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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, gird 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

The Preacher's Magazine

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L. A. REED, D.D., Editor
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BY REQUEST OF MANY LAYMEN

Editorial

STRANGE AS IT MAY SEEM, your editor has been receiving letters for 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 laxity in conducting an orderly service; not that such delinquency 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 he read his Manual, and 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 pre-arranged service.

While passing through Washington, D.C., this past summer, Mrs. Reed and I decided to attend the midweek prayer meeting of our 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. The people 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, five 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 hymns 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.

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Next should be the pastoral prayer. No one should ever pray this prayer in any morning service except the pastor. It should be especially pertinent in the Communion service. The prayer should be one of concern for the spiritual life of the congregation, that no one would partake of the Communion unworthily. It should be also a prayer of inspiration, involving the possibilities of the service as 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 meditate on such a prayer and make it of significant importance for the people's sake. It should be a high spot of blessing; and if 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 itself should be positive. If the stewards assist, be sure that they are in good repute. Be sure that they have a good experience and that the congregation recognizes that they are in a good state of grace. The *Manual* should be followed literally in the consecration of the 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 is an extension on the 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. Drink this in remembrance that Christ died on Calvary's cross for you, and be ye thankful." Such a statement, said with feeling and heart con-

cern, adds much to the sentiment of the service. If there is sufficient assistance, we would advise that the pastor not serve, but stand at the pulpit and dismiss each class, using admonitions of comfort and blessing of about a minute in duration. 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 or a minute and a half duration, which will bring a real blessing to the people. Scripture is always to be desired in preference to any other type of table dismissal.

If your congregation is a hundred people or less, then the people can come to the altar for Communion unguided by the ushers. If the congregation is from one hundred to about three hundred, they can still come to the altar, but should be guided in groups by an usher trained to do this job. If the congregation is larger, the communion may be served in the pews to expedite matters. But I have seen a congregation of over one thousand come to the altar, in a very orderly manner, and it added greatly to the significance of the service. Of course, if the people are served in their pews, then each one assisting should either be told beforehand or a little typewritten slip should be placed upon the tray he serves, designating the exact position and the area he is to serve. In any case, it is desirable that those at the last table be those who serve, and the pastor; and let the pastor serve those who assist, and then let him be last to partake. This is a sentiment of humility which our people will appreciate.

The doxology is a good number to close with, and the people should be urged to remain until the last table has been served.

On the part of the pastor, there must be a devotional preparation which would, through meditation and prayer, bring him into the proper soul relationship to this most blessed service. The anticipation of it will constitute a whole week of preparation. It should saturate his personal prayer life for that preceding week, and on that last Sunday morning he should rise early and be alone with God. He should look himself over, and see if he is spiritually prepared. This is a must in preparation for the most significant service of the ministry.

The sermon. At this point, most of the Communion services fail. A prepared pastor creates a spirit of confidence to such a degree that the congregation will be like

birdlings absorbing the portions of exposition being served to them by their pastor. The message should always be Biblical. It should be either textual or expository. It should have its full basis in the Word of God. For months, yea, even the last two or three years, Communion sermon outlines have been published in this magazine, for the use of its readers; and we commend you to these areas of publication to inspire you to write new Communion sermons and to formulate new outlines. Generally the needs of your congregation will stimulate the sermon, and this is one sermon that you can have in preparation weeks in advance, and really produce something worth-while for your hungry followers—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 Emmaus experience; also themes from the admonitions of the shorter Pauline epistles, as well as that area of Revelation involving the seven churches, and the final area in the twelfth, 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 of the Nazarene would be of far greater influence if more of the ministers would begin to write sermons, and then become sufficiently acquainted with the content as to deliver them under the unction 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 embarrassing pauses 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 flow smoothly. *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 pastor has to rush out with plates to obtain fillers, and everything is chaotic, the blessing of the Lord is hindered and the reputation of the church suffers. Early Sunday morning the stewards or people appointed to care for the Communion should have it all ready before the Sunday school begins. The linen 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 should not be used for food. Children should be taught the significance of this service; and if perchance there is a class of them to be taken into the church, it would be fine to admit them into fellowship and then serve them Communion by themselves. It impresses them with the significance of the sacrament. 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, until I come." It is His admonition; therefore it should be done with all the care and preparation that can and should be given. Pastors, don't be careless. Be careful. Don't trust to last moment inspiration. Prepare every detail, especially your sermon. Make your people proud of you because of your attention to their needs. Make the church 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 holiness.

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 if we do not know, we will inform ourselves and pass the information on to you.



"COME UNTO ME, ALL YE THAT LABOUR AND ARE HEAVY LADEN"

THE COUNSELOR'S CORNER

L. A. Reed

WHILE MUSING over this counselor's corner, my mind has been channeled into the practical aspects of counseling. In fact, the entire matter of counseling is of a very practical nature. The reason why many pastors do not enjoy 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 interminable patter. It might be that they have discovered he lacks insight, and therefore they hesitate because they fear he might either misunderstand or fail to understand the situation or dilemma 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 corner really practical, let us ask and answer a few questions which have 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 the 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 scarcely bring to light the needed information. If there is to be only one session, then the time is not to be considered. The counselee 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 counselee 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 unscheduled hours 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 enquire if sickness is causing the delay, which will bring out the real reason, or to schedule another appointment. Rogers, in his *Counseling and Psychotherapy*, suggests that a note might be written, and gives a very shrewd illustration. We quote: "When you did not come in for your appointment on Wednesday, I thought that it might mean that you no longer wished to continue our discussions. I know that sometimes people reach a point where they do not wish to carry such discussions further. If, however, you would like another appointment, I should be glad to arrange it. Please feel free to telephone me at any time when you might wish to see me, and I will arrange a mutually convenient hour." Such a note is bound to bring a response and to carry a feeling of confidence to the one involved.

4. Should one keep records?

This is a dangerous thing to do. When a pastor leaves a charge, by all means

either destroy any records you possess or keep them in such a manner through a double check of identity that no one would be able to identify any of the counselees. It is true that if the pastor has a knowledge of one's abilities, aptitudes, achievements, personality traits, home 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 counselee 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 just such work, and the counselee 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 it to the church or 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 his 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 mental hospital is involved. If it is a vocation, and the counselee 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. Especially 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 counselee 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, general in character, 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 counselee. 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 would be allowable, and coin a new word as follows, theopsychotherapeutic. This is of our own coining, 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 prepare himself 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 "Wonderful Counselor." He expects 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 1:1-14

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

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

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

One of the most remarkable facts which one confronts in his study of the New Testament is the varied yet unified witness which that 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, made 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 Him whose earthly advent 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 states that He was made sin—and there you have the great Salvation.

Luke announces that He was 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 those 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 was that. Take another, "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 mysterious distinction which belongs to Father, Son, and Holy Ghost in the unity of the triune Godhead. Then consider this: "In 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." Write that across His deity. Write it across His Sonship. Write it across the unwritten page of the unrecorded past, back there before the centuries moved out in chronicled order or the millenniums began their measured march.

And now emerges the marvel. He who was God, uncreated, underived, unbegun, was made flesh. Flesh! That is the word. Flesh like yours and mine—eyes, ears, hands, feet! Such is the teaching of Scripture. Such is the faith of the Church. The eternal has invaded the temporal. The Creator has assumed creaturehood. The Christ of eternity has become the Jesus of history. The everlasting 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 on record as 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 word points to the medium of our Lord's entry into the order of human life and the stream of human history. He came by the ministry of human motherhood. And that ministry fell to a virgin. It was said of her that she was "blessed among women." It was said concerning her maiden-motherhood, "that holy thing" which was born of her was the Son of God. Respecting her it had been said prophetically: "Behold, 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. And; behold, thou shalt conceive in thy womb, and bring forth a son, and shalt 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).

Admit a real incarnation, accept the fact that Jesus is "very God of very God," and the appearance of the supernatural in connection with His earth advent will harmonize perfectly with the character of the occurrence. The revelation of the miraculous will stumble no one who believes that the infinite God has actually stooped to such voluntary limiting of himself as is necessary to life in human form.

Some consideration, moreover, is due the character and testimony of Mary. To deny the virgin birth is not only to impeach the witness of the sacred historians, but also to call in question the honor of one who affirmed her unbroken, unsullied virginhood. "Was the sinless Son of God," asks Bishop Candler in a question that flares with the lightning of a logic terrible in its irresistibility—"Was the sinless Son of God born of a base mother who was deflowered of her virginity and who spoke falsely in order to cover her disgrace?" And has the Church of Christ in her most venerated creed perpetuated a falsehood for twenty testing centuries? To offer such a rationalistic sop as an alternative to belief in the virgin birth is not to relieve one's intelligence; it is rather to punish it, if not to insult it.

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 level of the life in which our sins make their appearance, and there He reveals His perfect manhood. In Christ He would seek comradeship with us—that he might be a merciful and faithful high priest." He comes where we are in our hungers and thirsts and pains, our temptations and struggles and sorrows, our labors and losses and limitations. If Albert of Belgium, king though he was, could not stay away from the front when his soldiers were daring death to save the nation, if something noble within him made him share the grim life of his embattled, shell-torn armies, some of us dare to believe that the God whom we worship could not remain out of the human struggle. Love impelled Him to make contact with us and to thrust himself into the battle, which He did and, blessed be His name, has become for evermore the deciding factor in the conflict.

So we have Him "made flesh," "made of a woman," "made like unto his brethren." Not God and man, nor God in man, but the one and only God-man. So human that He got thirsty; so divine that He could say, "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, from within him shall flow rivers of living water." So human that He got hungry; so divine that He took five loaves and two fishes and spread a banquet for five thousand men and their famished families. So human that He grew weary and dropped down on a well-curb; so divine that He could say, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." So human He must needs have sleep; so divine He rose from that sleep to turn back with a word the fury of a tempest and to spread a perfect peace on the face of a raging sea. So human He found it needful to have seasons of prayer; so divine that never once was He under necessity to make confession of sin. So human He yearned for the sympathy of men and felt the pangs of loneliness; so divine He declared twelve legions of angels waited to take wing to His side. So human He grew in wisdom and stature; so divine that in Him dwelt "all the fullness of the Godhead bodily."

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 sinlessly good. 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 unsparingly against sin, particularly the sins of religious leaders, than did that of John the Baptist. Yet to Jesus He said: "I 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 die with accursed self 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 convinceth me of sin?"

The Bearer of Sin

And He who was as reproachless 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 "made a curse." If He is "made sin," He must be "made a curse," for that is what sin is. Made sin—for us! Made a curse—for you, for me! Never a curse to anybody, 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 woe of it, the awfulness of it, yes—let us not blink the fact—the damnable-ness of it, and is carrying it to a Cross. The physical suffering is intense, but the mental and moral pain 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 the instrument 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 quite beyond us. In the vivid language of Frederick Shannon, "We believe that the Lord of Glory went mysteriously out into the waste places of sin, tasting the bitter drops 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. Now hear Him: "It is finished!" "It is finished!" There is death, but it is the death that gives birth to life. There is defeat, but it is the defeat that conquers. There is the mystery of atonement. A Saviour has come, mighty to save and strong to deliver. Being made sin, He becomes sin's destroyer. Being made a curse for us, He lifts the curse from us.

It is all a part of the ageless, fadeless Christmas story, for the Manger and the Cross are inseparable. He was made flesh in order that He might be made sin. The world's hope, its one lone, trembling hope lay cradled in that Bethlehem grotto. It rose in steady ascent until it reached the summit of the skull-shaped hill and broke in splendor from Joseph's garden tomb.

*That night when in the Judean skies
The mystic star dispensed its light,
A blind man moved in his sleep—
And dreamed that he had sight.*

*That night when shepherds heard the song
Of hosts angelic choiring near,
A deaf man stirred in slumber's spell—
And dreamed that he could hear!*

*That night when in the cattle stall
Slept Child and mother cheek by jowl,
A cripple turned his twisted limbs—
And dreamed that he was whole.*

*That night when o'er the newborn Babe
The tender Mary rose to lean,
A loathsome leper smiled in sleep—
And dreamed that he was clean.*

*That night when to the mother's breast
The little King was held secure,
A harlot slept a happy sleep—
And dreamed that she was pure!*

*That night when in the manger lay
The Sanctified who came to save,
A man moved in the sleep of death—
And dreamed there was no grave.*

Nor did they dream in vain. Christ is more than any soul has ever dreamed. His is the heart's dream come true. He is the world's hope fulfilled.

III. HE WAS MADE ALIVE

"He showed himself alive after his passion" (Acts 1:3). He was made so by the power of the Holy Spirit, so Paul informs us.

A Dead King?

There He hangs, a kingly inscription over His head, but dead. "Whatever He was, whoever He was, He is dead now." One can hear them say it. Those scribes and elders whose lifeless creeds and showy forms He had condemned for their emptiness were glad enough. He was dead! The proud Pharisees who had smarted under His terrific indictments and who had cunningly plotted to dispatch Him were pleased enough. He was dead! The brutal soldiery, hardened servants of a heartless government, having driven the nails and planted the cross and held the rabble at bay, were eager to gamble for His cloak. He was dead! The disciples and relatives faced the same grim fact, but with what different eyes they looked upon it! That form beloved which they had seen move through street and lane, over sea and field and hill—that form had stiffened. Those hands so tireless in labor, so often lifted in benediction, so many times extended in mercy—those hands were motionless. Those eyes that had oftentimes met their earnest gaze with sympathy, tenderness, and understanding—those eyes were glazed. And their grief was beyond measuring. It was a bereavement in which hope offered them no sweet ministry of succor, for hope with them died when their Lord did. "For as yet they knew not the scripture, that he must rise again from the dead."

Then something happened, something so amazingly great, something so transcendently marvelous, that, whether He actually arose or no, Christianity has a miracle lodged at her roots. If the miracle of His resurrection be denied, there is a greater wonder to be explained. It is the wonder of a handful of ordinary Galileans so sure that they had seen and communed with the risen Jesus that they went forth to preach Him with a passion no waters could quench and to dare death in a hundred forms if only they might give testimony to their faith in Him as the Son of God and Redeemer of the world.

They were sure—and so are we. They worshiped a living Saviour, and likewise we. For Joseph's tomb is empty and the air is filled with music and at the right hand of the Majesty sits a risen and enthroned

Lord Christ. How do we know? Well, by the external, historic evidences, for one thing. They are convincing enough to all but the hopelessly prejudiced. But, better still, we know Him alive by the internal witness of His presence in our hearts. He must be alive because He makes us live. He must be a living Person, for He exerts a living power in the souls of men.

The Artist's Touch

There is in the history of art a somewhat unique illustration of this truth. For years critics have argued whether the painting entitled "The Virgin of the Rocks," hanging in the National Gallery in London, is a genuine work of Leonardo da Vinci. There is one almost identically like it in the Louvre in Paris, and it is unquestioned Leonardo. The English gallery paid \$45,000 for its painting. Was it swindled or was this a true product of the celebrated Italian master? It is now claimed that the dispute is settled. The story is an interesting one. Sir Charles Holmes, an authority on art, had discovered that much of the exquisite effect of da Vinci's work with oil had been produced by softening the still wet paint with finger and thumb tips. With this knowledge he set about his task in a perfectly scientific fashion. He selected a half-dozen Leonardos about which there was no doubt. Officers from Scotland Yard then examined the fingerprints, following which they journeyed to Paris, where they tested the unchallenged "Virgin of the Rock." They then returned to London, took the fingerprints of the debated picture, made their careful comparisons, and pronounced it genuine.

