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L. A. REED, D.D., Editor

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The Hour Grows Late

AS A LAD I held to my father's hand, standing on the dock fronting the East River in New York City, waiting for the hour of midnight to strike, which would designate the moment when we would pass into another century. Eighteen hundred ninety-nine was passing; nineteen hundred was almost in view. At the stroke of twelve midnight, the whistles began to sound, bells rang, and pandemonium broke loose. Then, with a roar of rockets and sky displays, the entire span of the Brooklyn Bridge exploded into view, and the mile-long message filled the sky, "Happy New Year."

Now we are halfway through that century! Very few people, comparatively, live to enjoy such an event. Will the last fifty years of the twentieth century be filled with hope, or will they be portentous? One statesman has suggested that the "hour is growing late." Just what the implications of such a suggestion might be must be determined by the speculator. But, looking at such a suggestion from the religious viewpoint, it appears as though there is much "food for thought" in its expression. With the politicians of the world divided into warring camps; with the international picture showing intense anxiety over a possible outcropping of hostilities; with society crucifying purity, and sex freedom reaching the lowest substratum of precedent; with modern literature throwing to the winds all pretense of modesty, having no secretive level or even allowing for the working of the imagination; with religious values declining as shown in the minimum of evangelism and the maximum of humanistic emphasis; with the characteristic sign of the generation being a question mark, possibly it is well for us to believe that "the hour is growing late."

To the preacher, all this should be a challenge. Even though wicked men grow worse and worse, is it too much to expect that holy men shall grow still more intense in their emphasis on holy living, and laymen urgent in their quest for holiness? The greater the experiences of wickedness, still greater must be the opposite in the propagation of the truth which would make men more like God. There is only one major character which He possesses and which He delights in transmitting to His

intelligent creatures, and that is the character of holiness. He even makes it imperative and uses His personality as the reason, e.g., "Be ye holy; for I am holy." There can be no human conception of God having a following wherein holiness has no emphasis in experience.

Brethren, we have come into existence for just such a time and occasion as this mid-century presents. Our forebears left us a heritage of doctrine and experience which peculiarly fits all situations, periods, and environments. This mid-century local, national, and international situation will be the supreme test of the strength and perpetuity of our concept. Will it survive through us? Will we weaken and compromise our standards? Will we become politically ambitious within our own ecclesiasticism? Or will we die, if need be, rather than fail? Will we march on in God's strength and maintain our standards and ideals? Will we forget personal ambition and propagate the cause of holiness? *Of course we will: by God's grace we will; and we will do it through the Mid-Century Crusade for Souls.*

Every mind, hand, and heart; every personality, both young and mature; every department of the church must be placed behind this great mid-century program. Almost two years have passed, and the program should be not only universally accepted but in universal operation. It is difficult sometimes for a writer to place the emphasis of his feeling and emotion in cold type; but if we could do so, this paragraph would blaze with emphasis and appeal. *We must do it for Jesus' sake. We must do it for the sake of holiness.* In fact, we *must* do it to survive. The pastor who has made no effort to read the suggested literature or put his church to work in this great campaign is playing with the day of judgment for his church and for himself. When the next General Assembly comes, there will be just two classes of preachers in the Church of the Nazarene, i.e., those who *did it* and those who *failed to do it*. In fact, your whole reputation as to your love for the cause and for the church is at stake. Your action and attitude will identify you in this great, tremendous program which we face at the turn of the mid-century.

It is the pastor's task to place upon the shoulders of the laity the feeling of responsibility in this great evangelistic move. This is a crusade which is supposed to enlist the efforts of every member of the Church of the Nazarene. The pastor is the *key man*. Not the superintendent, but the pastor; he is the middleman who will either make the proper connection between the leaders and the laity, or become a piece of lead, a nonconductor, and the plan will fail of accomplishment. Which are you, Mr. Pastor, in this instance, a conductor or a nonconductor? If I could reach a peak high enough, and speak through loud-speakers strong enough to speak to every Nazarene pastor in America, I would broadcast to the smallest rural pastorate that the pastor will either make or break this crusade for souls. Again I say, "He is the key man." If nothing is being done, generally it is because he is doing nothing about it. If the visitation evangelism campaign is in full swing, it is because he is "on the beam" and doing the job.

Let it be understood from the very start that this is not a ministerial visitation campaign. It is a layman's visitation campaign with emphasis on evangelism rather than on the visitation side. It is not alone the ringing of doorbells, and the knocking upon the residential doors, but it is a positive evangelism in the homes of those where an entrance can be gained. Of course there is transition from the point of the first call to the final winning of a soul to Christ. It is represented by important phases of the crusade, any one of which might be carried on successfully. The program is not ultimately successful unless evangelism is not only the objective but the fitting climax. (1) Literature distribution, (2) community enrollment, (3) friendship visitation are all conducive to gaining the confidence of the constituency; but the final phase, (4) personal soul winning, is our ultimate objective, after which the church takes over in nurturing the souls of the redeemed. But the pastor is the key man in promoting this layman's task, and must furnish not only the incentive but the leadership, in seeing to it that the promotional part of the crusade becomes both challenging and of great interest.

Chapter one in the booklet *The Pastor and Visitation Evangelism* furnishes the picture to the pastor of the great challenge of this mid-century effort. Chapter two suggests how the pastor might prepare for this great program. He must possess a passion for souls; then set an adequate example for his

people; then be prepared to teach his people by both precept and example; and of course prepare, correlate, and support the entire crusade by prayer and even fasting if necessary. Chapter three is one which carries a dynamic if properly followed and seriously considered. Preparing the church for this visitation evangelism is more than mere technique, for it involves first a *persuasive pulpit*. A holiness ministry through a consistent evangelistic effort is part of the program. The minister should thrill and challenge every layman from the pulpit, until it becomes a "magnificent obsession" and grips every layman until his heart throbs with anticipation at the prospect. It must be properly purposive and rightly motivated. Training will be necessary, for our laymen must learn to approach people properly and with a technique which will eventually mean the winning of these souls to Christ. We cannot and must not use "egg-beater and sledge-hammer" methods, and here is where the pastor again comes to the fore in establishing a training class to train men and women, young men and maidens, in the "*how*" of the task. The matters of methods and materials are all designated in the remaining chapters, with which the pastor should be familiar.

The greatest Personal Worker of all time was our Lord Jesus Christ. It was His example which has prompted men all down through nineteen centuries to approach men personally and endeavor to win them to the gospel of the Son of God. Outside of the Sermon on the Mount, nearly the entire emphasis of His ministry was personal. He was found with Nicodemus on the housetop; He spoke the words of pardon to the woman taken in adultery; He personally ministered to men with blind eyes, withered limbs, diseased bodies, and perturbed minds. His last act on the cross was a ministry to the one thief who solicited His consideration.

This personal interest must be transferred to the heart of every layman who participates in this great mid-century advance. The Great Commission was not given alone to the disciples and apostles, but it was given to the crowd of five hundred laymen and preachers who listened to His last message from the hilltop prior to His ascension. He said, "Go ye," and made no specific designation to any particular group. He said it to all of them. And so the message has come down through the years until we hear it reverberating throughout the church, expressing itself in this mid-century challenge.

This challenge is personal: personal to the pastor and personal to every layman. He has chosen us to win souls. He has given us love for humanity as an inspiration. Without this love it is "impossible to please him." If we water the soil of men's souls with the tears from burdened hearts, then we shall see the fruit springing up in a harvest of thirty, sixty, and a hundred fold increase.—But right at this point the devil will keep our people from advancing to the personal evangelism task by suggesting that they are too timid and have never approached people about their souls. But this is merely a superficial temptation to hold back. First, the "how" of the task will be learned in the training school. Second, besides the help coming from consecrated hearts, if the individuals will just face the problem of timidity and consummate *one* victory in approaching people, they will be eternally sold on the program and never again will allow timidity to hinder their approach.

In this personal task it is very essential that the worker be familiar with his Bible or at least familiar with those passages which have to do with the saving of the soul from sin, the promises of God in rela-

tion to salvation, and those verses which supply the scriptural background to the experience of holiness.

Our field is unlimited. The opportunity has no precedent. The task is ours. Will we pastors give ourselves to this task or will we go blunderingly on our way to failure?

The mid-century challenge is before us. When the roll is called in 1952, let every pastor in the Church of the Nazarene be ready to give an accounting of his pastoral stewardship, and may the report be so inspiring that we will hear the words, "Well done, thou good and faithful servant." If such a thrill has not already come to you, then let the mid-century challenge bring it to you, as you fulfill your ministerial obligations to God and the church.

