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The
PREACHER'S
MAGAZINE

November-December, 1949

We thank Thee, Lord, on this recurring day,
For liberty to worship as we will;
We thank Thee for the hero souls of old
Who dared wild seas their mission to fulfill.
Oh, gir'd our hearts with stalwart faith in good;
Give us new trust in Thy providing hand;
And may a spirit born of brotherhood
Inspire our hearts and bless our native land.

—Thomas Curtis Clark
EDITORIAL

SUCH AS IT MAY SEEM, your editor has been receiving letters from several weeks from interested laymen urging him to publish an editorial on the subject, "How to Conduct a Communion Service." Their complaint is that there seems to be quite a service in an orderly service; not that such diluteness is intentional, but that they do not seem to be informed as to the meaning of orderly procedure. Such a condition, even if not too prevalent, should not pertain in any case. This service is conducted at least quarterly in all of our churches, and some of our eastern brethren have monthly Communion services. If perchance any pastor reading these paragraphs never has a Communion service, we would suggest to him his reaction would further suggest that he get on the job at once, in order to bring to his people the blessing they deserve which comes almost universally from a well-conducted and prearranged service.

While passing through Washington, D.C., this past summer, Mrs. Reed and I decided to attend the midweek prayer-meeting of the First Church in the capital city, Dr. E. E. Grosse, the pastor, and now the newly elected district superintendent, was very gracious and courteous. We spoke a few words of greeting and, after a devotional message by the pastor, the service was opened for testimony. From the first to the last, each one told of the stirring Sabbath morning service, and all seemed to be living on the blessings obtained in that meeting. Upon inquiry, I discovered that the morning service had been dedicated to Communion. That after the Communion had been served, the pastor started singing one of the old hymns, which was sung readily and in the Spirit by the entire congregation. It seemed to be blessed simultaneously, and the glory of the Lord came upon the congregation. One Catholic man rushed to the altar, followed by another man for whom the congregation had been praying for ten years. Before the service was ended, eleven adults had prayed through to victory, and Dr. Grosse then served these new converts Communion before the final closing of the service. Out of those eleven converts, seven have decided to unite with the church.

My heart was thrilled as I listened to these laymen recount the manner in which the service reacted upon their spirits. I then decided I would respond to the requests of the laymen and write this editorial.

The success of a Communion service depends upon four things: (1) preplanning, (2) devotional preparation, (3) the sermon, (4) service continuity.

A Communion service does not just happen. In fact, no service does. I would rather have my service all planned, and then the Holy Spirit change those plans, than to have an unplanned service and the Holy Spirit take little or no part in it. The preplanned Communion service gives the people a confidence that they otherwise would not possess. Besides this, many of our congregations need the discipline of a planned service; and once they were blessed in such a service, they would realize its value.

First, the pastor should announce the Communion service the Sunday before. If there is any antipathy to such a service, then it might be wise to proceed without announcement, for those who would stay home are the very ones who would need the Communion period. To those who are unaccustomed to this service, experience must first prove to them the necessity for it. Then the pastor must plan the order of service prayerfully. The hymn should be in line with the theme of Communion. Such hymns as "There is a Fountain Filled with Blood," "Majestic Sweetness Sits Enthroned," "My Jesus, I Love Thee," "Fade, Fade Each Earthly Joy," "Oh, Could I Speak the Matchless Worth," "Every Day and Hour," "My Jesus, as Thou Wilt," "Holy Ghost, with Light Divine," "More Love to Thee," and a hundred others which are available in various hymnbooks. But our own hymnal has a sufficient number for the continued use of any Nazarene pastor.

The Preacher's Magazine

VOLUME 4

NOVEMBER-DECEMBER, 1949

NUMBER 6

CONTENTS

Quote, "We Thank Thee," Thomas Curson Clark, from 1000quotable poems

(Permission Granted)

Editorial: By Request of Many Laymen

3

Counselor's Corner, L. A. Reed

6

Christians' Sermon, Paul Reve

8

The Pastoral Ministry, Part I, Roy S. Nicholson

12

Musing of a Minister's Wife, Mrs. Wm. Franklin

14

James Armistead, Article III, Carl Bangs

15

Sermon: "What Is God Like?" Monty Johnson

17

Preparing the Christian Minister for Service, A. I. Loesch

21

Music in Worship, Earl W. Trautze

27

Nahum, Ralph Earle, Jr.

30

Noah Webster, Ted Malone (Reprint of a broadcast by Ted Malone, by permission of Ted Malone and the Westinghouse Electric Corporation)

33

God's Folly Triumphant over Man's Wisdom. Ross Price

35

Ministerial Relations, Kenneth L. Sloope (Reprinted from Monday Morning)

37

A Sunday-School Vision for the Pastor, Clare St. John

38

The Blessing of God's Righteousness Revealed, Joseph T. Larson

40

The Tabernacle: Its Type, Peter Wiseman

42

The Minister and His Ethics, J. Paul Tucker

44

The Pastoral Ministry

Ideas for the Wide-awake Pastor, by the Renoing Pastor-Reporter

48

Thanksgiving and Christmas. Sermon Outlines

51

Hints to Young Pastors, by One of Them

53

Illustrations, supplied by Buford Batin

59

The Pastor's Scrapbook

61

Exercising Wisdom in Leading Prayer Meeting, William T. Wendell

63

Gleanings, from the Minister's Obstacles, Turnbull, submitted by G. W. Royall

64

Heard by the Wayside

64

Trends in Alcoholism by States, from the Kansas Statement

65

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BY REQUEST OF MANY LAYMEN

November-December, 1949

(1497)
Next should be the pastoral prayer. No one should ever pray the prayer in any morning service. It should be especially pertinent in the Communion service. The prayer should be one of concerned, personal concern of the congregation, that no one would partake of the Communion unworthily. It should be also a prayer of inspiration, involving the presence of the Holy Spirit, so that we do this in remembrance of the passion and suffering of our Lord. It was always the practice of the writer during the twenty-five years in the pastorate to provide on such a prayer and make it of significant importance for the people’s sake. It should be a high point in the service, when the pastor’s heart is touched then the hearts of the people will also be moved.

If the scripture is read before the prayer or after the prayer or if it is involved with the responsive reading, the passages chosen should have a recognizable reference to the service, and be significant as related to the Gethsemane or Calvary experience.

The planning of the Communion service is one of the great responsibilities of the stewards, to be sure that they have a good experience and that the congregation recognizes that there is a great moment of grace. The Manual should be followed literally in the eucaristic elements, although I have found it a good practice to pray a final prayer of consecration, before the actual serving of the Communion, which will be extempore. Finally, give each person assisting in the Communion just one thing to do. One or two can serve the bread; one or two can serve the wine and one or two can gather the glasses unless there are too many of them, and inside of the altar with holes large enough to hold the individual glasses. Always keep the altar clean. It is advisable for those who gather the glasses to use a napkin to wipe up any wet spots from the glasses which might appear from time to time on the altar rail. Train those who assist to use the accepted formula while the Communion is being served. Personally, I like to use the words, “This represents the body of our Lord Jesus Christ, which was broken for you. Eat this in remembrance that Christ died for you, and be ye thankful.” “This represents the shed blood of our Lord and Saviour Jesus Christ, which is applied to you in remembrance that Christ died on Calvary’s cross for you, and be ye thankful.” Such a statement, said with feeling and heart conscious, adds much to the sentiment of the service. It is not a matter of abbreviation, but to stand at the pulpit and dismiss each class, using admonitions of comfort and the blessing of the Lord. Or he can quote from the great hymns of the church or, still better, arrange passages of scripture and read or quote them of about a minute in duration. He can also quote from the great themes and areas of the Bible that are related to the church, salvation, God’s covenant with His people, personal experience and its significance, the Cross, Gethsemane, the Emmanuel experience; also themes from the admonitions of the shorter Pauline epistles, as well as areas of Revelation involving the seven churches, and the final area in the twentieth, twenty-first, and twenty-second chapters of the Apocalypse.

Incidentally, men! Are you writing any of your sermons? The Communion service is a good place to begin such a practice, and we believe that preaching in the Church service has far greater influence if more of the ministers would begin to write sermons, and then become sufficiently acquainted with the content so as to deliver them under the direction of the Holy Spirit.

Continuity. In closing this editorial we wish to say a word about the continuity of the service. From the announcement of the first hymn to the final benediction, the service should flow with smoothness and may I say, deliberate dispatch. No awkward or embarrassed need be experienced, but if the service has been planned, and each person involved knows just what is expected of him, then the service will be smooth. Leave nothing to chance. God can bless something better than He can bless nothing. When I observe an untidy Communion service, I cannot get blessed in it. If the plates are strewn around the platform, and the shoulders of the members of the choir, organists, and everything is chaotic, the blessing of the Lord is hindered and the reputation of the church suffers. Early Sunday morning the members of the choir appointed to care for the Communion should have it all ready and before the Sunday school begins. The ladies should be finely starched and clean and spotless. More materials should always be available than actually needed, for it is not fitting that food should be short at the Lord’s table. That which is left should be destroyed, and not be used for food. Children should be taught the significance of this service; and if it is true that a class of them is to be taken into the church, it would be fine to admit them into fellowship and then serve them Communion by themselves. It is a responsibility of us, with the significance of the service.

This can also be done with a class of adults.

Pastors, regardless of how you have been doing things, for the sake of our Lord and our church, really make this service the high spot of your ministry. Jesus said, “Do this in remembrance of me.” There is no admonition, therefore it should be done with all care and preparation that can and should be given. Pastors, don’t be careless, the spiritual body is every part, every detail, especially your sermon. Make your people proud of you because of your attention to their needs. Communion is a church service proud of you because you can “do things right.” In fact, don’t be sloppy about anything. Such attitudes do not grace the experience of the church.

God bless you all. If there is any item in which you would like further information, we will be happy to answer you at once, and give you the benefit of experience and knowledge. We will inform ourselves and pass the information on to you.
THE COUNSELOR'S CORNER

L. A. Reed

What matters over this counselor's corner my mind has been channeled into the practical aspects of counseling. In fact, the entire matter of counseling is as a very practical nature. The reason why many people do not understand the confidence of their people is very apparent. Possibly they lack a confidence in him because he has not shown a serious attitude toward the problems of others; and under such observation, he would naturally drive people from him rather than attract them to him. Or possibly they are afraid of his wife. Many times people have a fear of their secret problems being aired; and unless the pastor's wife is as secretive as he is, she becomes a block to his counseling ministry. Maybe the pastor has shown himself to be long-winded, and people do not wish to sit by the hour in his office, either waiting for him or listening to his intermittent pauses. Perhaps he is not to the point that they have discovered he lacks insight, and therefore hesitate because they fear he might either misunderstand or fail to understand the particular constituency in which they find themselves.

At any rate, we have come to the conclusion that a spiritual man, wide-awake to the problems and needs of his people, having a goodly heritage of "horse" sense, and with a fair knowledge of people's abnormalities, can be a good counselor. There are many other attributes which a pastor-counselor should possess which we have discussed in the past issues; but the formula prescribed above, although brief, is very significant as to the needed qualifications for a counselor to do effective service.

So, in order to make this counselor really practical, let us ask and answer a few questions which come to our desk relative to the matter.

1. How long should a counseling session or interview be?

This, of course, depends entirely upon the case at hand and whether there will be another counseling session to follow. It is suggested that this limit should be one hour. Of course there are authorities who suggest a shorter period of time, but thirty minutes should be the minimum. A shorter period could serve as a means of total needed information. If there is to be only one session, then the time is not to be considered. The counselor must be satisfied before the interview breaks up, and positive assistance given at any cost.

2. How soon should the second interview follow the first?

This depends upon the reactions of the counselor in the first interview and the speed of the events which are in question. Possibly twenty-four hours, if a situation is at a crisis. But generally at least two or three days should elapse before another interview, and sometimes a week is not too long an interval. The character of both the case and the person involved should determine this.

3. Supposing a person fails to appear for a scheduled interview, what then?

Sometimes there are reasons. Of course, if sickness or unusual circumstances cause the delay, the person will notify you but if no notice is sent to you, you have grounds for suspicion. Hence it might be good to phone and make sure causing the delay, which will bring out the real reason, or to schedule another appointment.

4. Should one keep records?

This is a dangerous thing to do. When a pastor leaves a charge, by all means the Preacher's Magazine either destroy any records you possess or keep them in such a manner through a double lock of identity that no one would be able to identify any of the counselors. It is true that if the pastor has a knowledge of one's abilities, aptitudes, achievements, etc., of other people's situations, social history, etc., a better evaluation may be obtained. The file should be by numerals and should be available to no one else, the key being in the hand of the counselor only.

5. Should a fee be accepted?

Unhesitatingly, we would say "No." A counselor is under emotional stress. If the counselor has assisted him, then his feeling of appreciation is exaggerated, and the act of giving remuneration for the assistance is the result of an impulse. The pastor is paid by the church for doing such work, and the counselor will appreciate the attitude of the pastor, and the pastor is under no obligation. Recently we had an interview with a man and his wife. The Lord helped us in the solution of their problem, and he endeavored to stuff a twenty-dollar bill into my pocket. We firmly refused in a kindly manner, telling him that God had called us to assist folks in their problems, and that if he must give, then give to such some worthy charity. This is a temptation to be resisted.

6. What is to be done when counseling is desired in a field with which the pastor is not familiar?

This will happen frequently. But the pastor should be wise and keep to the front field of spiritual assistance, and then refer the individual to someone who can assist him in the field in question. If it is a physical matter, of course a doctor should be involved. If it is a mental case, then the psychiatrist or medical hospital is involved. If it is a vocation, and the counselor is engaged in a large industry, vocational guidance is at his disposal. The pastor, however, should have some knowledge in many fields so as to identify the needs of his parishioners. Only should this be so as related to youth problems.

7. What do you believe to be the basic qualifications for a good counselor?

We would refer the questioner to the Jan.-Feb. and also the May-June issues of The Preacher's Magazine where this question, we believe, is fully answered. We would suggest, however, that he must be a man who is a lover of men. This is basic. No commercial or professional element must enter into his relationships. He must be a spiritual man, so as to be able to lead any counselor into a religious experience. He should be a man of insight. He must be patient and considerate. In fact, he should be as near like the Master as a Christian can be.

8. How far can a Nazarene pastor apply psychology in his counseling program?

There is no doubt that there are certain psychological principles which the counselor, which a wise pastor will use either consciously or, in many cases, unconsciously. But it must be observed by those of the Wesleyan persuasion that the religious experience either in pardon or purity is always basically involved in the solution of problems. In a great majority of cases—yes, a very great majority—salvation is the solution. Psychology has become an exact science, but it has its limits and frequently runs up against the stone-wall of the supernatural. Prayer and faith are great prerequisites to successful counseling both on the part of the counselor as well as the counselor. Psychotherapeutic avenues of approach are surely to be desired, because there is no doubt that there is a therapy in mental assurance. But we would insist that the word be enlarged, if this word be possible, and culminate in a new word as follows, theopsychotherapy. This is of our own coinage, so do not laugh too soon. If God were placed in the mental healing process, there would be more permanent healings than there are being experienced at the present time. A spiritual man who understands the working principles of psychology will be a better counselor than one who does not.

There are numerous other questions which time and space will not permit us to answer now. If you have problems, we will be glad, to discuss them with you by mail. Address us at the Publishing House and mark it "confidential." There is no reason why any pastor cannot possess the tools to be a good counselor. Books are available in all public libraries, and they will obtain them if they are not already on the shelves. Remember, prophecy said that Jesus would be a "Counselor." Expect His ministers likewise to be spiritual and wise counselors of those who need help and assistance.
"WHAT HE WAS MADE"

By Paul Rees

LESSON: John 1:14

TEXTS: The Word was made flesh (John 1:14).

"He hath made him to be sin for us (II Corinthians 5:21)."

Whoam God hath raised up and hath made both Lord and Christ (Acts 2:24, 36).

One of the most remarkable facts one confronts in his study of the New Testament is the varied yet unified witness that this body of scripture bears to our Lord Jesus Christ. In a half dozen scattered passages, set down by different writers, occurring in various connections, is an expression that has of late laid fast hold upon my thinking. "He was made!"

John says He was made flesh. Paul says He was made sin, under the law, made a curse. The Hebrew writer observes that He was made like unto his brethren. Luke proclaims that He was made alive. What an oddly assorted and yet marvelously related series of affirmations! Studied reverently and believed devoutly, this many-voiced witness of the New Testament will give us an accurate and exalted view of the person of Christ, whom earnestly we have come once more to celebrate.

Incidentally, we do well to remind ourselves of two things. One of them is that the person of the Christ is the heart of the Christian creed. The other is that there is no finer or more fitting time than Christmas for taking stock of our views of Him.

THREE REVELATIONS

There are three revelations concerning Him and what He was made that will claim our major attention for this hour. Some related passages will serve to enlighten and enforce the truth of these larger unfoldings.

John declares that He was made flesh—and there you have the great Incarnation.

Paul proclaims in his epistle, "Be made alive—and there you have the great Resurrection.

I. He Was Made Flesh

"The Word was made flesh, and dwelt among us" (John 1:14). This is the truth that the apostle thrusts into the foreground of the picture. Its tremendous meaning can be glimpsed only against the background of these opening verses, verses which, if hurriedly read, are sure to escape us. Consider two or three of the peaks in that background. "The Word was God." Thus are we shown the Christ of essential deity. Mind, He did not have to be made God. He could have been that. "The Word was with God." By this fine turn of language we are shown the Christ of the Trinity, coequal with God and yet differentiated from Him in that mystery of distinction which belongs to Father, Son, and Holy Ghost in the unity of the triune Godhead. Then consider this: "The beginning was the Word." Here we have the Christ of eternity. Christ of deity! Christ of the Trinity! Christ of eternity! That Being was never made at all. His divinity did not evolve. Nobody elected Him to His place in the Godhead. He had neither birthday nor birthplace. "In the beginning," writes the apostle, "Write it across His Sonship. Write it across the unwritten page of the unrecorded past, back there before the centuries moved out in chronologic order or the millenniums began their measured march.

And now emerges the marvel. He who was God, uncreated, underived, unbegun, was made flesh. Flesh like yours and mine—eyes, ears, hands, feet! Such is the teaching of Scripture. Such is the faith of the Church. The Creator has assumed creaturehood. The Christ of eternity has become the Jesus of history. That everlastmg Son of God has united His own divine nature with a true human nature in the unity of a single personality.

Virgin Birth

If this is the fact of the Incarnation, what light have we to throw upon the fact, its method and its meaning? Two apostolic utterances are of special significance in this connection. Paul is saying that He was "made of a woman" (Gal. 4:4), while the author of the Hebrews declares that He was "made like unto his brethren" (Heb. 2:17). Both passages, it will be seen, have to do with His being made flesh.

The Galatian was preoccupied with the medium of our Lord's entry into the order of human life and the stream of human history. He came to us by the way in which we make our sons manifest and that ministry fell to a virgin. It was of her that she was "blessed among women." It was said concerning her that she made a "very holy thing." It was that which was born of her was the Son of God. Respecting her it had been said previously that a virgin shall conceive and bear a son, and shall call his name Immanuel. "And the angel said unto her, Fear not, Mary: for thou hast found favour with God." If He shall conceive in thy womb, and bring forth a son, and shall call his name Jesus. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:30, 31, 34, 35).

Jesus accepts the fact that Jesus is "very God of very God," and the appearance of the supernatural. In connection with His birth He will harmonize perfectly with the character of the occurrence. The revelation of the marvelous will stumble no one who believes that there was a voluntary stepping to such voluntary limiting of himself as is necessary to life in human form.

Some say He was, in fact, born, is born, is the character and testimony of Mary. To deny the virgin birth is not only to impugn the witness of the sacred historians, but also to rob the honor of one who affirmed her unbroken, unsullied virginity. "Was the sinless Son of God," asks Bishop Candler in a question that flames with the lightning of a logic terrible in its irresistibility—"Was the sinless Son of God born of a base mother who was delighted with sin?" Or could God have found a sinner to whom He might be born? Would He have deigned to come into a life of sin in which His name and His work were to be the very antithesis of sin? The Godhead could not have been consigned to the embrace of any other life than a life of triumph. And the Mother of God knew it, and all that it entailed, and the Mother of God knew it. But she said, "Behold the handmaid of the Lord; be it to me according to thy word." He of whom it was said: "He shall drink no wine nor strong drink; neither shall he be polluted by any IK" was born of a virgin who was pure, was untainted, was immaculate. And the Christ is the very thing that He is: "The seed of that woman shall destroy the serpent's seed." God who would have the Son of God made of a woman was more than man could comprehend. "And the angel of the Lord stood on the mountain above the city of David, and said unto Nathan, Thus saith the Lord, "There shall never want a man to be king in Israel, if my people shall only hear my voice and do it. And the Lord spake unto him again, saying, Go, shew the king David, thus saith the Lord, I have built a house for my name, an everlasting kingdom; and thou shalt not live any more days after this. But my servant David shall be a son to me, and I will be a father unto him, and I will establish his throne for ever. But according to his own heart will I build him a house, and set up his throne for ever. Therefore will I give unto his seed upon this throne for ever. And I will be unto him a father, and he shall be unto me a son. And I will establish his kingdom over Israel for ever: And I will give unto him, and to his seed, after him, the kingdom, as the days of the heavens above the earth. But the Lord hath sworn, and said, Thou shalt not see it. But he shall see his son, and shall prolong his days, and see the land which shall be given unto your son. And he shall divide the city for ever. And the Lord said unto him, Thou hast asked a good thing. And I will do the thing which thou hast spoken; Behold, I will make thine house like the house of Ephraim and thy seed like the seed of Benjamin. And I will give unto thee six hundred pieces of silver, for thee and for thy household, that thou mayest supply thy household. And know thou also that thy seed shall be a man of peace." And it came to pass after this that he fell ill, and was confined to his bed, and was brought to the top of the city, to the roof of his palace. And the three men went up out of the city, and sent unto him a lad with this message: "Thou art not to be troubled by the king, for he will not harm thee. But if thou dost not obey his word, he will cause thee to die. And he will not have thee to be troubled in his house." And the king said: "I have not given thee to be troubled. And I thank thee for thy service in the king's house. And I will not harm thee or undo thee. But I will bring thee to the king, and he will know thee." And it is said, that the king was not willing to see his death, and that he caused him to be killed. And he was not killed, but was caused to die by the king's command.