What made their decision possible? It was the touch of the artist still upon the canvas after the passing of four centuries. Do you ask how we know Christ rose and lives? By His touch upon our souls, my friend; by His touch upon our souls! A touch that quickens! A touch that heals! A touch that transfigures! A touch that makes old things die and new things leap into life! For:

*Warm, sweet, tender even yet,
A present help is He;
And faith has still its Olivet
And love its Galilee.*

*The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.*

Yes, He touches us and we touch Him; so do we know that He was "made alive."

THE PASTORAL MINISTRY

By Roy S. Nicholson

Part I: Possibilities

ALL EFFORTS to find a satisfactory substitute for the nurturing ministry of the Christian pastorate have failed. The Rev. Messrs. Sweet and Sweet in their 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?" And Russel L. Dicks in his very helpful book, *Pastoral Work and Personal Counseling*, asserts that, although pastoral work is as old as religion, it "takes on new meaning in the light of modern psychology and with the increased stresses of living."

It is to be regretted that the grandeur and nobility of the pastoral ministry have been allowed to fade, 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 chaplain, as well disciplined as an army officer, as skillful as a physician, as kind as a saint, and as hopeful as an imprisoned seer. (*Pastoral Work*, chapter 2.) Such requirements leave little room for the prosaic 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 result is that it is disparaged. It loses its breadth and appears insignificant. Dr. Charles E. Jefferson warns that each curtailment in the range of pastoral responsibility inevitably lowers the dignity of the pastoral ministry. "Anything becomes contemptible," said he, "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 large and noble minds 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 God of the Covenant, 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 all true leadership." Theodore L. Cuyler, an outstanding pastor, remarked to his congregation that he had based his ministry on the idea that they "cared more for a warm-hearted 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 change 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 the last generation'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 away your precious dead."

But there is decidedly 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 one the opportunity to express himself helpfully in both pastoral messages and personal conferences, as well as in his work of home visitation. Some classes of workers may have 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. There is an exaggerated importance 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 salesman's volume of business depends upon the number of individual contacts he secures. The Early Church went about turning the world upside down by the individuals whose lives its message transformed. Evils are overthrown only when enough individuals support a reform movement to put them to rout. Entrenched evils may be powerful and ruthless; but when sufficient individuals determine their overthrow, their days are numbered, as the abolition of the iniquitous 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. It is the pastor who can make the work 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. No 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 moral reforms, it loses the respect of those whose welfare it should seek. When a church loses its capacity for moral discrimination and its capacity for moral indignation, it becomes complacent and will soon be a negative factor in moral reform. What an opportunity the pastor has for keeping his church alive and alert, abreast of the majestic movements of the never-defeated King of Righteousness!

Furthermore, the pastor has the gracious privilege of inspiring and challenging the heroic 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 discovers that it is not what he wishes it to be, let him "feed the flock" instead of flogging it. Let him lead them into richer and deeper experiences of grace, instead of anathematizing them for their shortcomings. The Lord's method was to "feed" and then "lead" His people. What help it would bring to the churches if His undershepherds would discover and demonstrate this in their contacts with their flocks! But it is wise for one to become acquainted with the different angles of his new work before applying himself to straightening 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 scolded nor driven into spirituality, but they may be led into it by one whose character and conduct are like the Master's. And who is more qualified to lead them into such an experience than their pastor? 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, which he declares unto them. 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 comradeship in his people's hearts. They respect his leadership. They accept his messages. And they enshrine him in their hearts as their spiritual shepherd. Forget him? Never! 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 part of them 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 the earth; one who never forgot 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 seemingly dozens 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 parsonage children have gone to school, the minister and his wife can have a precious time with God.

Before the dust-mop is used, and the broom of duster; before the washing of clothes has started; before dinner plans are under way, there's a precious half-hour with Jesus. 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 forgiveness, and of victories to be won. They claim the promise of the Father and rise strengthened to go on to do the will of Christ.

And now that work is calling, I'll 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 shooed 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's 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. Others have 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 storms of oppression come. 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 revival 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 typewriter copying those items 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 arranged for some helpers 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." Our desire is that 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 stay 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 practice times; but You saw and have helped. 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 Arminius was a man of both 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 same 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 inquiry. In another sense, it is a direction of thought towards free 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 Arminian Method.—Arminius lived in a church which had exalted creeds to a place of practical equality with, or superiority to, the Bible. Such an attitude stifles theological development and makes correction of error a virtual impossibility. In order to develop and promote his milder doctrines of grace, Arminius had to bypass the dogmatic limitations of the current creeds. His method of inquiry was that now usually termed the "scientific attitude." Because modern liberals supposedly adopt this open-minded approach, some criticism of Arminianism is based on the assumption that it is, or produces, theological liberalism. It would be better to say that some liberals use the Arminian method.

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 their emphasis on the method rather than on the content of Arminius' thought. Thus they went to extreme liberalism in the last century, although now, by the same method, they are returning to what one of their leaders has termed "more biblical, evangelical, and

Pauline ways of thinking and believing."

Modern Wesleyans, for the most part, believe in the Arminian method of open-minded inquiry, but they do not believe that this open-mindedness need tear one away from the conservative content of Arminian theology.

The Arminian Direction.—The chief contribution of Arminius to theology was his emphasis on human freedom. Thus the term "Arminianism" has come to be applied to any view which stresses human freedom, with little respect to how much it may vary from the details of the teachings 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 Einsteinians would say, it depends on 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 doctrine of eternal security is inconsistent with human freedom. Therefore, they regard these schools as Calvinistic, at least to some degree. The extreme Calvinists (such as the Christian Reformed Churches), on the other hand, feel that to preach for personal decisions for Christ is inconsistent with divine sovereignty. Therefore, they describe these schools as Arminian. Who is right? As regards direction, both are right. From the Wesleyan "frame of reference" the direction is anti-Arminian. From the hyper-Calvinistic "frame of reference" the direction is Arminian. It should be remembered also, in regard to the relativity 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 open-minded search for a theology which meets the demands of divine revelation and human consciousness regarding 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 eclecticism. It is a theological system in its own right. It speaks of predestination, but only with respect to God's foreknowledge. Calvinism does not recognize a proper foreknowledge of future contingent events; God does not foresee future events; he sees His own will concerning future events. In Arminian 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 assistance of divine grace.

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 being 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 those 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 Manicheism, or determinism], he will be a true Catholic, neither inflicting an injury on Grace, as the Pelagians do, nor on Free Will as do the Manichees."

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. 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 the accepted Calvinistic views of progressive sanctification consummated

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 present, entire 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 observed. 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.

SERMON

"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, The God of your fathers hath sent me unto you; 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 sneers, "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 trees—such delicious and nourishing fruit! And your God says you

This distinction between absolute and relative perfection was the key to the problem of Christian perfection. Arminius was thus able to give this solution:

(1) *Man cannot perfectly perform such a law of God, if it be considered as to be performed according to rigor.* (2) *But if he require it according to clemency, . . . it can be perfectly observed, . . . "provided a man confesses that it is possible to be done by the grace of Christ," as St. Augustine justly observes.*

James Arminius was an able and courageous "Contender for Truth." His own age did not understand or appreciate him. Later ages have forgotten him. Yet today he is worthy of our study and consideration, for he helped solve some of the fundamental problems of Christian theology.

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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 Bible placed in the orphanage where I was reared was responsible for warping my early conception of God. On the flyleaf of this 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 white beard. He was sitting up in His heavens as if checking up on His world in general and me in particular—and, behold, neither was good! So to my childish mind God became a stern book-keeper 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 talks with me, and He tells me I am His own"—His own son; so I have become better acquainted with Him. In this relationship I have learned that one cannot stop at the flyleaf, but must turn into the pages of this blessed Book in order to discover what God is really like. 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 under an unbearable burden of bondage. God called a lone, stuttering, 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 this man, Moses, formed a partnership, 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 Israelites 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 was he to explain the nature and character of God, his invisible and Senior Partner? He realized that if he only knew a name, an all-inclusive name, 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 these oppressed slaves. From there on, their deliverance would be simply a matter of procedure.

We recall when the Children of Israel assembled for the first time 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 enclose Him. Then how was the stammering tongue of a finite man to reveal to heathen the infinite God?

Human language used by a Shakespeare or a Webster can be the quintessence of beauty and power when describing earthly things. But when words, mere words, try to describe the glory and majesty of God, they are slothful and unworthy servants. "Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field"; but even Adam before the fall was not able to circumscribe 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 fathom the mind of a super-Einstein. In desperation he turns to God and cries out: "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; 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." To Moses this was sufficient. What was there about this name that made a lone, stuttering, eighty-year-old shepherd equal to so great a task?

There are many interpretations of this name, "I AM THAT I AM." To me Davidson's is the most satisfactory. He makes the phrase to read: "I will be what I will be," and continues as follows: "Moses asks for God's name, for a description of His nature and character and 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 name can encompass all the attributes of God. Therefore at frequent intervals, when God found a man He could trust with a great work, He bolstered the individual's faith, illumined his mind, and fired his zeal with a new name which revealed a new thought about himself, His character and purposes. There are scores of illustrations of this truth. We are using three that seem most expressive of God's progressive revelation of himself. These three revelations will show that God was not indifferent to man's search, but 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 I 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 promise to Moses 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 enemies as mighty; but their faith was not 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 created 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, which was, and which is to come, the Almighty, he considered the demands of Moses more seriously. A professor, thrilled with this conception of God, said to his class, "Whatever you do, don't let anyone whittle down the size of your God."

God is saying in words and works that everyone can understand, "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 seems that David, as an elderly king, was 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 until they had recovered. He recalled the long, weary nights he spent searching rocky mountains and dangerous ravines for some 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. There was the time when God rescued him from the sword of Saul. How well he remembered the two dark years of wandering, following his blackest sin! But God found him and brought him back into the fold. Then, too, God had delivered the giant Goliath into his hands. Other instances came vividly 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, sang out, "The Lord is my shepherd; I shall not want."

Having such a Shepherd gave new meaning to his adventurous life. David knew that if at some future occasion he should not escape with his life he need not fear death; for, "Yea, 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 need for fear; for my two guardian angels, Goodness and Mercy, shall convoy 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 leaned against a huge standpipe and began to sing, "Saviour, like a shepherd lead us; much we need Thy tender care . . ." After Mr. Sankey finished the hymn, a man stepped up to him and asked if he was not a soldier on the side of the Union forces during the Civil War. Mr. Sankey replied that he was. Then the stranger related this incident. "On a certain moonlit night I was on picket duty guarding the Confederate lines. While making my rounds I came upon you performing the same duty for the Union. I leveled

my rifle to shoot, when suddenly you leaped 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 hear the song through. But as you sang, something got hold of me; and when you finished, my rifle dropped to my side. I said, 'O God, O God, I want the same Shepherd this soldier has.' 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 stray 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 studio and we will not only hear and see it, but can also smell it cooking. And food tablets will be so perfected that a person need not be too fat, too small, nor bald. So we are singing, "Science is my shepherd; I shall not want."

But what can science do for Lady Macbeth's conscience burning 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 a thousand deaths? What then? But for the one who can sing with David, "The Lord is my shepherd," the Eternal God is his resting place and underneath 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, that, as he was praying in 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, Our Father which art in heaven." This wonderful name is known only in Christianity.

In no other religion can the worshiper 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; we are His children. 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 seeing the resemblance of himself in 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 himself. One day Christ was telling them about the Father, and "Phillip saith unto him, Lord, shew us the Father, and it sufficeth us." Christ answered, "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 know God is interested in our social affairs. We hear Christ say to the sick of palsy, "Son, thy sins be forgiven thee. Arise, take up thy bed, and walk"; and we know that God forgives sin and heals diseased bodies. We see Him visiting in the home of Mary, Martha, and Lazarus; and we know that he loves to have fellowship with His friends. We hear Him say, "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 Isaiah describes as "a root out of dry ground; he hath no form nor comeliness; and when 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, goodness, meekness and gentleness. Not by superhuman power but by superhuman humility."

But look! Look at Him unencumbered 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 like 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 went 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 description 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." This is not 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 believe in our God." Bill 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 mighty right arm." This universe is important to God; but when compared to the least 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, "Be 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, with any honesty of mind, will charge 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 poorly 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 or failure that it becomes important that sober and thoughtful attention be given the matter. Too many good men have entered the ministry—many of them perhaps within our own Zion—who, poorly prepared and insufficiently trained, found

themselves impotent to meet the exacting demands which time and circumstance laid upon them. How many of them, truly called of God, and with every motive of right and sincerity of purpose, somewhere, at some time, came to find themselves on the side lines, shunted about by circumstance, all because they were unprepared and insufficiently trained? No consideration had 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 the 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 Prepares for Service by Discipline, Training, and Culture of His Mind.

I—THE MINISTER PREPARED FOR SERVICE BY DIVINE CALL

Our discussion of the subject has its recourse first to that 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 analysis of what it is and what it is not demands our attention. Likewise, so pertinent is the question in its implications for success or failure in the work of the ministry to 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. This field is more than the chosen vocation of any man; it does 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 of 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 describes as "... a deep, and 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 acceptance of himself to 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 call 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 fields of service, considers his 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. But 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 a child of God; 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 himself bears 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 special divine communication. In its slightest form, it is a persuasion that he who receives it 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 within 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 circumstance 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 qualify for the Christian ministry he must consider that "... a divine call to preach includes also the call to make necessary preparation." Says the Bishop:

A Divine call to preach includes a call to make the necessary preparation for the task. When we think of the high and holy office to which the minister is called, when we consider the heavy responsibilities, his golden opportunities, it is easy to see the need for the most thorough preparation. Without such preparation he is bound to fail. . . . The old worthies of the other days felt that special preparation was necessary for the work they were to do. They seemed to know that without it they would fail.

It was right along this line that the now sainted Dr. Chapman, delivering the Miller Lectures on Preaching at the Nazarene Theological Seminary in 1947, had this to say to the student body: "... a call to service is a call to prepare for service as well as a call to serve."

The great leadership of our church has always come out on the side of sufficient preparation of our ministers who will become pastors, evangelists, and missionaries in the Church of the Nazarene. The burden of these good men was ever that we should have a spiritual but sufficiently trained ministry—spiritual in heart; trained and disciplined in mind; cultured in spirit. We who are here today can do no less than accept the challenge they have given us in these things. Our attention must be given to our qualifications for the ministry—our personality, our ability, and our gifts; for it is within this framework of our human self we shall demonstrate those qualifications for our task. Let us look now at three.

First, we mention character. This is a quality of the moral nature of man which is of the highest importance; it cannot be ignored. There is no substitute for it. Without the evidence of a right character in the life and living of the Christian minister, men turn from him and ridicule his ministry and service. It is more than a truism "that what you are speaks so loudly, I cannot hear what you say." We are further assured of the necessity of good character for the ministry when we call the roll of the apostolic college, the first board of deacons, and the heroic group of Christian servants who have kept the flame of the true gospel alive in a darkened world. Character is what you are, and not always what people think you are. Character is that intrinsic element by which the very life of a religious denomination is sustained; and no denomination, organized or unorganized, will be more holy in its char-

acter than are those who compose the ministry of its churches—the Church of the Nazarene not excepted.

Our second reference is to natural gifts. In this matter of natural gifts it is unreasonable to suppose that God would call to His service any who may not possess some native ability for their calling. We do not mean to suggest that men are to become judges of such things altogether; but we are convinced that where a person is truly called of God, there will be found somewhere, someplace, somehow, in the personality structure of the man, that with which the Holy Spirit can work, and by which men shall discover a fitness for the task. Metaphorically speaking, "By their fruits ye 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 there shall be some is; and if you do not think you have any, you may do well to stand aside until you inventory with God and yourself and discover just how sufficiently you are adapted to the work you say you are called. Of the gifts which a minister should possess there are three which will play a 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 not a suggestion to eliminate the heart influence over the logic of our thoughts; but it is reference to the necessity of using the head as well as having a heart.