Pastor! The Nazarene Publishing House is ready to supply with the three booklets essential to the success of our crusade.

1. ***"First Steps in Visitation Evangelism"***
2. ***"The Pastor and Visitation Evangelism"***
3. ***"Soul Winning Through Visitation Evangelism"***

Order yours at once. They will thrill your soul with their implications and give you confidence as they supply you with a planned program.

THE COUNSELOR'S CORNER

L. A. Reed

THERE ARE MANY SITUATIONS which come under a pastor's observation which he might interpret as coming under his supervision. This may or may not be so even with his parishioners. There are, of course, situations which are directly related to the doctrine and practice of the church, where the pastor must needs take the initiative. But in the majority of cases, there must be—and we repeat, *there must be*—a consciousness that a person really needs counseling or, on the other hand, is ready for such a conference. A pastor cannot "call anyone on the carpet." His jurisdiction does not go that far. Of course the exception may be those of his immediate organization who fill an official capacity; but even then he should never flaunt his jurisdictional authority to any member who is giving his services on a volunteer basis. There is always a right way of doing everything that should be done. He should not use the prestige of his office to dominate in any

case. Many times the precounseling situation determines the success or failure of the counseling session.

Any situation that has a moral aspect, and in which the person involved recognizes a dilemma, might be expected to be brought to the attention of a pastor. This is the expectation. The pastor stands in a somewhat unique position in the community when it comes to morals and religion. People universally look to him for guidance, but he should always let it be known that he is available to help. When his help is placed at the disposal of any person, it should be done so as to make a refusal just as easy as an acceptance. This places the burden of response upon the individual and gives him a feeling of initiative; and if he should accept the help and come for a counseling session, he feels that he is personally responsible for his presence in the counseling chamber. It is the personal opinion of the writer that

people do not come to the pastor because of the counseling involved, but they come because he is the PASTOR. There is that which is so intriguing about his very office, position, and calling that one feels he is expert in his field and qualified for the problem at hand. They also feel that he has such a relationship with God that, should this particular problem demand divine assistance, then the "man of God" is the natural go-between between the counselee and God. This is the reason that the Catholic priest holds such a unique position as a father-confessor; and, although the Protestant viewpoint would not pertain in the same sense, yet the feeling is there, and the pastor takes quite a similar position when he offers his assistance.

Sometimes the parishioners have incorrect expectations as to what a counseling session may involve. If they have, then the counselor must disabuse their minds at once, especially if these expectations are exaggerated, and let the counselees understand that there is no rote, or that there is no pigeonhole from which may be taken an absolute solution for his personality problem. Also their minds must be disabused of the idea, should they have it, that the counselor can make a pronouncement ipse dixit. The writer believes that the two major emphases which bring the counselee to a thorough understanding of the counselor's place are, first, the latter's religious preparation for his position and, second, his technical preparation for his position. Of course, as we have said, the position itself warrants confidence; but if the counselee believes that the counselor is adequately prepared for his position, then the task is much easier.

If a pastor has defined his position so that any person knows that he is available, there is nothing for the pastor to do but to wait patiently, with emphasis on the last word. A pastor does not need to go out looking for counseling contacts. This would especially be so in the case of the young pastor. It is also true in the case of a pastor entering a new pastorate. A young pastor must win his spurs in maturity; but as the people observe that he is wise, prudent, well qualified, etc., they will gradually begin to respect his judgment in many things of an extra-counseling nature, and will slowly accept him because he is their pastor, and his counsel will soon be in demand. In each new situation, dealing with new personalities, the pastor must, as we have said, win his spurs.

One time the writer was approached by a man of consequence, and his first remark was that he had a problem but he did not want the pastor to inject religion into the solution. The first mental reaction was to inform the person that he should go to a professional counselor, but fortunately that reaction never found expression. We listened with interest and counseled with the person concerned on the level in which he introduced the problem. Then, after the counselee had come to a conclusion in the matter we asked his indulgence, and showed how, as a pastor, we would have approached the problem had he allowed religion to be injected. The man caught the significance of the situation, and immediately changed his attitude of acceptance, for he had been misinformed as to what to expect from the counseling session. When he saw the values he had missed, his perspective was changed, and eventually he became a changed man also.

One of the pertinent principles in good counseling is to show the counselee that he must face the situation if a solution is ever to come to pass. Avoiding is never a solution. This avoiding is frequently observed in the person avoiding the pastor. When this is known by the pastor, he should make it easier for the individual to get into his presence or should make a pastoral call at the home, showing that he is interested and available. He need not mention his knowledge of any problem, but his presence many times will be the means of bringing out into the open that which otherwise might not have been brought to his consideration. And so by the pastor's not only making himself available, but making his availability casual, he places himself, in a precounseling sense, in as important a position as he does in the very act of counseling.

It is frequently the pastor's duty to play a supporting role which might eventually lead to counseling. Of course he does not do this purposely. He cannot be a nurse, and yet there comes a time when to be just that would be the one item which would break down any counseling barrier. Hiltner, in his book on *Pastoral Counseling*, tells of an incident which illustrates the point at hand. This incident is repeated thousands of times in the life of a minister, so that its usage is public property. The writer could lift a similar situation from his own personal experience. He noticed that a certain man was in a dying condition and that his wife and sister, who were nursing him in the home, had been under such a strain

that they approached the breaking point. Upon calling on the patient, he suggested that he would return and stay with the man and nurse him through the night. The wife protested, but the pastor returned. The result was that the wife had a much-needed rest, as well as the sister; and a new relationship between the pastor and parishioner was established which, when the man died, made it very simple for him to counsel with them in their time of stress and pressure. Thus the pastor played a supporting role which bore fruit at a later date. Such incidents make the life of a pastor and his wife a paying calling. No man is indispensable; but if anyone could be thus classified, surely the pastor would qualify.

Sometimes a personal interest by the pastor will start going a chain of other interests concerning other people, until one counseling session will bring on another. This is especially true as related to the pastoral call where other members of the family, feeling the impact of the pastor's wise counsel, will also desire his services and will voluntarily approach him, possibly outside the home, in his office. This also happens in hospital cases located in wards. We have observed and experienced such a chain reaction when we visited one of our parishioners and the person in the next bed has asked to be considered before we departed. In a hospital in Los Angeles we experienced this in a twelve-bed ward, where, upon the insistence of each patient, we went the rounds, comforting and con-

soling, praying and reading the Bible, all because our constituent in the first bed had a sense of real appreciation for the ministries of his pastor.

It would be the opinion of the writer that any discussion of religion, or family relations, or other intimate considerations might be considered an opening wedge for future counseling sessions and hence be classified as precounseling incidents. No incident which deals with human personality is too trivial to be lightly passed. They may have great meaning, the individual allowing their triviality to cover great concern. They may be just obtaining your reactions, in order to bring to your attention the real problem in a subsequent meeting.

In conclusion, we would suggest that the pastor develop a sensitivity to group and individual needs and be alert to signs which, if they could give voice, would say, "I'm badly in need of help." Such a sensitivity is a sign of a good shepherd. Pastoral work parallels pastoral counseling. It is always preparatory to the latter. When the people feel that the pastor is not a judge of a problem, but an advocate in its solution, then they will begin to "sit on his doorstep." We are feeling more and more that there is a sublime situation involved here, which lifts the pastor into the most influential position of the church. We feel that this is the realm of greatest service. Remember, even prophecy classified Jesus as "The Wonderful Counselor."

The Challenge of the Mid-Century

By Evangelist William Fisher

THERE IS across this land a deepening and unmistakable conviction that evangelism, as we have known it, is at the crossroads. We do know that evangelism in the Church of the Nazarene is in crisis. And since our whole church program is geared to the evangelistic emphasis, the present crisis and challenge affect every layman and every preacher—in every area of responsibility.

Our world today is in flux and ferment. Not only politically and socially and economically, but religiously as well. And the Church of the Nazarene—in its thinking and re-evaluation of emphasis—has not escaped the disturbing tides of our times. The attitudes we take today and the decisions and choices we make in the

immediate future will, if Jesus tarries, determine the future effectiveness of the church for many, many years to come.

In our attempts to rethink evangelism in the light of present conditions, regardless of how hard we try, we cannot divorce revival effort from any sustained evangelistic emphasis, at least in the Church of the Nazarene today or in the foreseeable future. It is true, of course, that there have been great denomination-wide spiritual crusades promoted by some churches in the past which did not include the revival method. But the total impact of those crusades invariably resulted in the dissipation of the spiritual and physical capital, with the whole crusade degenerating into just another campaign for church members. And

if the Mid-Century Crusade in the Church of the Nazarene degenerates into *that*, the church would be better off had the campaign never been launched. Sheer weight is never the determining factor in effectiveness. The determining factor in the success of any cause is intensity of devotion—and faith!

