is a statement as clear as the moon, as definite as a command, as glorious as the promises of God. It represents the standard of Christian experience and character which God has ordained for all those who love and serve Him. It is at first a prayer, also a promise, and then it is also a call.

I. THE AGENT IN OUR SANCTIFICATION

1. God is the Sanctifier. "The very God of peace sanctify you." This is the divine side of sanctification. We do not sanctify ourselves in the sense of cleansing. This is not in contradiction to Joshua's injunction to "sanctify yourselves" (Josh. 7:13). There we have the human side of sanctification, the dedication, the surrender of will, etc. But it is God who does the work of cleansing and filling with perfect love.

II. COMPLETENESS OF SANCTIFICATION

"Sanctify you wholly." God is a thorough Worker. In forgiveness it is freely and fully. In sanctification it is wholly.

1. Sanctifies the spirit. This means the man with his natural and acquired disposition. Whatever this is, God wants it brought into conformity with His will.

2. Sanctifies the soul. That which is eternal and abiding. God wants to cleanse the dross from it, to destroy the sin principle in it.

3. The body. This too is to be brought into harmony with God's will. Paul had something to say about keeping the body under. The outward is to conform with the inner. We are to control the body for the glory of God.

CONCLUSION

Sanctification is conditional. True, you are called to it, but each individual has the power to refuse.

Conditions are: Knowledge of the call, hungering for the blessing, willingness to consecrate all.

If you are ready to press your claim, the "God of peace" will sanctify you wholly.

—C. E. SHUMAKE, *superintendent, Alabama District*

COMMUNION MEDITATION

SCRIPTURE: I Cor. 11:23-30

TEXT: Verse 30

I. WHAT A PICTURE OF THE CHURCH OF JESUS CHRIST—WEAK, SICKLY, AND SLEEPY!

A. This condition is not confined to Corinth—look around us:

1. Sixty million church members in the United States and 9½ billion dollars was spent for liquor in one year, 3½ billion for tobacco, 2 billion, 300 million for beauty aids—but only 1½ billion for church and charitable enterprises.

B. Christianity has been working on the world for 2,000 years and still millions have never heard the name of Jesus.

C. It is tragically true that it is hard to tell church members from the world—in appearance, ethics, and devotion to God and His Church.

II. WHAT A CONTRAST TO THE CHURCH CHRIST INTENDED!

A. In purity—Eph. 5:25-27.

B. In power—Matt. 16:18, gates of hell will be powerless against it.

III. PAUL CITES CARELESS COMMUNION AS A GREAT CAUSE OF THIS SAD CONDITION.

A. Read verse 29, "For this cause," etc.

B. If we really caught a vision of His atoning death, torn body, and shed blood in the broken loaf and the poured-out wine, we would be different!

C. God save us from a damning indifference at this holy table!

—EUGENE STOWE, *Nampa, Idaho, College Church*

THE POWER OF PERSISTENT FAITH

SCRIPTURE: Matthew 15:21-28

The story of the Syrophenician woman's effort to save her daughter is filled with heartening suggestions. This is what the church must do if it carries out its mission, what the Christian must do to win the lost, what the parents must do to save their own.

I. THE DESPERATION OF THE CASE

A. "My daughter is grievously vexed with a devil."
The usual methods had failed.

B. Every unsaved person's situation is desperate.

1. Satan's power over him is appalling.
2. He is less concerned than formerly.
3. There must be a cure soon or never.
4. Death is sure.

II. THE DESPERATE MEASURES TAKEN

A. She identified herself with her daughter's case.

She prayed, "Have mercy on me . . . my daughter is grievously vexed with a devil."

We must in imagination put ourselves in the sinner's place.

Moses did—Exod. 32:32; Daniel—Dan. 9:3-19; Paul—Rom. 9:3.

B. She came to Jesus in desperation.

Desperate cases require desperate intercession and faith.

III. THE DISCOURAGING THINGS CONFRONTED

A. There was no answer. V. 23, "He answered her not a word."

B. The disciples hindered. V. 23, "Send her away."

Goodspeed—"She keeps screaming after us."

Often today the church blocks the way. Many do not want a mighty revival. Cold Christians block the way.