Within the structure of the thought process lies the faculty of judgment, the presence of which 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 her search for qualified men to fill 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 entering 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 individual with all others, with initiative by each within his own province. Timing is another element in the psychology of initiative. Here the sense element must be strong; if it is unreasonably weak, the minister will miss the opportunity to fit circumstances and events into the pattern of program and time schedule. If you have some faculty for timing, you stand to succeed measurably; and if you are not able to do this, you have subjected yourself to that inexorable mill of experience whose grist may become discouragement if not despair.

3. A third gift, briefly, is that of speech and voice. The minister needs the ability to speak in public and to address less formal occasions, as well as to be able to converse in private. The speaking voice has been the chosen medium through which God will make His address to men. The fluency 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 think clearly and to speak fluently is a gift of great value. The minister should seek constantly to improve this gift, beginning with whatever measure of ability he has; for 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 McCabe; but, with God's blessing in our hearts and a little attention to these gifts, 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 discussion, and to this we now turn our attention.

III. THE CHRISTIAN MINISTER PREPARES FOR SERVICE BY DISCIPLINE, TRAINING, AND CULTURE OF HIS MIND

In speaking to you on the general subject 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 concentration.

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

area of concentration for the Christian minister will lie in the preparation of himself spiritually: ascertaining for himself that he has been born of the Spirit; cleansed, and filled with the Spirit; and, in certainty, called of God. The second area of concentration concerns the minister's attention to his personality, abilities, and gifts of nature. The third area of concentration—and this is by no means the least—concerns the minister in his preparation for service, in the discipline, training, and culture of his mind. For it is with the mind, through its functions, 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 things which he has been called of God to proclaim. Such preparation is of prime importance and should be neither ignored nor 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 minister who would serve Him effectively. I am not pleading here for formal education altogether; though where this may be had it should be sought after as an imperative; but I am pleading for studious habits, wide reading, attendance upon those opportunities which will broaden the culture of the soul and extend the faculties of the mind. God has placed no premium on ignorance; and none but the foolish embrace or associate with it.

The now sainted Dr. Chapman and Dr. Williams were much concerned about the intellectual level of the ministry of the Church of the Nazarene. So true was this that in the earlier years Dr. Williams, again and again, canvassed the districts of the church in an effort to pay our schools and colleges out of debt and place them on a level where standard accreditation could be obtained. Dr. Chapman, with a mind broadened by formal education and studious habits, after his college days were over, realized the necessity and value of a center of postgraduate discipline and training of candidates for our ministry. It was not enough to this man that these young theologues should be students of the arts and sciences, and rate a standard A.B. Dr. Chapman saw that the day in which the Church of the Nazarene had come demanded a ministry steeped in the theology of the Bible as interpreted by men who were thoroughly orthodox and spiritual, cultured through study of the "humanities"

which could broaden the sympathy of their spirits and deepen the passion of their souls. Because of this the Nazarene Theological Seminary has become a reality in the church and will become the source of our pulpit strength and power within a very few years.

The licentiate who hopes to become a candidate for ordination to our ministry and find a place in the ranks of the active must begin to arouse himself or herself to a thorough pursuit of the Course of Study. Those who have been denied the privilege of formal education have in some measure the harder road to travel; for they must try to learn as best they can how to study, the content of their books and texts, developing studious habits. If they do not they may find it increasingly difficult to retain much of a place in the church, whose constituency is now demanding ministers who can preach as well as shout.

There is more we would like to say on this matter, but perhaps it would be considered unethical for us to disclose some convictions of these things we carry in mind.

Referring again to Dr. Chapman, during the giving of the Miller Lectures on Preaching in 1947, at the Seminary, Dr. Chapman quotes Rev. Armacost, who obtained from a newspaper columnist the following:

Men to match this hour are tragically lacking. Especially regrettable is the lack of great preachers. They are the ones to whom we naturally look for spiritual leadership, but too many of them are uninspired men merely holding jobs. The prophet note is not heard in their pulpits, nor leadership felt in their congregations.

The casual thinker may consider that the problem here lies only in the absence of the minister's spiritual state and standing; but a more thoughtful look will reveal a paucity of mind as well. There can be but little vital preaching that may qualify for the term great which does not find its source in the spiritual depths of the preacher's soul—but also in the depths of a disciplined, trained, and cultured mind.

I have been greatly interested in that recent stimulating volume from the pen of Dr. Baxter, *The Heart of the Yale Lectures*. For me this has been the most refreshing and mentally stimulating book the Bookman has sent us in a long time. There may be one exception to this—*The Protestant Pulpit*, by Blackwood. But even in this, I do not find the same stimulation of thought

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

A good 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 the same thing and said:

... a preacher 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 as one demanding a trained mind, said:

It is work that demands the best brains we possess; and no training can be too thorough, and no reading 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 amount of personal stuff 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 the mental prerequisites of the minister 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 illiterate as well as the learned, it is equally true that the setting 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, capricious and powerful to deal with the sublimest ideas, and furnished with rich stores 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 was 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 into contact, and should so 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 service and success by the leaders of the Church, both within our own denomination and among others; and since a casual glance about us will reveal that trained minds are increasingly in demand in the technological day to which this generation has come; shall the Church of the Nazarene with 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 ever be a student of human nature; without fail, burn the proverbial midnight oil! And then—and 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, “Study [the literal translation of the Greek is, *Be diligent*] to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing [and here also your Greek is significant—*straightly cutting*] the word of truth.

Yes, the minister must prepare himself for service, and—throughout the years of his ministry—keep himself prepared. There is no discharge in this war! 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, “Jesus the Son of 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. Morrison, “Bud” Robinson, Dr. Bresee, 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.

May we conclude 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 wish that the church in the days of my earlier ministry had insisted to a greater degree upon the formal preparation for the ministry that is now urged upon and offered to our clergymen today. But wishing does not 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 who need not 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,
Oh, may it all my powers engage
To do my Master's will.*

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 know whether or not he refers to the psalms of David, although it is very likely. The Israelites 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 most 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 beneficent 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 preaching and 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

should strive to bring about a unity that will attain the desired effect.

The mission of music today must be that of helping to save men, rescue 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 form of advertising to attract attendance, are not truly religious. On the other hand, those services that have no music are not uplifting to the soul and do not obtain the desired effect, as for reaching into the hearts of the people. "As an avenue of worship, music opens to millions 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 today should not compose church music equal to that of Palestrina, Bach, and Handel, except that the incentive is lacking.

Music is more extensively employed in the church service today than ever before. Approximately one-third of the period consists of musical items. 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. Despite all this 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 unendurable 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 should be that of being employed directly and profoundly for a religious purpose.

Quite 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 held in greater esteem than the preaching or prayer service. Music of this type is not very likely to have much effect; 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 fundamental function. Music is used to deepen the religious purpose of the service, and should be thought of as a medium of expression and communion. Hymns, being the most important type of church music, are used for various purposes: to proclaim our adoration for our Lord, to give comfort in time of need, to give courage when distressed, 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 hymnal, Lord?
O God of music, when?
Not artist's vogue 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 expression and impression, exalts the religious, stimulating and clarifying religious consciousness. Church music exists for this purpose; it must function religiously. When 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 sense and purpose 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 ever to be recreated. Worship also, at least for most mortals, has ever to be renewed or re-enacted. Since this is so, it is not to be expected that the 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 is the pastor, and logically the task falls upon him. A part of the definite responsibility that rests upon any pastor is to lead the people of the community in which he labors, or a portion of them, in worship. He must instill in them the spirit of worship, teach them how to

worship, and call them together for the purpose of worship. What would be more logical than that he should be the actual leader in the technique of worship?

Any minister, before entering into the active ministry, should fully understand the value of music in the church and should study courses that will help him to obtain this knowledge. Martin Luther said that there is no other art capable of giving the peace and joy to the heart that music does. With this thought in mind the minister should plan all of the music to make a proper blend with the sermon.

"Frequently the pastor becomes the leader of the congregational singing because there is no other available. Four out of every five pastors serve in churches in small towns where leaders with ability are likely to be scarce."

Music is related to worship in a most vital way: as servant and handmaiden, giving to the church the greatest means of spiritual impression and expression, affording a setting and creating atmosphere for the benefit of the preacher and the sermon, calling together congregations for worship and affording a fitting, dignified, and adequate means of expression in worship, prayer, praise, exhortation, and dedication, assisting in religious education, and binding together in oneness and fellowship Christians of all ages, of all lands, races, tongues, creeds, and faiths.

Today the commercial moving picture show uses music almost entirely to emphasize its dramatizations. Let's not give up music just because the devil uses it, for he uses anything that will benefit him in his hellish work of destruction to mankind. We all agree that the greatest weapon that the devil uses is money; yet we as Christians strive to have earthly possessions, which can be obtained only with money. Just because the devil uses music is no excuse for us to throw it out the window. Let's strive to develop the musical talent that God has so generously given us. On the other hand, I think that some of the music in the church should be given back to the devil; for anything that doesn't lend itself to the mood of a sacred service should surely be tossed out the window.

A lot of our church music today is based upon classical, but it is music that has been written for quite some time now. It seems that the world has also taken the classical music for its own; but we as Christians should strive to keep our music on a higher level and put this good music that is being

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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 technically and artistically competent, or the trained artists do not have the religious consciousness and purpose necessary to do the work that is needed so badly.

Music brings about 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 come 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 itself. Music 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 beauty 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 naught unfinished, broken,
marred!
Complete Thy purpose, that we may become
Thy perfect image, O our God and Lord!*

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Nahum

Ralph Earle, Jr.

*Hark! the swish of the whip,
hark! the thunder of wheels,
horses a-gallop, chariots hurtling along,
cavalry charging—the flash of the sword,
the gleam of the lance,
the slain in heaps, dead bodies piled,
no end to the corpses—men tripping over
the dead!*

(Moffatt, 3:2, 3)

Hold on! What's happening here?
Happening? Why, Nineveh is falling.
Nineveh? No!

Yes, Nineveh! Nineveh, the great. Nineveh the impregnable. Nineveh the powerful. The cruel monster is gasping for breath, lying in the death throes of an awful struggle—defeated, done for, dead.

How? Why? "Behold, I am against thee, saith the Lord of hosts" (2:13; 3:5). That is the answer. God is against her. The Lord of hosts is attacking her. Her doom is decreed.

But why? Because "thou art vile" (1:14). The inhuman atrocities, the unspeakable cruelties, of ancient Nineveh had made her utterly vile in the sight of heaven. "Woe to the bloody city! it is all full of lies and robbery" (3:1). Such a city must be destroyed.

Over a century had passed since the prophesying of Jonah, the son of Amittai. Nineveh had gone on in its ceaseless course of cruel conquest. The northern Kingdom of Israel, where Jonah lived, had been trodden under the heel of the oppressor. In 732 B.C. the prophet's native territory of Galilee had been captured. With the fall of the capital city Samaria, in 721, the Kingdom of Israel came to an end.

But still the bloody conquests went on. Sennacherib invaded the southern Kingdom of Judah in 701. His successor, Esarhaddon, conquered Egypt, thus extending the boundaries of the Assyrian Empire beyond the borders of Asia.

The next king, Asshurbanapal, reigned over Assyria when it was at the zenith of its glory. He was a queer combination. On the one hand, he was perhaps the greatest patron of literature in olden times. Everywhere he went he collected ancient manuscripts. The unearthing of his royal library

in Nineveh, containing many thousands of clay tablets, is one of the great discoveries of modern times.

But Asshurbanapal's culture was more than matched by his cruelty. He boasts of how he tore off the limbs of kings, compelled three captured rulers to pull his chariot through the streets, forced a prince to wear around his neck the bloody head of his king, and feasted with the head of a Chaldean monarch hanging above him. The Assyrians were noted for their wanton cruelty, but Asshurbanapal seems to have exceeded them all.

It is against this background that the Book of Nahum must be viewed. The cause of the prophecy is the extreme cruelty of Assyria.

Nahum may have actually prophesied during the reign of Asshurbanapal. We know that his prophecy came after 663 B.C., for it was in that year that Asshurbanapal captured Thebes, in Upper Egypt. The prophet warns Nineveh: "Art thou better than populus No [Thebes], that was situate among the rivers? . . . Yet she was carried away, she went into captivity" (3:8-10). The Assyrian capital was to suffer the same fate as the Egyptian city.

On the other hand, the latest date for Nahum would be 612 B.C., when Nineveh was taken by the combined armies of Medes, Babylonians, and Scythians. The Ninevites proclaimed a fast of one hundred days in the effort to placate their gods (cf. Jonah 3:15). But this could not atone for their diabolical cruelties, and the city fell to the invaders.

Some would place the writing of Nahum soon after the fall of Thebes in 662 B.C. But recent scholarship tends to assign it to the period immediately preceding Nineveh's downfall.

After Asshurbanapal's death in 626 B.C. the Assyrian Empire went rapidly into eclipse. Its foreign territories were lost and soon Nineveh itself was taken.

George Adam Smith has given us a rather comprehensive description of ancient Nineveh and its surroundings. The city formed a hub, from which roads ran out in every direction. Along these roads

were numerous forts, towers, and posts. But the prophet predicted the quick downfall of these outposts of defense. He declares: "All thy strongholds shall be like fig trees with the first ripe figs: if they be shaken, they shall even fall into the mouth of the eater" (3:12). Anyone who has shaken a tree loaded with dead-ripe fruit can appreciate the vividness of this figure.

The city itself was protected by a high wall, seven and a half miles long and thick enough to allow three chariots to ride abreast on its top. Some distance out from the walls there was a moat about one hundred and fifty feet wide. Tradition has it that it was sixty feet deep. Water for the moat was supplied by a canal and by the Khusr River, a tributary of the Tigris. The ruins of dams and sluice gates can still be seen. The massiveness of the walls can also be appreciated from the remains which still rise as high as sixty feet above the natural surface, with the ruins of an occasional tower rising even higher. Ancient Nineveh was the greatest stronghold of Western Asia in its day.

But all these tremendous fortifications would avail nothing. "Behold, thy people in the midst of thee are women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars" (3:13). About the worst thing that an ancient Oriental could think to say about men was that they were weak women!

And so the city is warned to prepare for siege. The proud besieger of one great city after another was now about to drink her own bitter brew. "Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brickkiln" (3:14). In other words, prepare for the worst.

Two of the most vivid verses in the book describe the first onslaught into the suburbs of the city (2:4; 3:2):

*The chariots shall rage in the street,
in the broad ways: they shall seem like
torches, they shall run like the lightnings.*

*The noise of a whip, and the noise of the
rattling of wheels, and of the prancing
horses, and of the jumping chariots.*

The charge of the chariots is accompanied by that of the cavalry: "The horseman lifteth up both the bright sword and the glittering spear" (3:3). The dead corpses pile up in the streets until both defenders and invaders stumble over them.

When the Assyrians had retreated to the protection of the walls, the besiegers would prepare for the final task of battering their

way in. The first step would be the building of crude dams across the ditches. Archaeologists have found the eastern moat filled with rubbish right in front of a great breach in the wall.

Tradition claims that the capture of the city was facilitated by the floodwaters of the Tigris, or its tributary. These evidently were channeled against the walls or through the sluice gates, thus helping to break a way into the city. Nahum foresaw this when he wrote: "The gates of the rivers shall be opened, and the palace shall be dissolved" (2:6).