Many churches today face a real crisis in their evangelism because they have neglected, or in some cases repudiated altogether, the revival method. Could it be that we in the Church of the Nazarene face our crisis because we have depended too exclusively upon the revival to meet all our evangelistic needs?

The true solution for effective evangelism today must lie between those two extremes. And that is why the challenge and program of the Mid-Century Crusade is so thrilling—it reaffirms the necessity of revival, while at the same time it emphatically points to the need of enlisting the whole church in the actual winning of men and women to Jesus Christ. This is not to say that revival is any less important; rather it is to say that other methods of evangelism are vastly more important than we have sometimes thought.

There are those, of course, who blame any decrease in evangelistic effectiveness upon ineffective revivals and revivalists. It is so easy—and human—to lay blame. But when we are really honest with ourselves we know, and admit, that *all* of us—pastors, evangelists, superintendents, and laity—share in the blame, remembering that revival, in this sense, is merely the outgrowth of the evangelistic attitude and spirit.

There are those who apparently can afford that easy cynicism which says, "Yes, the church was born in a revival, and unless we are careful it will also die in one." And so, believing that we have really outgrown the revival, the cynics are ready to relegate the revival to some marginal activity of the church, thus enabling them to throw the full weight of their enlightened and progressive genius to some other method. Fortunately, that attitude is not widespread.

Whatever our attitude might be toward the revival method, with all its limitations, the Church of the Nazarene is committed to it—not exclusively, of course, but as a central part of its evangelistic effort, in the Mid-Century Crusade and beyond.

Believing then that revivals have been, are today, and must in the future be a central part of our evangelistic effort, let us discuss ways in which revivals might be

more fruitful within the general framework of the Mid-Century Crusade.

We are spending today in the Church of the Nazarene almost two million dollars per year in special revival effort. Each church is giving on the average from four to eight weeks per year to special evangelistic campaigns. There are approximately three hundred men and women in the Church of the Nazarene giving their full time to the field of evangelism. Of course, that number varies from week to week—as pastors are constrained to enter the evangelistic field, and as evangelists are constrained to enter the pastorate.

But the question comes: Are we getting value received from our program of evangelism? Do our revivals actually justify the unprecedented expenditure, the unparalleled promotion, and the untiring energies we are pouring out upon them today? In this crucial, challenging hour, are the results of our revivals as fruitful and as constructive and as abiding as they should be? And if they are not—then why not?

There are those who think the answer to that last question is to be found in Hedley's statement that the wealthier and more urban a church becomes, the less evangelistic is its emphasis. While it is true that one person can be secular with a quarter, while another person might be spiritual with a hundred thousand dollars, yet there are so few in the Church of the Nazarene who are so wealthy or urban that it seriously restricts their evangelistic impulses!

Some, of course, lay the blame for our evangelistic ills on the inflationary costs of religious work today. It is true that the per capita cost of conversions is steadily rising—and in the Church of the Nazarene the cost has been rising steadily since 1935. Yet that is neither an adequate excuse nor an ample explanation.

LACK OF MEMBER-PARTICIPATION

The real reason for the decline in evangelistic effectiveness is an alarming and tragic lack of member-participation in the actual work of winning men and women to Jesus Christ. And that, of course, implies that deeper lack of a vigorous and positive spirituality.

It is said that fifty thousand Nazarenes could die tonight and their passing would not visibly affect the church in its first task of winning souls to Christ. What is the condition in your local church? Could you lose one-fourth of your total membership without any appreciable decrease in evangelistic effectiveness?

The fact remains that whenever there are in *any* church more souls needing to be won than *soul winners* that church is a *field* rather than a *force* for evangelism! And I submit that God does not intend His Church to be just a *field* for evangelism, but that God does intend His Church to be a *force*—a mighty and militant spiritual force—for the evangelization of the world!

There are, of course, great numbers of church members who are good, decent, respectable people, most of whom consider themselves real workers in the church. They can recite a stereotyped testimony. They are able to pronounce all the religious shibboleths. They long ago learned the holiness vocabulary—even though some of them have long since lost the experience-content of that vocabulary. They are even willing to serve on boards or teach a class or perhaps serve on some committee. They are very loyal and very devoted and very faithful—to the marginal and the secondary. But the actual participation in the church's first task—that of winning men and women to Christ—is much too demanding and much too hard work for their soft and flabby souls.

All of us are thankful to God for those members who are spiritually alert and who are not only morally decent but spiritually dynamic—who not only pray to win souls, but win souls because they pray; who are not concerned chiefly with contacts, but are glad and willing to pay the steep price for conversions; who are not only glad to *deal* with souls, but are willing to hold on until they *win* souls. May the emphasis of the Mid-Century Crusade be so stirring and so challenging that this small class of the concerned shall be increased—by the thousands!

This type of burden and interest and passion for souls never comes easy—and it can *never* be promoted nor organized nor advertised into the hearts of our people! This sincere burden and passion for souls comes as a by-product of deep devotion and consecration and an ever-increasing awareness of the glorious truths and claims of the gospel of Christ!

One thing we are learning, thank God!—and not any too soon either—is that artificial zeal, regardless of how loud or how sparkling or how persistent, can never take the place of genuine spiritual power!

A DEEPENING SPIRITUALITY

There is one truth that all of us should rediscover and have the courage to face,

and that is that evangelism is not the *cause* but the *result* of a spiritual church! On the Day of Pentecost was it the revival—the winning of three thousand souls to Christ—that made the disciples spiritually dynamic, or was it the new spiritual power that made the revival possible and inevitable? True, the spiritual tone of the church is far better *after* a genuine revival, but that is because revival is but the completion and renewal of the evangelistic process.

Evangelism then is really the outflow and the overflow of a spiritually vigorous church. Evangelism is the glow of an inner warmth—the go of an inner compulsion.

That is why a church can never be propped up indefinitely by periodic meetings. That is why no evangelist—no matter how good or how famous or how eccentric—can ever really produce a genuine revival; he can only “exploit” a spiritual condition! That is why a church that is making little or no impact should not ask, “What is wrong with our program of evangelism?” but should rather ask, “What is lacking in the spiritual equipment of our people?” And that is why Dr. E. Stanley Jones is so urgently right when he says, “Before we can go further, we must first go deeper!”

Without that deepening spirituality which issues in passionate, all-out service all of our visitation and advertising and methods—the effectiveness of all our plans and programs and promotions—will be reduced to a final and futile spiritual zero. As someone has so challengingly said: “Revival is not going down the street with a great big drum. Revival is going back to Calvary with a great big sob!”

The slogan of the Mid-Century Crusade catches that same spirit: “Begin on your knees—then go to the task!” And if we tarry on our knees long enough, we *will* go to the task—we’ll have to!

If our revivals are to justify the place given to them in the program of the church, and if they are to make the spiritual impact they should in this great Crusade, two changes are desperately necessary.

First, our revivals must become more *God-centered* and less *man-centered*! We don’t really need more high-powered personality behind the pulpit, but we do urgently need more of the personality and power of the Holy Spirit upon the *whole* church.

Secondly, we must get the spectators out of the gallery and into the witness chair! We must get the church members in the

bleachers and grandstands down on to the field, where they can begin to actually work and grapple with those gigantic issues that determine destinies. There are far too many "onlookers" in our churches. There are far too many professing Christians and church members who are on the side lines. In this great task of winning men, *no one* can be an "onlooker." *No one* can be on the side line. Soul winning is *everybody's* job!

Oh, that every Nazarene would make the slogan, "Begin on your knees—then go to the task," more than a slogan—an actual heart and life experience! Our revivals and every phase of the work *would* be more God-centered. Our "spectator" members *would* begin to participate in the soul-winning task, and our churches would receive that spiritual impetus that is so desperately and so urgently needed.

REVIVALS AND THE CRUSADE

Of course, before the revival ever starts, the pastor will be working the plan of the Mid-Century Crusade—not just in its initial phases, but in the fourth phase, that of definitely talking to and praying with men and women with the one aim of winning them to Christ. And in the remaining months of the Crusade, intensive working of that plan before each revival will tie in the whole emphasis of the Crusade into one constructive evangelistic effort. It will be impossible of course to keep sustained interest at that intensity so necessary for real effectiveness in *all* the phases of the Crusade; but if the fourth phase is worked immediately preceding each revival, the results of the revivals should prove constructive and abiding.