A King but a Comrade

"Made of a woman!" if this describes the origin of His life in the flesh, the statement that He was "made like unto His brethren" suggests the development of that life. God would find a basis for helping and redeeming men by entering, within limits, into a community of experience. He does not stoop to our sins; He does stoop to the common life in which our sins make their appearance, and there He reveals His perfect manhood. In Christ He would seek comradship with us—that he might be a merciful and faithful high priest.
He was made sin. He therefore tasted the unspeakable agony of the Father's withdrawal. And tasted it unto death

Yet, paradoxical as it may seem, God was never nearer than in those bleeding moments before the death of the Cross. He was in Christ. It was He who gave His love and life there. No voice ever spoke more, unparalleled against sin, particularly the sins of religious leaders, than did that of John the Baptist when He said: "I must have need to be baptized of thee, and comest thou to me?" It was the honest verdict of Pilate: "I find no fault in him." Judas, unwilling to be associated with an accursed pest in his palm and an accursed lie on his lips, cried: "I have betrayed innocent blood." In the presence of His foes the Galilean could throw down the challenge: "Which of you condemns me, of sin?"

The Beater of Sin

And He who was as reproachable and stainless as this was made sin for us. We the sinful; He the sinless; we the guilty, He the guiltless. If you can in some measure grasp this, you are ready for the logical sequence that lies in Paul's statement that He was "brought forth a curse." If He is "made sin," He must be "made a curse," for that is what sin is. Made sin—made sin for us! Made a curse—made a curse for us, for me! Never a curse to God; He becomes a curse for everybody.

Watch Him now. He is gathering into His own heart the mystery of evil, the pain of it, the taste of it, the awfulness of it, without us not liking the fact—the damnable-ness of it, and is carrying it to a Cross. The physical suffering is intense, but the spiritual suffering by itself is infinitely worse. He gave His body, but He gave more. His soul was made an offering for sin, His soul! For the soul is the seat of sin, and the body is the image of the soul.

Hear Him now: "My God, my God, why hast thou forsaken me?" Just what took place in that moment you and I shall never know. It is hidden from us. In the vivid language of Frederick Shannon, "We believe that the Lord of Glory went mysteriously out into the waste places of sin, passed through the doors of the second death that men might be recovered from both the second death and the first." The final issue of final sin is God-forsakenness. He was made sin. He therefore tasted the unutterable agony of the Father's withdrawal. And tasted it unto death.

The Preacher's Magazine

II. He Was Made Sin

"For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him" (II Cor. 5:21).

With us goodness is relative: with Jesus goodness was absolute. He was not only good, He was so good that the fact of His sinlessness, established beyond question if we accept the record, is as morally unique as His birth is physically solitary. No voice ever spoke more, unparallesed against sin, particularly the sins of religious leaders, than did that of John the Baptist when He said: "I must have need to be baptized of thee, and comest thou to me?" It was the honest verdict of Pilate: "I find no fault in him." Judas, unwilling to be associated with an accursed pest in his palm and an accursed lie on his lips, cried: "I have betrayed innocent blood." In the presence of His foes the Galilean could throw down the challenge: "Which of you condemns me, of sin?"

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Watch Him now. He is gathering into His own heart the mystery of evil, the pain of it, the taste of it, the awfulness of it, without us not liking the fact—the damnable-ness of it, and is carrying it to a Cross. The physical suffering is intense, but the spiritual suffering by itself is infinitely worse. He gave His body, but He gave more. His soul was made an offering for sin, His soul! For the soul is the seat of sin, and the body is the image of the soul.

Hear Him now: "My God, my God, why hast thou forsaken me?" Just what took place in that moment you and I shall never know. It is hidden from us. In the vivid language of Frederick Shannon, "We believe that the Lord of Glory went mysteriously out into the waste places of sin, passed through the doors of the second death that men might be recovered from both the second death and the first." The final issue of final sin is God-forsakenness. He was made sin. He therefore tasted the unutterable agony of the Father's withdrawal. And tasted it unto death.

Yet, paradoxical as it may seem, God was never nearer than in those bleeding moments before the death of the Cross. He was in Christ. It was He who gave His love and life there. No voice ever spoke more, unparallesed against sin, particularly the sins of religious leaders, than did that of John the Baptist when He said: "I must have need to be baptized of thee, and comest thou to me?" It was the honest verdict of Pilate: "I find no fault in him." Judas, unwilling to be associated with an accursed pest in his palm and an accursed lie on his lips, cried: "I have betrayed innocent blood." In the presence of His foes the Galilean could throw down the challenge: "Which of you condemns me, of sin?"

The Beater of Sin

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THE PASTORAL MINISTRY
By Roy S. Nicholson

Part I: Possibilities

All efforts to find a satisfactory substitute for the nurturing ministry of the Christian pastor have failed. The Rev. Maurice T. Strong, in his recent book, The Pastoral Ministry in Our Time, declare that the pastoral office is an affirmative answer to the ancient question: "Am I my brother's keeper?"a"

It is to be regretted that the grandeur and nobility of the pastoral ministry have been allowed to slip, owing to a misconception of its importance. Despite the fact that pastoral work is not considered spectacular, it makes exacting demands upon those who would properly fill the office. Blackwood suggests that modern conditions require that pastors should be as brave as a chieftain, as well disciplined as an army officer, as skillful as a surgeon, as patient, and as hopeful as an imprisoned seer. (Pastoral Work, chapter 2.) Such requirements leave little room for the probable and the ordinary; instead, they require the extraordinary; yes, the consecrated talents of the pastor's best self.

Whenever one's conception of pastoral work is unwarrantably narrowed, the results are that it is disregarded. It loses its breadth and appears insignificant. Dr. Charles E. Jefferson warns that each currant—or the range of pastoral responsibilities—lowers the dignity of the pastoral ministry. "Anything becomes contemptible," he said, "if you whittle it down to a splinter."

THE SHEPHERD IDEA

The records of the labors of the great pastors show that this work is such as to appeal to the noblest and purest when it is seen in its entirety. But to do that, one needs to consider the "Oriental" shepherd. Our Lord's use of the metaphor shows us how well it fits into His plan for His servants who minister in spiritual things. The pastoral idea has its "roots in the conception of the Godman who guides, keeps, and saves His people."

Some authorities unhesitatingly affirm that "the personal, individual, unselfish, loving and tireless activity of the pastor is the living heart of the true pastoral work." And Theodore E. Cuyler, an outstanding pastor, remarked to his congregation that he had based his ministry on the idea that they "cared more for a weakly, sick, half-forgotten, pastor than for a cold-blooded preacher, however intellectual." Phillips Brooks, another famous minister, offered this advice for preserving the balance between pastor and preacher: "The preacher needs to pastor, that he may preach to real men. The pastor must be preacher, that he may keep the dignity of his work alive. The preacher who is not a pastor grows remote. The pastor who is not a preacher grows petty."

The discovery that in America, on the average, one-half of the Protestant pastors leave the fields of labor every five years because of discontent in the field of administration, or an erroneous view of the work of the pastoral ministry, shows how urgent is the need for a proper evaluation of the pastoral office.

LEADER AND BROTHER

No work ties any man as close to the hearts of his people as pastoral work. No man can be given any higher responsibility than to be assigned to pastor a church. Cuyler, one of America's greatest pastors, describes the tender ties that bind pastor and people in a heart union thus: "The closest tie that binds us together is that sacred tie that has been wound around the cribs in your nurseries, the couches in your sick chambers, the chairs at your fireside, and even the coffins that have borne your dear ones out of this world."

But there is definitely more to the pastoral ministry than the tender relationships Cuyler mentioned. It involves the work of a watchman who warns, a guard who protects, a guide who directs, a physician who heals, a friend who loves, a teacher who instructs, and a counselor who helps one to diagnose his motives, analyze his emotions, and interpret his desires.

Such a field cannot be called narrow. It affords only the best opportunities for the true leader—self-appointed and self-humbled in both pastoral messages and personal conferences, as well as in his work of home visitation. Some classes of workers are unable to deal with the group, addressing themselves to the mass, and dealing generally. Then they pass to another field and repeat the process.

REACHING INDIVIDUALS

The pastor, however, remains on the field and has opportunity to deal with individuals. Thus, associated with the mass movements attached to mass movements and not enough attention given to individuals in too many instances today. Mass movements may easily become misdirected, but they can never supersede the need for individual contacts. And that is the pastor's special prerogative. No other person, anywhere, has the hearts of individuals opened to him as fully, freely, and as often as the pastor. And no one else has such an unexcelled opportunity of helping mold another's thought patterns as the Christian pastor.

The individual is not to be overlooked. The sers'smen's volume of business depends upon the number of individual contacts of the minister. The Early Church went about turning the world upside down by the individuals whom lives its message transformed. Evils are overthrown only when enough individuals support a reform movement to put them to rout. Entrenchment evils may be powerless and ruthless; but when sufficient individuals determine their own industry, they are numbered, as the abolition of the filthitious institution of American slavery so vividly illustrates.

MOLDING THE SPIRIT

Few appreciate the great possibilities the pastoral ministry affords for shaping the course and molding the spirit of the church. Few realize that one can make the world of the church interesting and challenging to men. But he must first see that it becomes that to himself, or all his efforts to make it appear so to others will be in vain. A true leader can make others see in a thing what he does not see in it. Nor can one be a true leader until he sees the possibilities in the cause with which he is connected.

It is the province of the pastor to make the work of the church vital. When a church ceases to keep abreast of, and interested in, the great national reforms, it loses the respect of those whose well-being it should seek. When a church loses its capacity for moral discrimination and its capacity for moral indignation, it becomes complaisant and will soon be a negative factor in moral reform. What an opportunity the pastor has for keeping his church alive and alert, abstracted from the major concerns of the never-defeated King of Righteousness!

Furthermore, the pastor has the glorious privilege of inspiring and challenging the heroes in his members. Many may need to be fired with ambition; while others may need to be "stung with shame"; and perhaps there will be some who need "soothing with consolation." But the pastor who is intimate enough with his flock to know his sheep by name will soon come to know—if he be a proper observer—what each one needs. But against one thing let each true pastor guard: that his people do not become complacent amidst an unfavorable environment.

If a man is given a flock to pastor and he dislikes it, he must make it his business to let him "feed the flock" instead of flogging it. Let him lead them into richer and deeper experiences of grace, instead of frustrating their spiritual beginnings. The Lord's method was to "feed" and then "lead" His people. What help it would bring to the churches if His under-shepherds would discard and demonstrate this in their contacts with their flock! But it is wise, for one, to become acquainted with the different angles of his new work before applying himself to this saving out the dangerous tangles on that charge.

THE PASTOR AS LEADER

If the congregation is not "spiritual," win them to a life of deep spirituality by setting forth a daily demonstration of the beauty of practical holiness. People will never be aced to nor driven into spirituality, but they may be led into it by one whose character and conduct are like that of the Master. And who is more qualified to lead them into such an experience of the Master? He goes into his study and prepares himself to receive God's message. He goes into the pulpit and prepares his people to receive God's message. Who is more qualified to bring others into the channel of the divine influence? Then, he goes about his parish among his people, recommending by his own daily life the message he received from God and delivered unto them.
Such a ministry is costly. It is definitely costly. But it pays good dividends. It assures the faithful pastor a continued companionship of hearts. They respect his leadership. They accept his messages. And they enshrine him in their hearts as their spiritual shepherd. For him, they bow. By his identification with them, sharing their joys and sorrows, bearing their burdens, and guiding their steps to safety in critical hours, he has become such a partner that he shall be forever enshrined as one of God's faithful ambassadors, a fellow helper to the truth, a man of God who walked among the men of his day. He was not for the dignity of his calling, the duties of his office, and the destiny of his flock.

Let us pray that the Lord of the harvest will have more volunteers for service who possess the true shepherd's compassion for each one of his flock; and a clear vision of the almost unlimited possibilities of the pastoral ministry.

MUSINGS

Of a Minister's Wife

By Mrs. Wm. Franklin

Here I sit, writing and thinking, when there are duties of duties I should perform. But now and then my musings call for expression. 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. She loves the work her husband does and longs to be a real help to him in that work. She knows that the public requires so much of him that she wants to be a source of strength to him.

And together they go to Christ; who is the Source of all spiritual strength. After the morning family worship, when the breakfast dishes have been taken care of; when the children have practiced their music lessons or studied their spelling; when faces and hands have been inspected and long hair braided; when coats and hats have been donned and, with a shout, the parasage children have gone to school, the minister and his wife can then talk together to the Lord of the problems of the church, the burdens of their people, the heartbroken friends, the sinner who needs intercession, and even the sick to be won. They claim the promise of the Father and rise strengthened to go on to do the will of Christ.

And now my work is calling. I've have to muse another day.

It's nice to be a minister's wife. I am happy as such. The other day we had a wedding anniversary. That evening we attended a regular missionary study meeting at the church. After the service was closed, we came home and were relaxing a bit near the radio, when the chimes announced that we were having company. Before we reached the door, the hall was full of people, and others kept coming in until a nice group were visiting us. The women went to the kitchen, and when I appeared they showed me away. It was not long until we were enjoying a lovely lunch, and then the surprise was completed. For our dear people presented us with a lovely electric waffle-iron.

Yes, it's nice to be a minister's wife. It is fine to have friends like that. But the beautiful part is that some of the friends have been sticking when others have wanted their own way. One who decided to quit the bearing of church burdens, but these are willing to bear more. Others may come when the sun shines, but these stay when the storm comes up. Others may fuss about little things, but how these delight the pastor's heart when they are strong to take responsibilities under pressure.

Yes, it's nice to be a minister's wife. When the renovation comes, and the showers of blessing come; when victory is attained; yes, all the time, I'm glad I'm a minister's wife.

Oh, that Christmas program! Yes, along with other duties, that is a responsibility of mine. The question is, "How will it ever amount to anything?"

Yes, I very faithfully ordered program books early. Yes, I decided who was to have which piece and exercise. Yes, I am even using some poems and songs of my own composition. Yes, we sat for hours at the typewriters copying programs which were not from copyrighted programs. Yes, we have heard the plea already, "I have lost my song. Could I have another copy?"

Yes, I've made an effort, and tried to find the best time for practice for this particular church. And the recurrent question is, "How will it ever amount to anything?"

Yes, I have prayed about it. Yes, I have said, "Dear Lord, it is all for You. Take our plans and programs, and of them, with the children's voices, help us to have such a service that Your precious name shall be honored to the deepest extent even in the Christmas program the 'unsaved in the church that night will want to know our Lord and Saviour. But, "How will it ever amount to anything?"

Such squirming youngsters; so full of life, they wiggle constantly! "How will it ever amount to anything?"

Then comes the time for the program. It happens every year. The children will sing well and speak well; they will act almost like little angels. Then as the visitors leave, shaking hands with the minister's wife who is at the door, they will say something like this, "What a good program!" And they'll say it with a mellowness in their eyes and a softness in the voice that makes the tired minister's wife feel that God was there. The church people who are a bit later than visitors will say, "How close the Lord felt tonight! Surely He was here." Then the minister's wife, who wondered how it could ever amount to anything, will kneel beside her bed that night and say, "Thank You, Lord. I didn't see beyond the squirming, restless youngsters, and the lost pieces, and the poor practices; but You saw and held. May someone who was there tonight love You better because of the program. Thank You for making it amount to something after all.

JAMES ARMINIUS: Contender for Truth

By Carl Bangs

PART III. THE THEOLOGY OF ARMINIUS

In Part I, evidence was given that Arminianism is a method and a method of intellectual competence and spiritual integrity. In Part II, his approach to truth was seen to be an adequate means of attempting theological solutions. Now arises the question which opened the discussion.

What is Arminianism?—The answer to such a question cannot be given carelessly, for the word "Arminianism" has been used in widely different senses. The simple way out would be to say that in only one sense is the word applicable to the theology of Arminius himself, but this is not necessarily the case. There are three distinct usages of the term "Arminianism," and each of them is grounded in the thought of James Arminius.

Three types of Arminianism.—In one sense, Arminianism is a method of thought. In another sense, it is a direction of thought towards freely will. In the third sense, it is an exact system of theology. Modern Wesleyans are Arminian in all three senses, if certain distinctions are made in each case.

The Remonstrant Brotherhood, in Holland, is a good example of liberalism based on Arminianism. The Brotherhood was founded in about 1620 by the followers of Arminius. Through the centuries they came to place the emphasis on the content of Arminius' thought. Thus they went to extreme liberalism in the last century, although now, by the same means and under the same theological assumptions of their leaders has termed "more biblical, evangelical, and..."
Pauline ways of thinking and believing.” Modern Wesleyans, for the most part, believe in the closed-minded inquiry, but they do not believe that this open-mindedness need tear one away from the traditional conservative stance of Arminian theology.

The Arminian Direction—The chief contribution of Arminius to theology was his emphasis on human freedom. Thus the term “Arminian” is applied to any view which stresses human freedom, with little respect to how much it departs from the theology of Arminius. This application may be called the “Arminian direction.” Its use is relative, and how it is applied depends upon who is using it. As the Englishman would say, it depends upon one’s “frame of reference.” This brings confusion into theological controversy.

An example of this confusion is found in the classification of certain large Bible institutes. The Wesleyans feel that the doctrines of eternal security is inconsistent with human freedom. Therefore, they regard those schools as Calvinistic, at least to some degree. The extreme Calvinists (such as the Christian Reformed Church) hold that the only way to preach for personal decisions for Christ is consistent with human freedom. Therefore, they describe these schools as Arminian. From this point of view, the two directions, both are right. From the Wesleyan “frame of reference” the direction is Arminian. From the hyper-Calvinistic “frame of reference” the direction is Arminian. It should be remembered also, in regard to the relative of the Arminian direction, that even the Wesleyans are regarded as Calvinistic in direction from the standpoint of certain liberals.

The Arminian Content—Arminius not only adopted a method and emphasized a direction; he set forth a systematic theology with definite content. It is with this primary meaning that the term “Arminianism” is most widely used by Wesleyans. The content is based on the method and the direction. It is the result of an opened-minded search for a theology which meets the demands of divine revelation and human freedom.

Although the entire content of Arminius’ theology cannot be set forth in brief space, two features should be mentioned.

First, Arminianism is an attempt to find the correct balance between divine sovereignty and human responsibility. It is midway between Augustinianism and Pelagianism. This does not mean that it is an incoherent blend of all these systems in its own right. It speaks of predestination, but only with respect to God’s foreknowledge of future contingent events. God does not foresee future events; he sees His own will concerning future events. In theology there is real foreknowledge and real freedom. Yet the freedom is not that of Pelagianism: the human will is free only because of the foreknowledge of God. Another mediating position, semi-Pelagianism, is not to be identified with Arminianism. The difference may be stated thus: In semi-Pelagianism, divine grace co-operates with the human will; in Arminianism, the human will co-operates with divine grace. Divine grace comes first—hence the Arminian emphasis on: prevenient grace. Arminius was accused of teaching either a Pelagian or a semi-Pelagian. His reply reveals his keen wit. Said he: “It would be easy, under the pretext of Pelagianism, to condemn all the things of which we do not approve, if we may invent half, quarter, three-fourths, four-fifths Pelagianism, and so upwards.”

Arminius stated the proper position on these questions with this simple statement: “If any man can enter on a middle way between these two heresies [Pelagianism and Monarchianism], he will be a true Catholic, neither inflating an injury on Grace, as the Pelagians do, nor on Free Will do as the Manichaeans.”

Second, Arminianism is the necessary theological foundation for the Wesleyan doctrine of entire sanctification.

The doctrine had not received clear treatment in Reformation theology because of the presuppositions of Calvinism and Lutheranism. Arminius was able to clear away the difficulties of these systems in regard to sanctification.

Did Arminius believe in the Wesleyan position? The answer is obvious, for Arminius died ninety-four years before Wesley was born. He lived in a different age with different issues before him. Nevertheless, he made two distinct contributions to the Wesleyan position. On the first was the asking of a question which had not yet been raised in Protestant thought. In his Forty-ninth Private Disputation, after having set forth a definition of the doctrine of progressive sanctification consumed at death, he appended this significant paragraph:

We permit this question to be made the subject of discussion: does the death of the body bring the perfection and completion of sanctification—and how is this effect produced?