The result was the complete collapse of Nineveh. The prophet sees the city as a water reservoir, whose walls have been breached, so that all the water flows out. Thus it happened to the people of Nineveh. Though some cried, "Stand, stand" (2:8), the masses fled in terror. They left the city "desolate, dreary, drained" (2:10, Moffatt).

Proud Nineveh, once destroyed, has been lying desolate ever since. Two mounds, identified in 1842, are all that remain to mark the site. In 331 B.C. Alexander the Great passed the place on his way to conquer the world. But though he failed to recognize the ruins of Nineveh, so completely were they covered, they might have whispered to him a word of warning: "Whatever man builds without God will certainly fall."

Most of the passages noted thus far have been taken from the second and third chapters of Nahum. Now we want to turn our attention to chapter one.

The first verse gives the heading of the book, indicating the subject and the author. "The burden [or oracle] of Nineveh. The book of the vision of Nahum the Elkoshite."

Nahum's home town, Elkosh, has not been identified. Some find it opposite the site of Nineveh, where the inhabitants still point out his supposed tomb. Another traditional tomb of Nahum was pointed out south of Babylon. Jerome said it was a town in northern Galilee, while others have identified it with Capernaum, the Arabic name of which means "city of Nahum." But the most probable site, it is felt, is in southern Judea, some twenty miles southwest of Jerusalem. It seems most likely that Nahum would have come from Judah, as northern Israel had already gone into captivity.

It is commonly held by liberal scholars that the first chapter of this book was not written by Nahum, but composed later by some editor as a theological introduc-

tion to Nahum's genuine prophecies. The main reason for this view is the presence of an incomplete acrostic, 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 jealous, avengeth, 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. "Vengeance" means retribution, 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 feelings of the prophet. 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 pouring boiled tar 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 Prophets*, 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 we begin to understand the pent-up feeling that finds expression in the book of Nahum. Here is concentrated all the pathos and passion and agony of a crucified world that awaits redemption and release. . . . Nahum's voice is the voice of tortured and outraged humanity.

George A. Gordon once said that there are three tests of a 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 speak to our day through Nahum of old. Raymond Calkins has pointed out its importance. He writes (*The Modern Message of the Minor Prophets*, p. 86):

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 unless it is balanced by 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 there is a moral loss sometimes sustained 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

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 long, 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 droll neighbors looked up at the sky spat through a knothole in the broad board walk 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 colonists were striving 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

the first American dictionary The country school he attended, with its rough board seats, its goose-quill pens, and its ragged books, has long since vanished but the 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 high-lighted 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 Freshman Noah Webster, practically bursting both lungs on the flute

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 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 schoolteaching 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 lavish adjectives are his own; he had lots of them.

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

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 babble 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 Becca" 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 accusing him of lunacy for his simplified spelling, the Southern scholars mocking him for his New England pronunciations, and the Boston conservatives fainting 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

Twelve thousand more than Johnson had listed.

He had to study in detail all known professions and sciences, acquire a thorough familiarity with more than twenty-five languages, not to mention months of exhaustive research in numerous special fields . . .

There isn't any end to an unabridged dictionary . . .

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

So for twenty years Webster kept at his task.

Robert Fulton sailed his steamboat up to Albany.

But Webster missed the demonstration . . . he was just beginning the A's . . .

Aaron Burr was being tried for treason as Webster began the B's . . .

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 Humphrey 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.

Then one 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, was 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 Literature . . .

an impregnable fortress of words, manners of speech,

and ways of thinking in the New World . . . but most of all it was the symbol of complete intellectual independence . . .

It was America speaking . . . period.

God's Folly Triumphant over Man's Wisdom

A Sermon by Rev. Ross E. Price

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

THIS section of First Corinthians takes its rise from the concluding statement of the Apostle in verse 17 where he reminds his auditors that Christ had sent him to preach "not with eloquent wisdom, lest the cross of Christ be emptied of its power."

With his incidental allusion to preaching, Paul passes to a new subject. The dissensions in the Corinthian church are for a time forgotten and he takes opportunity to correct his converts of their undue emphasis upon human eloquence and exaltation 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 of the cross, he freely acknowledges, is a scandal to the Jews and mere *moronism* (cf. the Greek terms he uses here) for the Greeks, but to those who are being saved through faith in the historic fact, it becomes both the power and the wisdom of God unto their salvation. Hence, the cross stamps the wisdom quest of both the Jews and the Greeks as futile. In it God gives to the sophisticated a picture of what true religion is. It is a reminder that Christianity is not something to be philosophized, but personalized by faith in the accomplished revelation of God to humanity, which He wrought through Christ's death on the cross.

The "word of the cross" (*ho logos ho tou starou*) as used here thus becomes coextensive 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). St. Paul seems to be the only one of the New Testament writers who uses this expression as a summary of the whole aspect of suffering in the life and work of Christ, and its meaning for the Christian. It describes the death of Christ in its most profound humiliation and in its most direct contradiction of means by which men ordinarily thought of salvation.

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 *dunamis*, power, for *sophia*, wisdom, which might have logically been expected here, to show that it is not the intellectual excellence so much as the moral power of the doctrine of the cross in religious experience on which he seeks to lay emphasis. The suggestion is that though those who are perishing should look upon the doctrine of the cross as vanity and something ineffective, it is rather the dynamite 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 debater of this age? The Greek expressions may have reference respectively to the Greek philosopher, the Jewish scribe, and the intellectual and learned man of whatever class one might think. Still others have suggested that the reference is to "the ethical and metaphysical philosopher," the "historical and literary man," and "the naturalist and man of science" respectively. Lightfoot calls this a distinction which has quite a modern smack.

Paul's contention is that by means of the cross God has rendered futile the wisdom of this present world, as concerns man's salvation, since in His own good pleasure He has chosen to save men by the preaching of the cross. The word for preaching used here suggests a simple proclamation of a fact and not the idea of speculative instruction.

"Seeing, thus, that the Jews seek after a sign and the Greeks seek wisdom, we," says Paul, "proclaim Christ crucified; which to the Jews is a scandal and to the Gentiles pure folly, but to the called ones, both Jew and Greek, Christ the power of

God and the wisdom of God." The Jews looked to material, outward privileges, the Greeks sought satisfaction for their intellectual cravings. The preaching of the cross commended itself to neither. It is a moral and spiritual power which commends itself only to the man of faith, and that regardless of any class or cultural distinctions. Faith in the message of the cross is what he places emphasis upon. To the Jews this was definitely offensive. A crucified Messiah as the source of life 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 God had called Paul to the proclamation of this fact over which the Jews would stumble and which the Greeks would spurn.

He was not given to the working of miracles for the mere satisfaction of the Jews nor to propounding the depths of philosophy to entertain the Greeks. "We preach Christ crucified," he affirms. His was not a warrior Messiah, flashing great signs from the sky and breaking the heathen yoke asunder, but a suffering, dying Messiah. This he called "the good news," which to the cultured Gentiles was sheer folly and to the materialistic Jews a scandal. It was the announcement to the Jews of the shameful reversal of their most cherished hopes, and to the Greeks and Romans it offered as Saviour a man branded throughout the empire as amongst the basest of criminals; but to the "called" it was the glad tidings of God's wisdom and power demonstrated in an inner truth that faith alone can grasp. Believing Jews thereby found in the cross the mightiest miracle, and likewise the believing Greeks discovered therein the deepest wisdom. That God should thus confound the power and wisdom of the worldling is what one really should expect.

Thus we have here an effective contrast between divine and human wisdom. The world seeks through its wisdom to know God, but God's wisdom checkmates that of the world and demonstrates the futility of its aspirations and methods, since He has planned that men shall know Him through the gospel; all of which seems but arrant folly to human wisdom. Just as Romans 11:32 tells us that God has shut up all to disobedience that through the cross He might have mercy on all, so here we learn that He has shut up all to ignorance that through the cross He might illuminate all.

So Paul recognizes that to attempt to dress up the story of Calvary in fine rhetoric, or to wrap it up in finespun theories, would have been "to empty" the cross of

Christ," to eviscerate the gospel. The power of God lies in the facts and not in any man's presentation of them. To substitute a system of notions, however true and ennobling, for the fact of Christ's death, is like confounding the theory of gravitation with actual gravitation itself. The highest wisdom for man is not intellectual knowledge, but real life which is only to be experienced in personal fellowship with Jesus Christ. 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 it is not wisdom particularly to which preaching appeals (vv. 26-31). And thirdly, he fears lest, if he should use "wisdom" in presenting the gospel, his hearers might be only superficially attracted by his persuasiveness and not profoundly moved by the intrinsic power of the cross (2:1-5). His contention is that already philosophy has done its utmost; and so far as any popular and sanctifying knowledge of God is concerned, philosophy may as well never have been. "The world by wisdom knew not God." 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. In the verses that follow 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 slum and the scum of Corinth has put new hope and new meaning into human existence. To a God who makes himself known through self-sacrifice, even the weakest of this world may come in faith and find himself among "those who are being saved." 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

power to alter the course of rivers or change the sites of mountains, or even to astound the human mind with mystery, or to ride in triumph over all kingdoms of men; rather it is the power to sympathize, to make man's sorrow His own, to sacrifice himself for their sakes, even to give all for the needs of His creatures.

To them that believe in God thus revealed, the cross is the power of God. It is the love of God that overpowers them and makes it possible for them no longer to resist Him. For, to a God who thus makes himself known to them in supreme self-sacrifice they quickly and delightedly yield themselves. Verily God has chosen what is foolish in the world to shame the wise, and what is weak in this world to surpass the strong. God's tool chest is filled with different instruments than those which man would have chosen, so that no human being may boast in His presence. It is only to the believer that Jesus Christ thus becomes Wisdom, both in righteousness, sanctification, and redemption.

May God make us all wise unto salvation through the simplicity of the salvation provided through His cross.

Ministerial Relations

BY REV. KENNETH L. SLORPE

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 resignation 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 all about the halls of presbytery, synod, and General Assembly.

This snobbery is inexcusable anywhere, but it is particularly inexcusable in the ministerial fellowship, which is supposedly 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 clergyman wish to be thought a superior executive, or a peerless organizer, or an outstanding preacher? Will he not boast of the number of new members he has received into his church, or of the large congregations he preaches to on Sunday morning? Will he not proudly tell the world the names of the organizations of which he is president, or enjoy seeing his name in the papers? Will he not notice how many heads turn when his voice is raised? What makeshift 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 revelation of the preferments, honors, 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 hereulean 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. But it appears that the actual supply 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. However, if the object of a minister's industry is merely to outclass others, or to set up an impressive record for the General Assembly Minutes, then it were better for him to give up preaching, and, like Thoreau, make pencils and live in a hut. If, however, by his ardent zeal and indefatigable labor it is his purest hope 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 loathe to assume credit for himself as he is alert to find it elsewhere. Then he shall be ready, even happy, to "condescend to men of low estate."

So the next time you have a chance, put your generous, self-abnegating arm around your country colleague, press him into a corner, and say, "How is it with you, brother?" You would be surprised if you knew how much good it will do his heart . . . and yours too.

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 qualify for any of the secular occupations in his 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 but little ability. But if that was ever 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 at the church of Ephesus. He said this to Timothy, "But watch thou in all things, endure afflictions, 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 commentators as to what they consider to be Paul's precise meaning here, but I think that he means something like this: "Timothy, do a well-rounded job at Ephesus; 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 labors. It concerns that 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 mothers who went off to the factories to work and left their children to roam about the streets. Today we are harvesting this 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 greenhouse. Admiring the various flowers, I noticed at one side a table of long-stemmed carnations. But what particularly caught my eye was that the flowers were growing between several layers of taut 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 may 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 then is the vision which I would suggest that the pastors strive to maintain continually 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." Time does not permit me to deal exhaustively with such a theme but only to touch a few high points.

Consider first the bane of the purely adult mind. I think that too much of our time is spent living in the adult world. As it is sometimes with the small town boy who has gone off to the big city in search of fame and fortune, he forgets his home town and the old friends. So great and many are the wonders of the new place that most of the old life has completely left his mind. We adults have left our old home of childhood. As children our imaginations once ran rampant; we thought childish thoughts; we built our air castles; we reveled in life as only a child can. But now we have left those pleasant ways; we live in another world: the world of adulthood. The light, carefree air which we once breathed is now freighted with cares and responsibilities, and we have all but forgotten the other kind of life. Now we live with adults, work with adults, talk with adults, do business with adults, so that we soon find ourselves thinking as 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 on 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 earlier 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 where 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 steer clear of the pitfall of thinking purely in adult channels. And what's more, 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 youngsters are half afraid to approach.

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, we have failed. If one is to leave 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. Our Lord had a tender place in His heart for the young. He had time to give them; hear Him as He says, "Suffer the little children to come unto me." "But, Lord," one might have objected, "You are a busy Man. You should spend Your time teaching the older folk, to whom Your words have the most meaning." I wonder 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 there, an Abe Lincoln. See those little feet bringing the small boy down the alley. His hair isn't combed, his pants are torn, and his face is dirty. But who can say where those feet will one day carry him? History is replete with the testimonies of great men that acknowledge

the tremendous impact some good lives had upon theirs when they were in their formative years. We know that evil men have influence upon their lives too. What if we allow the evil workers to twist them while they are young? There is a tree growing near our Olivet College in Illinois. Its trunk is in a knot. Now it can never be untied. Someone was able to do that when the tree was young and pliable.

That great soul winner, D. L. Moody, understood the value of the child. The story is told that upon his returning from a service, someone asked him if he had had any success that night. "Yes," replied the preacher, "we had two and one-half conversions." "Oh, you must mean that there were two adults saved and one child." "No," said Mr. Moody, "two children and one adult. For the children had all of their lives to give to God, but the older man had only half of his left."

Finally, notice some of the results if we catch and follow this vision. We will have a sense of satisfaction, of a job well done. I have never built a house. But I think that a man who has, and has labored day after day, in good weather and in bad, in season and out of season, when he has finished the building, must stand back for a moment and look upon the finished product with a glowing sense of satisfaction. God tells us that people are His building and that we are His laborers. To the minister who has worked in one pastorate for years and has watched the little lambs grow into 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, "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. And remember, pastor, if you can lead the lambs into paths of righteousness the sheep will often follow.

The Blessing Of God's Righteousness Revealed

By Joseph T. Larson

THERE ARE MANY blessings mentioned in the Bible. God has sought to make 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:

- Righteousness required, chapters 1-2
- Righteousness revealed, chapter 3
- Righteousness reckoned, chapter 4
- Righteousness received, chapter 5
- Righteousness realized, chapters 6-8
- Righteousness rejected, chapters 9-11
- Righteousness reproduced, chapters 12-16

Without attempting any exposition of this outline or the Book of Romans I present a sevenfold teaching as to 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. For Christ is the end of the law for righteousness to every one that believeth . . . the righteousness of faith" (Rom. 10:3-6).

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

"All our righteousnesses are as filthy rags; and we all do fade as a leaf" (Isa. 64:6). Man's estimate of goodness 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 3:16, 17, that the Scriptures are given "for instruction in righteousness: that the man of God may be perfect, thoroughly 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," wrote David, the Psalmist. Equally blessed is the man to whom the Lord does impute His own righteousness. The first is the negative; the other is the positive. The righteousness of God is personal, provided for us through Christ, practical in everyday living, and powerful in its exercise.

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (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 man 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 hate to love, and from sinfulness to God's righteousness! That is God's righteousness imputed!