C. The discouraging words of Jesus.

1. She is not included—v. 24. What will she do? In desperation she worships. In anguish she pours her need before Him. The appeal of desperation alone will move the arm of God.
2. The children's privileges precede hers. V. 26, "children's bread." Mark 7:27—"Let the children first be filled."

Her response: "If the children are first, than others' turns are coming. I may be next."

To see others' children entering ahead may test your faith, but hold on for them.

3. The inappropriateness of bread for dogs, v. 26.

What a blow! But she saw a way through. The word for dogs is not the usual word for the wild dogs of the East. The word here is "little dog" or a house pet. Her answer literally: "True, Lord, yet the little house dogs eat of the little morsels which fall from the master's table." She was saying: "I am not asking for the children's bread; I seek only the crumbs. That will not impoverish Thee nor deprive the children. I am willing to take my place as a little dog and have the little morsels." What humility! What faith!

IV. THE ANSWER TO DESPERATE FAITH

A. The commendation to her faith. V. 28, "Great is thy faith."

B. The answer to her request. V. 28, "Be it unto thee even as thou wilt. And her daughter was made whole."

Great humility begets great faith and great faith receives great answers.

CONCLUSION:

A. God gives revivals to desperate churches.

B. God can save the lost only by the desperate measures of desperate Christians.

—MURRAY J. PALLETT, *Pastor, Billings, Mont., First Church*

TRUE GREATNESS

SCRIPTURE: Matt. 20:1-16

TEXT: *And whosoever will be chief among you, let him be your servant* (Matt. 20:27).

INTRODUCTION:

It is the desire of all Christians to hear the words, "Well done, thou good and faithful servant." These words are conditional. Conditioned on willingness and consistency rather than time and immensity. According to the text and scripture, all laborers received the same reward while some went to work later than others. We must be at our Father's business if we would receive final rewards. Notice—

I. *The World Is the Vineyard.* Matt. 21:28: "Son, go work to day in my vineyard."

A. New converts prove that works are natural outcroppings of a right relation with God. Work is not the basis of salvation, but salvation causes one to work.

Ills. The writer has watched many young lives after finding salvation and without exception their first desire is to reach others.

B. The church has a challenge in the "Crusade for Souls, Now!" And every church is surrounded with people reaching out for satisfaction and we have what they want.

C. To neglect work is to testify that sight of Him on the cross is becoming dim or completely faded out.

II. *They Were Called into the Work.* "Go ye also" (v. 7).

The acceptance of the gospel carries along with it a call to Christian service. It is inescapable. Every Christian has a place of service. If nothing else, they can be pray-ers.

Ills. Christ found Andrew and Andrew went after Peter. Andrew only won Peter but look what Peter did.

A. God called Isaiah and Isaiah said, "Here am I; send me."

B. Paul said, "Here am I," and wasn't disobedient to his heavenly vision.

III. *They Finished the Day.* "And when even was come . . ." (v. 8).

A. Eternal rewards are to those who finish. "He that endureth to the end . . ."—till God comes or calls.

B. To quit is to be unprofitable. Matt. 25:20; Luke 17:9, 10; etc.

Ills. The whale has lots of people, like Jonah, who are refusing to do what God is trying to get them to do: personal work, use of talents, etc.

IV. *Reward Is Based on Willingness and Consistency.*

A. "When they came that were hired . . ."

Jesus said in another place, "Not every one that saith unto me, Lord, Lord, . . . but he that *DOETH* the will of my Father."

B. The reward we all should want more than anything else is to hear those words, "Well done." Crusade for Souls is the best way the Church of the Nazarene offers today to hear those words. What a blessing it is to do personal work!

CONCLUSION:

The harvest is white, laborers are few. God is trying to win souls to His kingdom. We are the only instruments He can use to win them. Are we being used of Him?

Ills. Those whom you have watched come to the end of life with the shine of heaven on their face.

Can we do anything less when we survey the cross on which the Son of God died? Song: "When I Survey the Wondrous Cross."

—L. I. WEAVER, pastor, Redlands, Calif.

CHRIST'S GRACIOUS PROVISION

TEXT: *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin* (Rom. 6:6).

Here is stressed the glorious provision of Christ in His death for the sanctification of the Christian.

I. What Christ has done **FOR** us—a glorious provision of the past:

"Our old man is crucified with him."