By this expression of dissatisfaction with Calvinism, he opened the door to a doctrine of progressive sanctification. The second contribution to the doctrine of holiness was a distinction between two types of perfection. After being asked if a believer could perfectly observe the law of God in this life, Arminius replied:

The performance of the law is to be estimated according to the mind of Him who requires it to be. The answer will be two-fold, since He either wills it to be rigidly observed in the highest degree of perfection, or only according to clemency.

SERNON

"WHAT IS GOD LIKE?"

By Moody Johnson

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, Thus sayeth the Lord God, Behold I will come unto them, and say unto them, This is my father’s house, and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

—Exodus 3:13, 14

Introduction

The fool hath said in his heart, “There is no God,” but only the fool! Now Satan is too clever to make hell an exclusive club for fools only; therefore he developed a master plan of deception to populate his kingdom with millions outside of this category. His satanic strategy is the same as that which he employed so effectively in the Garden of Eden—namely, admit there is a God, but warp the individual’s conception of God.

Thus he glides over to Eve and سنع: “Hath God said ye shall not eat of every tree of the Garden? Is it really true that God hath prohibited you from some? Look at these beautiful fruits—such delicious and nourishing fruit! And your God-says you shall not eat thereof? Would a God of love be so harsh and unreasonable?” With such tactics Satan so confused Eve mentally and morally that she doubted the goodness and even the veracity of God. Disobedience followed; thus sin entered the world, the image of God was defaced, and Paradise was lost.

Satan later came in the form of Job’s wife to tempt him and try to persuade him that God was a tyrant. Why would a just God allow the righteous to suffer and the wicked to prosper? He then advocated suicide as the way out—“Curse God, and die.”

Often he comes as an angel of light in the robe of a scholar. With all seriousness he says, “God is far away, dwelling in re-
mote splendor behind the golden gates of heaven, taking care of the celestial bodies. He has no time for the affairs of this little planet we call the earth.

Possibly Satan's most subtle method of distorting one's idea of God is through the use of that which is apparently harmless. For example, a picture in an old family album of the family in the orchard, where I was reared, was responsible for warping my early concept of God. On the flyleaf of that Bible there was a supposed reasonable facsimile of the Creator. Looking at this picture, I saw a large, unapproachable, austere Being with a long, flowing robe, who was sitting up in His heavens as if checking up on His world in general and me in particular—exactly, 'neither was good.' So to my childish mind God became a stern bookkeeper with a big black pencil always ready to strike a heavy mark against my name every time I committed some petty misdemeanor.

However, since that time this Great Being who once frightened me has adopted me into His family. "He walks with me, and He leads me by the still waters. He restores my soul. He leads me in paths of righteousness for His name's sake. Even though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." Our text relates a most striking example of this quest:

I. MAN'S SEARCH FOR GOD

No novelist could have created a more intriguing situation than that pictured in this third chapter of Exodus. There were in Egypt 2,000,000 hereditary slaves, their backs bent almost to the breaking point, their hearts and hands of bondage, and God called a lone, stammering, eighty-year-old shepherd to be their deliverer. Their taskmaster was Pharaoh, monarch of the mightiest empire in the known world, and feared neither God nor man! However, there was one God and one man he had not met as yet. When this God, Jehovah, and I am not sure whom He told, Israel's deliverance was sure and Pharaoh's downfall was certain.

But Pharaoh was not the only problem Moses faced. Moses was instructed to tell the king that the God of their fathers had sent him to be their deliverer. He realized that these dispirited slaves would want some concrete assurance before rising against Pharaoh. Therefore they would say, "What is His name?" meaning, in Old Testament language, "What is He like?"

How were we to explain the person and character of God, His invisible and Senior Partner? He realized that if He only knew a name, an allusion that could adequately describe God in His fullness, it would strike terror to the heart of Pharaoh and inspire courage and confidence in the hearts of His people. From then on, their deliverance would be simply a matter of procedure.

We recall when the Children of Israel assembled in the house of God which Solomon built, the king on bended knees and with uplifted hands exclaimed, "Behold, the heaven and heaven of heavens cannot contain thee how much less this house that I have builded?" That must have been the way Moses felt. No space could enshrine Him. Then how was the stammering tongue of a finite man to reveal to heaven the infinite God?

Human language used by a Shakespeare or a Webster is nothing but a series of beauty and power when describing earthly things. But when words, mere words, try to describe to describing God and unto Jacob, they are worthless and unworthy servants. "Adam gave names to all-cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not a help meet for him." When the earth was not able, to circumcise God with a name. The angels whose faculties have not been clouded by sin can sing, "Holy, holy, holy, Lord God Almighty!" but there even the angelic vocabularies are exhausted. Moses was perplexed! He was less than a babe trying to find out from the mind of a super- Einstein. In desperation he turned to God and cries out: "Behold, when I come unto the children of Israel, and shall say unto them, The God of the fathers was their God, and He is mine; and He is thy God; and He shall say unto me, What is His name? what shall I say unto them? And God said unto Moses, I AM THAT I AM; and Moses said, This shalt thou say unto the children of Israel, I AM hath sent me unto you." To Moses this was sufficient. What was then about this name that made a lone, stammering, eighty-year-old shepherd equal to so great a task? There are many interpretations of this expression, "I AM THAT I AM." The question is, what is the most satisfactory. He makes the phrase to read: "I will be what I will be," and continues as follows: "Moses asks for a God's name, for a God's number, as an elderly man and character He was taught that it was impossible to learn this all at once. God would be what He would from time to time prove to be. Each age would discover fresh attributes of His Being." And so it has been all through the ages.

No one can encompass all the attributes of God at frequent intervals, when God found a man He could trust with a great work, He bolstered the individual's faith, like He did with His friend, and filled him with a new name which revealed a new thought about himself, His character and purposes. There are scores of these three that seem most expressive of God's progressive revelation of himself. These three revelations will show that God was not the same; and He was himself in a very real sense seeking for man.

II. GOD'S SEARCH FOR MAN

In Exodus 6:2, 3 Moses proclaimed the great AM before Pharaoh, and God demonstrated the name. But Pharaoh hardened his heart and made the burdens of the people heavier. God then renewed His proposition with a more specific name: I AM JEHOVAH, meaning, the self-existent, omnipotent One. "I appeared unto Abraham, unto Isaac, and unto Jacob by the name God Almighty, but by my name JEHOVAH was I not known to them." Abraham, Isaac, and Jacob recognized their experience with the "I Am" which was not revealed, for they were shaken because they knew their God was Almighty. But the name Jehovah implied a great deal more. Not only is God Almighty now, but He was Almighty yesterday and will forever be the Almighty. If Moses had gone to Pharaoh in the name of the God who controlled the universe and all that is in it, Pharaoh would have smiled and said, "Ah, pray tell me, where is your God now?" But when he realized that he was in the hands of JEHOVAH, the Alpha and Omega; the Beginning and the End, the First and the Last, which is, and which is to come, he said, "I consider the demands of Moses more seriously. A professor, thrilled with this conception of God, said to his child, "Whatever you do, don't anyone whittle down the size of your God." God is saying in words and works that everyone, "I AM Jehovah." A few centuries later God revealed himself to one of His servants by a more beautiful and comprehensive name than ever before. It was the Chosen One, as an elderly king, reviewing his boyhood days as a shepherd lad. His mind went back to the time he rescued a sheep from the clutches of a bear. He remembered times when sheep fell sick and he tenderly cared for them. He recalled the long, weary nights he spent searching rocky mountains and dangerous ravines for someone lost sheep that had strayed from the fold.

But later his relationship was reversed. Instead of being the protector he was more often the protected. He received the sword of God. How well he remembered the two dark years of wondering, following his heart, and brought him back into the fold. Then, too, God had delivered the giant Goliath into his hands. Other instances came easily to David's mind and he began to make a comparison. "Just as my sheep were absolutely helpless without me, but with me had everything, just so I am helpless without God, but with Him I shall not want for any good thing." David, thrilled with a new and glorious revelation of God, exclaimed, "The Lord is my shepherd; I shall not want." Having such a Shepherd gave new meaning to the Emmaus road. He realized that if at some future occasion he should not escape with his life he need not fear death; for, "Yes, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." In other words, said David, "I shall not pass through death, only the valley of the shadow of death. And the shadow of death cannot hurt any more than the shadow of a sword can cut or the shadow of a serpent sting. And in life there is no fear for fear; for my two guardian angels, Goodness and Mercy, shall convey me all the days of my life. And I shall dwell in the house of the Lord forever."

Returning from an evangelistic tour in England, Moody and Sankey held a service on board ship. After Moody's sermon Mr. Sankey, full of his usual enthusiasm, began to sing, "Saviour, like a shepherd lead us; much we need Thy tender care ...." After Mr. Sankey had sung a verse or two, Mr. Moody stepped out of the pulpit and began to speak, "Mr. Sankey, go on: you can't sing without doing justice to the words."

A few centuries later God revealed Himself to one of His servants by a more beautiful and comprehensive name than ever before. It was the Chosen One, as an elderly king, reviewing his boyhood days as a shepherd lad. His mind went back to the time he rescued a sheep from the clutches of a bear. He remembered times when sheep fell sick and he tenderly cared for them. He recalled the long, weary nights he spent searching rocky mountains and dangerous ravines for someone lost sheep that had strayed from the fold.

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November-December, 1948

The Preacher's Magazine
my rifle to shoot, when suddenly you leaned against a tree, looked up into the heavens, and began to sing, "Saviour, like a shepherd lead us; much we need Thy tender care." My mind returned to the days when my mother often sang that hymn to me at her knee. I knew I must shoot, for you were my enemy, but felt, too, that I must shoot if you live. But you sang, something held of me; and when you finished, my rifle dropped to lay side. I said, "O God, O God, I want the same Shepherd, the same hand, that night I was brought into the fold. Since then I have strayed away. Mr. Sankey, is the door open? Can I come back tonight?" And another sheep was brought back into the fold.

Now that science has given the twentieth-century man almost every comfort he can desire, many no longer see the need of the Shepherd, God. Instead they look to the future when homes will be planned so that Mrs. Blank can, by merely pushing a button, change the wallpaper design and color; outside noises can be transformed to music inside; Swift and Company will fry a ham in a minute; we do not only hear, but see it, but can also smell it cooking. And food tablets will be so perfected that a slice of bread too small, nor bald. So we are singing, "Science is my shepherd; I shall not want."

But what can science do for Lady Martha, who is visited with the guilt of sin? And what can science do to heal the broken heart who must dig a deep grave for someone in whose stead he would willingly die in his stead? What then? But for the one who can sing with David, "The Lord is my shepherd," the Eternal God is his resting place and under-neath are the everlasting arms of the great I AM, who says, "I AM your Shepherd." This view of the God of the universe as a shepherd was most refreshing. That He would come closer, yet, seemed absolutely incredible; but He did. Several centuries had come and gone, "And it came to pass, when he was come into a certain place, when he ceased, one of his disciples said unto him, Lord teach us to pray, as John also taught his disciples." And He said unto them, When ye pray, say, Father which art in heaven. This wonderful name is known only in Christianity. The Christian can use the name Father as he can worship get close enough to his god to experience the warmth of affection and intimacy implied in the name Father. This profoundly renovating idea of God as a Father was one of the great new ideas Christ came to reveal. He is not simply Jehovah watching from afar; He is closer than a shepherd, who must leave the sheep outside in the fold at night; nor at dawn, to return to the place where we belong in His own home, where we receive our daily bread, where He loves us and cares for us and finds His greatest joy in watching the sheep, the face of His child. Lovingly He says, "My child, I AM your Father."

III. GOD AND MAN MEET IN CHRIST

These were wonderful pictures of God; but the disciples, like Moses, wanted to see God face to face. One day it was telling them about the Father, and "Philip saith unto him, Lord, shew us the Father, and it shall suffice us." Christ said, "He that hath seen me hath seen the Father."

And so it is; we look at Christ and we see God. We see Christ weeping at the tomb of Lazarus and we know God understands and cares when we are in sorrow. We see Christ feeding the hungry multitude, and we know God is aware of our physical needs. We see Him at a wedding; and we are not only heard by the only ear, we are also seen. We see Christ saying to the sick of palsy, "Son, thy sins be forgiven thee. Arise, take up thy bed and walk!" and we know what God forgives and heals. We see Him walking in the home of Mary, Martha, and Lazarus; and we know He is following in the footsteps of His own friends. We see Him saying, "I am the light of the world," "I am the good shepherd," "I am the resurrection and the life," and we know that God has spoken.

Some will find difficulty seeing the glory and majesty of God in Christ, whom Jesus describes as "a root out of dry ground: he hath no form nor comeliness; and we shall see him, there is no beauty that we should desire him." But even then He is the King of Glory, delivering His people from a more cruel taskmaster than Pharaoh. This time He does not plague the enemy with lice or locust, nor destroy them in the Red Sea, but conquers by submitting himself to the shame and tortures of the most ignominious death man could devise. As someone has so beautifully expressed it, "Not by power, nor by might, but by My Spirit—the spirit of love, power, wisdom and gentleness. Not by superhuman power but by superhuman humility."

But look! Look at Him unnumbered by the limitations of humanity. He appeared to John the Beloved, when he was banished to a first-century concentration camp on the Isle of Patmos. John tells us, "His head and his hairs were white as wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth a sharp twoedged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not: I am the first and the last: I AM He that liveth, and was dead; and, behold, I am alive for evermore. Amen; and have the keys of hell and of death."

To us the beauty of this discision lies in the fact that the Divine Christ, in all His heavenly glory and majesty, takes just as much interest in an individual as when He was a lowly Nazarene walking the dusty roads of Galilee. Note that He had seven stars in his right hand; but when He went over to comfort John, He evidently laid them down, for John says, "He laid his right hand upon me, saying,..." We see the picture of a God who is merely a cosmic policeman—nor a Creator who is not interested in His creatures. When sorrow and suffering strike, you may be assured "an enemy hath done this"—and not God.

One night a friend and I were walking across a college campus, admiring the handiwork of God on the floor of the heavens. I said to him, "Bill, I don't see how anyone could see this pattern of stars and not be moved by it." He replied, "Neither do I. And you know, Moody, Isaiah says that God simply flung those stars off his finger tips into the heavens. But when it came to our salvation, He made bare His mystery right arm." This universe is important to God; but when compared to the host of God's children, it is only a cosmic speck of dust. Astronomers stand in awe as they watch the planets in their orderly flight across the sky. But I am persuaded that God would let the planets crash together before He would allow anything to touch one of His children against His will. One who has daily fellowship with a God like this finds that which is so ultimate, so absolute, and so real that he will have an anchor for the soul even though heaven and earth pass away. Our Christ, the great I AM, will gladly lay down the stars to touch you on the shoulder and say, "The God of good cheer . . . I AM your JEHOVAH. I AM YOUR SHEPHERD, and I AM YOUR FATHER."

PREPARING THE CHRISTIAN MINISTER FOR SERVICE

By A. L. Leach

(A Paper Presented to the Michigan District Preachers' Convention)

I AM ASKED TO SPEAK TO YOU UPON THE SUBJECT, "PREPARING THE CHRISTIAN MINISTER FOR SERVICE." In the consideration of this subject, I am sure no thoughtful person thinks the keynote of the minister's life or his living should suggest other than a vital service to God and to his fellow man. None, considering the ministry as a whole, will deny that the charge that will weigh the men and women who make up its ranks with insincerity or with selfish motives. More often, however, it is apparent that many of the clergy are poor and insufficiently prepared and qualified for their task; and this insufficiency has often been translated into the bitter terms of a disheartenment, disillusionment, discouragement, and defeat.

It is because the Christian minister's earlier as well as later preparation and training for his field and task will largely determine the measure of his subsequent success. One can only conclude that it is a concern important that sober and thoughtful attention be given the matter. Too many good men have entered the ministry—many of them unprepared and insufficiently trained, found
themselves impotent to meet the exacting demands which time and circumstances laid upon them. How many of them, truly called of God, and with every motive of right and sincere of purpose, somewhere, at some time, coming to a penetration on the side of these difficulties, shunted about by circumstance, all because they were unprepared and insufficiently equipped, have been given to their personality and their mind, and perhaps for some, too little attention to what we may properly speak of as the divine call.

With this preamble before us let us turn to this more specific consideration of our subject, "The Minister's Preparation for Service." This we discuss under the following three subtopics: (I) The Minister Prepared for Service by Divine Call; (II) The Minister Qualified for Service by Personality, Ability, and Gifts; (III) The Minister Prepared for Service, Discipline, Training, and Culture of His Mind.

I—THE MINISTER PREPARED FOR SERVICE BY DIVINE CALL

Our discussion of the subject has its root in the matter of the divine call to the one whom God would have to leave the secular pursuits of life, devoting time, strength, and interest to the holy office of the Christian ministry. So much depends upon the sufficient conviction in the soul of that call coming from God that some attempt must be made to stir it up, and to give us an idea of what it means. It is not strange, then, that we should be interested in this subject, for it demands our attention. Likewise, so pertinent is the question in its implications for success or failure in the work of the ministry for him who enters this field of Christian service, that a strong emphasis and an imperative teaching should be given to every candidate for the ministry on this point. That is to say, that the chosen vocation of any man; that is not lie within the right of men to choose it; for them to do so may imperil their own soul, and bring destruction to the souls of many another. Only after God has clearly spoken to the heart of the one whom He would call to this sacred office and service has anyone the right to choose the Christian ministry as his vocation of life.

Bishop Boaz, of the Methodist church, has given us a most challenging and helpful text in the field of practical theology in his book Lectures. The Essentials of an Effective Ministry. It was early in the period of those lectures the Bishop made the sharp distinction between what he described as "... a deep, rich, religious experience" and "... a divine call to preach." Translated into the terms of an effective ministry we understand the Bishop to mean, the candidate for the Christian ministry must enjoy a personal experience of the divine presence, and the assurance of his own forgiveness through the full salvation of his own soul; but, likewise, must guard against confusing this experience with a call to preach or the call to enter the ministry of the Christian Church.

Perhaps we shall have no better place than this to call attention to the difference between a sense of "enthusiasm" for the cause and the genuine call of God to His service, which is the divine imperative to the minister's soul. This call has no equal by choice with any other field of profession or endeavor. A person may enter the ranks of the Christian ministry because its service is traditional with his family, or sometimes it has been the wish of a fond parent or the suggestion of friends that has prompted this relation; or again, it has been the altruistic spirit of the man himself which has led to the choosing of this field of service. But none of these are valid reasons. One attempting to serve in the Christian ministry prompted by such reasons as we have just noticed is entirely out of order and out of place.

Bishop Boaz has this to say of the importance of the divine call:

"Our Lord has some very clear and definite words about those who enter the ministry. To his own Apostles he said, 'Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.' There can be no mistake about the meaning of these words. They are clear and positive. There is no ambiguity. The Apostles had not chosen Him, but He had chosen them."

In a second reference the Bishop said:

"The work of the ministry is so sacred, the responsibilities so great, the calling so high, it seems no man would come nigh this holy calling and position without the assurance of a divine call."

Then almost in the same breath the Bishop observes:

"... There are some who say that one man has as much right in the pulpit as another. They affirm that if a man studies the different call and the difference between the Christian man's own inclinations, and reaches the conclusion that he can render better service as a minister of the gospel than in any other profession or vocation, he has as much right as any other man to enter the ministry. And with these, I cannot agree. Another reference to the matter of the divine call was made by the Bishop, who, quoting from the Rev. John Wesley, founder of Methodism, reports Mr. Wesley as saying:

"The testimony of the Spirit is an inward impression on the soul whereby the Spirit of God directly witnesses to my spirit that I am called to be the Lord's. That Jesus Christ has loved me, and that all my sins are blotted out; and I, even I, am reconciled to God."

Then the Bishop comments:

"If the Spirit makes witness with my spirit that I am a child of God, why not the same Spirit bear witness with my spirit that I am CALLED to preach the gospel of the Son of God? This is what I believe happens in a genuine call to preach."

It was in this same vein of thought that Bishop Matthew Simpson, lecturing to the students of Yale Divinity School, had this to say concerning the minister's call:

"The message which God sends is spiritual. Like a still small voice, it influences the inner nature, and is extraordinary only in that it is a divine communication. In its slightest form, it is a persuasion that he who receives it is OUGHT to preach the Gospel; in its strongest form that God requires him to do this work at the peril of his soul."

This may be the place to offer an observation of our own concerning this matter of the divine call. It is not improbable there are those in the ranks of the Christian ministry—and some of these in our own Zion—who are mistaken about their call. They are in the ministry, but have no business there. Some may be pastors others, evangelists; and some, missionaries. They have never known a genuine conviction and call from God in this matter; and time and circumstances eventually prove the fact. But here we pass to the second point in our subject which is:

II. THE MINISTER QUALIFIED FOR SERVICE BY PERSONALITY, ABILITY, AND GIFTS.

During his period of lectures to preachers, Bishop Boaz called attention to the fact that if a man would be a fit man for the Christian ministry he must consider that "... a divine call to preach includes also the call to make necessary preparation." Says the Bishop:

November, December, 1949

The Preacher's Magazine
acter there are those who compose the mini-
istry of the Church of the Nazarene not excep-
ted.

Our second reference is to natural gifts.
In this matter of natural gifts it is un-
understood that God will ask of His minis-
ters man's readiness to own the gift of nature. It is true that the Holy Spirit can work, and by which means shall discover a fitness for the task. Metaphorically speaking, "By their fruits you shall know them." Apart from natural gifts of ability and personality, the Holy Spirit has no effective channel through which He can work the work of God. The number of such gifts may not be important, but that shall be some; and if you do not think we have any, you may do well to stand aside until you invent with God and yourself and discover just how sufficiently you are adapted to the work you say you are called of. Of the gifts which a minister should possess there are three which I consider the most important part in the success or failure of his ministry.