IV. THE IMPARTATION OF THE RIGHTEOUSNESS OF GOD

God not only imputes but He also imparts His righteousness to sinful men whom He freely 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, and 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] of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (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 actualized by the Holy Spirit within us. It is obtained by faith, not attained unto by man. The moralist and self-righteous person have none of their own; therefore they seek excuses to cover

over their deficiencies in this regard, but are as helpless as Adam and Eve when they used fig leaves to cover themselves.

V. THE INSTRUMENTS OF GOD'S RIGHTEOUSNESS

When we have been saved, justified, and made righteous with forgiveness of all trespasses, God intends that we should be His instruments of righteousness. "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. . . . so now yield your members servants to righteousness unto holiness. . . . ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:13, 19, 22).

That is, we are to be God's instruments of righteousness in holy service properly to reproduce His righteousness even as it has been revealed in us by grace, reckoned to us because of the blood of Christ, realized by us through the Holy Spirit. If God cannot depend upon us to reveal His will and to proclaim His mercy and righteousness, then to whom shall He look? True, Christ is the Prince of Peace and "the Lord our righteousness"; but we are to be His living epistles, "known and read of all men."

God depends upon His Son and His children to be living witnesses to the nations, and if we fail He is disappointed in us. Then take with rejoicing from Jesus at once 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 likenesses of Christ to the glory of God the Father. The world reads the lives of Christians and expects to see righteous living and holy separation in daily life.

VI. 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 3:7). Then observe the ninefold fruit of the Spirit in Galatians 5:22-23: "Love, joy, peace, longsuffering, gentleness, 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 spiritual development—not something worked up by carnal or human righteousness.

Righteousness impelled by God is expressed by doing good to all we can, in all the ways we can, as long as we can, reaching as far as we can. It is expressed by forgiving a wrong, overcoming temptations, by living a separated life, by loving God's ways, which are right. It is shown by helping the needy, showing hospitality, caring for the sick, co-operating with other Christian people, by furthering every good and proper cause which will help our fellow men to see God's righteousness in practical life. It is shown by going the "second mile," by telling the truth, living justly, fairly, honestly, and sincerely. It is shown by our faith, by our testimony, and by our very lives. Do you possess some of these indications of His righteousness in your heart? Have you been born from above? If so, then some of these indications must be of logical consequence. "He that saith he abideth in him ought himself also so to walk, even as he walked" (1 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, surely have been an inspiration for righteousness. It demonstrates its blessedness, its possibility in Christian lives. It inspires many to seek 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 minister. Afterwards the minister asked him what it was he had 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 past have inspired many souls to seek God by the righteous lives they lived. Many a mission worker has been enabled to "let the lower lights be burning," showing a soul who was nearly a suicide the light of God in the face of Jesus Christ. Many a poor old person by consistent living 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 reading 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; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly."

The Tabernacle was a tent or temporary building, so made 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 in length and twenty-one feet in width: "a curtain divided it into two apartments, the eastern one, called the most holy place, being fifteen feet square." The other apartment was called "the holy of holies." The court, of course, was one hundred and seventy-five feet long, and eighty-two and a half feet wide. It was costly, but it was God's dwelling place.

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

At least, this seems clear from Heb. 9:1; and that the Tabernacle is a type of Christ's human nature wherein God 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. 9:11.

Heb. 9:2: "The first, wherein was the candlestick, and the table, and the shewbread, which is called the sanctuary." The candlestick to show forth light; 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, and the Living Bread which came down from heaven.

Heb. 9:3-5: "The second veil . . . the Holiest of all" (or the holy of holies) "which had the golden censer," used by the high priest on the Day of Atonement. Christ is the great High Priest who made atonement for the sins of the world "The ark of the covenant overlaid round about with gold." This ark was a small chest, "three feet nine inches in length, two feet three inches in breadth and two feet three inches in height." "Wherein was the golden pot that had manna," revealing God's provision for Israel. And Christ is the Bread, Manna, from heaven (John 6:48-51). "And Aaron's rod that budded," a living rod. The almond tree is said to be the first to bud after the death of winter; three stages, bud, blossom, and fruit: a monument of the priesthood but more, namely, of Christ, who should become incarnate, die, rise, make intercession, and continue for ever" (Heb. 7:24, 25). "The tables of the covenant"; "The two tables of stone, on which the ten commandments were written by the finger of God; the most venerable of all" (Wesley). The moral law as revealed in the Ten Commandments would naturally point to the new Lawgiver, the Christ. "And over it the cherubims of glory shadowing the mercyseat" (v. 5): the lid of the ark of the covenant was the mercy seat. It was of pure, solid gold; standing at each end, facing each other, though looking down into the ark, were the two cherubim, the tips of their wings touching. Between these cherubim, the Shekinah light shone forth. "I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel" (Exod. 25:17-21). The cherubim, with their wings touching, and gazing down at the mercy seat, reveal a wonderment at mercy covering wrath, and show forth the one "whom God hath set forth to be a propitiation through faith in his blood" (Romans 3:25).

SECONDLY, THE TABERNACLE: A CHRISTIAN EXPERIENCE PROMISED BY THE SAVIOUR.

In John 7:37-39 is recorded our Lord's cry on the last great day of the Feast of Tabernacles, which was held in the fall of the year. It was called "the Feast of Ingathering." It commemorated the sojourn of Israel in the wilderness, and later included the giving of the law, "the Feast of Pentecost." So it seems. The procession of white-robed priests filed down to the Pool of Siloam, the leader carrying a pitcher which he filled with water. On their return to the Tabernacle, they chanted from the twelfth chapter of Isaiah. The priests stood by the altar and poured out that water as a sacrifice unto God while a solemn hush fell upon the people. At this time, it is believed, our Lord, seeing no doubt the emptiness of this mere externalism, stood forth and cried saying, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

Thus we have the blessed Pentecostal outpouring of the Holy Spirit in His fullness in Christian experience as expressed by the compassionate Christ, and fulfilled on the Day of Pentecost (Acts 2).

THIRDLY, THE TABERNACLE: A CHRISTIAN'S BODY, THE HOME OF THE SOUL AND OF THE SAVIOUR.

Second Peter 1:13, 14: "Yea, 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 also as 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 abode is so short in this tabernacle! Then the putting 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 SAVIOUR'S AND TO 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 upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that 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: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. 21:1-7).

Paul realized the human body to be a tabernacle. In it, we "groan, being burdened" . . . to be "clothed upon, that mortality might be swallowed up of life." The cry is for an immortal body, an immortal tabernacle, "a building of God," a tabernacle not made with hands, eternal in the heavens."

Forever with the Lord.

Amen! So let it be.

Life from the dead is in that word;

'Tis immortality!

St. John, in his Revelation, saw "a new heaven and a new earth . . . the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride . . ." And he "heard a great voice . . . 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

AMONG the hesitations I have in preparing and reading this paper are two which stand out before me. First is that the field is so tremendous that only the surface can be scratched in this short paper. I am somewhat encouraged, however, by the hope that this paper may serve to prod all of our thinking in days ahead regarding the terrific 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 efforts of this paper.

I begin in the spirit of Paul when he said, "Brethren, I count not myself 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 minister himself and work outward. Then we have a plan something like this:

I. Being Fair to Himself

II. Being Fair with His Family

III. Being Fair with 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 "far vision." This is especially true in regard to the use of his time and energy. He is pledged to Christian service. He should analyze the situation carefully to see just how he is going to count the most over a period of years. This certainly must be considered in planning for preparation of the ministry and in planning for the continuation of one's education. One must be fair to himself regarding his study habits and 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 has every opportunity 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 broken-down body is unable to minister as efficiently as a well body.

The minister, in order to be fair to himself, must guard against an itching palm for money. Upon this treacherous shoal have many ministers wrecked their careers. Money making and the gospel

ministry do not go together as life purposes and ambitions. One must guard against the wrong effect of gifts, fees, and gratuities upon his own life. At first he 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 repulsive to business and professional men and curtail our influence.

To be ethically fair to oneself the minister must be very alert. One writer says it is inexcusable in a minister to be slipshod in speech, and unpardonable when mental laziness is reflected in his thoughts. He further says that any minister who would not fall into disrepute in the estimation of his people, cannot afford to become slatternly dressed. His clothes need not be of the latest style, nor his suit the handiwork of the fashionable tailor; but a minister's appearance has much to do with the esteem in which he is held in the community. William Elliot 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 cliquish 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 few. We owe it to ourselves to be the servant of all.

II. THE MINISTER MUST HAVE SOME ETHICAL CONVICTIONS 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 right to natural growth and development. It is well for the minister to plan some nights when he will be at home with his family.

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 has a right to ask of the minister and the church. First, it has the right to ask the church to do its best in everything it undertakes. The community has a right to ask that the program which the church 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 being borne.

The minister and the church owe to the community an honest co-operation in worth-while projects. No church should think that it is sufficient unto itself. Every minister, as every individual, has a right to question both motives and methods. But let us not sit on the side lines and do nothing when we are ethically bound to make our church felt for God and righteousness in the community.

IV. MOST ASSUREDLY 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 old parish. Our general 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 pastorate, he should first of all contact the present pastor regarding it. I remember 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 get these two ministers and their wives together to try to mend broken friendship ties 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 the author stated that in moving to a new charge one 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 boost the kind remarks they make of your predecessor. Most of us would not be serving our present churches if someone else had not done some good work for us. In my present pastorate I have had my 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 ministerial brother." Perhaps I had better go easy here; but, brethren, I am convinced it is better to be a booster 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 condoning 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 and to other churches to see that the names of those who move from his locality are promptly sent, with adequate information, to the ministers of the towns to which they move. Failure here causes a tremendous loss of members.

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

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 Church of Jesus Christ, but I certainly feel the fellowship and helpfulness of our own Nazarene brethren are so meaningful. To know we are working with a group of men that love one another and want to help one another 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. Let us give the type of co-operation to our district and general leadership which we as pastors desire to receive from

our laymen in the carrying out of our plans and programs in the local churches. I would like to stop long enough and testify that I sincerely appreciate our pastors and evangelists. I have never served under any district superintendent but what I have wholeheartedly boosted him, and I feel God has been especially good to 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 restate the relationship of the minister to his local church. The churches which pay their salaries are entitled to fair play. When the minister accepts his pay from any church he ceases to be a free lance. He is under definite obligation to give value for the money he has received. Under the usually accepted terms the obligation is to give honest preaching, careful pastoral work, and good administrative leadership. All this implies that he is going to put his time and energy at the disposal 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 content of our obligations to those we serve, our ministry among them will be of a higher order than it otherwise would be.

There is a definite ethical obligation as to my motive in 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 the rooms of his soul.

The 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 continually 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 room with the Master will prepare us for the toil and hardships of the most strenuous campaign.

It is a part of our ethical obligation genuinely to love our people. Without un-failing sympathy for all men 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 full-flowing. Many more people than any of us know are carrying loads heavy to bear. They want the touch of a friendly hand; they want another heart to stand alongside their aching, breaking hearts. And when that heart is the minister's, he has his largest opportunity as a servant of Christ and as a minister to the lives of men.

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 covet, the widest ministry possible. Much of his effectiveness is determined by his proper use of the study. A minister's study should be his workshop. Here he fashions his study habits, his purposes, his mental stock, his sermons, and his programs. In a very large measure he fashions in his study his own 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 which he said to Simon Peter, "Feed my sheep." The words are descriptive of a pastoral relationship, a shepherd caring for the needs of his flock. Such preaching calls for the expenditure of the whole man with all of his powers. Everything about the man must go into the sermon 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 devoured a life, and when they have merely listened to a discourse.

Let us be on guard against professionalism as we would guard against disease. Happy is that prophet of righteousness who can retain through the years the spiritual glow, who can look forward to every opportunity to declare the gospel message with eager enthusiasm, and whose greatest delight and deepest satisfaction is in being the spokesman of God to his generation. There is no dead line for such a minister.

In conclusion, let us not forget that foremost and always we are servants of the most high God. We are directly accountable to Him. The high and far-reaching standards of genuine Christian ethics will have much to do with the example we set at the time of our transfer of worlds. Whether 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 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 should 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 shepherdless throngs, 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 seers of God, and true followers of Jesus Christ. Amen."

Another Year

By Margaret Dennison Armstrong

Another year! the future path lies hidden,
And shadows seem to fall across the way.
Press on! a light before thee shineth
Yet more and more unto the perfect day.

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

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

Another year! we wait with eager longing;
The hour is late, midnight comes on apace.
Look up! redemption's day is dawning.
Perhaps this year we'll see our Bridegroom's face!

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 as your roving reporter was a year in a small church. At the December board meeting the pastor had submitted goals for the coming year of 1943.

One New Church Member per Sunday.

One New Sunday-School Scholar per Sunday

A New Home Mission Church in a Near-by 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 I say 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

Mar.—Mackie-Walker Month
Apr.—Missionary Month
May—Anniversary Month
June—Sacred-Music-Festival Month
July—Pioneer Month
Aug.—Camp-Meeting Month
Sept.—Celebrity Month
Oct.—Rally Month
Nov.—Wolpe Month
Dec.—Victory Month

In January, 1930, 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 that 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 rearranged, 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 one new member 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 a new record 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 Sunday of the month each year the pastor outlined the record of achievement for the past year and delivered an anniversary sermon. Careful record had been kept of the organization service, the persons present, songs sung, and remarks made. On the Anniversary Sunday the pastor seated the charter members on the platform and presented each with a gift or token of remembrance. The same songs were sung, the same scripture read, and the same individual led in prayer. This was one of the most successful of the twelve monthly programs and has been carried out by the same pastor ever since May, 1943.

June. The Sacred Music Festival used musical groups from the schools, children,

November-December, 1949

and youth and brought in the parents 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, victories; and inspiration was given in a practical way to this 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 and program.

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 others 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, he 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. They still recall with joy the months stationed in that city because of the program of that pastor and people and the part that they too were given to play in the achievement of the goals.

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

chairmen appointed. Then at the Watch-Night Service (which, by the way, was one of the outstanding services of the year in that church program) the entire program was given to the church, the chairmen introduced, and the committees organized. Every member of the church and every regular friend was made a member of one or more committees. In other words, the pastor harnessed the energy of the entire congregation, and the program moved forward by the combined efforts of every person in contact with the church. Many times when a pastor fails it can be traced to the fact that he tried to do everything himself instead of helping the church members to do the work themselves.

Dr. Charles Barr, of the Presbyterian church, once told me, "The hardest job I have is to find out what a person likes to do and then to find a job in the church in line with that particular interest." The sooner you learn that you can't make a person do church work, the sooner you will be a success. You can't make a person teach a Sunday-school class if that person does not like to teach. You will find out to your sorrow that he will not only fail, personally but he may so destroy that class that you may never again reorganize or rebuild it. If you had taken the time to find out what that person liked to do and then given him a church job in line with that personal interest, he would have succeeded in a big way.

A church calendar should be prepared for the year 1950. The pastor should outline the goals for the year and for each month, finding suitable pictures to illustrate them, and then turn the job over to a young person who is a real artist. (Some pastors say they can't draw a straight line with a ruler.) The artist should get the calendar ready for the Watch-Night service. A carpenter in the church can build a neat frame and stain it, for the calendar should be about 48 x 72 inches in size, and displayed in a very prominent place in the church. Every visitor's attention should be drawn at once to the program for the year. Every new person or friend of the church should be enlisted the first Sunday of the new year or the first Sunday he becomes officially associated with the church in some activity to help accomplish the goal.