But that personal work must not stop when the revival begins! That fact cannot be too strongly emphasized. How often it has been true that regardless of the preparation for the revival, just as soon as the evangelist arrived and the revival started, the people sat back and said by their actions, "All right, here we are; let's see you put it on"—thinking that they could "hire" their evangelistic work done for them, and that their responsibility was somehow suspended for the duration of the meeting! Is it any wonder that many of our revivals lack depth and constructive results? And by "constructive" results, I mean that residual work, that which you have left when all the shouting dies away.

Constructive and abiding results in any revival require more than horn playing or special singing or recitation of poems or

jokes or even unique sermons. Really constructive and abiding results stem from the deep moving of the Holy Spirit and the participation of the whole church in the whole task.

We simply cannot afford to let the plan of the Crusade in any of its phases stop when the meeting begins! *then*, of all times, it is so urgently necessary to have our people trying to change some of their contacts into conversions.

A SUGGESTED PLAN

The following plan is one that has been used for a number of months, in an attempt to enlist more active participation in the actual winning of souls to Christ. It is not presented as the only plan certainly, nor even the best plan; but I believe it does point in the right direction.

In order to continue the emphasis of the Mid-Century Crusade during the revival, all of those members who have signed up or expressed their willingness to do personal work and visitation are asked to meet after one of the early services of the meeting, there to discuss homes that can be entered and worked, and loved ones and friends who need definite spiritual help. Then the workers decide among themselves which homes they care to work and the size of the group to go—usually two, three, and not more than four persons to a group. Then throughout that night and the next day they can pray for those into whose homes they will go the following evening.

Everyone, of course, comes to service the next evening; but during the song service, or about thirty minutes after the service has begun, those who are going out to do personal work come to the altar and prayer is offered for them in the specific task before them. And while others in the congregation stand with bowed heads, the personal workers rise from the altar and go out of the church and into their cars and to the homes to be worked. They report on any conversions that might have taken place or the response of the people to their dealing and prayer. Of course the service continues at the church while the personal workers are out. This plan is carried out one or two nights of the first week of the meeting, and one or two nights of the second or last week.

When the workers are met at the door by the prospect or prospects, the workers simply say, "We have left our revival service to come and talk with you and pray with you." Very seldom are the workers

refused entrance into the home. If there are visitors in the home, the conversation is of course very general and the scripture is read, prayer is offered, and the workers leave the home with a strong invitation for the people to attend the revival services.

However, if the situation is "right," if the prospects are there alone, after the somewhat general conversation—and the prospect or prospects will usually see to it that it is kept general!—the small talk can be ended by saying, "We would like to read a scripture while we are here." And after the scripture the workers can make the dealing very pointed and plain, working toward a definite decision; excuses answered, and reasons given why the prospect should settle it right then and there. Finally the prospects are asked to kneel and, while all are kneeling, the workers can all pray—for that definite decision! The prospect or prospects can then be dealt with exactly as though they were kneeling at the altar in church.

After prayer the workers rise and rejoice with those who have prayed through—or if such is not the case, promise the prospects that they will continue to pray for them, and urge them to attend the revival services, and then thank them for the privilege of prayer in their home, and then courteously and graciously leave.

"Sounds all right," you say, "but will it work?" Yes, thank God, it has passed that test! Not every needy prospect prays through in that type of home-evangelism. But, does *every* needy person go to the altar and pray through in the regular revival services? There are at least four important advantages to this plan of evangelism—or any other plan with the same objective.

REACHES SOULS NOT ATTENDING CHURCH

1. It makes possible the reaching and winning of men and women who never attend church, much less kneel at an altar if they did come. In sober truth, great numbers of men and women living in our communities will die and go to hell if we wait for them to come to church and pray through. If they are ever won to Christ, it will be through personal dealing and prayer in their own homes.

A man past sixty years of age was not attending church—and had not attended for years. He was hard and cynical. The members of the Nazarene church in that California town had invited him to church

many, many times; but he wouldn't come. His wife invited him constantly, but he wouldn't come. Finally, four men of the church went out to see him. His wife came to the door; and when the man saw the four men from the church there, he started out the back door. But they at last persuaded him to sit down, and they began to talk to him about his soul and about Christ and His wonderful love and mercy. The usual objections and excuses were given. Finally, the four Christian men and the man's wife knelt to pray. The man not only wouldn't kneel, but he sat with head unbowed, stony and resistant.

At last the wife went over and knelt in front of her husband and cried and prayed that he would get on his knees and accept Christ. "Watching" and praying, the men saw a tear trickle down the man's cheek; then all at once he was on his knees praying and crying and pouring out his heart to God. It wasn't long until the man prayed through and was on his feet, saying, "Thank God for saving me! I have held out a long time, but I'm so glad that I have at last accepted Christ." Yes, the man was in the very next service of the revival and testified that Christ had saved him! Does it pay? Does it work? You answer that!

Oh, the vast thousands of men and women and young people who never attend church services or revivals and who will be lost unless someone prays with them in their own homes and wins them to Christ! With the revolutionary implications of television and other attractions that keep men and women out of churches, this plan of home-evangelism will be increasingly important—and necessary! But, the early Christians witnessed and won—in homes!

INCREASED DEPENDENCE ON GOD

2. This plan of visitation and home-evangelism during the revival increases the sense of dependence on God. It doesn't take a great amount of spiritual fervor to sit and listen through a revival service. But it does take real burden and a sense of utter dependence upon God to go out into a home and witness and win for Christ. Church members can come to revival services and even participate to a certain extent in those services without God's help. But no one can go into a home and pray and win a lost soul to Christ without God's help!

How many times have workers come back from the homes saying that they felt so inadequate, as they pulled up in front of the home to be visited and worked, that they

tarried in the car for a few minutes to ask God's special blessing and help! As one woman, who had been a professing Christian and a church member for years, put it: "As I rang the doorbell I was shaking all over with fright, but I asked God to help me; and by the time the people got to the door, my fear was gone and God wonderfully helped me throughout the evening." A Sunday-school superintendent said when he returned from praying with friends in their home, "I don't know just how much good it did *them*, but I know this: *I'll* never be the same!" If this plan did nothing more than to increase that sense of dependence upon God it would be gloriously worth while—to every church member and to every church. Our work, in all of its phases, must be more God-centered.

INCREASES SENSE OF PERSONAL RESPONSIBILITY

3. This plan increases the awareness of personal responsibility in the task of soul winning and gives Christians, during the revival, an avenue of actual witnessing. Church members become not mere spectators in the task of winning souls, but participators, proclaimers, evangelists in their own right, which is, of course, God's plan and purpose for every Christian.

To the same degree that we have detached soul winning from the responsibilities and duties and privileges of the individual Christian, and placed that responsibility upon some "hired" evangelist, to that same degree have we departed from God's plan for winning men. Jesus said, "If you follow Me, I will *make you* a fisher of men." According to Jesus, *every* true Christian is to be a soul winner!

As workers go into the homes to pray and win, they feel in their hearts that it is their responsibility and duty and privilege, just as much as it is the duty and privilege of their pastor or the "hired" evangelist. As a church board member put it, "I have known all along that this is what I ought to do, but somehow I just never got started until tonight." Or as a Sunday-school teacher expressed it: "I have heard preachers *talk* about this all my life, but I never felt that I could do it, even though I knew I should. But I'm so glad that I have finally got started."

All of us know that this is God's plan—every Christian witnessing and winning. All of us know that we should do it. All of us know that there are thousands of men

and women who will go to hell unless they are prayed with and won right in their own homes. But getting started! That's the difficulty! As someone has said, "The best way to start is to *start*!" And if we will *start*, God will go with us!

CONSERVES RESULTS

4. This plan worked during the revival will help to conserve the results of the revival. If one has had a personal interest and part in the winning of a soul to Christ, that one will also be more vitally concerned about that soul staying true to God—thus providing the only atmosphere for the successful conservation of results.

When we are honest with ourselves, we know that the results of any revival are never really conserved by any number of church socials or suppers or showers. If we spent half the time in spiritual concern for our new converts that we do entertaining them, we would see more of our new converts actually hungering for holiness and more of those converts permanently won to the church. The results of any revival are never really conserved by merely adding names to the church roll. To accept into membership those who know nothing of the church or its doctrines is to lay the groundwork for future misunderstandings and troubles.

It requires the same spirituality, the same intensity of prayer and passion and personal concern, to conserve souls as it does to win them. No amount of organization or promotion or entertainment can ever take the place of *that*!