1. The first is the ability to think. Too many ministers, like too many laymen, think with their emotions instead of with their heads. This is a suggestion to eliminate the heart influence over the logic of our thoughts, but it is reference to the necessity to think the head as well as loving a heart.

Within the structure of the thought process lies the faculty of judgment, the power that qualifies a man for leadership among the people and will stand him forth among his brethren. In the holy profession of the Christian ministry the absence of judgment will sooner or later destroy the leadership and influence of a man, as it will also be reflected in the character of the work he does. A minister may lack in a number of qualities and not seem to suffer nor his ministry suffer essentially; but let him lack in judgment, and soon he will discover that the church has by-passed him in his qualifications and has destroyed the places of responsibility and influence.

2. A second gift of which I would make mention is initiative: Defining this term in its practical as well as its psychological meaning and force we find initiative is creativeness and self-reliance, which waits neither for detailed instructions nor for personal assistance from others before en-
tering upon a necessary course of action. Initiative is quite compatible, and is indeed quite commonly found, with co-operation or team work. Organized activities are made possible by the co-operation of each indi-
vidual with all others, with initiative by each within his own province. Timing is another element in the psychology of in-
itiative. The minister must be strong; if it is unreasonably weak, the minis-
ter will miss the opportunity to fit cir-
cumstances and events into the pattern of program already set up by the denomination, or he must have some faculty for timing, you stand to suc-
cceed measurably; and if you are not able to do this, you have subjected yourself to that indispensable condition without which no man can claim the title of God to pro-
claim may become discouragement if not de-
spair.

3. A third gift, briefly, is that of speech and voice. The minister needs the ability to speak in public and to address lesser formal occasions, as well as to be able to converse in private. The speaking voice has been the chosen medium through which God has given the minister opportunity to be a minister. The quality of the voice is a gift of great value. The minis-
ter should seek constantly to improve this gift, beginning with whatever measure of ability he has in the faculty of speech and the quality of the voice are both susceptible to improvement. We may never have the voice of a Whitefield or McCal-ber, but, with, with what he does have and the influence of the Church of the Nazarene, we may develop the persuasiveness of Spurgeon and Moody.

There are other gifts of ability within the frame of the minister's personality which might claim our attention with profit; but there is yet our third point for dis-
cussion, and to this we now turn our at-
tention.

III. THE CHRISTIAN MINISTER PREPARES FOR SERVICE BY DISCIPLINE, TRAINING, AND CUL-
TURE OR HIS MINS.

In speaking to you on the general sub-
ject of "Preparing the Christian Minister for Service," I have done so with the strong conviction that the minister's preparation for his work must embrace—and here I use an academic term—three areas of con-
centration.

In a brief recapitulation of what we have discussed already we find that the first

area of concentration of the Christian minister will lie in the preparation of his self-
spiritually: ascertaining for himself that he is holy, cleansed, and filled with the Spirit; and, in certainty, called of God. The second area of concen-
tration concerns the minister's attention to his personal gifts of nature. The third area of concentration—and this is by no means the least—concerns the minis-
ter in his preparation for service, in the discipline, training, and culture of his mind. For it is with the mind, through its func-
tions, the minister will be able to evaluate the privileges and possibilities of his holy office; and it is through the proper function of the mind that he will be able to discover to men the value of those eternal truths which he has been called of God to pro-
claim. Such preparation is of prime im-
portance and should be neither ignored or neglected.

I do not believe we are saying too much when we state that it is our conviction that a disciplined and cultured mind is God's great second claim upon the Christian minis-
ter who would serve Him effectively. I am not making His education absolute and vigor with which the minister is able to deliver the divine message to the hearts of the people is not to be thought of lightly. To be able to take advantage of the oppor-
tunities which will broaden, the culture of the soul and extend the faculties of the mind. God has placed no premium on ignorance, and none the foolish embrace, or as-
sociate with it.

The now sainted Dr. Chapman and Dr. Williams were much concerned about the miner's blend of the faculties of speech and the quality of the voice are both susceptible to improvement. We may never have the voice of a Whitefield or McCal-ber, but, with, with what he does have and the influence of the Church of the Nazarene, we may develop the persuasiveness of Spurgeon and Moody.

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cussion, and to this we now turn our at-
tention.

The following text is based on the work of Dr. J. Donaldren, a well-known church leader and writer. The text discusses the importance of natural gifts in the life of a Christian minister, emphasizing the need for leadership, initiative, and personal spiritual growth. The text also highlights the importance of discipline, training, and culture in preparing a Christian minister for service. The author discusses the different areas of concentration that a Christian minister should focus on, including personal spiritual growth, personal gifts of nature, and preparation for service. The text concludes with a call to emphasize the importance of discipline, training, and culture in the life of a Christian minister.
Music in Worship

By Earl W. Transue

Music and religion have always been very closely associated. When the first Christian churches were established, the Apostle Paul says that they sang psalms, hymns, and spiritual songs. We do not now whether or not he refers to the psalms of David, although it is very likely. TheIsraelites under Moses used music, both singing and dancing, as a means of praising God for their deliverance. David, in his hours of victory, triumph, and joy, made musical expressions of his thoughts and praise to God.

Music in the early Christian Church was mostly the psalms of David. About the time of the birth of Christ, the music changed a little. The psalms of David were still used mostly, but more and more hymns were written and the change was brought about gradually from psalms to hymns.

Jesus and His disciples, as they came to the closing moments of the Last Supper before going out to the Garden of Gethsemane, sang a hymn together. Jesus would certainly not have led His disciples in a song at a time like that had He not found in music a reverent and adequate means of worship and communion.

As the gospel message was carried abroad into foreign lands, and as Christians multiplied upon the face of the earth, music went everywhere as the handmaiden of the Church.

The purpose of worship is the profound stirring of the religious emotions to the end that some benevolent change may be wrought in the participants' nature that will uplift them and make them desire to live better lives. This deep stirring of religious emotions is attained by definite means.

The church building itself is an important contributing factor to the atmosphere of worship. The order in which the service is arranged is a very important contributing factor. Music, as one of the most important factors, can be arranged to help in the stirring of the religious emotions. The singing of the prayer service is the most important part of the entire service, but it takes music to help bring about its importance; therefore, the choir director, the pianist, other musicians, and the minister

The Preacher's Magazine

November-December, 1940

26 (266)

and mind that I get from Dr. Baxter's book. Concerning the mind of the minister, Dr. Baxter observes:

A gifted mind is necessary equipment for a field of endeavor in which study and the acquisition of knowledge are such prominent factors.

Henry Ward Beecher was referring to ministers when he said: 'a minister must be not one-fourth or one-half a man, but a whole man. Dr. Horne, while giving the lectures at Yale, and speaking of the preacher's task in training the mind, said:

It is work that demands the best brains we possess; and no training can be too thorough, and no training too wide for the minister.

Dr. Parkhurst makes a keen analysis of the same point by saying:

We shall give primary attention to the matter of disciplined mentality, as fundamental prerequisite to ministerial success, . . . however complete the moralization and sanctification of the individual, their practical value will depend upon the degree to which they are respectively applied . . . . The quality of piety of a man of mediocre intelligence may be on a par with that of Luther, Calvin, Wesley, Chalmers, Storrs, but its practical worth as an efficiency will be calculated only in terms of results to which piety contributes.

It was Dr. Crosby, in the Yale Lectures at another time, who gave us a very precise outline of the minister's thoughtful and serious consideration by saying:

While it is undoubtedly true that the grace of God addresses itself with equal power to every class of mind, and it is the glory of the gospel that it is adapted to the appreciation of the simple as well as the learned, it is equally true that the acting forth of God's revealed truth in its connections and fullness, that the thorough and profound exposition of the Holy Word can be made only by the higher class of mind, capable and powerful to deal with the sublimest idea, and furnished with rich store of knowledge.

During the same lecture Crosby said further on the same subject:

In describing the character of mind that a preacher should have, we might be contented with the general remark that a strong, well-rounded development of intelligence is necessary, that he should be above the ordinary level of men in his grasp of truth and powers of analysis, that he should be ready to meet the wants and opposition of the many with whom he must come in contact, and should be able so to prove himself a leader of the people.

Since this matter of the discipline and training of the mental faculties has been considered so vital to the minister's success and workmanship, the Church, both within our own denomination and among others; and since a casual glance at us will reveal that trained minds are increasingly in demand in the theological day to which this generation has come; shall the Church of the Nazarene and other evangelical churches be considered to have turned away from its fundamental and spiritual emphasis because it commences to recognize the need for an educated and trained ministry? If there be those who would lay this charge at the door of the church, and at the feet of our denominational leaders, they do so without thinking very deeply or going very far in considering the problems of the clergy, and evaluating the day to which we have all come.

I speak to our ministers as a whole, but especially for the moment to our younger men—and more especially to those of our ministerial number who have had no advantages of formal training and education, and who are self-trained and pursuing the Course of Study. Develop studious habits at any cost; read books and hear and be a student of human nature; without fail, burn the candle at both ends, and try to bless those about you.

I say this lest some might think I considered it unimportant—blend all this with a "... deep and rich religious experience," and an abiding spirit of devotion to your God.

It was God's great apostle to the Gentiles who, writing to the young preacher Timothy, said: "Steady [the literal translation] is the great end of the Gospel, and the man whose self-appraised unto God, a workman that needeth not to be ashamed, rightly dividing [and here add your Greek is significant—strongly cutting] the word of truth.

Yes, the minister must prepare himself for service, and—throughout the years of his ministry—keep himself in such a condition that there is no discharge in this work. The measure of preparation is the measure of success.

The apostles were all prepared men sitting for three years at the feet of the Master Teacher, "keeping the things spake by God." The Apostle Paul was a man prepared for the task, Augustine, Calvin, Luther, Wesley, Asbury, Finney, B. T. Roberts, Inskip, Fowler, Moody, Spurgeon, H. C. Morrisom, "Bud" Robinson, Dr. Bresoe, Dr. Haynes, Dr. Goodwin, Dr. Chapman, Dr. Williams—all these were prepared men; and, because of it, we have a better world and a stronger church.

Men write this paper with a word of personal testimony. We are mindful of the many limitations faced by ourselves in the things of which we have spoken. I could write a better chapter than this, if my earlier mind had insisted to a greater degree upon the formal preparation for the ministry that is now urged upon and offered to the young men today. But wishing not to change facts. I therefore have no regrets that as I came farther along in the years of my ministry in the church the sense of my deficiencies drove me to the study of books, and to the more formal disciplines of study on undergraduate and graduate level. Though costly in time, strength, and money, it has brought me an enrichment of life, a wider usefulness in the Christian ministry, and a greater degree of ministerial proficiency which to me is compensation for the many, many nights spent, in burning the midnight oil. And I have proposed to remain a "man of the books" as well as a "man of the Book," that by the grace of God I may be... a workman that needeth not to be ashamed, rightly handling the word of truth.

As I have viewed this matter of preparing the Christian minister for service, I feel as I believe Dr. Watts must have felt when writing his heart-searching hymn of service and challenge:

A charge to keep I have, A God to glorify, A never-dying soul to save, And fit it for the sky.

To serve the present age, My calling to fulfill, One may it all my powers engage, To do my Master's will.
should strive to bring about a unity that will attain the desired effect.

The mission of music today must be that of leading to men, in order to save them from the low ideals that have dragged them down. The Church today is interested in the well-being of man and is striving in every way possible to save him from the spiritual burden and depressions of poverty, want, and injustice.

Those services that are entirely musical, in the sense of duties to attract attention, are not really religious. On the other hand, those services that have no music are not uplifting to the soul and are a negative force, as far as reaching into the hearts of the people. "As an avenue of worship, music opens to mankind the paths which lead to God."

Music must be given and received as a sacred offering. We need to revive in some measure the spirit of the Middle Ages, when all the arts contributed to the service of religion, the mother of them all. From the thirteenth to the eighteenth centuries, church music grew and flourished. There is no reason why we should not compose church music equal to that of Palestrina, Bach, and Handel, except that the investment is lacking.

Music is more extensively employed in the church service today than ever before. Approximately one-third of the period consists of musical themes. Given a larger scope in the church service, music is more and more becoming regarded as an essential for which the regular appropriations are made. However, the results are not satisfactory. Church music is far from being what it might be and should be. Sometimes it is very much abused and used improperly in the church. It is not properly rehearsed and planned in advance; therefore the purpose is ruined.

Not uncommonly, church music is regarded merely as a routine. The musical parts of the program are treated with differential tolerance—unless they become unbearable musically. Church music should be necessary in a certain sequence and proportion in each service. Some look upon church music as padding to fill up time in what is commonly called the "opening exercise." This is indeed the wrong attitude, for the chief purpose of music in the church is to give the logically employed directly and profoundly for a religious purpose.

As so frequently, music is left to drift and shift for itself, often held in low esteem and treated with indifference. Sometimes it is used to attract attention and hold in greater esteem than the preaching or prayer service. Music of this type is not very likely to have some one: to understand it. It also gives the church the name of a place of entertainment or a concert hall. By placing too much importance on music in the church, it will lose its power. H. Bader said that the church is of service in deepening the religious purpose of the service, and should be thought of as a medium of communication. Hymns, being the most important type of church music, are used for various purposes: to proclaim our adoration for our Lord, to give courage when disheartened, to give courage when disheartened, and to call the sinner to repentance. H. Augustine. Smith has written a verse that fits the subject very well:

When wilt Thou save the hamma, Lord?
O God of music, when?
Not artist’s vague or quartette mode,
But singing host of men.

A lot of people get "church music" and "music in the church" mixed up; there is a difference. In genuine church music, the musical, through its power of unification, stimulus and clarifying religious consciousness. Church music exists for this purpose; and is, in fact, the music of the church fails to do so, it ceases to be bona fide church music and becomes "music in the church."

The religious influence of music in the church service may be strong and significantly expressive, or it may be weak and inconsequential. Music may deepen the religious character of the service, or it may become the center of attraction, absorbing attention to itself. Music is a static art; existing in the realm of time. It has to be used in such a way as to be significant only for the least for most mortals, has ever to be renewed or re-created. Since this is so, it is not to be expected that religious and musical elements will be constantly of the same relative force; therefore they will fluctuate. Perhaps only seldom will there be absolute constancy in the attainment of genuine "church music" against "music in the church."

The ideal leader of the music and worship program of the church has been and the task falls upon him. A part of the definite responsibility that rests upon any pastor is to lead the people of the community is to write a music on a higher level and put this good music that is being wasted on the world to better use. It seems that the church is continually having to compromise in its music; for either the spiritual-minded leaders are not technologically trained to provide them from the artists do not have the religious consciousness and purpose necessary to do the work that is needed so badly.

Music brings about the spiritual unity of Christians of all times, and in any particular present time. The sermons and religious writings of the past centuries are little read by most people, but the music of good quality has survived the abuses of the ages, which proves that music needs always to be inspired by something greater than man to be of good quality and stand up under the trials of time.

Religion and music came from the same part of our being. Religion is the most intimate of all human experiences, and music is the most intimate of all the arts. Music has the valuable property of stimulating the emotions and strengthening consciousness, yet at the same time regulating them through the sense of balance and proportion inherent in the art of music. Hence the ideal art is the ideal art for religious worship. Horatius Bonar has written a very fitting poem which concludes this subject very well:

The Master’s Touch
In the still air music lies unheard,
In the rough marble hides unseen;
To wake the music and beauty, needs
The master’s touch, the sculptor’s chisel keen.

Great Master, touch us with Thy skillful hand,
Let not the music that is in us die,
Great Sculptor; hew and polish us, nor let,
Hidden and lost, Thy form within us lie.

Spare not the stroke! do with us as Thou wilt;
Let there be taught unfinished, broken, marred.

Consider Thy purpose, that we may become
Thy perfect image, O our God and Lord!

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Nahum

Ralph Earle, Jr.

Nahum's The Prophets: A Commentary, 1958

The book of Nahum reveals the Assyrian Empire's fall and its consequences. Nahum, a prophet of Nineveh, foretold the doom of the Assyrian Empire, prophesying that it would be destroyed by the Babylonians. The city of Nineveh, once mighty and powerful, was to be reduced to rubble and dust. The prophecies of Nahum were fulfilled when the Babylonians, led by Nebuchadnezzar, destroyed Nineveh.

In Nahum 2:1-13, the prophet warns of the impending doom of Nineveh. The city's defenses are described as being weak and vulnerable. The Assyrian army is likened to a flock of sheep being led to their destruction. The prophet calls for the destruction of Nineveh because of its arrogance and cruelty. The city's leaders are warned that they will be punished for their sins.

Nahum 3:1-15 describes the fall of Nineveh in more detail. The city's downfall is attributed to its pride and arrogance. The Assyrians are shown to be ruthless and unjust, leading to their eventual fall. The prophet calls for the destruction of Nineveh and its inhabitants.

Nahum's prophecies were fulfilled in 612 BC when the Babylonian army under the leadership of Nebuchadnezzar destroyed Nineveh and its temples. The city was burned to the ground, and its inhabitants were taken captive. Nahum's prophecy serves as a warning to all who would ignore the lessons of history and continue to follow the same path of destruction.

The book of Nahum is a powerful reminder of the consequences of pride and arrogance. It serves as a warning to all who would ignore the lessons of history and continue to follow the same path of destruction. The city of Nineveh, once mighty and powerful, was to be reduced to rubble and dust. The prophecies of Nahum were fulfilled when the Babylonians, led by Nebuchadnezzar, destroyed Nineveh.

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tion to Nahum's genuine prophecies. The main reason for this view is the presence of an archaic yet poetic, or alphabetic, psalm in the first nine verses. But we do not see sufficient reason for questioning the unity of the book.

G. Campbell Morgan has made the interesting observation that in the first eight verses of Nahum's prophecy one may find all the words suggesting anger which are in the Hebrew Old Testament. They are translated as justly, vengeance, wrath, anger, indignation, fierceness, fury.

He goes on to show (Voices of Twelve Hebrew Prophets, pp. 74, 75) that "jealousy" is the result of wrong done to love. "Vengence" means "punishment," not retaliation. "Wrath" means a changed attitude, due to sin. "Anger and indignation" express the activity of wrath. "Fierceness" indicates burning, and "fury" suggests heat.

But what is the source of God's anger? It is His love for His oppressed people. His very wrath is an expression of His love. We cannot believe in the love of God without also believing in the wrath of God, for love must be angry against wrong. Moral love is more than mere sentiment.

Morgan has a good outline of the book: chapter one, The Verdict of Vengeance; chapter two, The Vision of Vengeance; chapter three, The Vindication of Vengeance (p. 72). Someone else has suggested that in these three chapters we have judgment on Nineveh declared, described, defended.

The message of Nahum is very definitely a message for our day. In the light of the recent atrocities committed by the Nazis in Europe it is easier to appreciate the strong features of the book. The unspeakable cruelties of the ancient Assyrians are evidenced in their recently discovered law-book. Prescribed penalties included gouging out eyes, hacking off hands, slitting noses, cutting off ears, and gouging out fangs on the head. When helpless captives were the innocent victims of such cruel practices, one can realize the reason for Nahum's indignation.

John Paterson (The Goodly Fellowship of the People, p. 117) has expressed well the modern counterpart:

When we recall Lidice, obliterated to the last man, and see "the glory that was Greece" reduced to starvation, when we hear of pogroms throughout oppressed Jewry and the diabolical destruction of beautiful Naples as begin to understand the sentiments that finds expression in the book of Nahum. Here is concentrated all the pathos and passion and agony of a cruel world that needs redemption and release. Nahum's voice is the voice of tortured and outraged humanity.

George A. Gordon once said that there are three types of great character: the capacity for a great love; the capacity for a great enthusiasm; and the capacity for a great indignation. Without a sense of indignation against sin and wrong there is no true love.

We need, then, to listen to the message that God would utter to us daily throughout Nahum of old. Raymond Calkins has pointed out its importance. He writes (The Modern Message of the Minor Prophets, p. 85):

"Surely there is a place for a book like Nahum even in the revelation of Grace. Instead of taking the Book of Nahum out of the Bible, we had better leave it there. We need it. It reminds us that love degenerates into a vague diffusion of kindly feeling. Man needs for the capacity of a righteous indignation. A man who is deeply and truly religious is always a man of wrath. Because he loves God and his fellow men, he hates and despises inhumanity, cruelty and wickedness. Every good man sometimes prophesies like Nahum."

Some readers have been shocked by the strong language used by the prophet. But Dr. Calkins has emphasized the fact that Nahum's language is a symbol of the passion in substituting euphemistic terms for more accurate, honest words. He declares: "There is immense moral advantage in the use of ugly words to denote ugly things."

If we fail to call a thing by its right name, there is danger that we will not think of it in the right way" (p. 83).

We wish to close our study of Nahum with a choice memory verse, found in 1:7—"The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him." That is a beautiful gem whose luster shines all the more brightly against the background of the velvety blackness of Nahum's prophecy. Always, everywhere, God is love.

The Preacher's Magazine

November-December, 1949

Noah Webster

By Ted Malone

(USED BY PERMISSION OF TED MALONE AND THE WESTINGHOUSE ELECTRIC CORP.)