For your program of 1950, I suggest that you sit down right now and outline a program. If one member per Sunday is too big

for your church, adopt a goal that will be the right size: two members per month, three members per month or, for the large church, two or three members per Sunday. Nothing will kill a program quicker than to adopt a goal so far in advance of the capacity of the church as to kill all enthusiasm the first month.

Adopt a slogan. Every War Bond Drive or Community Drive has been sparked by a slogan. Adopt one which will appeal to your church, catch fire, and grow during the year. The slogan for 1943 was "They say it can't be done—let's do it!!!!" The motto for the year was "Victory in '43."

Next you will have to decide on a monthly program to keep the church on the stretch all during 1950. In addition to the goals used in 1943 you can adopt those which will meet the needs of your church and your congregation. You might use some of the following:

"The Mid-Century Crusade" with each month's goal a part of the Crusade program. Or you could emphasize Nazarene College Month, inviting faculty members or musical groups in each Sunday night for a month. Hammond Organ Month, in which you start an organ fund or complete paying for the one you now have. Choir Month, to organize a choir or to double the membership where a choral group has become disorganized. Zone Rally Month, to acquaint your church with the needs of the zone and all departments of the church. Home Mission Church Month, to inaugurate a new church; hold a tent meeting, or sponsor a revival in a near-by city or community, leading up to the organization of a new church. Boys' and Girls' Club Month, featuring the youth of the church every Sunday night, giving them an active part in the service program and recognition for work accomplished during the year. Foreign Fields Month, when you bring to your people for an entire month the needs of such fields as Japan, Australia, Alaska, or Hurler College. Heroes of the Cross Month, when you honor the names and memory of such heroes as Harmon Schmelzenbach, Esther Carson Winans, Eltie Muse, and others of our church who have given their lives for the church and are now buried on foreign soil. Why I Am a Nazarene Month, when you would discuss the history, accomplishments, and doctrines of the church, using all the visual and printed aids that the Publishing House will gladly provide. Lamplighters' League Month, when you organize your people for personal

work. Alabaster Box Month, when you challenge your church to the real meaning of sacrifice. With a little imagination you can provide a year's program for your church which will make it the talk of every member of the community, and which also will secure the co-operation of every member of your church. If you have never tried a program like this, you will be amazed at the way your people will respond and will work such a program with a little thoughtful, spiritual leadership to guide the way.

Having decided on the goals for the year and the goals for the twelve months, your hardest task will be to select the right chairman for each month's program. You may want to or need to go outside the membership of the official board for just the right leadership for a committee. If so, you will have to organize some additional committees to keep your other board members happy. (You laugh???? O.K. Go ahead and leave some board member without a committee chairmanship, and see what happens.) The pastor in 1943, in order to keep all the board members happy, organized

the following additional committees: House, Flower, Advertising, Records, Ushers, and Poster Committees, thus following the advice of Dale Carnegie, giving every board member a job and a title. What wonders a little common sense can be made to perform!

Finally, a letter was sent to the entire membership, outlining the program for the year, explaining the work and goals of the committees, asking for wholehearted support, and indicating the committee or service requested of each member. Yes, the pastor tells me he never worked so hard in any one year of his life, but he never accomplished so much before either. His membership was so busy they had no time to fuss and fight. A revival spirit was maintained, for the entire church was working for an increase of membership through salvation of outsiders.

If this program appeals to you, your Roving Reporter will be glad to hear from you and hereby throws open the columns of this department to our good pastors for an exchange of successful and workable ideas for other wide-awake pastors.

HOMILETICAL

THEME: AN EXAMPLE OF THANKFULNESS
SCRIPTURE: Deuteronomy, chapter eight.

I—THE SIGNAL KEYNOTES OF THANKFULNESS

A. Memory: "Thou shalt remember" (vv. 2-18).

B. Meditation: "Thou shalt consider" (v. 5).

C. Mindfulness: "Thou shalt forget not" (v. 11).

II—THE SPECIAL CAUSES FOR THANKFULNESS

A. Gratitude for all the guidance: "Thou shalt remember all the way which the Lord led thee, etc." (v. 2).

B. Gratitude for all the goodness:

(1) The Power—"Who brought thee out" (v. 14).

(2) The Presence—"Who led thee" (vv. 2, 15).

(3) The Provision—"Who fed thee" (vv. 3, 16).

(4) The Perfecting—"Who humbled thee" (vv. 2, 16).

(5) The Proving—"Who proved thee" (vv. 2, 16).

(6) The Principle—"Who taught thee" (v. 3).

(7) The Profiting—"Who chastened thee" (v. 5).

C. Gratitude for all the gifts: "The good land which he hath given thee" (vv. 7-10). "It is he . . . giveth thee power to get wealth" (v. 18).

III—THE SINCERE EXPRESSIONS OF THANKFULNESS

A. The obedience: "Therefore thou shalt keep the commandment" (v. 6).

B. The offering: "Then shalt thou bless the Lord thy God" (v. 10).

—Gospel Banner

THEME: AT THE HEART OF THANKSGIVING
INTRODUCTION:

About a week before Thanksgiving Day of 1931, in the midst of the depression, I was giving my Thanksgiving Sunday announcements to a young woman on the editorial staff of the newspaper. In a kind of half-serious, half-facetious way she asked, "Is there still something for which to be thankful?" She then cited the poverty, unemployment, distress, high taxes, etc., in support of her question. I went away asking myself, "What was really behind that question?" I decided that she was thinking in terms of favorable circumstances as the only basis for thanksgiving.

We enjoy much that is favorable: country, home, loved ones, friends, church, health, material sufficiency. 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 realities: in creeds, morals, human relations, religion.

1. Continuing forms after the essence has been lost.

2. Satisfied with phrases about experience rather than having the actual experience.

3. Mere activity, rather than genuine content.

4. Theory rather than practice.

Thanksgiving Day is no exception. Too often a symbol of what we ought to be and do, rather than a reality of experience.

II—WHAT IS "AT THE HEART OF CHRISTIAN THANKSGIVING"?

1. Consider the thanksgiving of Jesus.

a) Under unfavorable conditions, stirred to the depths of His being by the rejection and unbelief of three cities. He upbraided them, pronouncing terrible judgment against them. But immediately, "I thank thee, O Father" (Matt. 11:25). Luke says, "Jesus rejoiced in spirit, and said, I thank thee, O Father." Same idea is in Sermon on the Mount (Matt. 5:10-12). Here is a spirit of thanksgiving in the heart of Christ which was independent of external conditions. Based on a relationship with the Father. Drew from an unseen Source. Manifested in unlikely circumstances. Like an artesian well: like "streams in the desert."

b) In the presence of need.

At the feeding of the four thousand, before the miracle, Jesus "gave thanks" (Matt. 15:32-38). At the grave of Lazarus, before the miracle by which he was raised from the dead, Jesus said, "Father, I thank thee that thou hast heard me" (John 11:41). Thanksgiving before the miracles had been accomplished was a proof of genuine faith.

2. True Christian thanksgiving is based on a vital relationship with God, a spiritual experience.

a) A personal and satisfying faith or confidence in God, regardless of conditions. Confidence in His love, power, mercy, care, and guidance. Confidence that, in spite of appearances, Romans 8:28 is true.

b) In the presence of great needs, our thanksgiving is a proof of genuine faith. "With thanksgiving let your requests be made known unto God . . . shall keep [garrison] your hearts and minds through Christ Jesus" Assurance.

III—CHRISTIAN THANKSGIVING TODAY

1. Do you face difficult conditions? In these tragic days, through Christ we have a vital touch with God. "The eternal God is thy refuge," "Emmaus Road" for us all. Life not a matter of luck, but Divine Providence.

2. Do you have great needs? Commit them to God, have confidence in Him, and prove it "with thanksgiving."

CONCLUSION: "At the Heart of Thanksgiving" is a practical spiritual experience by which we can say with Paul, "Thanks be to God, which always causeth us to triumph in Christ" (II Cor. 2:14). Not to be limited to a symbolic Thanksgiving Day, but to be a constant attitude of Christian experience.

—DR. HUGH C. BENNER

THEME: THANKSGIVING

SCRIPTURE: Psalms 136:1-9.

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

INTRODUCTION:

This is Paul's counsel to his fellow Christians. It is strong counseling, so strong indeed that, if one did not know the author, he would be tempted to 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, practiced what he preached. Like the Psalmist, the apostle knew 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 and sing. (Psalms 103:1-4).

So Paul calls on these Christians at Ephesus to join him in the holy exercise of thanksgiving.

I. THE OBJECT OF PRAISE

If thanksgiving is "the declarative mood of gratitude," to whom should the declaration be made? Our text answers in one simple, sublime phrase, "Unto God."

A. Who giveth every good and perfect gift.

Thank the God whose heavens declare His glory and whose firmament showeth His handiwork.

Thank the God, "Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance" (Isa. 40:12).

B. Thank God, who pours the light of morning over the horizon of every day.

He sends the clean breezes; colors the flowers, "openeth his hand, and feedeth every living thing."

C. Thank God, who is the Creator behind all creation, the Wisdom behind all philosophy, the Fact behind all science, the Purpose behind all history, the Lover behind all love, the Giver behind all gifts.

II. THE OBLIGATION OF PRAISE

This surely is another part of the Pauline pattern of praise. Rightly understood, our text is more than kindly advice; it is a command.

We are to be thankful to Christ Jesus for what He has done for us.

A. He left His kingly glory and came to earth, for us.

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

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

D. He arose from the grave to give eternal life and heaven hereafter, to us. "Thanks be unto God for his unspeakable gift" (II Cor. 9:15). Be grateful that Christ was in history; that the Word was made flesh and dwelt among us.

III. HIS REVELATION A BASIS FOR PRAISE

We do not hold that only through the Bible God speaks to man, but most frequently He does speak through His Word.

A. For the matchless light and power of the Holy Scriptures let us today offer our renewed praise.

B. Let us offer our thanksgiving because this supreme and sublime book is God-breathed and God-revealed.

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 LEGACIES A POINT FOR PRAISE

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

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

C. For our great institutions of learning in the holiness movement, turning out men and women filled with the Spirit of God to do the task that needs to be done.

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

CONCLUSION: Above all people, we should be thankful at this Thanksgiving season, not only because of our heritage, but because our future, in God, is sure to be glorious. In order to follow Paul's pattern of praise let us make sure that we are acquainted with Paul's Christ.

—V. B. PERSHING

SCRIPTURE LESSON: II Chron. 5:11-14

TEXT: Lev. 23:39

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.

a. At no time of the year is the psalm more fitting: "Blessed be the Lord, who daily loadeth us with benefits." Illus: A poor but happy and contented old Christian woman sat down at her table in her little one-room cottage. A man paused 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 handful of crackers and a cup of tea.

2. The origin of Thanksgiving Day.

a. Ancient Feast of Tabernacles of the Hebrews.

Note—Word from which we get "thanks" originally meant "to think." Hence thanksgiving might be defined thus: Thinking, or pausing to consider the Giver, His motive, His love, His thoughtfulness of us.

b. Distinction between rich and poor was forgotten. Booths were made of branches and foliage—symbols of tents in which their forefathers abode in the wilderness.

c. It was a fitting expression of thanks for their abode in the land.

I. TO GIVE THANKS ADEQUATELY IT IS NECESSARY TO KNOW THE BENEFACITOR.

A. There Must Also Be a Sense of Our Own Unworthiness.

"What is a man, that thou art mindful of him?"

1. Material gifts alone are infinitely more than we deserve. Illus: D. L. Moody, reading, "Forget not all his benefits," stopped short, paused, then commented, "You can't remember 'em all, of course, but don't forget 'em all; remember some of 'em."

Illus: Plato, seeing only nature, was thankful for three things:

1. Created a man and not a beast.

2. Born a Grecian and not a barbarian.

3. Born not only a Grecian, but a philosopher also.

Note—Christians have three greater causes for being thankful:

1. Created in God's own image.

2. Though fallen, offered salvation through the Redeemer's cross.

3. Given a legacy of unspeakable treasure—spiritual sonship with all the rights and privileges appertaining thereto.

a. Unspenkable and unimaginable in its total implications.

II. KNOWING THE BENEFACITOR, ONE FINDS IT NATURAL AND EASY TO GIVE THANKS FOR ALL THINGS.

A. The Portion Which We Do Not Have Is So Much Greater Than the Portion Which We Do Have That Our Minds Are Prone to Dwell upon the Larger Portion.

1. Hence the timely admonition and commandment:

"Be content with such things as ye have" (Heb. 13:5).

"Thou shalt not covet" (Exod. 20:17).

2. We brood all too much upon our troubles, afflictions, reverses, and wants, and we meditate all too little upon our blessings. "Giving thanks always for all things unto God" (Eph. 5:20).

a. What a vicious habit to shout over blessings, and to pout over trials and tests!

Note: Pouting under pain is like taking an aspirin—it may relieve the suffering, but it does not rectify the cause.

B. God Is Not to Be Blamed for Our Troubles.

1. Our own foolishness and selfishness are frequently the cause.

2. God is not responsible for bread-lines and depressions.

a. People hunger while fruit and vegetables rot.

b. We foolishly destroyed cattle and plowed food and raw materials under ground while people cried for food and clothing, only to satisfy the lust for gain. Fill the pocketbook, but not the stomach!

c. During the recent depression the banks were literally bursting with money. Bankers accepted large deposits reluctantly.

d. Our vaults were loaded with gold.

e. Our crops were abundant and raw materials in inexhaustible supply.

f. Greed had accumulated to choke the channels of distribution.

III. THE CAPITAL SIN OF INGRATITUDE IS AMERICA'S BESETTING SIN.

A. A Nation of Prodigals and Apostates.

1. We have become geniuses in grabbing, hoarding, and monopolizing, but in gratitude we are bankrupt.

Illus: Edward Spencer, after having saved lives of seventeen from drowning when boat was wrecked by a storm, exhaustedly inquired, "Have I done my best?" R. A. Torrey years later was telling the story of the spectacular rescue in Los Angeles when someone announced that Edward Spencer was in the audience. The white-haired man was brought to the platform amid a burst of applause.

Dr. Torrey asked, "Does anything particular stand out in your mind relative to that rescue?" The old man answered, "Only that not one of the seventeen ever expressed gratitude."

IV. THE GIFT FOR WHICH, ABOVE ALL, WE GIVE THANKS TODAY: "Thanks be unto God for his unspeakable gift."

A. The Gift Is Free. "Without money and without price."

B. The Gift Is for All. "Whosoever believeth in Him should not perish, but have everlasting life."

C. The Gift Is Ours Forever. "An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

D. The Gift Is Inexpressible. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

a. Because it is boundless.

b. Because it is measureless.

c. Because it is eternal

d. Because it is incomprehensible.

ONE THING MORE

By George Herbert

*Thou that hast given so much to me,
Give one thing more, a grateful heart.
Not thankful when it pleaseth me,
As if Thy blessings had spare days;
But such a heart, whose pulse may be Thy
praise.*

—ERNEST E. GROSSE

Christmas Sermon Outlines

THEME: EMMANUEL: GOD WITH US

TEXT: "They shall call his name Emmanuel, which being interpreted is, 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-tsidkenu, "Jehovah is our righteousness"; Jehovah-shalom, "Jehovah is our peace." Isaiah said of Christ, "His name shall be called Wonderful . . ." But none is more precious or significant than "Emmanuel: God with us." Here in three words is the essence of the character and work of Jesus Christ.

I. BROAD MEANING OF "GOD WITH US"

A. In the beginning, heaven and earth were close together, intimate. Sin brought division, separation, gulf between, unmeasured distance, with only occasional touches of heaven upon earth.