Is it any wonder that when our revivals are so *man*-centered, when so much of the soul-winning responsibility is relegated to the evangelist—is it any wonder that, when the evangelist is gone and there is no reservoir of spiritual concern or personal interest, so many of the results of the revival "evaporate"? It takes personal concern plus the help of God to *win* souls; and it takes personal concern plus the help of God to *conserve* souls!

REVEILLE OR TAPS

This great spiritual offensive known as the Mid-Century Crusade for Souls can mean either reveille or taps for the church. And remember, both of those can be blown on the same bugle—by the same person! It will mean the beginning of the end if, in these days of terrific challenge, we dissipate our spiritual energies in that fever-

ish activity which degenerates a crusade into a "campaign" for members and organizations, while high-sounding reports and imposing and flashy statistics continue to pile up, blinding us to the awful and tragic fact that our God-given mission of holiness evangelism is passing into other hands and hearts.

Oh, that God will make this Crusade a stirring reveille, awakening us to the need and to our responsibility, and summoning us to rise and meet the challenge of a world in crisis with a holiness evangelism which is at once the dynamic of the Church and the only adequate answer to a confused and chaotic world!

The Second Work of Grace

By J. Glenn Gould

THE DOCTRINE and experience of entire sanctification as the present goal of Christian experience must rest for any validity it may possess on the clear teachings of God's Word. If this truth is to have any intellectual and spiritual respectability, it must be scriptural. And when one searches the Scriptures with open mind and heart, and with no desire to blunt the cutting edge of revealed truth, he finds that those Scriptures speak with an amazing degree of self-consistency. The truth to which they bear witness is the truth that came home with such force to the minds of John Wesley and his brother Charles, that men are first justified and afterward, as a second distinct work of divine grace, are sanctified wholly. That truth, as set forth in God's Word, may be viewed from a number of angles, with each approach making its own contribution to one's appreciation and understanding of it. There are three approaches in particular which it is helpful to note: the psychological, the theological, and the historical.

The *psychological* approach takes into account the structure of human consciousness and notes that from that point of view the moral demands which God imposes upon men are on two levels. There is one demand made of the sinner who sues for pardon; while for those who know God in pardoning grace, there are made other and vastly higher demands. In the former case, the sinner is concerned about his guilt, his burden of iniquity, his sense of lostness, and his realization of being wrong in God's sight. God demands of him a sincere repentance. In the latter case, the justified Christian has come to grips with the unfolding will of God and has become aware of a struggle deep within against the acceptance of that will as his own. This awareness is as impossible for the guilt-laden soul of a sinner as is the sense of lostness for the

justified, but as yet unsanctified, Christian. As I have said elsewhere, "It is this new and higher demand, a demand far beyond the ability of a sinner to meet, which constitutes the psychological reason for the fact that the experience of entire sanctification is a *second* work of grace, always subsequent to the experience of justification" (*The Whole Counsel of God*, p. 25).

The *theological* approach makes one immediately aware of the fact that the Word of God teaches that the experience of entire sanctification, of the Pentecostal fullness, of the baptism with the Holy Spirit (all expressions identical in their basic meaning), is an experience subsequent in time to the experience of conversion. John the Baptist made it clear that the Messiah, when He came, would administer a baptism vastly different from that which gave the Baptist his name: a baptism of the Holy Ghost and fire, possessed of the penetrative power of cleansing suggested by the purging wrought by fire. And, moreover, this language of John was accepted by the Lord Jesus and by His disciples as definitive to a far greater extent than we commonly realize, and always with reference to the Pentecostal outpouring. St. Luke, in Acts 1:5, quotes the Master as saying of the promised fullness of the Spirit: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Furthermore, when St. Peter was reporting on the "Gentile Pentecost" which occurred during his ministry in the household of Cornelius, he said of that outpouring of the Spirit: "Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost."

This is only one strand of evidence which could be duplicated many times over by other aspects of Biblical teaching. Indeed, the New Testament speaks with one voice

on this truth that the experience of the new birth is to be followed by an experience of cleansing and divine fullness which has the effect of integrating one's life about the perfect will of God.

Finally, the *historical* approach adds its own volume of convincing evidence. How was Christian grace actually experienced in the days of the apostolic Church, those days which we are fully justified in accepting as normative for Christian practice and experience? The evidence shows that men in the first century were first justified and afterward sanctified wholly. The classic example was the waiting believers in the upper room at Jerusalem who at Pentecost were filled with the Holy Spirit. This pattern of God's dealings with His people finds further support in Acts 8:14-17, which relates the experience of the new believers in Samaria, converted under Philip and later baptized by the Holy Spirit under the ministry of Peter and John. The work wrought

by the Holy Spirit among the Gentiles of Caesarea under Peter's ministry (Acts 10: 44-48) is additional evidence of a most convincing character. And in Acts 19:2, St. Paul adds the weight of his emphasis to this same truth, where the Ephesian believers received the Spirit's fullness subsequent to their faith in Christ.

It is evident that the teachings of the Bible with respect to the doctrine and experience of entire sanctification are unequivocal. However they may be approached, they speak with one voice as to the pattern of God's dealings with His people in these basic areas of Christian experience. So fundamental is this Biblical emphasis that the church that fails to make this truth central in its teaching can hardly lay claim to being a "Bible-believing church." On the teaching of full salvation we are happy to take our stand, accepting it wholeheartedly with all of its legitimate implications.—*Christian Scholar.*

Radio Sermon for the New Year (Selected)

JUST ABOUT THE TIME the new year was to be ushered in, I asked of our Lord that He would guide me to a thought of scripture upon which I could place my trust and confidence during the unwinding days of the coming year. Upon opening the Word of God, my eye was directed to a verse which has thrilled me many times during the past months, and it still thrills me with its promise of assurance. Listen to its magic, taken from the lips of Moses, the ancient lawgiver, as he turned the scepter of leadership to his successor, Joshua. They must have been tremendously meaningful to him, and we sincerely pray that they shall carry meaning to you; for they are just as forceful now as they were then. Hear them! "The Lord, he it is that doth go before thee."

We learn in the study of psychology that no experience is entirely new; that we continually build upon old experiences, old images, and previous associations. The old saying that there is "nothing new under the sun" is probably based upon the interpretation of this psychological fact that all new experiences have their incipency in some previous incident.

But today we are really face to face with a new experience in the form of unexplored time. A new year, a new term, a new month, week, or day is before us. There are new pages upon which we will write; there will be new opportunities to improve or to lose; lives of others to influence in a big, generous way; a shining, glorious road to travel; a great adventure before us. Little do we appreciate this glorious year ahead or the wealth of its significance.

If the world should stand, historians of the future will list the near past as the turning period from the electric age to the atomic age. Tremendous powers which have been at our disposal, and used for both advancement and destruction, are about to be cast into the scientific scrapheap of the ages; and newly discovered energies will take their place, either loaded with promise or catastrophic in fear. God grant the former will be true. A new era has dawned on the horizon of our lives, and we have been privileged to be listed with those of antiquity, whose generations have witnessed revolutionary changes.

But we can testify that there is romance in the beginning of things. There is a challenge that brings out the very best in us.

The road of the past might have been a very rough one no doubt, beset with problems difficult of solution; but we have obtained from it the strength and ability to cope with the future.

Not many years back we heard a great deal about the molding and shaping power of environment; but there is one environment that interests me tremendously at this new season, and that is the environment of God.

Are we vexed by the memories of the past? Remember that God hath beset us behind as well as before.

Do we dread the storms of doubt that assail us and the fury of diabolical elements above us? Remember again, "The shadow of His wing is over us."

Are we disquieted because of the unknown future? Do we feel restless and insecure and troubled? "The Lord, he it is that doth go before thee." Take this motto with you. There is none better in the entire Word of God.

Good wishes at this season of the year are thoughtful and kind, but they might also be vain. Resolutions are good, but how quickly so many have broken them! But when we waken in the morning, we can say to ourselves, "God is ahead of us today," and we will immediately be filled with hope and courage, and sustained for the tasks which lie in the hours ahead.

If, when you are out walking, someone should tell you of a loved friend who had gone on a little ahead, would you not quicken your pace, set out immediately to overtake him, and forget the path behind? So our precious Christ, whose very name is love, has gone on before us as we travel this road which "shineth more and more unto the perfect day"; and there is nothing in this world like God before us to quicken and invigorate us on our journey. "The Lord, he it is that doth go before thee."