How many words in your vocabulary? How much do you use your dictionary? There was a time when we didn't have an American dictionary you know. Our customs, traditions, government, even our language was British. It took an army and a Continental Congress to win our political independence, but one lone, lean Connecticut Yankee won our intellectual independence; and he did it without firing a shot. He just sat down to a table and compiled an American dictionary.

His name was Noah Webster. When Squire Webster drove into West Hartford, Connecticut, 191 years ago today and announced he had named his new son Noah, one of his drizzly neighbors looked up at the sky, spotted a knothole in the broad boardwalk, and slyly inquired if he was expecting a flood.

The Squire's answer is not a matter of record. Thirty years later, however, when the books into which he revised his dictionary, to build the first ship of state on the stormy seas of the Revolution, it was Noah Webster who built the ark that rescued the American language from the first American dictionary.

The country school he attended, with its rough board seat, its goose-quill pens, and its ragged books, had long since vanished, but a trail is still there that Noah took when reaching sixteen, he borrowed a little money and a big horse and rode off to college. It's called the College Highway now, and still leads down the Connecticut Valley to New Haven and to Yale.

Webster's freshman year was highlighted by the spring day on which George Washington passed on his way to Cambridge to take command of the American troops.

On this great occasion the music was led by Freeman Van Ness, avenging practically bursting both lungs on the file. After graduating with much honor, more speeches, and most of all, debts, Noah Webster, A.B., walked the ninety miles back up the Connecticut Valley Noah Webster, to West Hartford and his home. You can think up a lot of words in ninety miles but not enough for a dictionary; so young Webster turned to teaching.

The next summer he studied law and was admitted to the bar the following year. Times were hard, however, and the value of money had fallen so low that people wouldn't even quarrel over it.

So he used his shingle to patch the roof and went back to school teaching, this time in the Goshen, New York, High School, where he wrote his now-historic Blue Backed Speller on the income from which he lived the rest of his life.

America's first "best seller" and then one day Webster met a young lady from Boston. The progress of the affair is detailed by one of his biographers quoting the Webster diary that "they met on March first" on the seventh she was "the sweet Miss Greenleaf" on the ninth, "the agreeable Miss Greenleaf", and by the twenty-second, "the lovely Miss Becca."

When she left for Boston in June, she and Mr. Webster had "reached an understanding." It seems his training in the gentle art of persuasion stood him in good stead with the gentler sex.

Mr. and Mrs. Webster began housekeeping in a large, convenient, elegant house in Hartford.
The leviad adjectives are his own; he had
lots of them.

Although the bride was homelike that first
Thanksgiving,
she baked eleven pumpkin puddings, three
plum puddings,
and seven apple pies which must
have left Mr. Webster,
for all his words speechlessly.

To say that Noah Webster began writing his
dictionary in the summer of 1800
would be like saying the ark was started
the day the waters rose
in sufficient depth to float it free.

All the hobble of words that tumbled from
his lips and flowed
from his pen in the years of his life were
a part.

All the words he had spoken to "the lovely
Miss Beene"
and to their children, Emily and Frances
and Harriet, and Mary and William,
and Eliza and Louisa, were a part.

Yet this wasn't the ark; this was only the keel.

While the purists were jumping up and
down acclimating him of lunacy
for his simplified spelling, the Southern
scholors had
for his New England pronunciations, and
the Boston conservatives
failing with horror when they realized that
a Connecticut Yankee
had dared to suggest an improvement on
good old Doctor Johnson's dictionary.

Noah was gathering timbers for the ark
he planned.

This was only a shower; wait till it
rained.

It took twenty years to compile this great
dictionary,
Webster's Unabridged, with its seventy
thousand words of English language
and two puddings.

Twelve thousand more than Johnson had
listed.

He had to study in detail all known profes-
sions and sciences,
acquire a thorough familiarity with more,
not to mention months of exhaustive re-
search in numerous special fields.

There isn't any end to an unabridged dic-
tionary.

It is as long as the ABC's, and that is as
long as there is.

So for twenty years Webster kept at his
work.

Robert Fulton sailed his steamboat up to
Albany.

But Webster missed the demonstration
in France, Napoleon was launching his
campaign to change the face of the world;

but even that wouldn't change the dictionary.

A C was a C no matter who the ruler was.

Longfellow was four years old, Lincoln was
two,
and Emerson was eight the year Webster
finished the D's.

England and America fought the War of
1812.

Sir Humphry Davy invented the safety
lamp.

Napoleon lost the Battle of Waterloo
and Francis Scott Key wrote "The Star
Spangled Banner"
while Webster patiently gathered all the
E's and F's and G's and H's
in the world, and filed them away in the
ark.

The day in 1825 Noah came to the final
word.

Everything else was there... all the old
words he had known.

all the new ones he had discovered.

all of them.

all of his life... all of America.

for this at last was the ark.

And the rain began to fall... but it was
salty.

Arriving at the last word, Noah; almost
seventy, so moved
he could hardly hold his pen;
his eyes brimmed full, and the tears spilled
over.

Of all the varied contributions he had
made to the New World
this was the most valuable.

It was the cornerstone of American Liter-
ature, an
impregnable fortress of words, manner
of speech,
and ways of thinking in the New World
but most of all it was the symbol of com-
plete intellectual independence.

It was America speaking... period.

The Preacher's Magazine

God's Folly Triumphant over Man's Wisdom

A Sermon by Rev. Ros E. Price

(An exegesis of 1 Corinthians 1:18-25)

The section of First Corinthians takes
rise from the concluding statement
of the Apostle in verse 11 where he re-
minds his hearers that Christ had sent him
to preach "not with eloquent wisdom, but
the cross of Christ to be emptied of its power.

With its incidental allusion to preaching,
Paul passes to his subject: The dissensions
in the Christian church are for a
time forgotten and he takes opportunity
to correct his converts of their undue empha-
sis upon human eloquence and qualification
of human wisdom. This is the first time
Paul mentions "wisdom" in any of his
writings. It would seem that here he has
direct reference to the popularity of Greek
sophistry and eloquence. Over against this
he opposes the proclamation of the central
fact of Christianity, the cross of Jesus Christ.
This fact is the cross, he freely
acknowledges, is a scandal to the Jews and
mere moralism (cf. the Greek terms he
uses here) for the Greeks, but to those who
are being saved through faith in the his-
toric fact of the cross, the power and
the wisdom of God unto their salvation.

Hence, the cross stamps the wisdom quest of
both as used by the Greeks as futile.

If God gives to the sophisticate a picture
of what true religion is. It is a re-


minder that Christianity is not something
to be philosophized, but is a pers-
sonal revelation of God
to humanity, which He wrought through
Christ's death on the cross.

The "world of the cross" (the impregnate
store) thus becomes coex-
tensive with the preaching of the gospel.
The expression shows clearly the stress
which Paul laid upon the death of Christ,
not merely as a great moral spectacle and
so the crowning point of a life of self-
renunciation, but as in itself the ordained
instrument of salvation (Lightfoot).

Paul seems to be the only one of the New
Testament writers who uses this expression
as a summary of the whole aspect of suf-
ferring in the life and work of Christ, and
its meaning for the Christian. It describes
the death of Christ in its most profound hu-
miliation and in its most direct contradic-
tion of means by which men ordinarily
thought of salvation.

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Paul goes on to contrast the attitude of
those who are "perishing" with those who
are being saved" to the proclamation of
the cross. Thus suggesting by the use of the
Greek participles here the fact that in the
language of the New Testament salvation is
a thing of the past, of the present, and of the
future (cf. Lightfoot). The word of the cross
is referred to as the power of God.

Paul seems to have definitely substituted
the word "futility," power, for "sac-
iness, which might have logically been ex-
pected here, to show that it is not the in-
telellectual excellence so much as the moral
power of the doctrine of the cross in reli-
gious experience on which he seeks to lay
emphasis. The suggestion is that those
who are perishing should look upon the
doctrine of the cross as vanity and some-
thing ineffective, it is rather the divine
futility of God unto salvation, unto all who
are being saved.

Verse 19 is a rough quotation from the
Septuagint Version of the 14th verse of
Isaiah 29. Following this Paul raises the
challenge, where is the wise man? where
is the scribe? and where is the, debiter of
words?

The expression may have reference respec-
tively to the Greek philosopher,
the Jewish scribe, and the intellectual
and learned man of whatever class one
might think of. It is rather a
reference respectively to the Greek philoso-
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might think of. It is rather a
God and the wisdom of God." The Jews looked to material, outward privileges, the Greeks sought satisfaction for their intellectual craving. The preaching of the cross commended it to the Jews as a moral and spiritual power which commends itself only to the man of faith, and that regardless of artistic or cultural distinctions. Faith in the message, then, is what he places emphasis upon. To the Jews this was definitely offensive. A crucified Messiah as the salvation of the world was preposterous to them. All shrugged their shoulders at such a thought. And Paul knew how the Greeks scorned faith in favor of speculation. Yet Christ said to Paul and to the proclamation of the cross God would make it possible for them to stand and win. Thus does the foolishness of God exceed the wisdom of man, and the weakness of God overpower the might of man.

Beginning at verse 17 of this chapter and running through verse 5 of the following chapter, Paul justifies before the Corinthians his rejection of philosophy of 'wisdom' and his adoption of the simpler but more difficult method of stating the truth. First, he suggests that God for a time allowed men to seek after Him by their own wisdom, which proved to be a futile quest; now He presents himself to them in the foolishness of the cross (vv. 17-25). Secondly, he notes that the wise do not universally respond to the truth of the cross, a fact which shows that wisdom is not universal, particularly to which preaching appeals (vv. 28-31). And thirdly, he fears lest, if he should use 'wisdom' in presenting the gospel, he might spiritually attract by his persuasiveness and not profoundly, move by the intrinsic power of the cross (2:1-5). His contention is that only God has the divine source of truth; and so far as any popular and sanctifying knowledge of God is concerned, philosophy may as well have been the world by 'not misled.' And there never was a truer assertion concerning the ancient world than this. That which has made God known to man is the cross of Jesus, Christ. That which that follows our immediate passage, Paul is careful to remind the Corinthians that if human wisdom or power held the keys of the kingdom, they themselves would surely have been left out. But Christ who is thus revealed to and accepted by the world and the sacrifice of Christ has put new hope and new meaning into the world. To a God who makes himself known through self-sacrifices, even the weakest of this world may come in faith and find himself among those who are being called (v. 29). Thus not only in the means of redemption, but in the persons of the redeemed is the weakness of God declared to be stronger than man.

The power of God that is required to draw men to himself is not necessarily the

to alter the course of rivers or change the sites of mountains, or even to astonish the world. Does not man, a creature who wishes to be thought a superior executive, or a peerless organizer, or an outstanding preacher? Will he not boast of the number of new numbers he has received into his church, or of the large congregations he preaches to on Sunday morning? Will he not be aware of the success of the organizations of which he is president, or enjoy seeing his name in the papers? Will he not notice how many hands turn to him when his voice is raised? What makes a shift devices he is pleased to use, to hide the demand he is in, as a popular speaker? By what artful hints will he make full use of his art, playing on the emotions and praises that are conferred upon him? What a gleam of achievement brightens his eyes, as he makes mention of his battery of telephones? With what quasi-modesty he laments the exhaustion of each day's work, and how the King's business leaves him no time for pause? Never was there herculean labor like his.

In Christian pulpits, humility is preached. Humility ought to be the factor in the preacher's life which enables him to see life steadily and to see it whole. It appears that the excess of stuff of this precious stuff, among the clergy, is alarmingly low.

Of course, there can be no argument against the exercise of great industry in the preacher's profession. Every preacher is bound to work as hard as he dares. He ought to go as high as he can. Moreover, if the object of a minister's industry is merely to outclass others, or to set up an impressive record for the General Assembly or the Church, he will do better for himself to give up preaching, and, like Thoreau, make pencil and live in a hut. If, however, by his ardent zeal and indefatigable labor it is his purport to serve and please God, then he is surely about his sacred calling. Then he will rejoice in the excellence of another as though it were his own. He shall then be as laure to assume credits for himself as he is alert to find it elsewhere. Then he shall be ready, even happy, to consecrate to men of low degree.

So the next time you have a chance, put your generous, self-devouring arm around your country colleague, press him into your arms, examine his office, and say, "You, brother! You would be surprised if you knew how much good it will do his heart . . . and yours too.

Ministerial Relations

BY REV. KENNETH L. SLOANE

The spirit of fellowship amongst the preachers of Christ's gospel is not all that it ought to be. Younger ministers, high in hope and expectation, are at first shocked and puzzled by the impenetrable wall of class consciousness that obstructs true ministerial fellowship. After a few well-meaning attempts to swim the moat and scale the wall, they fall back in disillusioned regression to their lot as "small fry" for whom the "big men" have neither time nor patience.

A rural minister of fine spirit and keen intelligence has said that the highly paid preachers of his near-by city seldom speak to him, and never by name, for the simple reason that the highly paid preachers had never considered it worth while to remember his name, whereas the "giants" were continually "Tom-ing" and "Ed-ing" one another about all sorts of evils of presbytery, synod, and General Assembly.

This snobbery is inexcurable anywhere, but it is particularly inexcusable in the ministerial corps which is supposed to a Christian fellowship.

The ministry is influenced too much by ambition, competition, and envy. Is it not a prime object of many a minister, as it is of an ordinary tradesman, to outdo his brethren? Does not many a clerk wish to be thought a superior executive, or a peerless organizer, or an outstanding preacher? Will he not boast of the number of new numbers he has received into his church, or of the large congregations he preaches to on Sunday morning? Will he not be aware of the success of the organizations of which he is president, or enjoy seeing his name in the papers? Will he not notice how many hands turn to him when his voice is raised? What makes a shift devices he is pleased to use, to hide the demand he is in, as a popular speaker? By what artful hints will he make full use of his art, playing on the emotions and praises that are conferred upon him? What a gleam of achievement brightens his eyes, as he makes mention of his battery of telephones? With what quasi-modesty he laments the exhaustion of each day's work, and how the King's business leaves him no time for pause? Never was there herculean labor like his.

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(The 377)
A Sunday-School Vision for the Pastor

By Clare St. John

We are told that the time was if a young man was not fit and couldn't quit any of the secular occupations in the day that it would be recommended to him that he be a minister of the gospel, since that was a life of ease and required little ability. But if the time was even true that day has certainly passed. For today's minister finds himself somewhat in the position of the early apostles when they became so busy administering the business of the church that they had little time to administer the Word of God. For we are called upon today not only to be preachers but also administrators, pastors, counselors, and are given a host of other duties, so that if we are not careful we find ourselves emphasizing the nonessentials and leaving off the essentials. This is our greatest danger as ministers of the gospel.

While reading in the Scriptures a few days ago, a passage stuck in my mind and is still embedded there. It is from the letter of the Apostle Paul to the pastor of the church of Ephesus. He said this to Timothy, "But waken thou in all things, endure hardness, do the work of an evangelist, make full proof of thy ministry." The last part of that sentence especially stuck with me, "make full proof of thy ministry." I haven't consulted commentaries as to what they consider to be Paul's precise meaning here, but I think that he means something like this: "Timothy, don't neglect the duties of the job, don't neglect one single phase of the work."

So I would direct our attention to a phase of our work which I feel is not receiving its proper emphasis in our daily laboratory for the training of our class of people, who are at the most crucial stage in their lives, that group which is in its formative years and with whom we can achieve our greatest results. And that class, of course, is the children.

Many people have the notion that children just grow. We have seen this notion exhibited in recent years by the war-time men who went off to the factories to work and left their children to roam about the streets. Today we are harvesting the sowing of the seeds of neglect in a host of juvenile delinquents. But this notion exists not only in some mothers but in many churches, and I fear too many times in some pastors.

I wandered the other day into the neighborhood garden, admiring the various flowers, I noticed at one side was a table of long-stemmed carnations. But what particularly caught my eye was that the children were growing in these seven layer of law strings, and each layer a few inches higher than the ones below. I inquired of the gardener the reason. "Those strings," he answered, "are there so that when the carnations grow they have support; then when we cut the flowers for sale, they will not have crooked stems but will be long and straight." Yes, children, as flowers, will grow if left to themselves; but will they grow straight?

So this thesis is the vision which I would suggest that the pastors strive to maintain constantly before our eyes, that in all our thinking, praying, and living it may be held ever before us—The value of each individual child and our part in its development.

Then, too, we must have a genuine love. If we know all the methods of working with children and yet lack this love for them, the value of the work is lost. If we have his or her mark upon a child for good, he must be a student of the, thirteenth chapter of First Corinthians and order his life accordingly. In this verse we have a tender place in our lives for the young. He had time to give them; in the time of His active life He said, "Suffer the little children to come unto me," and later in life, "Suffer the little children to come unto me." But if the little children didn't understand more of what the Lord was talking about than most of the grownups.

Then, of course, we must see the value of a child. What potentials are wrapped in the youngsters! Here is a Saint Augustine; there, a Florence Nightingale; yonder, a C. H. Spurgeon, or the Little Emancipator, Abe Lincoln. And we have no other kind of life. Now we live with adults, work with adults, talk with adults, business with adults, so that we soon find that we will one day handle adults and only as adults. And I wonder if we would look at our thinking, if we wouldn't discover hidden back in there the thought, "After all, children are only children and unable to grasp the deep things of the Spirit, so that there is little need to press the claims of the Lord upon their young lives now, but rather wait a little longer." I am of the firm conviction that children realize the difference of right and wrong much more than we think they do; and that, although they behave in childish ways, their hearts mature far sooner than their heads.

I believe that one of the best ways to get out of the rut of living purely in the adult world, is to come right down to the children live and enter into their lives, to play with them and share their activities. Merely because a man affixes the word "Reverend" before his name shouldn't prevent him from getting down on the ground with the boys and playing a game of marbles, or from flying a kite, or going down to the creek looking for frogs, or from a host of other activities which are so dear to a child's heart. I think this is the best way for us to see clear of the pitfalls of thinking purely in adult channels. And when we do, the children will think more highly of "the preacher" (and of his God) if he is a "good fellow," rather than a semigod seated upon a pedestal to which the children are forced to approach.

But the young have a love which we adults have not. The young have no respect for the old, and that is to their advantage. And they must mean something to us, for our generation is constantly going into a strong sheep partly through his help and guidance, there must steal over that faithful man of God a sense of a job well done.

The story is told of a farmer who was walking over his farm with a friend, exhibiting his crops, herds of cattle, and flocks of sheep. The visitor was greatly impressed and highly pleased, especially with the splendid sheep. He had seen the same breed frequently before, but never such noble specimens. With great earnestness he asked the farmer how he had succeeded in rearing such flocks. The kindly farmer looked up with a twinkle in his eye and simply answered, "I take care of my lambs."

On Galilee's shore during the forty days, Christ said to Peter not only "Feed my sheep," but also "Feed my lambs." It may seem slow to work with lambs. Yet those pastors who take care of the children will have sheep of the finest kind.

The Preacher's Magazine

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38 (379)
The Blessing
Of God's Righteousness Revealed

By Joseph T. Larson

There are many blessings mentioned in the Bible. God has made man righteous ever since the fall, and finally sent Christ to become "the Lord our righteousness." The Old Testament has much to say about righteousness of the law, while the New Testament shows how this is accomplished through Christ. Paul reveals God's method of establishing God's righteousness in the redeemed heart in his masterful theology in the Book of Romans. Let us observe the sevenfold teaching about God's righteousness taught in the Bible.

Dr. Griffith Thomas shows that the Book of Romans is given to teach God's righteousness, as seen in the following outline:

I. Righteousness Required, chapters 1-2
II. Righteousness Revealed, chapter 3
III. Righteousness Rejected, chapter 4
IV. Righteousness Received, chapter 5
V. Righteousness Rejected, chapters 6-8
VI. Righteousness Reproduced, chapters 12-16

Without attempting any exposition of this outline or the Book of Romans I present a sevenfold teaching on how this righteousness can become ours, through Christ:

I. Ignorance of God's Righteousness

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. But Christ is the end of the law for righteousness to every one that believeth. But the righteousness of faith is apart from the law, etc." (Rom. 10:3-4).

There is gross ignorance of the standards and requirements of the righteousness of God. God's goodness is so great that even Christ was none but good and God (Rom. 3:23). This ignorance expressed itself in the desire to flout our own righteousness in the presence of Almighty God.

"All our righteousnesses are as filthy rags; we are all the dye of a leaf" (Isa. 64:6). Man's estimate of his righteousness before God cannot compare with His righteousness; for He is perfect, just, good, holy, and beyond any kind of sin. Christ also is sinless and is able to give this righteousness.

II. The Instruction in God's Righteousness

God did not desire to leave man in unrighteousness. Paul says in II Timothy 3:10, 17, that the Scriptures are written "for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." Christ admonished His disciples to "seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

The Bible gives instruction in righteousness, and Christ died to make this righteousness possible, while the Holy Spirit, on the basis of the blood of Christ, actualizes the righteousness of God within the heart.

There are thousands of preachers of the past and present who preach righteousness in the great congregation. There are millions of Christians who are living testimonies of the grace of God which brings righteousness. Then there are multitudes of teachers in the Bible schools who teach the righteousness of God. But sometimes there is confusion of how this truth should be taught.

III. The Imputation of God's Righteousness

"Blessed is the man unto whom the Lord imputeth not iniquity" (Ps. 32:1). Equally blessed is the man to whom the Lord doeth not impute his own righteousness. The first is the negative; the other is the positive. The righteousness of God is personified, revealed to us through Christ, practical in everyday living, and powerful in its exercise.