B. But at Bethlehem, heaven and earth brought together again.

"In the highest and on earth." Angels and shepherds. Celestial glory touched the humble manger. Star of heaven guided men of earth.

C. How could this be?

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

"God was in Christ, reconciling" (II Cor. 5:19).

"God was manifest in the flesh" (I Tim. 3:16).

God in human form; a new creation; the second Adam.

D. The humanly impossible was wrought (Psalms 85:10). "Truth," demanding, dogmatic, unyielding in its conception of sin and its penalty. "Mercy," not logically compatible with truth. Yet in Jesus Christ—Emmanuel—"Mercy and truth are met together." "Righteousness," strict, stern, uncompromising, demanding justice and death for rebels against God. "Peace," not logically compatible with righteousness. But at Bethlehem, in Emmanuel, "Righteousness and peace have kissed each other."

II. "God with us": DIRECT MEANING FOR US

A. Redemption. "A Saviour." "To forgive us our sins, and to cleanse us from all unrighteousness." The "double cure" for sin. Through Christ, not only was God brought down, but man was brought up to fellowship with God. "He lifted me."

B. Quickening Power. "The first Adam, was made a living soul" by external operation; but the "last Adam [Christ] was

made a quickening spirit"; for within himself was the life of God and through Him this divine vitality is made available for all humanity. "In him was life; and the life was the light of men." The highest manifestation or expression of this life comes with the abiding presence of the Holy Spirit.

C. Practical. Jesus, in His last words to His disciples just before He ascended, literally used the meaning of this prophetic name, "Emmanuel: God with us," when He said, "Lo, I am with you." Along with the Great Commission came the Great Reassurance: (a) Personal presence, "I am with you"; (b) "Always," under all conditions; (c) "Unto the end," for all time.

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. 14:22-27), in the darkness, and danger, with contrary winds, when all seemed lost, "About the fourth watch . . . he cometh . . . saying, Be of good cheer." When we need Him in time of storm, "Emmanuel: God with us."

B. In bewilderment. The walk to Emmaus (Luke 24:13-35). "Jesus himself drew near," and made everything clear again.

C. In fear and doubt. The disciples meeting behind closed doors "for fear of the Jews." Then "came Jesus, and stood in the midst." Today, in fear and doubt look to "Emmanuel: God with us."

D. Labor without results. The disciples fishing without catching anything. In the morning, when all seemed so hopeless and useless, "Jesus stood on the shore," and immediately the situation changed and success came.

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. BENNER

THEME: THE PRINCE OF PEACE

SCRIPTURE LESSON: Luke 2:1-20

TEXT: Isa. 9:6: "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, Counsellor, The mighty God, the everlasting Father, The Prince of Peace."

INTRODUCTION:

1. Isaiah and his prophecy.

2. 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.

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 is war to end war. God will finally conquer sin.

2. The cessation of hostilities.

a) Sinner must surrender.

b) Arms of rebellion laid down.

c) Must take the oath of allegiance.

3. The pardon 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.

d) Quote Romans 5:1; 8:1.

II. PEACE OF GOD

1. Peace with God indicates peace in outward relations.

2. Peace of God indicates an inward or heart condition.

a) Sin the disturber of heart; conscience, memory, reason, etc.

c) Quote Matt. 11:28-30.

III. THE KINGDOM OF PEACE

1. Christ the Prince of Peace.

a) As the prince becomes the king, so the Prince of Peace brings in the reign of peace.

b) His reign characterized by peace.

c) His law a law of peace.

Ex. Note Melchizedek and comparison to Christ. Psalms 110:4; Heb. 5:5, 6, 9, 10.

2. The heart of man the throne of peace.

a) "The kingdom of God within you."

b) "Is righteousness, joy, and peace in the Holy Ghost."

3. The Kingdom of Peace will someday be established on earth.

a) As men become Christian one by one.

b) Peace in nature declared. Lion and lamb, a figure.

c) Peace among nations through Christ (Rev. 11:15).

d) 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 R. O'BRIEN

THEME: THE INCARNATE REDEEMER

SCRIPTURE LESSON: Luke 2:1-20

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 Halloween; purely traditional; its origin lost in hazy legend.

c. What we witness today in Christmas celebration is more pagan than Christian. Often culminating in debauchery, lechery, and shame.

d. What then is the significance of Christmas? What constitutes a proper celebration of Christmas?

2. We make reference to the authentic and original record.

a. We have access to this official document—the Bible.

b. The books of sacred record are open for inspection.

I. THE RECORD OF BEGINNINGS: Gen. 1:1 and John 1:1

A. The Birth of Jesus Christ Was Not His Beginning.

"Before Abraham was, I am" (John 8:57).

"Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands" (Heb. 1:10).

"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 Christmas Are Concentrated into One Brief Statement in Our Text.

"The Word was made flesh."

1. God the Creator becomes identified with man the creature.

a. Little wonder—

The winds subsided when He spoke.

The waves ceased their raging.

Leprous spots vanished.

Devils trembled and fled.

People emerged from the blackness of blindness.

Corpses became living bodies.

II. THE BIRTH OF JESUS WAS UNIQUE—UNLIKE ANY OTHER BIRTH.

A. He Was Born of His Own Will.

"He took upon himself the form of a servant" (Phil. 2:7).

B. His Death Also Differed from All Others.

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 PROPHESED

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 shall call his name Immanuel" (Isa. 7:14).

2. The New Testament record confirms the accuracy of these prophecies.

a. The "seed of the woman" is unknown to biology. Hence a supernatural creation—a miracle. "But when the fulness of the time was come, God sent forth his Son, made of a woman" (Gal. 4:4).

"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 Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel" (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-giving.

b. Originated in God's precious Gift.

c. Supported by the gift of the Magi.

d. St. Paul speaks of God's unspeakable Gift.

(1) Unspeakable in the mercy that thought it.

(2) Unspeakable in the love that brought it.

(3) Unspeakable in the grace that wrought it.

(4) Unspeakable, the sinner's joy when taught it.

IV. BUT THE SAVIOUR THUS BORN, GOD'S GIFT TO LOST MANKIND, WAS POORLY RECEIVED.

A. World Had no Room for Him Then—No Room for Him Now.

1. No room for Him in the inn.

2. No room in Bethlehem—forced out.

3. No room among His own.

4. They did not want Him in Galilee.

5. Capernaum did not receive Him.

6. They drove Him out of Nazareth.

7. Gadarenes asked Him to vacate their country.

8. His own people, after three years of ministry among them, shouted, "Away with Him!" "Crucify Him!"

B. Today—

1. Crowded out of our national life.

a. No place for Him in our legislative halls. His presence an embarrassment.

2. In great centers of learning He is pushed aside.

a. No place there for the world's greatest Teacher.

3. In the commercial world He must not be allowed to "interfere with business."

4. In war, the guns drown out His message of "peace and good will among men."

5. Capital and labor lock Him out.

a. He must not intrude into their council chambers.

6. In most homes, He can read the sign at the portal, "Keep out."

a. Born in a stable; died upon a cross; buried in a borrowed tomb; lived for thirty-three years without a home. "Foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head" (Matt. 8:20).

7. In many churches, the chilly atmosphere makes Him most unwelcome.

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.

"I am Gabriel, that 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 altar of incense, 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 in unto her, and said, 'Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women'" (Luke 1:28).

a. Mary was told that the Holy Ghost would come upon her and "that holy thing which shall be born of thee shall be called the Son of God."

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.

CONCLUSION:

1. The announcement is as fresh and new; as thrilling and joy-inspiring as it was when first made.

2. Realized only when one becomes the object of the promise, "He shall save his people from their sins."

—ERNEST E. GROSSE

PETER PLUS PENTECOST

A Sermon Outline by Ross E. Price
SCRIPTURE LESSON: Matthew 26:30-58; 69-75; Acts 4:13-22.

TEXT: II Peter 1:1; "Simon Peter, a servant and an apostle of Jesus Christ."

INTRODUCTION:

A. Simon Peter is outstanding among the disciples of Jesus. No doubt the oldest of the twelve.

B. He is an example of the defeats and triumphs of a believer. He was troubled with Satan's confederate—carnality. Though the other disciples were just as carnal as he, yet because of his dynamic personality more is recorded of Him in the Gospels.

C. The sin principle is treacherous. It well-nigh ruined this greatest disciple.

I. PETER A CHRISTIAN

A. He had left all to follow Jesus.

1. Called to be a "fisher of men" (Luke 5:10-11).

2. "Behold, we have forsaken all, and followed thee" (Matt. 19:27). Sinners cannot say this.

B. He had confessed Jesus Christ (Matt. 16:16; Mark 8:27; Luke 9:18-22).

1. This had been by divine revelation.

2. Sinners do not make such confession. Cf. the statement of the scribes and Pharisees to Jesus, "thou hast a devil."
C. He was one of the inner circle of Jesus' followers.

1. Witnessing Christ's resurrection power. Jairus' daughter.

2. Witnessing Christ's transfiguration.

3. With Jesus in Gethsemane. (Note Jesus desired an interest in his prayers.)

4. Sent out to preach the Kingdom.

5. He loved Jesus supremely. Cf. John 21:15-19. These things cannot be said of sinners.

D. Satan was after him.

1. "Simon, Simon, Satan hath desired to have you, etc." (Luke 22:31).

2. The devil is not after someone he already has.

II. PETER YET CARNAL

A. Carnality was his downfall. Noticed the steps to his defeat.

1. He was overconfident and cocksure.

a. Note his boastfulness (Matt. 26:33-35).

b. Boastfulness often covers carnal fear.

c. Carnality depends upon self, rather than on Christ.

2. He neglected prayer.

a. Where Jesus weeps and prays; Peter sleeps.

b. This despite Jesus' repeated warnings.

c. Carnality is not keen for prayer meetings and the prayer life.

3. He became carnally zealous.

a. Would fight physically but was non-plussed in a spiritual battle.

b. Christ must perform a miracle to overrule his blunder (Matt. 26:51).

4. He had a meager conception of forgiveness.

a. "Until seven times?"

b. Here carnality sets a limit—divine love, never!

5. He vacillated in indecision.

a. He followed Jesus afar off (Matt. 26:58).

He could walk on water to Jesus, but was afraid to follow Him on the land in time of danger.

b. He jumped from snap decisions to indecision and vacillating impetuosity.

c. A decisive stand for Christ is half the victory. Let friends and foes alike know where you stand and whom you serve! Cf. Martin Luther, burning the papal bull.

"Here I stand; I cannot do otherwise!"

6. He got into evil companionship.

a. Sitting with the servants of Christ's enemies (Matt. 26:58). Warning himself by the devil's fire.

b. Carnality has a peculiar weakness for the people of the world.

c. Youth, especially, needs cleansing from carnality here.

7. He showed a man-fearing spirit.

a. Thus he denied His Lord (Matt. 26:69, 71, 74).

b. This sort of spirit will always multiply evil. Hence, he began to curse and swear.

c. Many, today, are afraid of the people and thus offend the Lord.

8. He was unduly concerned about the other fellow's experience.

a. When Christ challenged his love, he seemed a bit overconcerned about John. "What is that to thee? follow thou me?"

b. Believers must learn to follow only Christ regardless of others.

B. Peter backslid because of carnality.

1. It brought him into condemnation.

2. It made repentance a necessity.

3. The sin principle leads to this if not cleansed away.

C. Peter was restored by a personal interview with Jesus. Cf. Mark 16:7 and Luke 24:34.

III. PETER CLEANSED.

It happened at Pentecost.

A. He spake with a new tongue.

1. Not in an unknown tongue, but another tongue. It was no longer the old, trouble-making tongue.

2. Note the results of his speaking.

a. He spake with unction, in a new tongue of fire.

b. His speech was fruitful and convincing. It brought conviction. His auditors cried out, "What shall we do?" (Acts 2:37).

3. You, too, may speak with a new tongue.

B. Peter was fearless for Christ.

1. He pointed out the specific sins of the people.

a. National sins: The crucifixion of Jesus by Jews and Romans.

b. Personal sins: The falsehood of Ananias and Sapphira.

2. He put Christ first at all costs.

3. He no longer feared persecution.

C. Peter was perfect in his loyalty.

1. Now he was truly ready to die for Jesus.

2. He could go cheerfully to prison for Jesus' sake.

3. Here is where the carnal soul so often fails. Do you disregard all else in consideration for Christ's wishes?

D. Peter was now established.

1. No vacillation now.

2. Sanctification is an "establishing grace," "wherein we stand" (Rom. 5:2).

E. He was a power for God and right.

1. His sermons.

2. His miracles.

3. His spiritual leadership.

F. He had the mind of Christ.

1. No longer does he reject the idea of suffering for righteousness' sake.

Cf. His rebuke to Christ with the attitude toward suffering in his First Epistle: (Mark 8:32-33; I Peter 4:16; 4:19).

2. Carnality will not bear suffering patiently. But if tradition is right Peter was crucified head downward.

3. He had an insight into divine plans and purposes.

CONCLUSION:

A. Is the Peter of the judgment hall the Peter of Pentecost? If so, then what a difference is made in one man by one experience—being filled with the Holy Spirit!

B. To which type does your character conform, my friend?

C. Is it any wonder Jesus commanded Peter to "tarry until"?

D. If, like Peter, you have given way to carnality and denied your Lord, there is an Easter morning for you with a personal restoration from our Lord; moreover, Christ has a glorious Pentecost for you! Come now to Christ for cleansing!

HINTS

To Young Pastors

By One of Them

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 unfathomed universe brings reverence and awe to our hearts as we think of the mighty God who spoke it into existence and maintains it in perfect order.

Some of us, however, dare not use this argument often. 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 that the Holy Spirit will unctionize 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 will make that prayer in the pulpit more effective. Careful selection of the hymns will assist in making this part of 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 is evangelistic.

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 people, every part of the service should 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 less of God's Spirit in my services, 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 Battin

Concern for Others

Dr. George W. Truett told of a little girl not long from the old country and 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 he asked her to do was not unusual, for people 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, asking if they might help him by restoring his sight. A missionary doctor operated, removing cataracts from his eyes. He went back to his home seeing and re-

joicing. In a few weeks he returned to the hospital. This time he was holding the end of a rope to which forty blind people were clinging. He had led them to the place where he had received his sight, that they might also be enabled to see. Should we be satisfied to do less in a spiritual way than that Chinaman did for his people?

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 sentiments 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 one o'clock. As he studied and wrote, carefully examining his material and the facts before him, he came to see that Jesus was a unique character. He saw that there had never been another like this Man born in Bethlehem of Judea. "Surely He must be 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

went to his wife's bedroom and told her what had happened. With her arms around him, she said, "Lew, I have been praying for this ever since you made known your purpose to write the book." His material and research then served another purpose, for there flowed from his pen 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 unbuckled their money belts, heavy with gold, and threw them upon the deck. They loved gold, yet they loved life more. One miner, a strong swimmer, thought his comrades mad. Therefore, he picked up those heavy belts one by one and fastened them about his own body. Thus he became for the moment possessed of vast wealth. But when he sprang into the water, he sank to the bottom as if he himself had been made of gold. He was destroyed 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 going down and losing your soul?

Stop, Look, Listen

Some years ago a Grand Trunk Line railroad, knowing the danger that ever threatened motorists who carelessly passed indifferently over the railroad crossings, offered a prize of \$2,500 to the person who would suggest the three best words to be used as warning words at railroad crossings. The person wise enough and fortunate enough to win the \$2,500 offered these three words which are seen often: "Stop; Look; Listen."