In these words there is a sense of safety. It banishes unnumbered fears and shadows to know that God is on ahead. When our President travels, elaborate precautions are taken. The tracks are tested; traffic is sidetracked; the pilot engine goes on before. It is not enough that the secret service men surround him, even on the presidential train, but he must also be guarded by those who go on before. So it is with every Christian, who has been made a king through Him who loved us, thus wonderfully augmenting our sense of safety by the prevenient wisdom of our loving Lord.

There are many dangerous journeys which might be taken, but there is none

quite so dangerous as the journey of life. We are surrounded to the very end by innumerable risks, and a thousand devilish hands are snatching at our crown. So it is then we realize, through the time of trial and testing, how powerful and peaceful and blessed are the prearrangements of a Father God. If we fall, "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." When we turn and behold the "sorry triangle" of our past, He comforts us with His grace. But when we think of the tomorrow and the unknown future, with all of its surprises and possibilities, with all of its provoking anxieties and disappointments which our enemy would thrust upon us, then comes to us the blessed word of God, "The Lord, he it is that doth go before thee."

I have also found that there is meaning in everything that comes to me. And many times, as I have anticipated events with dread and question, I find upon arrival that Someone has prepared the way. What looked to be a roaring lion in the road turned out to be a toothless feline, chained by my Master's will. I have never had one reason to doubt or one cause to question the evidence that Someone had gone before me. "God with us" gives us the joy of peace, but "God before us" gives us the joy of preparation. When one awakens to this type of love, he can face anything and everything with fortitude.

Can you not hear the Christ saying to His disciples, "Let not your heart be troubled . . . I go to prepare a place for you"? Yes, in every tomorrow God is shaping, arranging, ordering, hindering, and even weighing the future burden, as over against our strength, and smoothing out the pathway for our approaching footsteps. So "leave the unknown future in the Master's hands." Whether sad or joyful, Jesus already understands; for "the Lord, he it is that doth go before thee."

But there is a thought which I must propose in passing, and that is the radiant hope suggested to our heart by the text. No man can ever be hopeless for the future who lives with faith in a prevenient God.

Hope is essential to the well-being of life. Without hope, we can neither live nor serve. Some hopes have not the strength of foundation as that of which we are thinking today. Some are like the snow bridges which one might see spanning the higher Alpine crevices. They cross those short spaces in their fantastic beauty and might be safe enough for a practiced mountaineer, but they would not be safe

for the throngs nor for the unpracticed climber. For common men and common women, one wants a far more solid bridge than that. So the one thing in life that is of real, vital moment is to have a hope that is secure, to know that life is not in vain, to know that confusion will not be at the terminus of our journey. Thank God, we are not fighting uncertainly; we are not beating the air; our toil is not mockery. If there is no Kingdom into which we shall be ushered in the bright and glorious dawning, rewarding our services, then "let us eat, drink, and be merry; for tomorrow we die." But if we believe in a prevenient God, hope is born, courage is renewed, and our labors are not in vain. God in the past is the source of peace; God in the present is the source of strength; but God in the future is the source of hope.

There is a beautiful figure in one of Wordsworth's poems of a bird that is swept from Norway by a storm. It battles against the tempest with desperate effort, eager to win its way back to its Norwegian nest. But all in vain. At last it yields, thinking it will be carried to its death. But the storm carries it to sunny England with its green meadows and forest glades.

How many have been like that little voyager, fretting and fighting against the will of God, thinking that all was lost as they were carried on by the storms of adversity! But finally, ceasing their battling, behold they are wafted to a rich country of green pastures and still waters. "The Lord, he it is that doth go before thee."

—L. A. R.

Help for the Preacher

By G. B. Williamson, *General Superintendent*

THE WORK OF THE MINISTRY is the greatest vocation to which men may devote themselves. All phases of the calling are important and exacting, but the moments spent behind the sacred desk in the delivery of the sermon demand more physical and nervous energy, more intellectual alertness and concentration, and more spiritual power than the time devoted to any other engagement. Dr. R. T. Williams estimated the amount of strength expended in the preaching of a single sermon as the equivalent of eight hours of manual labor.

Therefore, when one enters the pulpit to deliver a sermon, he should be rested and refreshed in body, prepared and keen in mind, and mightily endued with power from on high. A preacher was once heard to say that he could not preach his best unless he was worn and tired in body and nervously spent. His judgment of his own preaching must have been very poor. Certainly God can and often does help a man who is weary in body and mind; but there can be no doubt but that God's Spirit can more effectively use a rested body and mind than one which is already spent with fatigue. The preacher who comes to his preaching hours after proper recreation, rest, and refreshing is God's most acceptable instrument for the utterance of His message.

Nevertheless, it matters not how strong of body or how keen of mind the preacher may be; he is never equal to the task of preaching the gospel to dying men without help from God. No man is sufficient for these things. The responsibility is too great, the stakes too high; hitting the mark is too important, and missing it is too tragic, for one to go alone to the pulpit—he must have help from God. He must be aware that he needs that help. He must have faith to believe the power from on high is available to him. And knowing that it is "not by might, nor by power," but by God's Spirit that he is assured success, he goes, relying on his unfailing Source of help.

The preacher's Helper is the Holy Spirit.

I. *He aids the preacher by the illumination of his understanding as he studies the Word of God.* He is the Spirit of Truth. Jesus said of Him, "He will guide you into all truth," and, "He shall teach you all things," and, "He shall testify of me."

The Holy Spirit is, in fact, the Author of the Bible. "Holy men of God spake as they were moved by the Holy Ghost." His inspiration explains the unity, coherence, progression, and climax that are found in the sixty-six different books of the Old and New Testaments.

It is He who enlightens the eyes of the understanding of the preacher. For the

lack of this illumination which the Holy Spirit gives, many preachers handle the Word of God unskillfully. Many give it only superficial and cursory treatment. Much scripture is misappropriated and misapplied. Paul said:

"My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. . . . 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. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. . . . Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

Indeed, preachers cannot proclaim the deep things of God—the things that the Holy Ghost teacheth, the spiritual things—unless they are taught of God. They must have the mind of Christ to understand the things that are revealed by the Spirit of God.

II. *The Holy Spirit is the only reliable source of help for the preacher in deciding what message he shall develop and deliver.* Much that is called preaching is only lecturing; some is mere ranting or beating the air. It did not come from God, and it reaches no one with a healing, saving, cleansing touch.

Before a preacher begins to prepare a sermon he should pray for guidance. As the preparation continues he should be attentive to the Spirit's voice. After his message is prepared he should be willing to add to it, subtract from it, or discard it. While the message is being delivered he should be ready to delete some of the choice phrases and put in new points as the Spirit may help him to forget and omit, or as He may bring to mind some thoughts fresh from the heart of God.

Preparation does not hinder the Spirit in His guidance for the preacher; it rather aids Him. Preparation does not reduce preaching to lifeless husks. The prepared sermon may shine with light and sparkle with variety. The preacher who prays that God, the Holy Ghost, will speak through him is a willing servant of the Lord's at all times. The Spirit of God takes control and directs the mind and heart of a spiritual man.

Who but God knows the need of those hungry hearts? In pastoral ministry the mind of the Lord may be understood earlier,

making possible the planning of series of sermons and even outlining a whole year's preaching program. Even with such planning the Holy Spirit can modify and redirect the preacher's mind. Evangelistic and occasional preaching may need to be more immediately planned. One may not make up his mind which message to deliver until in the service. Or he may change the thought for the hour even when on the platform. The singing, the praying, or some incident may be used of the Spirit to redirect the preacher's mind.

At all times and under all conditions the mind and will of the preacher should be subject to the will of God and the control of His Spirit.

III. *The Holy Spirit further lends His help to the preacher by bestowing upon him His blessed anointing.* "He preached under the anointing" is an expression frequently heard, but not easily defined. It is doubtful if anyone who has never had the experience knows exactly what is meant by the anointing. It is a supernatural touch upon the body, mind, and spirit of the preacher. He who has enjoyed that precious enablement that comes from God is never satisfied without it. It has been called unction. That has been defined as "logic on fire." It was what Dr. Chapman was talking about when he said that as he began to preach on a given evening, soon after he entered the ministry, he felt as though God had put His thumb in his back, pushed him out nearer the edge of the platform, and helped him to preach with new power and freedom. It was something he never forgot and which left him with no doubt whatever that God had called him to preach.