"But to him that worketh not, but believeth on him that worketh the works of faith, even as Abraham," says God (Rom. 4:5). He illustrates this by the faith of Abraham and David, who became righteous by faith, as a gift of God, and not of works. "And therefore it was imputed to him for righteousness." (Rom. 4:22).

"Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him that believeth in Jesus. Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. 3:24-28).

To illustrate: A man commits a grave crime. The law has fixed a penalty of fines. The judge knows that the man is guilty; but because of his justice he hears the case, then pronounces the sentence and, if the man cannot pay, the judge himself offers to pay it and sets the man free. God does that and more—he has pronounced sentence upon Christ, on the cross, justifies him freely, and imputes His righteousness and liberates him from his sinful habits, redeems him from the curse of the law, and places him in His own household as a son. The sinner is justified by grace through faith, brought from sin to salvation, from bondage to the banqueting house, from the curse to the cure, from fear to faith, from our own righteousness to God's righteousness! That is God's righteousness imputed!

IV. The Imputation of Righteousness of God

God not only imputes but He also imparts His own righteousness to the sinner whom He justifies through Christ. "For he hath made him [Christ] to be sin for us, who knew no sin: that we might be made the righteousness of God in him" (II Cor. 5:21). "But of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, and sanctification, and redemption" (I Cor. 1:30). Wisdom for our ignorance, righteousness for our unrighteousness, sanctification for our impurity, and redemption for our lost estate and sinfulness. "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of God might be revealed in the justification of the sinner. And that he might be just, and the justified, he was made sin for us" (Rom. 8:3-4).

The righteousness of God, then, is a gift of God's grace, accepted by faith, enjoyed by the saved man, and reproduced in his walk of life. But I want to add: We are baptized with and made partakers of the life of Christ. After all, the life everlasting He gives, and know with assurance thou never canst die. Since Jesus, Thy Righteousness, lives!

But God wants this righteousness to operate in our spirit, soul, and body, until we shall be reproducing the likeness of Christ to the glory of God the Father. The world needs the righteousness of God as the fountainhead to see righteous living and holy separation in daily life.

V. The Indications of God's Righteousness Within Our Lives

What are some of the indications of the righteousness of God? If righteousness is really from God, it is bound to be more than superficial, artificial, or temporary in the Christian. Forced goodness and righteousness is not GOD'S righteousness, for His is spontaneously expressed. "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him" (I John 2:29). "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." (I John 3:24).
John 3:7. Then observe the ninefold fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faith, meekness, temperance; against such there is no law. This is given of the Spirit, not through self-efforts. This is of God; this is the logical development—not something worked out by carnal human righteousness.

Righteousness impelled by God is expressed by doing good to all, as we can, in all the ways we can, as long as we can, reaching as far as we can. It is expressed by forgetting wrong, overcoming temptations, by living a separated life, by living in ways which are right. It is shown by help, by needly, showing hospitality, caring for the sick and anointing with other Christians, by furthering all good and proper cause which will help our fellow man. It is shown by going the "second mile," by telling the truth, living honestly, fairly, honestly, and sincerely. It is shown by our lives. Do you possess some of these indications of His righteousness in your heart? Have you been born from above? If so, logical conclusions must be of other evidences. If not, you must be born again. If you do not believe that faith is a gift, in which yourself you are to wander, even as He walked (I John 2:6).

God wants foursquare believers, but He also wants foursquare men, living to demonstrate His divine righteousness by faith.

VII. THE INSPIRATION OF GOD'S RIGHTEOUSNESS

The righteous lives of the saints of old, and of Christ Himself, are abundantly clear by inspiration's influence. It demonstrates its blessedness, its possibility in Christian lives. It inspires men to seek a similar salvation, to surrender to God, and to pray to Him. A lawyer was converted, although he was a skeptic, after hearing a sermon by a man who had already asked him what he would have said in the sermon which led to his salvation. "Nothing you said," replied the lawyer; "it was the godly glory of that old colored lady who so often talked to me about my need of salvation!" God's righteousness, and even its reflection, in her dark face, led him to seek Christ and His righteousness.

The saints of all ages have inspired many souls to seek God by the righteous lives they lived. Many a mission worker was enabled to "let the lower lights be burning," shining a ray of light, in the face of Jesus Christ. Many a poor old person by constant loving has been enabled of God to let his life tell for Jesus.

THE TABERNACLE: ITS TYPE

By Peter Wiseman

A complete account of the ancient Tabernacle is recorded in Exodus, chapters 25, 26, and 27. Our New Testament rending is recorded in the Epistle to the Hebrews 9:2-5.

"For there was a tabernacle made: the first, wherein was the candlestick, and the table, and the shewbread: this is called the Holy candlestick, and the table, and the shewbread: this is called the Ark of the Congregation. And after the second veil, the tabernacle which is called the Holy of Holies; all which had the golden censer, and the ark of the covenant covered round about with gold, wherein was the gold plate that had manna, and Aaron's rod that budded, and the cherubims of glory overshadowing the mercyseat: of which we cannot speak particularly."

The Tabernacle was a tent or temporary building; so that it could be carried from place to place; a place in which God's ancient people performed their religious exercises while in the wilderness; called "the Tabernacle of the congregation" (Exod. 33:7). It was forty-five feet high; and twenty-one feet in breadth. It was divided into four apartments. The eastern and the western, called the "Holy of Holies." The court of the temple was divided into ten thousand and seventy-five feet wide. It was costly, but it was God's dwelling place.

FIRST, THE TABERNACLE: A COVENANT, A FIGURE OF THE SAVIOUR

At least, it seems clear from Heb. 9:1 and that the Tabernacle is a type of Christ's human nature when He dwells appears clear also. Heb. 8:2: "A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." See also Heb. 3:11.

Heb. 9:2: "The first, wherein was the candlestick, and the table, and the shewbread, which is called the sanctuary." The camera of the tabernacle was divided. And the twelve loaves, according to the number of the twelve tribes of Israel, placed on the table in two rows—thus the Light of the World. His salvation, to surrender to God, and to pray to Him. A lawyer was converted, although he was a skeptic, after hearing a sermon by a man who had already asked him what he would have said in the sermon which led to his salvation. "Nothing you said," replied the lawyer; "it was the godly glory of that old colored lady who so often talked to me about my need of salvation!" God's righteousness, and even its reflection, in her dark face, led him to seek Christ and His righteousness.

The saints of all ages have inspired many souls to seek God by the righteous lives they lived. Many a mission worker was enabled to "let the lower lights be burning," shining a ray of light, in the face of Jesus Christ. Many a poor old person by constant loving has been enabled of God to let his life tell for Jesus.

Second Peter 1:13, 14: "Yes, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. This tabernacle."

The term takes us back to the Tabernacle of old, but it suggests an added use. It was St. Peter on the Mount of Transfiguration who said, "Let us make here three tabernacles," (Matt. 17:4); but evidently he had learned that "the true tabernacle of Christ was His human body, and to think of his own body and the tabernacle of His Spirit," yea, and of his own spirit.

The Lord had not only revealed to Peter that his body was a tabernacle but that he would be putting it off swiftly (R.V.). Our shroud is so short in this tabernacle! Then we shall put it off, folding up the tent, and departing!"
Concerning the presentation of this tabernacle, see Romans 12:1-2; and concerning its proper use, see I Corinthians 6:15-20.

FOURTHLY, THE TABERNACLE: A CLOTHING AND A CITY, A BODY LIKE THE SATURDAY'S DWELL WITH HIM.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed with our house which is from heaven: if so be that being clothed we shall not be found naked, that as in this tabernacle we groan, being burdened: not for that we were unequipped, but clothed upon, that mortality might be swallowed up of life. Now that which hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. (II Cor. 5:1-9)

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.

Glorious, the immortal tabernacle; and glorious indeed the eternal tabernacle of God with men!

THE MINISTER AND HIS ETHICS

By J. Paul Tucker

A mong the hesitancies I have in preparing this paper are two which stand out before me. First is that the field is so tremendously that only the surface can be scratched in this short paper. I am somewhat encouraged, however, in the hope that this paper may serve to prod all of our thinking in days ahead regarding the terrible impact of genuine Christian ethics and their practical implications in the life of the minister.

The second great hesitancy is that, as the Apostle Paul said he was the least of the apostles, it seems that, as one of the least of my ministerial brethren, perhaps I will be less able to help our thought in this matter than some one of you would have been. I am comforted regarding this matter by the fact that I believe in and appreciate my brethren and know you will be charitable toward the rough edges of this paper.

I begin in the spirit of Paul when he says, "I count not myself not to have apprehended." I come with you to learn together regarding the immense part Christian ethics must play in the life of the minister.

There are several areas in which there is need for the minister to define his daily life and action. Let us start with the ministerial head, because outwardly then we have a plan something like this:

I. Being Fair to Himself
II. Being Fair to His Family
III. Being Fair to His Community
IV. Being Fair with His Brethren
V. Being Fair with His Church

I. BEING FAIR TO HIMSELF.

In the effort to be fair to himself the minister needs to have a "for vision." This is especially true in regard to the use of his time and energy. He is pledged to Christ's service. He should analyze the situation carefully to see just how he is going to point, the most over a period of years. And he must also consider in planning for preparation of the ministry and in planning for the continuation of one's education. One must be fair to himself in the use of his time. This will be given further consideration at a later point in the paper.

The minister must attend to the demands of his own body and life. The emphasis upon personal ethics should constantly remind him that the minister owes it to himself to see that his body is kept in the proper condition for good work and that his mind be kept friendly for the intellectual development which God expects of him. Certainly it should be a part of our ethics to take some time for recreation. I shall not take the time to deal in specifics, but it is up to every minister to find some form of relaxation—perhaps one day each week—as relief from the pressure and grind of his work and as a re-creating physical and mental process to enable him to do better work the remainder of the week. A healthy body is only able to minister efficiently as a well able.

The minister, in order to be fair to himself, must guard against an itching pain for money. Upon this treacherous should have more patience, and wrecked their careers. Money making and the gospel ministry do not go together as life pursuits and ambitions. One must guard against the wrong effect of gifts, fees, and gratuities upon his own life. The minister may accept gifts and fees as expressions of friendliness and good will. But gradually the thing may work upon him until he expects it. Then harm has been done to the minister. Whenever the minister reaches the place that he counts on the fees for this or that service before he receives them, he has reached a danger point in his experience.

We all appreciate the courtesies in discounts that are given many times to the minister. But let us not go about seeking them and make ourselves reputable but to professional men and curtailing our influence.

To be ethically fair to oneself the minister must be very alert. One writer says it is inexorable in a minister to beipeline in speech and unparochial when mental plasticity is reflected in his thoughts. He further says that any minister who would not fall into disrepute in the estimation of Christ's people must not be to blame: slatternly dressed. His clothes need not be of the latest style, nor his suit the handsomest work of the fashionable tailor. A minister's appearance has much to do with the esteem in which he is held in the community. William Elliott says, "In the measure that a minister allows himself to become a tramp in appearance, in that measure will he limit his opportunity to serve all refined people of his community."

In all fairness to himself, the minister cannot afford to become elusively either with his ministerial brethren or with his own sheep. We are to serve all men, the rich and the poor alike, and not to cater to any particular group. We are to ourselves to be the servant of all.

II. THE MINISTER MUST HAVE SOME ETHICAL CONVINCIONS ALONG THE LINE OF BEING FAIR WITH HIS FAMILY.

Ministers many times constantly live under a pressure which takes them away from their families. As a husband and a father, the minister has obligations to his own family. He must share of his time with them. He has the obligation to chum with them. In so far as he is able, he is to see that they have a spiritual growth, and that their spiritual growth is well. It is well for the minister to plan some nights when he will be at home with his family.

November-December, 1949

44 (364)

The Preacher's Magazine

(85) 45
III. CERTAINLY IN THE REALM OF ETHICS.

There is the matter of being fair to society or the community.

The community has certain things which it does not take too kindly of the minister and the church. First, it has the right to ask the church to do its best in every undertaking. The community has a right to ask, then, which of the church's sponsors through its school and other activities be worth while and correct. The moral life of the youth of any community rests, to a large extent, with the churches.

No minister or church has a right to trifle with its task where such responsibilities are involved.

The minister and the church owe to the community an honest co-operation in worthwhile projects. No church should think that it is sufficient unto itself. Every minister, as every individual, has a right to question both methods and motives. But let us not sit on the side lines and do nothing when we are ethically bound to do something. The church has been called to set the world an example of God and righteousness in the community.

IV. MOST ABSURDLY CHRISTIAN ETHICS ARE INVOLVED IN OUR BEING FAIR TO OUR FELLOW MINISTERS.

Certainly, a minister should not embarrass his successor by repeatedly returning to his predecessor. Our leaders have constantly warned us against this. If for some reason he does return to the community, it is only fair to let his successor know he is there and perhaps to let him know why he is there—at least in measure enough that he knows it is to do him no harm. If one is called upon to conduct funerals or perform wedding ceremonies in a former pastor's charge, he should first of all contact the present pastor regarding it. I remember the two ministerial brethren who were very close friends. When one of them moved from a certain pastorate, his friend was called, as minister. The former pastor kept coming back to visit the people he had once served until I saw the district superintendent have to tell these two ministers and their brethren to try to mend broken friendship and solve the problem it was causing the church.

I would issue a word of warning to the incumbent pastor and his attitude toward his predecessor. I once read a book in which a minister in moving to a new charge should ride in on the wings of his predecessor. Remember, if your predecessor was loved by the people, the probability is they will make room in their hearts for you too. Genuinely appreciate and love the people. If you make a good impression, most of us would not be serving our present churches if someone else had not done some good work for us. I have had the last two predecessors back to preach and passed the offering plates for a good love offering for each of them. Let us watch our attitude toward our predecessors and successors.

Someone has said, "The minister should never speak ill, in public or in casual conversation, regarding a pastorial brother." Perhaps I have been guilty here; but, brethren; if I am convinced it is better to be a boaster than a critic. If we haven't anything good to say about our brother, about 99 and 99/100 per cent of the time it is better to say nothing.

I am sure you understand I am not denouncing immorality or ministerial incompetence. But the church has arranged for church courts and ministerial organizations in which, at times, one needs to speak frankly and courageously.

A minister owes it to his fellow ministers to live an honest life, meeting obligations and contracts in an orderly way, so that no scandal be visited upon the profession of the church. We more or less represent another one, and above all we are ambassadors of God.

I hasten to say I am proud to be counted as one among the grand group that make up our ministerial brethren. I appreciate the ministers of all the churches of Jesus Christ, but I certainly feel the fellowship and helpfulness of our own Nazerene brethren so meaningful. To know we are working with a group of men that love one another and work together is a rich experience indeed. I feel our attitude toward fellow pastors, district leadership, and general leadership should be one of co-operation, boosting, and mutual helpfulness. With ruinous criticism and lack of cooperation we do to our district and general leadership which as pastors desire to receive from our laitymen in the carrying out of our plans and programs in the local churches.

I would like to stop enough to testify that I sincerely love our pastors and evangelists. I have never served under any district superintendent but what I have wholeheartedly boosted him, and I feel God has worked for us. I have served under the Church of the Nazarene in giving us unusually able and godly general leaders throughout the whole history of our church.

V. BEING FAIR TO HIS CHURCH.

Perhaps we need to restore the relationship of the minister to his local church. The churches which pay their salaries are entitled to fair play. When the minister accepts work, he should be able to go a free lance. He is under definite obligation to give value for the money he has received. Under the usual accepted terms the obligation is to give honest preaching, careful pastoral work, and good administrative leadership. All this implies that he is going to give time and energy as leader of the church.

It seems to me the entire work of the minister in his parish is definitely tied up with the matter of ethics. If we see the ethical obligations to those who serve, our ministry among them will be of a higher order than it otherwise would be.

There is a definite ethical obligation as to our manner of preaching and serving my church. There must be a profound conviction that before a man selects the Christian ministry as his vocation he must have the assurance that the selection has been imperatively constrained by the eternal God. The call of the Eternal must ring through his life.

To be a minister must be honest before God and his church in keeping a deep and enriching personal experience upon which he can constantly draw. Certainly it must be a part of the minister's ethics continuously to culture his inner life. Ministerial power is always heart power. The chief business of the minister is to culture the souls of men. We are great only as we are God-possessed; and scrupulous appointments in the upper rooms with the Minister will work for the too and hardships of the most strenuous campaign.

It is a part of our ethical obligation to love our people. Without unfailing sympathy and affection for people the minister cannot succeed. This concern for others must be more than a mere passing interest; it must be deep-rooted, genuine, spontaneous, and flowing. Many more of us know that they are carrying loads heavy to bear. They want the touch of a friendly hand; they want another to come alongside them in breaking hearts. And when that heart is the minister's, he has his largest opportunity as a servant of Christ and to his parishioner a minister.

It should be a part of one's ethics to be the best possible preacher that he can be. It is not a question of doing a little good in one's ministry; one ought to excel the widest ministry possible. Much of his effectiveness is determined by his proper use of the study and the study that is teaching. Here he fashion his study habits, his purposes, his mental stock, his sermons, and his programs. In a very large measure he fashion his study habits, his character, and his ministerial destiny, and it is quite possible that in his study, the minister may determine the destiny of his soul.

Christ expects of us that he said to Simon Peter, "Feed my sheep." The words are descriptive of a pastoral relationship, a shepherd caring for his flock. Such preaching calls for the expenditure of the whole man with all of his powers. Everything about the minister's work in the church in its delivery when once the preacher stands before his people. Brethren, let us pay the cost of preaching—let us not withhold our strength. Congregations know when they have demanded a life, and when they have merely listened to a discourse.

Let us be on guard against professionalism. We should guard against disease. Happy is the prophet of righteousness who can retain through the years the spiritual glow, who can keep on their way, those who declare the gospel message without enthusiasm, and whose greatest delight and deepest satisfaction is in believing it. There is no dead line for such a minister.

In conclusion, let us not forget that foremost and always we are the servants of the most high God. We are able, if we would, to move with a grand and far-reaching standards of genuine Christian ethics will have much to do with the example we set at the time of our world. When death comes prematurely to the young minister or after the completion of a long life in the ministry, death, may be a beautiful thing.

The Preacher's Magazine

November-December, 1949

(827) 47
The minister cannot escape his moral responsibility of leadership even in the time of his own passing. He has been a guide to the world, and eyes are focused upon him when death calls. His life may have had many disappointments, but certainly his soul shall be free from vindictiveness when he reaches the end of his earthly life. I close by reading a "Prayer for Preachers" as presented by William H. Leach:

"Our Father, we who pray for the health of others come to Thee now to ask for ourselves. We are glad that we heard Thy voice and accepted a call to Thy ministry. Make us conscious of the responsibility which is ours and give us strength for the obligations. Keep us from the temptations peculiar to our calling. If we have loved leadership and power more than service, rebuke us. If we have been too much engrossed in little things, forgive. If we have been more concerned with strong and rich than with shepherds through, open our eyes to our delinquencies. If we have been more loyal to the Church of the past than to the vision of today, help us to a new attitude.

"O Master, we pray for humility and contrition. As we interpret Thy word to a hungry people may we give the bread which satisfies. Free us from the entanglements which may have hushed the prophetic voice. Give us personalities which radiate love and faith."

"Help us to view sin with intolerance but to always show compassion for the weak and frail. Teach us how to love our enemies. Make us faithful shepherds of Thy flock, true servants of God, and true followers of Jesus Christ. Amen."

**Another Year**

By Margaret Denison Armstrong

Another year! The future path lies hidden; And Satan's threatening dark forebodings send.

Fear not! Thy God hath surely spoken,
"Lo, I am with you . . . even to the end."

Another year! the days are growing evil,
And Satan's threats'ning dark forebodings send.

Yet more' and more unto the perfect day.

**Mar**—Mackie-Walker Month

**Apr**—Missionary Month

**May**—Anniversary Month

**June**—Sacred-Music-Festival Month

**July**—Pioneer Month

**Aug**—Camp-Meeting Month

**Sept**—Graduating Class Month

**Oct**—Rally Month

**Nov**—Wolpe Month

**Dec**—Victory Month

In January, 1949, the church had borrowed $3,200 from the old Church Extension Fund and had never been able to pay either interest or principal. The General Board made the pastor an offer of a great reduction in the mortgage if it would be paid by February 1, 1943. The church rose to the occasion and with the enthusiastic canvass by the committee for this month, the goal was reached and the mortgage paid on the date due.

**February.** The Sunday-school superintendent was chairman for this month and the church school reorganized, classes re-arranged, and new classes developed so that a real advance was possible.

**March.** The revival was the center of this month’s activity and helped reach the goal of $3,200. This year, one speaker per Sunday for the year to that date.

April was Easter month. The 100 members for the Prayer and Fasting League were secured, and with the Easter offering as the incentive the goal in missionary giving was easily made.

May. The second Sunday of May is Mother’s Day. The third Sunday was the anniversary of the coming of the pastor, and the fourth Sunday was the anniversary of the organization of the local church. It was easy to develop an Anniversary Month Program on that basis. On the second Sun-

**THE PASTORAL MINISTRY**

Ideas for the Wide-awake Pastor

By the Roving Pastor-Reporter

The success of your church year for 1950 will depend largely on your plans for 1950. No victory in battle, no important scientific discovery, no successful political campaign just happened. Each was the result of careful planning and thoughtful organization of resources, personnel, and capacities.