A railroad company paid \$833.33 for each of these three simple little words. But they avail nothing for the safety of those crossing railroads unless they are heeded—unless people stop, unless they look, unless they listen. Destroyed vehicles, mangled bodies, blood spattered along the right of way, the wails of those whose loved ones went to death in the wreck—all testify to the truth of this statement.

God has set up many signposts to warn of the dangers and final consequence of sin. With all that God has done and all that friends 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 Russians wanted to build an enormous dam on

the Dnieper River in western Russia. They did not have money to finance the project. It was brought before the people of the nation. Laborers donated large portions of their wages and school children brought in their coins. The money was raised. A blueprint was made of the proposed project. A United States engineer was given the contract, and after five years of work the dam was completed in 1932. At the time of its completion the Dnieper Dam was the largest in the world and turned dynamos for great power plants. In the construction of the dam compartments were arranged that could be filled with explosives so that in case of a Western invasion the dam could be destroyed on short notice.

The Russians used this dam only about ten years when Hitler's army invaded Russia 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 place and was a great asset. It had possibilities for serving millions of people for many years, but it contained 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 in man. Yet with all the possibilities that are contained in man there is hidden in the heart of every sinner a powerful, explosive nature that may be set off and will wreck and destroy character and usefulness of man. It may be set off in a fit of anger, in some fiery temptation, or it may be a slower process by the accumulation of habits or indifference toward 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 were constantly 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 mountain dwellers would lower another on a rope over the rugged cliff in an effort to get just one bunch of grass.

Christians ought always to be on the alert for an opportunity to gather in a soul for Christ. In the difficult places and the 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 spiritual fervor among them. They that loved the Lord were speaking one with another. This gentleman found himself rubbing elbows with two old saints who were telling what the Lord had done for them. He knew at once he had taken the wrong car. He was embarrassed and distressed. He rang the bell and hastened to get off at the next corner. Having made his escape, he sought the right car and at last found himself among companions with whom he had more in common. He told them about the distressing predicament from which he had just escaped. He said: "I found myself between two old prayer meeting saints, and I was certainly in one bad fix." What was

heaven to the saints was misery to him. He had no taste for spiritual things.

Son of a King

In slavery days a visitor at a plantation was watching a group of slaves slouching and shuffling off to their work in the field. He noticed in the midst of the group one tall, 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 the son of an African king," was the reply, "and he never forgets that." Let us never forget that we are children of the Heavenly King. When temptation comes to neglect duty or to engage in something doubtful, let us remember who we are.

The Preacher's Scrapbook - - -

Some Good Subjects For Radio Talks

1. If you are a stranger to prayer, you are a stranger to power.
2. God guides those most easily who know their Bibles most thoroughly.
3. It is such a comfort to drop the tangles of life into God's hands and leave them there.
4. You might say "No" to men, but you must not say "No" to God.
5. The desperate days are the stepping-stones in the path of light.
6. The fruitful life seeks showers as well as sunshine.
7. He who dwells in the presence of God dwells also in the presence of the enemy.

Is there some problem in your life to solve,
Some passage seeming full of mystery?
God knows, who brings the hidden things
to light;
He holds the key.

Is there some door closed by the Father's
hand
Which widely opened you had hoped to
see?
Trust God and wait—for when He shuts the
door
He keeps the key.

Is there some earnest prayer unanswered
yet,
Or answered not as you had thought
'twould be?
God will make clear His purpose by-and-
by.
He keeps the key.

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Have patience with your God, your patient
God.
All-wise, all-knowing, no long tarrier He;
And of the door of all thy future life
He keeps the key.

Unfailing comfort, sweet and blessed rest,
To know of every door He keeps the key,
That He at last, when just He sees 'tis best,
Will give it thee.

If you're feeling tired and blue, and you
don't know what to do, do nothin'.
If your appetite's not right, or your
waistband's gettin' tight, stop stuffin'.
If your plans are all awry, and you feel
you want to cry, go fishin'.
If you can't see far ahead and you wish
that you were dead, stop wishin'.
If you know you talk too much, and your
neighbor's feelin's touch, stop talkin'.
If your nerves are all askew, there is one
good thing to do—go walkin'.
If you're runnin' into debt, and can't pay
for what you get, stop buyin'.
If you'd like to reach the top, and are
just about to stop, keep tryin'.

—Rotary Buzz Saw, KLEISER

It's not always easy to apologize, to begin
over, to admit error, to take advice, to be
unselfish, to keep on trying, to be consider-
ate, to think and then act, to profit by
mistakes, to forgive and forget, to shoulder
a deserved blame. But it always pays!

—Employment Counselor

Sympathy for Monday

Poor Monday, stepchild of the week,
A Cinderella sad and meek,
Must finish what her lazy kin,
The other weekdays, won't begin;
For Tuesday balks at dreary chores
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 snaps, "I fail to see
Why all the others pick on me!"
Then Thursday is the maid's day out—
And how can Friday set about
A task when foolish folk demur
At starting anything with her?
And so as Saturday must stop
At half-past twelve to shut up shop
And no one gives a job to Sunday,
The whole week's work is piled on Monday.
—ARTHUR GUTTERMAN, from *Pot-Pourri*.
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 bear with, and not to magnify, one 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 slanderous report, and to lay no charge brought 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 that has the appearance of opposition or resentment.
8. To observe the just rule of Solomon—that is, to leave off contention before it is meddled with. Prov. 17:14.
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 grand artifice of the devil to promote distance and animosity among members of churches of Christ, and we should watch against everything that furthers his end.
11. To consider how much more good we can do in the world at large, and in the Lord's church in particular, when we are all united in love, than we could do when acting alone, and indulging in a contrary spirit.

12. Lastly, to consider the express injunction of the Scripture, and the beautiful example of Christ, as to these important things.—Eph. 4:32; 1 Pet. 2:21. John 13:5, 35.

We would recommend to all Christians to write out these rules, commit them to memory, and practice them faithfully. In other words, to study the life of Jesus, drink of His Spirit, and follow His example.

—AN OLD DISCIPLE

From the "Houston Nazarene"

There is beauty all around,
When there's love at home.
There is joy in every sound,
When there's love at home.
Peace and plenty here abide,
Smiling sweet on every side;
Time doth softly, sweetly glide,
When there's love at home.

In the cottage there is joy,
When there's love at home.
Hate and envy ne'er annoy,
When there's love at home.
Roses blossom 'neath our feet,
All the earth's a garden sweet,
Making life with bliss replete,
When there's love at home.

Kindly heav'n smiles above,
When there's love at home.
All the earth its blessings prove,
When there's love at home.
Sweeter sings the brooklet by,
Brighter beams the azure sky,
Oh, there's One who smiles on high,
When there's love at home.
—from *Enemies of the Home*, by
QUINTON J. EVEREST

Vido Mati, 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 Hierro. After long searching he came upon a dusty volume of Hierro's little-known writings. He began turning the pages, and came across a document written by the old philosopher himself in the spring of 1741. The yellow paper was the old philosopher's will, in which he left all his worldly goods to the first man who would study this book, which he felt would be neglected by his unappreciative countrymen. The Spanish courts ruled that the will was legal, and Mati eventually collected some \$250,000. Maybe there is an ancient, unappreciated, dust-covered volume in your possession bearing the title "Holy Bible." In it there is wealth far beyond that which Mati realized.

God's Unchanging Word

For feelings come and feelings go,
And feelings are deceiving.
My warrant is the Word of God;
Naught else is worth believing.
Tho' all my heart should feel oppressed
For want of some sweet token,
There is One greater than my heart,
Whose Word cannot be broken.
I'll trust in God's unchanging Word,
Till soul and body sever;
For tho' 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 things such as putting clean clothes on yourself and your children, placing the roast 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.

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

II
Go to church in a spirit of eager expectation.

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

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

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

VI
Go to church prepared to act and put into practice those truths of the Christian life which you will hear proclaimed.
—Abbreviated from the *Arizona Republic*

He Is the Preacher

He is God-sent and Spirit-filled;
He speaks to God for the people—
He speaks to the people for God.
He aches in heart at the sight of sin;
He rejoices at the sight of a contrite heart,
For he condemns the bad and condones the good.
He is the preacher.

He is the symbol of decency and respect.
His are the thoughts of a righteous man;
He walks in the path of holiness.
He is revered and he is received.
He is a servant of God and the people;
His very presence seems to electrify the atmosphere—
He is the preacher.

He is a channel of comfort amid sorrow.
Again, he is the bearer of Good Tidings:

He speaks as though his lips were touched
with a live coal from the altar of God;
His countenance glows and his heart seems
to burn within him.
He makes you know he must deliver the
message or die—
He must preach, and preach he does—
He is the preacher.

—BERNIE SMITH

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 petitioning was "lacking in terminal facilities."

So prolonged was the praying that the congregation became restless. Moody, sensing this, at last addressed the people in front of him with the words, "While the brother is finishing his prayer, we will sing number so-and-so." Doubtless the gentle hint was effectual, and the supplicating was brought to the desired close.

There 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 soul winner from America. He continued to attend the meetings, and eventually experienced salvation.

That medical student was Wilfred Grenfell, who did such a monumental work for God and humanity "on the Labrador coast"—a trophy of 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 Nazarene college once made me when I asked him, years ago, how the late Dr. J. B. Chapman had such immense influence. This was that reply, "It is because of his 'horse sense.'" This was as truly, as it was vernacularly, expressed.

Recurring to the London incident, I am sure that Moody in leading a prayer meeting would not make the mistake that has been observed in more than one instance that I have noted, that is, keeping people too long on their knees at one time. I once attended such a midweek service

where those present knelt for at least forty-five minutes continuously. Doubtless there have been gatherings where the period was longer.

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

I was at a prayer meeting not so very long ago where the single prayer period was so lengthened that I had to rise from my knees and take a sitting position, so wearied had I become physically from the one 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 zeal?

Many of the older folks present that night were working people. They had come to the service, in all probability, (some of them at least) with tired bodies. To keep them continuously on their knees a great part of an hour was not the part of wisdom. There is rest in change. This could have been secured, to a certain extent, for those laboring laymen, 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 will be in order. The Holy Spirit will 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 lengthiness of a single prayer period, and be disinclined to come again. Yes, we need to "walk in wisdom toward them that are without." Remember how Moody gained an influence over young Grenfell 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!
- There is no ghost like this—that a man feels he has lost his commission.
- A minister should be a student of priorities.

- If the newspaper is read standing, we are not likely to spend a disproportionate time with it!
 - Let a rumor pass through a church that the pastor is a slacker, 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 will ever see me lose minutes!
 - Our symbol is not a cushion but a cross!
 - No man can bear witness to Christ and to himself at the same time. No man can give the impression that he is clever and that Christ is mighty to save.
 - The peril of allowing our present scope of activities to catch up with our vision!
 - No one commands audiences 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.
 - Rust will crumble 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 nothing!
 - The intake will determine the output.
 - There is no more deadly and insidious condition of soul than the dread ease 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. After a while, if he 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 TURNBULL. Submitted by G. W. ROYALL.

Heard by the Wayside

A Chinese delegate to the United Nations was besieged by reporters when he arrived in New York. One of the questions flung at him was: "What strikes you as the oddest thing about Americans?" He thought for a moment, then smiled. "I think it is the peculiar slant of their eyes."—*This Week*.

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. Midases were discussing business.

"A bad week," he heard one capitalist complain. "We netted only \$130,000."

"It was better for us," said another. "Wheat was hot and we cleared \$250,000."

Man after man told of such profits. Suddenly all eyes centered on the little salesman and someone asked, "How's your business?"

"So-so," he shrugged. "Last week yellows were off half a million, but reds were up a million and blacks up four million."

Eyebrows raised in wonder. Then one Midas respectfully 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 his music played. (Loud applause) I have stayed at home to study his compositions in full score. (Cheers) The conclusion I have arrived at, gentlemen, is that Wagner's music is really not half so bad as it sounds."—STERLING MCKINLAY, in *Antoinette Sterling, 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.

"Adam!" chorused a number of boys.

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

"Eve," came the general shout.

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

"Moses," came the reply.

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

The class was silent. The children looked blankly at one another, but none could answer. Finally, a grimy 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 is to prove it to anybody who will listen.—*Kalends of the Waverly Press, Williams and Wilkins Co.*

A small boy, when told by his Sunday-school teacher that he would leave his body behind when he died, said in alarm, "I don't understand that."

"You see," explained the teacher, "you will take all that is good with you and leave all that is naughty here on earth."

"Oh!" he exclaimed understandingly, and then after a moment's thought 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 drown was the capitalist, who tried to save too many of his belongings and was dragged down. 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 sank. The unionist 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 fed five people with five thousand loaves 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 amen corner, he said, "And could you do that too, Brother?"

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

"Why, 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 virtue that human nature can arrive at.—LAWRENCE STERNE, eighteenth century English humorist.

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

Someone has said, "A sense of humor is essential to greatness"; hence this page entitled "Heard by the Wayside."

ESTIMATED RATES OF CHRONIC ALCOHOLISM PER 100,000 ADULT POPULATION OF BOTH SEXES, FOR 1930 AND 1944, BY STATES

*"Monopoly" state.
†No data for 1930

1930 Chronic Alcoholics per 100,000 Adult Population	Rank Order	State	1944 Chronic Alcoholics per 100,000 Adult Population	Rank Order	Per Cent Change in Rate since 1930
952	1	Louisiana	608	22	-36.1
948	2	Nevada	1,043	2	+10.4
896	3	Pennsylvania*	826	11	-7.8
884	4	California	1,161	1	+31.3
882	5	Illinois	932	7	+5.7
808	6	New Mexico	619	20	-23.4
773	7	Missouri	996	4	+28.8
770	8	New York	1,034	3	+34.3
760	9	Ohio*	892	10	+17.4
754	10	New Jersey	931	8	+25.5
749	11	Wisconsin	780	12	+4.1
725	12	Connecticut	928	9	+28.0
720	13	Florida	743	14	+3.2
667	14	Maryland	729	15	+9.3
659	15	Montana*	503	32	-23.7
656	16	Indiana	573	26	-12.7
651	17	Oregon*	527	30	-19.0
624	18	Michigan*	726	16	+16.3
609	19	Arizona	449	39	-26.3
592	20	Nebraska	745	13	+25.8
584	21	Massachusetts	985	5	+69.7
574	22	Minnesota	566	27	-1.4
539	23	Georgia	464	35	-13.9
524	24	Delaware	526	31	+0.4
523	25	Colorado	706	17	+35.0
519	26	Mississippi	428	42	-17.5
507	27	Virginia*	458	36	-9.7
504	28	Kentucky	576	24	+14.3
469	29	Kansas	417	43	-11.1
453	30	New Hampshire*	697	18	+53.9
450	31	Alabama*	442	41	-1.8
447	32	Idaho*	451	37.5	+0.9
444	33	Maine*	554	28	+25.7
442	34	Washington*	534	29	+20.8
440	35	Iowa*	446	40	+1.4
438	36	Oklahoma	392	40	-10.5
436	37	Arkansas	482	33	+10.6
433	38.5	Rhode Island	983	6	+127.0
433	38.5	Tennessee	472	34	+9.0
397	40	West Virginia*	451	37.5	+13.6
388	41	South Carolina	321	47	-17.3
384	42	Vermont*	612	21	+59.3
383	43	North Dakota	574	25	+49.9
347	44	North Carolina	333	46	-4.0
332	45.5	Utah*	599	23	+80.4
332	45.5	Wyoming*	649	19	+88.0
329	47	South Dakota	376	45	+14.3
		Texas†	460		

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.

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