II. What Christ would do **IN** us—a present, enjoyable experience:

"That the body of sin might be destroyed."

III. What Christ would do **WITH** us—a future life of victory:

"That henceforth we should not serve sin."

Note the certainty of it all—"Knowing this." There is no doubt about what Christ can do in us because of His glorious victory for us in His death.

GOD'S PICTURE OF A HOLY MAN

SCRIPTURE READING AND TEXT: Isa. 33:14-17

INTRODUCTION: describe setting and questions asked in v. 14. The answers to these questions give a picture of a holy man.

I. His Character

1. "He that walketh righteously"
2. ". . . speaketh uprightly"
3. Has right relationships
 - a. Despisethe the gain of oppressions
 - b. Shaketh his hands from holding bribes.
4. Stops his ears from hearing of blood
5. Shuts his eyes from seeing evil

II. His Dwelling Place

1. He shall dwell on high.
2. He has a place of safety or security—in the munitions of the rocks. The idea of God being a Rock is stressed in different ways in the Bible.
 - a. A Foundation—Build your life, your thoughts, your efforts, your hopes there; it will be safe in times of storm.
 - b. A Fortress—a place of safety from the enemy.
 - c. A Rock for shade and refreshment in the weary land of life.
3. He finds satisfaction—"bread shall be given him; his waters shall be sure"

III. His Vision

1. He beholds the King in His beauty (see Matt. 5:8).
2. He has a grasp of eternal verities—"Shall behold the land that is afar off."

WHO ARE CHILDREN OF GOD?

SCRIPTURE READING: I John 3:1-10

TEXT: *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not (v. 1).*

I. Are All People Children of God?

1. In a sense they are—they are His creatures. They bear His image though marred by sin. He provides and cares for all. All have His love manifested toward them (Rom. 5:6-8).
2. Spiritually speaking, all are not children of God. The text contrasts "the sons of God" with "the world," which does not know or understand the children of God. Some have been called "the children of the devil" (v. 10)—they are sinners.

II. How Are We Made Sons of God?

1. By God, the Father, who bestows His love upon the penitent and believing person. All have His love manifested toward them; only believers have His love bestowed upon them.
2. By receiving Jesus or believing on His name (John 1:12).
3. By being born again (John 1:13; Rom. 8:16, 17).

III. How May We Know We Are Sons of God?

1. Through the witness of the Spirit (Rom. 8: 16)
 2. By having victory over sin (vv. 6, 10).
 3. By a life of righteousness (vv. 7, 10).
 4. Through love for others (v. 10; 4: 7).
-

PRAYER MEETING MEDITATIONS ON PROBLEMS OF CHRISTIAN LIVING

*By Leslie Parrott**

How to Handle an Injustice

INTRODUCTION

- A. We have all suffered from injustice.
- B. None has suffered more than Paul and Silas.
Story: Acts 16: 1-40
- C. Two ways to handle an injustice: Christian way and the carnal way.
 1. Carnal way
 - (a) Temper tantrums
 - (b) Escape mechanisms: drinking, swearing
 - (c) Self-inflicted misery: pouting, sulking
 - (d) Revenge, the get-even spirit
 2. The Christian way, as demonstrated by the sanctified lives of Paul and Silas

I. “. . . at midnight Paul and Silas prayed” (Acts 16:25).

- A. Prayed for grace for themselves.
- B. Prayed for their enemies, who inflicted the injustice.
- C. Prayed for Timothy and Luke, who were fortunate enough to escape the injustice.

II. “. . . at midnight Paul and Silas . . . sang praises unto God” (Acts 16:25).

- A. Midnight symbolizes life's darkest moments.
Some will scarcely sing in the enthusiasm of an evangelistic song service.
- B. It was not the quality of their voices that made their singing outstanding.
 1. Other birds sing more beautifully than the nightingale, but not at midnight.
 2. You've won half your battle if you can sing during life's darkest moments.
Story: Fanny Crosby's second stanza to "Blessed Assurance."

III. “. . . do thyself no harm: for we are all here” (Acts 16:28).

These men kept a right spirit.

- A. No one would have blamed them if they complained while in the dungeon.

*Pastor, Flint, Mich., First Church

B. They had mercy on the jailer in their hour of triumph. It takes added grace to keep sweet and humble when the vanquished becomes the victor.