The most successful church year I have found in my reporting was a year in a small church. At the December board meeting the pastor had submitted goals for the coming year of 1923.

One New Church Member per Sunday
One New Sunday-School Scholar per Sunday
A New Home Mission Church in a Nearby City

A Saturday Night Service for the Servicemen coming to the city by the hundreds
A New Church Building Fund

To accomplish these goals the pastor organized the church board with each member of the board as a chairman of a special committee for one month of the coming year. Each month had its special objective. The entire program of the church was geared to the main objectives of the coming year. May’s saying here that nearly every goal of the monthly and the year’s program was reached. And if you will start right now, you too can set up a program for your church on the same basis.

Here are the monthly goals and the committees appointed to reach that goal.

Jan.—Pay-Off-the-Mortgage Month
Feb.—Sunday-School Month

The Preacher’s Magazine

November-December, 1949

and youth and brought in the pastor of all who took part.

July was the big celebration month in the state. It has developed a Covered Wagon Days Program that is now nationally famous. In keeping with this theme, the pastor developed a program honoring the pioneers of the holiness movement, describing their lives, triumphs, and victories, and inspiration was given in a practical way to the succeeding generation.

August was the District-Camp Meeting date, and the entire program emphasized the camp, even though it was several hundred miles away.

September. The pastor was personally acquainted with the governor, the city mayor, the members of the commission. Four leaders of the city and state were invited in to give a five-minute address on the moral problem of the day; and this month’s program brought in more outsiders to the church than any other of the monthly programs.

October was Rally month, and every department of the church was recognized, as well as the Sunday school. The fall and winter program of the church was well launched by this committee’s work.

November again was a revival month, and the Wolpe Revival helped maintain the goal of one new member per Sunday for the year. In fact, each month’s committee accepted as its responsibility the problem of securing four new members for the church and four new scholars for the Sunday school. This really gave the church twelve membership committees, for each committee was working toward an increase of membership. The successful committees were well praised publicly by the pastor, and all the authors tried to receive the same acclaim.

December celebrated the Victorious Year. The church had more accomplishments to look back on and to be proud of than in any one year of that church’s history. Of course, the pastor didn’t forget Christmas.

Now, seven years since that great year, I have met servicemen from coast to coast who have told me of their experience in that small church and still recall with joy the months stationed in that city because of the program of that pastor and people and the part that they took in playing the achievement of the goals.

The goals were submitted at the December, 1942, board meeting and committee
HOMILETICAL

THEME: AN EXAMPLE OF THANKFULNESS

I.-THE SIGNAL KEYWORDS OF THANKFULNESS

A. Memory: "Thou shalt remember" (vv. 2-18).
B. Meditation: "Thou shalt consider" (v. 5).
C. Mindfulness: "Thou shalt forget not" (v. 13).

II.-THE SPECIAL CAUSES FOR THANKFULNESS

A. Gratitude for all the guidance: "Thou shalt remember the service program and recognition for work accomplished during the year. Foreign Fields Month, when you bring to your people the goods of the world, the seeds of such fields as Japan, Australia, Alaska, and Hurley College. Heroes of the Cross of Christ, when you honor the names and memory of such heroes as Harman Schenkelzohn, Esther Carson Wilcox, Ellie Mose, and others of our church who have given their lives for their church and for the war."

B. Gratitude for the Body: "Who brought thee out? (v. 14.)"
C. The Presence: "Who led thee?" (vv. 2, 16.)
D. The Provision: "Who fed thee?" (vv. 2, 16.)
E. The Perfecting: "Who humbled thee?" (vv. 2, 16.)
F. The Proving: "Who proved thee?" (vv. 2, 16.)
G. The Principle: "Who taught thee?" (v. 6.)
H. The Frothing: "Who chastened thee?" (v. 5.)
I. Gratitude for all the gifts: "The good and which he hath given thee" (vv. 7-10).
J. It is he: "giveth thee power to get wealth" (vv. 11-12.)

III.-THE HEART OF THANKFULNESS

I. Before Thanksgiving Day or during the month of November, I would like to bring to your attention that we are in the midst of the depression, it being Thanksgiving Day, a day of grace and gratitude. The day of grace and gratitude is upon us. It is a time when we should remember those who have helped us and those who have been there for us. It is a time when we should give thanks for all the blessings that we have received. It is a time when we should give thanks for the gifts that we have been given. It is a time when we should give thanks for the opportunities that we have been given. It is a time when we should give thanks for the love and support that we have received. It is a time when we should give thanks for the wisdom and strength that we have received. It is a time when we should give thanks for the faith and hope that we have received. It is a time when we should give thanks for the peace and joy that we have received. It is a time when we should give thanks for the beauty and wonder of the world that we live in.

2. The Грateful Artist: "Thou shalt remember the service program and recognition for work accomplished during the year. Foreign Fields Month, when you bring to your people the goods of the world, the seeds of such fields as Japan, Australia, Alaska, and Hurley College. Heroes of the Cross of Christ, when you honor the names and memory of such heroes as Harman Schenkelzohn, Esther Carson Wilcox, Ellie Mose, and others of our church who have given their lives for their church and for the war."

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9. The Grateful Pastor: "Who chastened thee?" (v. 5.)
10. The Grateful Worshipper: "The good and which he hath given thee" (vv. 7-10).
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THEME: AT THE HEART OF THANKSGIVING

INTRODUCTION: After a long period of depression, I was given the opportunity to write a Thanksgiving Day announcement for a young woman on the staff of the newspaper. In the context of half-serious, half-facetious way, she asked, "Is there still something for which I am thankful?" She then cited the poverty, unemployment, distress, high taxes, etc., in support of her question. I went away asking, "What was really behind that question?" I decided that she was thinking in terms of favorable circumstances as the criteria for thanksgiving.

I. We enjoy much that is favorable: country, home, loved ones, things that are material and sufficient. But for many, that Thanksgiving meant burden, loneliness, loss of health and loss of loved ones. But today, is there still something for which to be thankful?

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I. We enjoy much that is favorable: country, home, loved ones, things that are material and sufficient. But for many, that Thanksgiving meant burden, loneliness, loss of health and loss of loved ones. But today, is there still something for which to be thankful?
I.—LET US LOOK "AT THE HEART OF CHRISTIAN THANKSGIVING."

The human tendency is to be satisfied with symbols rather than maintaining real faith in Christ. But this is erroneous. As Paul said, "Thans be to God, which hath caused us to reconcile in Christ" (2 Cor. 5:18). Not to be limited to a symbolic Thanksgiving Day, but to be a constant attitude of thanksgiving is a greater thing. —Dr. Hugh C. Benner.

CONCLUSION: "At the Heart of Thanksgiving" is a practical spiritual experience by which we can say with Paul, "Thans be to God, which hath caused us to reconcile in Christ" (II Cor. 5:18). Not to be limited to a symbolic Thanksgiving Day, but to be a constant attitude of thanksgiving is a greater thing.

THEME: THANKSGIVING


TEXT: Ephesians 5:20: "Giving thanks always for all things unto God the Father in the name of our Lord Jesus Christ."

INTRODUCTION: This is Paul’s counsel to his fellow Christians. It is strong counsel. There is strength behind the declaration that, if one did not know the author, he would believe that it was rash, or just intended for effect. But we know that neither of these explanations will suffice, for the simple reason that Paul, by the grace of God, precluded what he preached. Let the Psalms, the apostles know the dark and difficult side of life. He also knew that faith gives the soul wings that are stronger than the weight of its cares and conflicts, enabling it to rise above sin and suffering. (Psalms 103:1-4).

PILE UP YOUR PRAYER! On these Christians at Ephesus, to join him in the holy exercise of Thanksgiving...

II. THE OBJECT OF PRAISE

A. If Thanksgiving is the declamatory mood of gratitude, to bring out men’s thankfulness to God for the grace of God and for the community of God in grace, then Thanksgiving is based on a vital relationship with God, a spiritual experience.

B. Personal and satisfying faith or confidence in God, regardless of conditions. Confidence in His love, power, mercy, care, and guidance. "In the presence of great need, our thanksgiving is a vital expression of faith, "With Thanksgiving let your requests be made known unto God" (John 11:41), "Let all your prayers and petitions be made known unto God" (Eph. 6:18)."

C. The Spirit of God, the Holy Spirit, is the power that moved the waters in the hallowed of his hand, and metered out heaven with a span, and comprehended the earth in a measure, and weighted the mountains in scales, and the hills in a balance" (Isa. 40:12). The Shepherd is the light of morning over the horizon of every day.

D. Thanksgiving to God the Father, and all his benefactors, "the thoughts of the great High Priest, who sees our needs and our condition, and who is capable of meeting them."

CONCLUSION: Above all, we should be thankful at this Thanksgiving season, for the generous gift God has given us, and for the blessings we have received from God. We should remember God’s provision for us. As Paul said, "Let all your prayers and petitions be made known unto God" (Eph. 6:18). The Spirit of God is our Helper, our Comforter, our Guide, our Comfort, our Strength.

THEME: THANKSGIVING

SCRIPTURE LESSON: II Chron. 5:11-14.

TEXT: Lev. 23:20: "When ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord."

INTRODUCTION: 1. We have come to that time of the year when it is fitting and proper that we should unite in giving thanks to God. 2. As we approach Thanksgiving Day, let us reflect on the words of the psalmist: "Blessed be the Lord, who daily forgives us our transgressions" (Ps. 86:5). 3. Let us pray for the poor and happy and contented old Christian woman who sat down at her table in her little one-room room. A man passed at her open window, as she bowed her head to give thanks. He heard her prayer thus: "All this, and Jesus! I am so thankful, Father." On the table before her was a hand of, 

November-December, 1949

A. He lived to show us the right way to live.

B. He died, to purchase salvation from sin, for us.

C. He rose from the grave to give eternal life and heaven hereafter, to us. Thanks be unto God for his unbreakable gift.

D. He is grateful that Christ was in history; that the Word was made flesh and dwelt among us.

III. HIS REVELATION A BASIS FOR PRAISE

A. We do not through the Bible God speaks to man, but most frequently he does speak through His Word. A. For because of the light and power of the Holy Scriptures let us today offer our renewed praise.

B. In other words, God offers us the gift of his supreme and sublime book

C. Let us be grateful that it is supernatural in origin, unerring in guidance, regenerative in force, timeless in appropriateness, deathless in destiny. Man’s hand may be behind its penmanship, but God’s heart is behind its authorship. Let us be thankful that we can read and believe.

IV. OUR PRECIOUS LEGACY A POINT FOR PRAYER.

A. For the founders and leaders of the past and present.

B. For our survival of faith and doctrine, our ideals.

C. For our great institutions of learning, which have trained the leaders and women filled with the Spirit of God to do the task that needs to be done.

D. For those missionaries in the harvest fields so ripe.

CONCLUSION: Above all, we should be thankful at this Thanksgiving season, not only to God for the abundance that He has given us, but for the gifts that He has given us. We should remember God’s provision for us. As Paul said, "Let all your prayers and petitions be made known unto God" (Eph. 6:18). The Spirit of God is our Helper, our Comforter, our Guide, our Comfort, our Strength.
ONE THING MORE
By George Herbert
Than that last given so much to me,
Give one more, that I may live.
Not thankful when it pleased me,
But such a heart, whose pulse may be Thy praise.
———E. S. CROSS

Christmas Sermon Outlines

Theme: Emmanuel: God with Us
Text: "Thou shalt call his name Emmanuel, which meaneth, God with us." (Matt. 1:23)

Introduction: Many names used in the Scriptures to describe God’s character and significance; Jehovah-jireh, Jehovah will provide; Jehovah-shalom, Jehovah is our righteousness; Jehovah-shaddai, Jehovah is our peace.

I. "God with us": Broad Meaning of "God with Us"
A. In the beginning, heaven and earth were created together, intimate.
B. But at Bethlehem, heaven and earth came together again.
C. How could this be?

II. "God with us": God in Human Form
A. God in human form: a new creation, the second Adam.
B. Humanly impossible: was brought into being.
C. In Christ, we see the perfect expression of God's love.

III. "God with us": Extended Application to Practical Life
No doubt the disciples linked this Great Reassurance to earlier experiences. This promise for the future was validated by past situations.

A. In time of storm (Matt. 14:22-23), in the darkness, and danger, with contrary winds, when all seemed lost, "The fourth watch...he cometh...saying, Be of good cheer." When we need Him in time of storm, "Emmanuel: God with us.

B. In wilderness.

C. In fear and doubt.

D. Labor without results.

Conclusion: There is more to the gospel of Christ than a theological idea of redemption. Jesus Christ wants to redeem us so that we can know the joy of His blessed presence in all of life.

—Dr. Hugh C. Renner

Theme: The Prince of Peace
Scripture Lesson: Luke 2:1-20
Text: "For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder, and His name shall be called Wonderful Counselor, The mighty God, The everlasting Father, The Prince of Peace." (Is. 9:6)

Introduction: 1. Isaiah and his prophecy. 2. The significance of the Messiah with four names.

3. The Prince of Peace identified with Jesus Christ.

I. PEACE WITH GOD
A. Anticipation of the people in the prophet's day of war,
November-December, 1949

B. Hopes raised for a Mediator, Conqueror, Moral Liberator.

1. There is the war between good and evil.
   a. The difference, in nature makes war inevitable.
   b. Sin separates between God and man; there are condemnation and alienation.
   c. This war is to end war. God will finally conquer sin.
   1. The cessation of hostilities.
   a. Sinners must surrender.
   b. Arms of rebellion laid down.
   c. Must take the oath of allegiance.

2. The Kingdom of God.
   a. In Christ is God's authority to pardon.
   b. In Christ is God's assurance of pardon.
   c. Pardon restores right relation with God.

3. Quote Romans 5:1-8:1

II. Peace or God
1. Peace with God indicates peace in outward relations.
   a. Sin the disturber of heart, conscience, memory's reason, etc.

III. The Kingdom of Peace
1. Christ the Prince of Peace.
   a. Christ is God's authority to pardon.
   b. His reign characterized by peace.
   c. His law a law of peace.
   d. Note Mediation and comparison to Christ.

Psalm 110:4: "He shall come to be our righteousness." (Ps. 9, 10).
2. The heart of man the throne of peace.
   b. "In righteousness, joy, and peace in the Holy Ghost." (Rom. 14:17)

3. The Kingdom of Peace will someday be established on earth.
   a. As men become Christian one by one, Peace in nature declared. Lion and lamb, a figure.
   b. Peace among nations through Christ (Rev. 11:15)
   c. Christ's everlasting spiritual and heavenly kingdom (Rev. 11:15).

Conclusion: Prince recognizes other relations.
Prince one among brothers, Christ the Prince of a brotherhood of men.

"Peace on earth; good will toward men." —Paul B. O'Brien

Theme: The Incarnate Redeemer
Scripture Lesson: Luke 1:31-33
Text: John 1:14: "And the Word was made flesh, and dwelt among us."

Introduction: 1. Almost everyone celebrates Christmas—after a fashion.
   a. Most of it not remotely associated with or related to the original Christmas.
b. With many it is on a par with Hallow-

en; purely traditional; its origin lost in

hazy legend.

c. Today we live today in Christmas

celebration is more pagan than Christian.

often culminating in debauchery, lecher-

y, and sensuality.

d. What then is the significance of Christ-

mas? What constitutes a proper cele-

bration? The following points may be in-

dicated.

I. The Record or Beginnings: Gen. 1:1 and

John 1:1-5.

A. The Birth of Jesus Christ Was Not

His Beginning.

1. Before Abraham was, I am” (John 8:58).

2. “Thus, Lord, in the beginning laid

the foundation of the earth; and the

heavens before the works of thine hands” (Heb. 1:10).

3. “And now, O Father, glorify thou me

with thine own self with the glory which I had with thee before the world was” (John 17:5).

B. The Meaning and Message of Christ-

mas Are Concentrated into One Brief

Statement in Our Text.

1. “The birth of Jesus Christ made flesh.”

a. God the Creator becomes identified

with man the creature.

b. Little wonder—The winds subsided when He spoke.

c. The waves ceased their raging.

2. Our Lord spoke in unbroken

Devises troubled and fled.

3. People emerged from the blackness of

blindness.

C. Corpus became living bodies.

II. THE BIRTH OF JESUS WAS UNIQUE—UN-

LIKE ANY OTHER BIRTH.

A. The Son of His Own Will.

1. “He took upon himself the form of a ser-

vant” (Phil. 2:7).

B. His Death Also Different From All Oth-

ers.

1. He willingly laid down His Life.

“I have power to lay it down, and I have

power to take it up again” (John 10:18).

2. His death was not suicidal.

III. THE BIRTH OF JESUS WAS PROPHECIED.

A. Not by One, but by Many Prophets.

1. Gen. 3:15—He was to be the Seed

of the woman. “Therefore the Lord himself

shall give you a sign. Behold, a virgin

shall conceive and bear a son, and they

shall call his name Emmanuel” (Isa. 7:14).

2. The Testament record confirms the ac-

curacy of these prophecies.

a. The “seed of the woman” is unknown
to us as a personal creation—miracle.

“Then when the fulness of the time was come, God sent forth his Son, made of a woman” (Gal. 4:4).

58 (386)

The Preacher’s Magazine

58 (386)

A. “A body hast thou prepared me” (Heb. 10:5).

B. The Place of His Birth Has Become

Sacred to All Christians.

1. Prophets announced the town chosen,

for this holy event. “But thou, Bethlehem

Ephraim, though thou be little among the

people, out of thee shall he come forth unto me that is to be ruler in Israel” (Micah 5:2; cf. Matt. 2:6).

2. In Bethlehem, God delivered His

precious Christmas Gift to mankind.

a. Hence Christmas is a time of gift-giv-

ing.

b. Originated in God’s precious Gift.

c. Supported by the gift of the Magi.


(1) Unselfish in the mercy that thought a

b. He was commanded to marry her.

c. His fears in the light of the obvious

were dissipated by the voice of divine

authority.

CONCLUSION:

1. The announcement is as fresh and

news—thrilling and joy-inspiring as it

was when first made.

2. Realized only when one becomes the

object of the Incarnation—“He shall save his

people from their sins.”

—Bernard E. Grosser

V. THE SAVIOUR’S BIRTH, ACCORDING TO

THE OFFICIAL RECORD, WAS ANNOUNCED

BY ANGELS.

A. Three Times They Announced:

1. To Zacharias.

a. “He was a priest; his wife and he

were both righteous before God

2. Having decided to stand in the presence

of God; and am sent to speak unto thee;

and to shew thee these glad tidings.”

b. While Zacharias was standing before

the temple of Incease, the angel announced
the birth of the forerunner of the coming

Christ.

2. To Mary, a young virgin engaged to

Joseph.

“And the angel came unto her, and said,”

(Hail) that art highly favoured, the

Lord is with thee: blessed art thou among

women” (Luke 1:28).

3. To Joseph, a just man.

a. He was commanded to marry her.

b. His fears in the light of the obvious

were dissipated by the voice of divine

authority.

—W. Peter Plus Pentecost

A Sermon Outline by Ross E. Price

SCRIPTURE LESSON: Matthew 26:38–50; 69–

70; Acts 4:13-22.

Text: II Peter 1:1 “Simon Peter, a servant

and apostle of Jesus Christ.”

INTRODUCTION:

Simon Peter is outstanding among the
disciples of Jesus. No doubt the oldest of
the twelve, he is an example of the

doctrines and triumphs of a believer. He was troubled

learnt the confederate-relationship. Though

the several disciples were as a Carmel as he,

yet because of his dynamic personality

and later in the Gospels.

C. The sin principle is treacherous. It

well-nigh ruined this greatest disciple.

1. Peter’s preaching.

2. He had left all to follow Jesus.

3. Called to be a “fisher of men” (Luke

5:3).

4. Behold, we have forsaken all, and

followed thee” (Matt. 19:27). Sinners can-

not be saved, if that is not laid down.

B. He had confessed Jesus Christ (Matt.


1. This had been by divine revelation.

2. Sinners do not make such confession.

—C. He was one of the inner circle of

Jesus’ followers.

—D. He was under the control of

Christ’s resurrection power.

—E. He was under the control of

Christ’s transfiguration.

—F. He was anyone interested in His prayers.

—G. He was under the control of

Jesus’ supremacy; Cf. John 20:19-21.

—H. He was under the control of


—I. He was under the control of


—J. He was under the control of


—K. He was under the control of


—L. He was under the control of


—M. He was under the control of


—N. He was under the control of


—O. He was under the control of


—P. He was under the control of


—Q. He was under the control of


—R. He was under the control of


—S. He was under the control of


—T. He was under the control of


—U. He was under the control of


—V. He was under the control of


—W. He was under the control of


—X. He was under the control of


—Y. He was under the control of


—Z. He was under the control of

HINTS

To Young Pastors
By One of Them

HINTS

How many times have we presented the fact of order and design in the universe as an evidence of God's existence? The tremendous size of our unformed universe brings reverence and awe to our hearts as we consider the mighty God who spoke it into existence and maintains it in perfect order.

Some of us, however, dare not use this argument. If any of our listeners should happen to be of a critical turn of mind (and not necessarily destructively critical), they might conclude that God is not in the services we conduct because of a complete lack of order and plan.