It is that anointing which makes preaching different from any other form of public address. We have many sermons without the anointing; but there is no real prophetic preaching without this divine touch, this holy and heavenly glow in the personality of the preacher that is felt by all who hear him. This kindling of the holy fire in the soul of the preacher does not always result in loud vociferation and violent action. The man of God may stand in one spot and never lift his voice above a conversational tone, and yet there are spiritual power and radiance in the man and his message because the Spirit of God has clothed himself with the preacher.

The anointing of God upon His servant usually results in a more eloquent and easy manner of speech. But there are times when God has seen fit to hobble the preacher and

slow him down to a walk when he would like very much to fly. Maybe there is someone listening who can understand the truth better when the manner of preaching is not so facile. The Holy Spirit works to make the message effective rather than to make the gifts of the preacher apparent. Sometimes when one is struggling against handicaps and fighting his way through the forces that oppose the truth of God, he is accomplishing more than when he speaks with greater fluency. In any case, and at all times, let the preacher place himself completely under the control of God's Spirit. Let him never feel himself equal to the task of preaching the gospel to men. Let him never be satisfied to preach without the awareness that God has sanctified his message with His holy anointing.

It is good for one to feel at times that he has failed—that, as Dr. R. T. Williams used to say, "He did it all by himself on that occasion." Probably he was not so much alone as he felt he was. But that feeling is good for the preacher at times, for it serves to remind him that he needs God's help and that he must rely upon Him to receive it. Most men leave the pulpit occasionally feeling they have missed their calling, but that is far better than casual overconfidence and the development of a self-reliance that can leave God's endowment for effective preaching out of consideration. We have a right to expect God to lend His aid. He will not fail us if we trust and obey Him.

IV. *The Holy Spirit further comes to the preacher's help in interpreting and applying the truth of God's Word to the conscience, the mind, and the will of the hearer.* Without His assistance preaching falls upon deaf ears, the sense of sin is not awakened, the understanding is dull, and conviction of need is lacking. But Jesus said, "When he is come, he will reprove the world of sin, and of righteousness, and of judgment." Even the letter of God's Word, Sword of the Spirit though it be, is not enough; it must be quickened by the Spirit. That preaching which is in the demonstration of the Spirit and of power is never in vain. Peter preached on the Day of Pentecost and "they were pricked in their hearts, and said . . . Men and brethren, what shall we do?" Stephen preached and "they were not able to resist the wisdom and the spirit by which he spake . . . And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel." There is preaching that is all but irresistible.

Even when preaching is at its best—practical, searching, scriptural, and Spirit-anointed—there may be something omitted which is vital. It is the Spirit's work to interpolate the needed message for the sake of the hearer. It may have been implied; it may have been read in between the lines; but the Holy Spirit has often made it emphatic and given the hearer ability to comprehend what the preacher left unsaid. It is not infrequent that someone will come to a speaker and comment on what he said that was made especially meaningful to him, when in reality he had said nothing like it. The Holy Ghost had said it to the hearer's inward ear. That is the Spirit's aid to preacher and hearer.

The Holy Spirit adapts the truth to the need of the listener. A man said to his pastor, "You are very personal in your preaching." It was the Spirit of God who, by His application, made the man squirm while the branding iron of God's Word was on his conscience.

It is exclusively the work of the Spirit to apply the Word with its reproof and correction to the life and conduct of men. Some preachers leave nothing for the Holy Spirit to do; they presume to do His work themselves. They err in so doing. The convicted, condemned man will strike back at the preacher. He finds when he strikes back, the Spirit of God only drives in His goads more deeply as He probes his conscience and makes him miserable because he is convicted of his sin and wickedness.

The man who preaches God's Word, allows the Holy Spirit to interpret and apply it, can be very rugged and forthright without being legalistic. He can set up the standard of God's Word, and he should; and if he will leave judgment to God, men cannot gainsay or resist what he says.

V. *The Holy Spirit also gives reinforcement to the preaching of God's Word by sealing it to the good of those who hear and by assuring the fruit in due season.* When the message has gone forth, accompanied by the quickening power of God's Spirit, the preacher should not be discouraged or impatient. He has the great promises of God's Word to encourage him. Isaiah said, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and

it shall prosper in the thing whereto I sent it." The wise man said, "Cast thy bread upon the waters: for thou shalt find it after many days. . . . In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." While the Psalmist said, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

If our success seems delayed, let us remember that the seedtime always precedes the harvest. Let us encourage ourselves in the Lord. It was said of Jesus by the Prophet Isaiah, "He shall not fail, nor be discouraged." Let the servant be as his Master.

Certainly the preacher must never be impatient. He may be dissatisfied with the results and the effectiveness of his preaching; indeed, he may well be. If he never is, probably he has ceased to grow or to care. But when he has done his best, he must rest his case with God. He must never reason

that his reputation is at stake, or be worried that men may judge him a failure. He must not try to do that which only the Holy Spirit can do. He may do his best, and yet the desired results may be postponed. But the Word is quick and powerful; it will do its work as the Spirit directs and applies it. He will also seal it and assure the fruit in due season. Therefore, "Let us not be weary in well doing: for in due season we shall reap, if we faint not." Our impatient efforts to hasten the work of God's Spirit may prove to be a hindrance instead of a help. It could result in a personal defeat as well as the forfeiture of greater harvests, for more immediate and less satisfying results.

Conclusion: Now, my fellow preachers, let us all assure ourselves the Holy Spirit is our never-failing Source of help. Let us depend upon Him. Let us refuse to be without Him. Let us trust Him for illumination, guidance, and anointing. When we have done our best, let us believe He will do His best for us in the interpretation, application, and sealing of the message, which is not our word, but His.

HABAKKUK

By Ralph Earle

*O Lord, how long shall I cry,
And thou wilt not hear!
Even cry out unto thee of violence,
And thou wilt not save!*

Tired of praying? Sounds like it. What's the use of praying when God pays no attention? Why cry out for help when God doesn't save?

But the prophet was persistent. He was convinced that there was a God who did hear prayer, and he determined to keep on praying until he received some kind of answer.

So he continued his complaint:

*Why dost thou shew me iniquity,
And cause me to behold grievance?
For spoiling and violence are before me:
And there are that raise up strife and contention.*

Wherever the prophet looked around him in Judah he saw iniquity and grievance, spoiling and violence, strife and contention. Over and over again he had reported to

heaven on this bad situation, but heaven didn't seem interested. God didn't seem to care if His people went right on sinning. He appeared to have turned a blind eye to the vice of His people and a deaf ear to the cry of His prophet. It just wasn't right!

And the silence of God only made matters worse. Because He did nothing, the people did as they pleased. If this kept on, the morale of the whole nation would go to rack and ruin. Anybody could see that. Why couldn't God see it?

Well, the prophet would tell Him.

*Therefore the law is slacked,
And judgment doth never go forth:
For the wicked doth compass about the
righteous;
Therefore wrong judgment proceedeth.*

Because God failed to enforce His law with proper penalties, therefore the law was "benumbed" (Moffatt), "paralyzed" (Smith-Goodspeed). Justice was a thing of the past. In fact, it had disappeared: it "doth never go forth." Instead, "perverted

judgment proceedeth." Things were all upside down morally. Right was on the scaffold, wrong on the throne.

"How long?" That was the prophet's question. As Robinson has pointed out, he didn't complain *against* God; he complained to God. That was the fair thing and also the wise thing. For God, and only He, had the answer.

And the answer came. God said: "I am getting ready to do something tremendous, something terrible." "Behold ye among the heathen and regard, and wonder marvelously: for I will work a work in your days, which ye will not believe, though it be told you" (1:5). God *was* busy, though the prophet couldn't see Him working. Here was one of the most important lessons which the prophet had to learn. Some of God's greatest work is done behind the scenes, out of sight. We have to believe even though we cannot see.

But what was this wonderful work which God was about to do? "Lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land" (11:6).

The Chaldeans were coming! That was God's answer to the prophet's cry. The people of Judah *were* to be punished for their sins. The Chaldeans were to be the instrument in God's hand for accomplishing this. "From them shall proceed the judgment of these, and the captivity of these" (1:7, margin). Judgment and captivity were to come from this source.

The punishment would not be pleasant. "They are terrible and dreadful" (1:7). God's people had felt no dread of Him. Now they were to feel the dreadful scourge of invasion by cruel enemies.

The alien armies would sweep in like the rush of wild animals. "Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves . . . they shall fly as the eagle that hasteth to eat" (1:8). There would be no escape from the fierce fury of this enemy onslaught.

The people of Judah had reveled in violence. Now the invading hosts "shall come all for violence" (1:9). Justice would have her day at last.