IV. “. . . believe on the Lord Jesus” (Acts 16:31).

The faith of these men never wavered.

It's All Right to Change Your Mind

INTRODUCTION

A. Story: A woman in Boston who threatened to sue the hotel management because of the noisy piano playing in the suite next to her changed her mind when she learned that the pianist was Ignace Paderewski. Instead of suing the hotel, she invited all of her friends in for afternoon tea, so they might also enjoy the wonderful music which she had free of charge.

B. Paul, Barnabas, and John Mark (Acts 15:36-39; II Tim. 4:11).

C. Peter and Cornelius (Acts 10:1-44).

I. We often change our minds after time has opportunity to work.

A. John Mark matured; he was tutored by Peter in Rome and also by his Uncle Barnabas.

B. Paul also changed.

1. Years made him more mellow.

2. He looked at the problem from a distance.

II. It's all right to change your mind because of the principle of right.

“. . . , Not so, Lord; for I have never eaten any thing . . . unclean. . . . What God hath cleansed, that call not thou common” (Acts 10:14, 15).

III. It's all right to change your mind upon the inner direction of the Holy Spirit. “. . . Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them” (Acts 10:19, 20).

IV. It's all right to change your mind because of the blessing to be received

“. . . Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation . . . While Peter yet spake . . . the Holy Ghost fell on all them which heard the word” (Acts 10:22, 44).

CONCLUSION

When Paul changed his mind he gave encouragement to a worthy young man who became author of one of the Gospels, and a pillar in the early Christian Church.

When the Apostle Peter changed his mind, the gospel entered into the new Gentile era.

How to Overcome Worry

INTRODUCTION

A. All of us are susceptible to worry (Luke 10:38-42).

1. Martha: worried over little things, housecleaning, pots and pans, etc.

2. Mary: worried over big things, understanding of truth, fundamental teachings, etc.

B. Psychologists offer these suggestions to help overcome worry.

1. Set aside a particular time to worry, then stop.
 2. Give yourself a stern lecture before the mirror.
- C. But God gives us His suggestions for overcoming worry in three scripture verses.
- I. "... having done all, stand" (Eph. 6:13).
- A. A New York psychiatrist says, "In these four words Paul has given us the greatest directive for inner release from strain."
 - B. Paul actually practiced this admonition.
 1. When forced to leave a community he merely knocked the dust off his feet and, undaunted, went on to the next city.
 2. Mars' Hill experience would have defeated many other evangelists.
 - C. You, too, can learn this secret.
 1. A bishop testified that in his early ministry he worried most over sermons already preached, until one day he realized this hindered his preparation for the next service.
 2. The old farmer who looked ten years younger than his actual age said, "I make the most of all that comes and the least of all that goes."
- II. "... for a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night" (Ps. 90:4).
- A. With the eternal there is no concern of time. "God never gets in a hurry but He's always on time."
 - B. Look at your problems from God's perspective.

From God's vantage point most of the problems which worry us are actually indefinable. A man who was given to much worry followed the plan of dropping a marble into a vase each time that he had a particular worry. At the end of the year his vase was filled but only in a few instances could he recall the cause for his worry.
- III. "Cast thy burden upon the Lord, and he shall sustain thee" (Ps. 55:22).
- A. It's restful just to repeat those words.
 - B. Big men have learned to trust in this promise. Bishop Quayle tells the experience from his early life as a church administrator when he sat up until the early morning hours, worrying. The bishop reports that finally the Lord suggested that the worry be turned over to Him. The next morning after a good rest the bishop said he awakened to find that his problem had dissolved.

CONCLUSION

Quote the first stanza of "God Hath Not Promised," by Annie Johnson Flint.

How to Overcome Discouragement

TEXT: *Elijah was a man subject to like passions as we are* (Jas. 5:17).

INTRODUCTION: Story of Elijah on Mount Carmel and his flight into the desert (I Kings 18:25—19:4). All of us suffer the experiences of discouragement, but we may learn how to handle these difficult situations in the light of these scripture verses.

- I. "Resist the devil, and he will flee from you" (Jas. 4:7).
 - A. Christ set the example for us in His own experience of temptation in the wilderness. "Get thee behind me, Satan."