Before you jump to conclusions or accusations, let me illustrate. A pastor ought to know where he is going and have a purpose to guide him in every service. If he takes hours to prepare a sermon and believes the Holy Spirit will unemotionally him and use his message, surely there should be time and careful preparation for the rest of the service. Some praying and meditation in his study on the content of the Sunday morning prayer might make that prayer in the pulpit more effective. Careful selection of the hymns will assist in making the service inspired by the Holy Spirit.

Some pastors seldom have a worship service. If that accusation were brought to them personally, they would deny it vehemently, insisting that they have one every Sunday morning. They have never sat down and analyzed their Sunday morning program and its content. They have failed to set a purpose and goal for their services and build toward that goal. They have two—sometimes three—congregational songs; these are not worship hymns, but subjective gospel songs, usually selected after 10:30 on Sunday morning. The pastoral prayer concerns the people and the church with its program, but contains little of genuine worship and adoration of God. The offering is surrounded by announcements and made an item of business, robbed of all its possibilities for worship. The special music is a public performance. The sermon has a Greek accent.

Now much, if not all, of these are all right at the proper place and time. But to mix them all up and call the result a worship service is an unfortunate misconception of worship. If we want a worship service, we ought to fill it with worship. If we want an evangelistic service, the songs, the prayer, and the message all ought to assist in pointing the finger of God at the hearts and lives of the people. If we want to feed the spiritually hungry part of the life, we must contribute to that end. My plea is not for more form, but for a sense of purpose in every item on the program. I do not want any of God's Spirit in a worship service, but more of His Spirit in my preparation for the services.

Already I hear someone asking what I have in my Sunday morning program. I shall outline that in the next article.

Illustrations

Supplied by Bufford Batin

Concern for Others

Dr. George W. Trueitt told of a little girl not too many years ago who was not yet adjusted to the American customs. She had professed to be saved and wanted to become a member of his church. He feared that she might not have proper understanding of spiritual matters and have sufficient training for membership. He asked her to wait a while and consider it further before she joined. When he saw her weeping and felt she was disappointed, he explained that what she asked her to do was not unusual, for he had often discussed the matter thoroughly before taking the step. Then she told him she was weeping over the sins of a wayward brother and asked him to pray for her brother. An old deacon spoke up when he saw her interest and burden, and said, "Mr. Pastor, I move we receive her into the church." One of the best evidences that one has become a Christian is a concern for souls that are lost.

Chinaman Receives Sight

A striking story comes out of the mission work in China. A blind man came to the missionaries, saying that he might help him by restoring his sight. A missionary doctor operated, removing cataracts from his eyes. He went back to his home seeing and rejoicing. In a few weeks he returned to the hospital. This time he was holding the end of a rope to which forty blind peasants were tied and not yet adjusted to the American customs. He had professed to be saved and wanted to become a member of his church. He feared that she might not have proper understanding of spiritual matters and have sufficient training for membership. He asked her to wait a while and consider it further before she joined. When he saw her weeping and felt she was disappointed, he explained that what she asked her to do was not unusual, for he had often discussed the matter thoroughly before taking the step. Then she told him she was weeping over the sins of a wayward brother and asked him to pray for her brother. An old deacon spoke up when he saw her interest and burden, and said, "Mr. Pastor, I move we receive her into the church." One of the best evidences that one has become a Christian is a concern for souls that are lost.

Conversion of Lew Wallace

Lew Wallace and Robert Ingersoll were both skeptics and cynical toward the Bible and Christianity. They were noted for their infidelity. These two men were riding together in a train coach. Ingersoll suggested to Wallace that he should write a life of Christ, tearing down all the contradictions about Him and writing of Him only as a man. "This will make you a famous man," he said. Lew Wallace decided to do it. He spent years collecting material. He was writing on the second or third chapter one night at his side. As he studied and wrote, carefully examining his material and the facts before him, he came to some convictions that Ingersoll was wrong. He saw that there had never been another like this Man born in Nazareth of Judea. "No, God has filled all the Bible claims Him to be. If He is, then He is my Saviour. I am foolish and an ingrate if I fail to accept Him." He was saved that night. He

November-December, 1940

The Preacher's Magazine
went to his wife's bedroom and told her
what had happened. With her hands
around him, she said, "Law, I have been
praying for this ever since you made
known your purpose to write the book." 
His maternal research then served an-
other purpose. The story was later pub-
lished as a famous book of faith, which
was given the title Ben Hur.

Went Down with Gold
Years ago a boat was on the Mississippi
River whose passenger list was made up
largely of miners returning from the gold
fields of the West. The boat went down in
the middle of the Mississippi. When these
men saw that the vessel was doomed,
most of them aboard struck out for the
heavily gold, and threw themselves on the
deck. They loved gold, yet they lived
life more. One miner, a strong swimmer,
thought his comrades mad. Therefore, he
picked up those heavy balls one by one and
threw them into the water. They became for
the moment possessed of vast wealth. But when he sprang into
the water, he sank to the bottom, as if he had
himself been made of gold. He was de-
stroyed by his own treasure. Many hold to
treasures of life and lose their souls. What
is anything worth if it is the cause of you
goin down and losing your soul?

Stop, Look, Listen
Some years ago a Grand Trunk Line rail-
road, knowing the danger that ever threat-
ned motorists who carelessly passed
indifferent electric crossings, offered a prize of $2,500 to
the person who could suggest the three best words to be
united to the signs at these crossings. The person was
equipped for fortune enough to win the $2,500 offered
to him, which was often seen written: "Stop, Look, Listen." 
A man who paid $83.33 for each of
these three simple little words. But they
served nothing for the safety of those crossing: the
villas were hidden—unless they stop, unless they look,
unless they listen. Destroyed, deserted, mangled,
bodies lying there—because of one right
way, the walls of those beloved ones went
to death in the wreck—all testibly to the
derelief of the accident.

God has set up many signs to warn
of the dangers and final consequence of sin.
With the God who has died and all that
his world can do, a soul will be lost unless
he will give heed.

The Dnieper Dam
In the late 1920's Russia, under Stalin,
was trying to strengthen her country
by making internal improvements. The Rus-
sians wanted to build a gigantic dam on
the Dnieper River in western Russia. They
did not have money to build it. It was
built before the people of the
nation. Laborers donated large proportions
of their wages for the work. The
money was raised. A blueprint was made of the proposed
project. A United States company was
given the contract, and after five years of work
the dam was completed. It
completed the Dnieper Dam was the
largest in the world and turned dynamo-
s electric power plants. In the construction
of the dam compartments were
arranged that could be filled with explosives so
that the dam could be caused to
fall and the dam could be destroyed on short notice.
The Russians used this dam only about
10 years, because they realized its value to Ru-
sien and this great piece of engineering was
set off by explosives and blown to
pieces to keep the Germans from having
access to it. This structure was built to
serve a useful piece and was a great asset.
It had possibilities for serving millions of people for many years, but it remained.
hidden deposits of explosives that were
set off and it destroyed itself.

Man has been created for usefulness and
to be a blessing in the world. God has
invested much money in man. Yet with all the
possibilities that are contained in man there
is hidden in him the desire of a powerful,
explosive nature that may be set
off and will wreck and destroy character
and usefulness. It may be set off in a
fit of anger, in some fiery temptation,
or it may be a slow process by the
accumulation of habits, indifference,
ward duty and responsibility. Man in his
natural state is fallen, helpless, and
doomed.

A Tuft of Grass
A traveler in Switzerland observed that
the mountain dwellers were very poor. A
family might possess only one cow or a
few goats. Grass was scarce. As they went
about over the mountains they con-
stantly on the lookout for a tuft of grass that
they might gather and store for feeding.
Sometimes a tuft of grass would
be seen on a steep cliff in a crevice of a rock.
It would be difficult to get, but the mount-
ain dwellers would lower another on a
rope over the rugged cliff in an effort to
gain just one bunch.

Christians ought always to be on the alert
for an opportunity to gather in a
soul for Christ. In the midst of every city and
out-of-the-way places an effort should be
put forth to reach a soul. If the church is to
succeed there must be a concern for souls.

Not His Crowd
A certain man took a streetcar in
an effort to attend a Sunday baseball game.
In some way he got on the wrong car. He
found himself, to his utter consternation,
surrounded by a group of pious people who
were on their way to a revival meeting. There
was much small talk among them that told the Lord were
speaking one with another. This gentle
man found himself giving a bow with
his hand. He was embarrassed and distressed.
He rang the bell and hastened to get off at the
next corner. For great power plants. In the construction
of the dam compartments were
arranged that could be filled with explosives so
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The Preacher's Scrapbook -

Some Good Subjects
For Radio Talks
1. If you are a stranger to prayer, you are
a stranger to God. Praying makes him
more who know their Bibles most thoroughly.
2. It is much more comfort to people in
the path of light. The fruit of life
seeks light as does sunshine.
3. He who dwells in the presence of God
also in the presence of the enemy.
4. When there is no problem in your life to
solve, some passage seeming full of mystery?
5. If you are not afraid to show that you
have the hidden things of God
Hold the key.
6. When there are clover closed by the Father's
hand
7. He who opened you had hoped you to
see.
8. Trust God and wait—when He shuts
He holds the key.
9. There is some earnest prayer unanswered
yet,
10. God will make clear His purpose by-sad-
by. He keeps the key.

November-December, 1949

Son of a King
In slaver-y a slave at a plantation
was watching a group of black marching
with their work in the field. He noticed in the midst of the group one
boy, broad-shouldered fellow marching
with head erect and with bearing and
rhythm in his step. "How is that," the
visitor asked one standing by, "oh, he's
like an African king," was the reply.
"and he never forgets that." Let us never
forget that we are children of the Heav-

King. When temptation comes to neglect
our duty or to engage in something doubtful,
let us remember who we are.

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our duty or to engage in something doubtful,
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Sympathy for Monday
Poor Monday, stepchild of the week,
A Cinderella sad and meek,
Must finish what her lazy kin,
The other weekdays don't begin.
For Tuesday balls at dreary choirs
Like beating rugs and scrubbing floors,
And says they're more than she can bear
And ought to fall in Wednesday's share.
But Wednesday must fail to see
Why all the others pick on me.
Then Thursday is the maid's day out—
And how can Friday rest about
A task when foolish folk demur.
At starting anything with her?
Not Monday, no, no Monday.
Whole week's work is piled on Monday.
—Arthur Gutterson, from Pot-Pouri.
Published by Myron Green.

Rules for Christian Fellowship
1. To remember that we are all subject to failures and infirmities of one kind or another.
2. To pray for one another in every meeting and particularly in private. James 5:16; 1 John 2.
3. To be with, and not to magnify, another's infirmities and faults. Gal. 6:1.
4. To avoid going from house to house for the purpose of hearing news, and interfering with other people's business—1 Peter 4:15.
5. Always to turn a deaf ear to any slander against any person, until well founded.
6. If a member be in fault, to tell him of it in private; and if he reforms, to say nothing more of it.
7. To watch against shyness of each other, and to put the best construction on any action, and the appearance of opposition or resentment.
8. To observe the just rule of Solomon—that is, to leave off to lay no charge brought against any person, until well founded.
9. If a member has offended, to consider how glorious, how Godlike it is to forgive and forget, and how unlike a Christian it is to seek revenge. Eph. 4:2.
10. To remember that there is always a grain of gold in every man that we promote, to promote distance and animosity among members of churches of Christ, and we should watch against anything that furthers his end.
11. To consider how much more good we can do in the world at large, and in the Local Church in particular, when we are all united together, and we could do when acting alone, and indulging in a contrary spirit.

God's Unchanging Word
For feelings come and feelings go,
And feelings are deceiving.
We may trust the holy Bible;
The Word of God never altering.
The Bible says 'I am the Lord;
Thou all my heart should feel oppressed;
For I would sustain the space
That every word of God is true.
I'll trust in God, and unchanging Word,
And not be moved from thee.'

For this, all things shall pass away,
His word shall stand forever.

Get Ready for Church
Get ready for church! This means more than the last minute such as putting clean clothes on yourself and your children, placing the coat in the oven, and having money ready for the collection plate. Certain preparations of the mind and heart are necessary. Here are some suggestions that may help you.

Let nothing except illness or some equally compelling reason prevent you going to your church.

Go to church in a spirit of eager expectation.

Get ready for church by forgiving anyone who has wronged you.

Prepare to come to church in a humble and teachable frame of mind.

Come to church prepared to take an active part in the service.

Go to church prepared to act and put into practice these truths of the Christian life which you will hear proclaimed.

—Abraham Lincoln

Vido Matti, a twenty-four-year-old citizen of Barcelona, Spain, had to write a thesis which he hoped would secure him a Doctor of Philosophy degree. He went to the University Library to delve into the writings of an obscure Spanish philosopher of the eighteenth century—a somewhat neglected scholar by the name of Hervé. After long searching he came upon a dusty volume of Hervé's little-known writings. He began turning the pages, and came across a strange, short, and suggestive treatise. The Span-

The Preacher's Magazine

Exercising Wisdom in Leading Prayer Meeting

William T. Wendell

Years ago D. L. Moody was holding evening evangelistic services in London. The earlier part of the meeting was in progress. A certain minister had been asked to lead in prayer; he prayed and prayed and prayed; it seemed that his petition was "lacking in terminal facility." So prolonged was the praying that the congregation became restless. D. L. Moody, sensing his audience's discontent, called for another prayer. Doubtless the gentle hint was effective, and the supplicating was brought to the desired close. The audience happened to be in the audience that night a young medical student. So delightedly impressed was he with Moody's good sense in the difficulty, and with the evangelist's good-humored tact, that this embryo physician became greatly interested in the meetings from America. He continued to attend the meetings, and eventually experienced salvation.

That meeting was under the leadership of Grenfell, who did such a monumental work for God and humanity "on the Labrador coast" and for Moody's obedience to the words of Christ, "Be ye wise as serpents, and harmless as doves."

It makes me think of the answer a certain professor in a local college once made me when I asked him, years ago, how the late Dr. J. B. Chapman had such Bines in me.

"It is because of his 'horse sense,'" This was as truly, as it was veracious."

And concerning the local incident, I am sure that Moody in leading a prayer meeting would not make the mistake that I have observed in many instances. I have noted, that is, keeping people too long on their knees at one time, and once aligned such a midweek service
where those present knelt for at least forty-five minutes. Doubtless there have been gatherings where the period was longer.

Not particularly, I am suggesting that there should be less praying at a meeting of this kind. By no means! But what I am praying for is the exercise of judgment. How much better it would have been if the pastor, in those instances to which I have referred, had broken up the prayer time into periods of fifteen minutes, or a little longer. Singing or testimony could be continued during those fifteen minutes.

I was at a prayer meeting not so very long ago where the single prayer period was for one hour, but I had to rise from my knees and take a sitting position, so weary had I become physically from the eternal posture. And this was a service where those present were a number of young people.

I believe that they experience the principle of the proverb, "It's a long lane that has no turning." Might not the devil have used the incident to attempt to discourage their prayer meeting? I doubt it.

Many of the older folks present that night were working people. They had to go to work, and to keep their respectable dignity, (some of them at least) with tired bodies. To keep them continuously on their knees is not the part of the spirit of wisdom. There is rest in change. This could have been secured, to a certain extent, by breaking up the prayer period, as I have already suggested, into less prolonged ones.

Of course there are special seasons when there will be such a "spirit of grace and of supplications" that a long tarrying at one time would not be amiss. But that kind of Spirit will only give wisdom in such a case. But the general principle holds. Visiting strangers (sometimes unsaved), at prayer meeting might receive wrong impressions from the undue length of a single prayer period, and go away discouraged. Yes, we need to "walk in wisdom toward them that are without." Remember how Moody gained an influence over young Gentzley by using "horse sense" when the brother prayed too long in public.

GLEANINGS

The minister is the key to the strategy of the divine enterprise.

We are not paid to preach; we are given an allowance to be free to preach!

He who loves his vineyard— that man feels he has lost his companion.

A minister should be a student of priority.

If the newspaper is read standing, we are likely to spend a disproportionate time with it.

Let a rumor pass through a church that the pastor is a sly or sits at ease, or is not diligent, and he is finished.

Speaking of your library— it is not the collection but the selection that is determinative.

Napoleon said— I may lose battles, but no one can make witness to Christ and to himself at the same time. No man can give the impression that he is clever and that he is dull.

The peril of allowing our present space of activities to catch up with our vision! It is not the length of heat, but the record that is important.

No one understands like the preacher. Where is the politician who would have the same constituency of interested folk week after week, year after year?

The power of preaching and the preacher lies in the depth of his spiritual life. Beware of the sin of overwork— those rounds of social engagements that rob the minister of his intake of new illumination and understanding.

Heat will resemble a metal when hammer blows will only harden it.

We may excel at mechanics and fail in dynamics.

The man of one talent in the parable took no risks and forfeited everything in doing so. Everyone.

The intake will determine the output. There is no more deadly and insidious condition of it, gentlemen, in which so many of us proceed to our tasks unmoved.

A man's first wonder when he begins to preach is that people do not come to hear him. A man who is good for anything, he begins to wonder that they do.

In the sight of God there are no mild sinners. Sin does not come in pastel shades.

We are never off duty!

From the Minister's Obstacles, by Tournay. Submitted by G. W. Royall.

Heard by the Wayside

A Chinese delegate to the United Nations. A character who arrived in New York. One of the questions flung at him was: "What strikes you as the oddest thing here?" He thought for a moment, then smiled. "I think it is the peculiar plant of their eyes."—This is the kind of mind.

A small-town salesman treated himself to a ride from Boston to New York on the Millionaires' Special. Thrilled by the train's luxuries, he finally entered the club car where Wall St. millionaires were discussing business.

"A bad week," he heard one capitalist comment, "and I lost $20,000."

"It was better for us," said another.

"Wheat was hot and we cleared $250,000."

Suddenly all eyes centered on the little salesman and someone asked, "How's your business?"

"So-so," he shrugged. "Last week my sales were up, but sales were up a million and blacks up four million.

Eyebrows raised in wonder. Then one Millionaire tactfully asked, "What's your business?"

"Me?" he sighed. "I sell jelly beans!"

International Teamster.

An Indian had attended services one Sunday morning. The sermon had been very loud in spots and the Indian, though a good Christian, was not greatly impressed. Later, when asked how he had liked the sermon, he said: "High wind. Big thunder. No rain!"—Marion County Mail, Indiana.

In an after-dinner speech at a certain Wagnerian society, Mark Twain said: "Gentlemen, lately I have been taking a great interest in the works of Wagner. (Applause) I have been to orchestral concerts to hear him work. (Loud applause) I have stayed at home to study his compositions in full score. (Cheers) The conclusion I have come to is that Wagner's music is not really half so bad as it sounds."—Strang McConnell, in American Success and Other Celebrities (Hutchinson, London).

The difference between perseverance and obstinacy is that one comes from a strong will and the other from a strong won't.

Information:

"Who was the first man?" asked the visiting school inspector.

"Andrew engines," was the number of boys.

"Who went on the inspector," was the first woman?"

"For all the general shout.

"Who was the meekest man? went on the inspector.

"Came the reply.

"And who was the meekest woman? the inspector asked.

"There was silence. The children looked blankly at one another, but none could answer. Finally, a grumpy little hand went up.

"Well, and who was it?" asked the inspector.

"There wasn't any," came the boy's reply.-Montreal Star (Canada).

The less a fellow knows the more eager he will be to tell you something that will interest you. Kalenders of the Wapery Press, William and Wilkins Co.

A small boy, when told by his Sunday School teacher that he would lose his bowed golden halo, said in alarm, "I don't understand that!"

"You see," explained the teacher, "you've been working too hard. If you leave all that is naughty here on earth, you'll get all that is good in heaven!"

"Oh!" he exclaimed understandingly, and then, after a moment, added soberly, "I guess I'm going to be pretty thin up there."—Ladies Home Journal.

In Brisbane, Australia, they're telling the story of the capitalist, fascist, communist, and unionist who were in a boat when it suddenly sank.

First to draw was the capitalist, who tried to save too many of his belongings and was drowned. Next was the fascist, who made no progress because he raised one arm in stiff salute.

The communist was so busy shouting propaganda that his mouth filled with water and he was swimming along fine when a whistle blew. Then he sank.—Chicago Daily News.

A young pastor announced nervously one morning, "I'll take for my text the words, 'And they lived together by thousands of leaves of bread and two thousand fishes.'"

At this misquotation, an older member of the congregation said audibly: "That's no miracle— I can do it myself!

The young preacher said nothing at the time, but the next Sunday he announced the same text. This time he got it right: "And they fed five thousand people with five loaves and two fishes."

He waited a moment, and then, leaning over the pulpit and looking at the congregation, he said, "And could you do that too, Brother?"

"Of course I could," the deacon replied. "And how would you do it?"

"Well, I would do it with what you had left over from last Sunday's sermon, of course."—Cosmopolitan.

Only the brave know how to forgive; it is the most refined and generous pitch of the human spirit. One can arrive at this height—LAWRENCE STEVENS, eighteenth century, English humorist.

There is a lot of history that isn't fit to repeat itself—Bluebird Booklets.

Someone has said, "A sense of humor is essential to greatness"; hence this page entitled "Heard by the Wayside."
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<th>Rank</th>
<th>State</th>
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Recent Trends in Alcoholism and Alcohol Consumption, by E. M. Jellinek, c.d., Director, Section of Studies on Alcohol, Laboratory of Applied Physiology, Yale University.

The Preacher's Magazine