B. This verse is a promise, not a suggestion.

C. I Cor. 10:13

II. “. . . it is good for me to draw near to God” (Ps. 73:28). Note: Give an exposition on this psalm.

A. His discouraged state, vv. 1-3

B. His observation of the situation, vv. 4-16

C. His encouragement from God, v. 17

D. His conclusion, v. 28

III. “They are not of the world, even as I am not of the world” (John 17:16). Christ had His specific task on earth. We, too, have our job. The unfortunate things which come into our lives are only the occupational hazards in serving Christ on earth. Our citizenship actually is in heaven, where we someday shall be with Him.

Six Rules for Happy Living

INTRODUCTION

To be happy is life's single objective. Many methods are used in the world today, but God's Word gives us the most simple, complete instructions for happy living.

I. Phil. 4:4. Be a happy person.

II. Phil. 4:6. Overcome worry.

III. Phil. 4:8. Exercise positive thinking.

IV. Phil. 4:11. Learn to be contented.

V. Phil. 4:13. Exercise the strength of God.

VI. Phil. 4:19. Trust God for your needs.

Thorns in the Flesh

INTRODUCTION

There are always the irksome things which keep life from being its best. Learning to handle our thorns in the flesh is part of the curriculum in God's school for Christian living.

I. Every thorn comes from God, although Satan may be the messenger (II Cor. 12:7).

II. Every thorn has its purpose (II Cor. 12:7).

III. Paul knew God was able to deliver him from the thorn (II Cor. 11:22-27).

IV. Though Paul was persistent, God's answer was, “No” (II Cor. 12:8).

V. God's grace is sufficient for every thorn in our flesh (II Cor. 12:9).

Patience That Counts

INTRODUCTION

A. All of us desire more patience.

B. It is good for us to understand the kinds of patience that are exemplified in the life of our Lord Jesus.

I. Patience is a calm waiting in hope.

This is the kind of patience a gardner has. Jesus demonstrated this same kind of patience in waiting for the seed of His teaching to take root in the lives of His disciples.

II. Patience is uncomplaining endurance of tribulation.

Jesus was at His best in demonstrating this. Oftentimes His enemies laid traps. They hired lawyers and did all possible to frustrate His ministry. They finally nailed Him to a cross; but even there He prayed, "Father, forgive them; for they know not what they do."

III. Patience is self-control.

Jesus demonstrated this patience when He fasted forty days and forty nights. In the Garden of Gethsemane He could have smitten Judas and the entire mob.

IV. Patience is wisdom.

Jesus had far more patience with the backslidings of Peter than He did with the wickedness of the money-changers in the Temple at Jerusalem. He was more patient with the adulterous woman than with the self-righteous Pharisees.

Finding Goal Posts

INTRODUCTION

A. Several years ago one of the players at the Rose Bowl game in Pasadena became confused and ran the length of the field to make a touchdown at the wrong goal, thus giving the game to his opponents.

B. Like Wrong-Way Corrigan, many of us are confused about our goals in life.

C. The Apostle Paul has set up for himself and for us three goals.

I. ". . . that I may win Christ" (Phil. 3:8, 9).

II. ". . . that I may know him" (Phil. 3:10).

III. ". . . that I may apprehend . . . Christ" (Phil. 3:12-14).

The Ministry

(Continued from page 9)

ple. He found them suffering for lack of food and for decent living conditions. He began to tell them of the world outside their valley. Any place outside their valley was better than the spot in which they were living. But the inhabitants would not hear to his story. "This valley is all there is," they insisted. "There is no other place. This is the entire world. Our fathers have always told us this and we are sure of it." Solemnly they took him to the base of the cliffs surrounding the valley and showed him the bones of those who had made an attempt to climb out. When the young man insisted that there was something better, they became so enraged they took him and killed him. Some time

later, what they said was impossible proved to be possible. A more severe famine came until the life of all was threatened, and some of the young men did climb out of the valley of stupidity. And sure enough, they found that the entire tribe was living in the most desolate portion of a beautiful world. Those who had climbed out went back to tell about it, and the entire population moved out of their sordid condition. Years later, one of them recalled the young man who had first told them of the outer world, so a detachment was sent back to the valley. There they hunted up the grave of the one who had first told them the good news. They set up a monument to his memory, and on it they put the words, "To the one who taught us faith."

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