The reference to the Chaldeans gives us our main clue for dating the book. Unlike most of the prophets, Habakkuk tells us nothing as to who he was and whence he came. He furnishes no chronological data at the beginning of his prophecy. But the prediction of a coming Babylonian invasion

points to a somewhat definite period in the history of Israel.

Apparently the people of Judah had begun to feel a false sense of security after the fall of Nineveh, in 612 B.C. Their great enemy, Assyria, was now broken and beaten. They did not grasp the significance of the rising power of Babylonia.

When the Egyptian armies were defeated at Carchemish, in 605 B.C., the dominant position of the new empire was assured. Babylon became, under Nebuchadnezzar, the great center of world power.

Most scholars, then, would date the writing of Habakkuk between 605 B.C. and Nebuchadnezzar's invasion of Judah in 598 B.C. The new power was looming large on the northeastern horizon. But the people of Judah had not yet awakened to its threat to their peace and safety. And so they were going on serenely in their sins. But the thunderclouds were forming, and already an alert ear might hear a rumbling sound in the distance.

The prophet had listened eagerly to God's answer. But now he is more perplexed than ever. He recognizes the purpose of the coming of the Chaldeans. "O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction" (1:12). That much is clear enough. But why use the Babylonians? They were worse than the Israelites!

Perplexed still more deeply by the increasing difficulty of the problem, Habakkuk makes a new complaint: "Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?" (1:13). The people of Judah were bad enough, to be sure. But they were more righteous than the Chaldeans. Why should the more wicked be used to punish the less wicked? That didn't seem right.

This second problem perplexed the prophet even more than the first one had. Why should the unrighteous prosper at the expense of the righteous? That is a perennial problem of all ages. It seems that the universe is not founded on principles of justice. But what we need to do is what Habakkuk did: wait on the Lord until the light comes.

The Book of Habakkuk is divided into three chapters. The first states the problem—actually a dual one—which perplexed the prophet. The second offers the solution, God's answer to the problem. The third

gives the prophet's prayer, one which is filled with praise.

The problem of the first chapter is that of reconciling the fact of divine government with that of human sin. The solution we find in chapter two.

The answer to the prophet's second question (1:13) did not come as readily as the one to his first (1:2-4). But Habakkuk refused to be satisfied with silence. He was determined to tarry until God answered. And so he assumed an attitude of watchful waiting.

*I will take my stand upon my watch-tower,
And station myself upon the rampart;
And watch to see what he will say to me,
And what answer he will make to my complaint.*

(2:1, Smith-Goodspeed)

If we would learn, we must listen. Because we listen so seldom, we learn so little. In this age of literally thousands of voices crashing on our consciousness, clamoring for our time and attention, it seems that we can never find a quiet spot for moments of meditation. Few do enough real thinking to raise intelligent doubts in their minds. Fewer still take the time to ponder and pray until those doubts are changed from stumbling blocks to steppingstones, by which they climb to higher heights of faith and confidence in God.

Charles Wesley has written a beautiful hymn on this necessity of waiting on God:

*Open, Lord, my inward ear
And bid my heart rejoice.
Bid my quiet spirit hear
Thy comfortable voice.*

*From the world of sin and noise
And hurry I withdraw;
For the small and inward voice
I wait with humble awe.*

*Silent am I now and still,
Dare not in Thy presence move.
To my waiting soul reveal
The secret of Thy love.*

Because the prophet waited patiently and persistently, he received the answer to his problem. He is told: "Write the vision, and make it plain upon tables, that he may run that readeth it" (2:2). This last clause is often misquoted "that he that runneth may read." But that is not what it says. It is to be plain, so that those who read may have a clear directive to speed them on their

way and also plain directions to keep them in the way.

Then the Lord's answer continued: "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry" (2:3). God's plans were all made; His purposes would inevitably be worked out. But it would take time. Meantime the divine counsel was, "Patience."

What was to be the attitude of the prophet while he waited for the fulfillment of the vision? He was to be true and faithful: "The just shall live by his faith" (2:4).

It seems probable that a primary emphasis of faith here is faithfulness. But the New Testament lifts this text and makes it one of the cornerstones of Christian revelation. We find it quoted there three times (Rom. 1:17; Gal. 3:11; Heb. 10:38). It was Luther's vision of this truth which helped to bring about the great Protestant Reformation. It has ever been a beacon light in the darkness of this world's sin to guide the lost mariner into the harbor of God's love.

This great pillar passage is preceded by a significant statement for Habakkuk: "Behold, his soul which is lifted up is not upright in him."

The obvious reference is to Babylonia. On account of her pride she is to be destroyed. "Because thou hast spoiled many nations, all the remnant of the people shall spoil thee" (2:8). God's Word declares: "Pride goeth before destruction, and an haughty spirit before a fall."

George Adam Smith has high-lighted this truth in the epigram, "Tyranny Is Suicide," which he uses as the title for a chapter. History has confirmed this fact at a thousand points. One needs only to recall such names as Alexander the Great, Julius Caesar, and Napoleon Bonaparte. Our generation has furnished more than its share with Mussolini, Hitler, and Tojo. But the righteous, God-fearing ones still live on after haughty tyrants are dead and gone. The future is always with God's faithful, trusting ones.

This, then, is the answer to the prophet's second problem. After God has used the Babylonians to punish the wicked people of Judah, He will in turn punish them for their pride and cruelty. Thus His justice will eventually be vindicated completely. In 587 B.C. the armies of Nebuchadnezzar destroyed Jerusalem. But within fifty years, in 539 B.C., the great empire which he had founded came to an end with the capture of

Babylon by Cyrus the Persian. Thus both the predictions of 1:6 and 2:8 were fulfilled completely.

God had His answer to the prophet's problems. He always has an answer. And He is ready to share the solution with us if we will only take time to pause and listen. Too many are not willing to wait.

In a beautiful passage in his recent book (*The Modern Message of the Minor Prophets*, p. 94 f.) Raymond Calkins points out the lesson of the second chapter of Habakkuk. He writes:

The Bible, let us remember, never ends in an interrogation point. Always it ends in a period. Bible writers ask questions, but always also they get answers. Modern writers ask many questions, raise many doubts, project all kinds of difficulties. But they present no answers, offer no solutions. We are left in mental and moral confusion. Not so the Bible. It also asks many questions, asks every question that tortures the mind of man. But always it ends by giving answers and pointing the way out of doubt and despair. That is one reason why people love their Bibles.

Chapter two concludes with a series of five woes (vv. 6, 9, 12, 15, 19) pronounced upon the cruel despot who is about to oppress the nations of earth. This tyrant, "who enlargeth his desire as hell, and is as death" (2:5), will come to a swift and certain end. In this passage Habakkuk pronounces the doom of all who greedily grasp after everything for their own selfish interest.

The chapter ends with the oft-quoted words: "The Lord is in his holy temple: let all the earth keep silence before him." Habakkuk has made an outstanding contribution to both Christian theology and Christian worship.

The third chapter is a beautiful prayer of thanksgiving, bursting forth spontaneously from the prophet's satisfied heart. But it begins with a petition for the preservation of God's people: "O Lord, revive thy work in the midst of the years" (v. 2). This prayer has been echoed by concerned and consecrated hearts in all ages.

Then the prophet goes on to praise God for His greatness and goodness. One can feel the relief that has come to his burdened heart. God has finally heard and answered his prayer, and he gladly breathes out his gratitude. Habakkuk is like "one whom his mother comforteth." He leans back in the arms of God with a new and greater sense of restful trust and complete confidence.

The closing verses of the book reveal how unreserved was this faith. In words that constitute a challenge to all of us the prophet declares:

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.

Sublime faith! But it had been purchased at a price—the agony of doubt. Persistent prayer, patient waiting had brought the prophet into a new experience with God. He was now enjoying the gracious fellowship of faith. It is for all those who press up close to the heart of God.

And so Habakkuk calls us to follow him to the heights. "The Lord God is my strength," he declares, "and he will make my feet like hinds' feet, and he will make me to walk upon mine high places." Alpine views are waiting for those who are willing to climb Alpine peaks. Too many are content to live in the swampy lowlands of unbelief, when the crystal clear air of the mountains beckons to higher ground.

The Challenge Of Radio

BY BERNIE SMITH

RADIO, in hardly over a quarter of a century, has taken its place among the top industries. Its phenomenal growth may be attributed to the intriguing opportunities it affords. Its advertising values and entertainment merits are unlimited. Stag-gering allocations for radio by corporations large and small prove that radio can do the job.

If radio can serve business interests, it can serve the interests of the church. Comparatively few have taken note of this until recent years. Few indeed were the groups that were farsighted enough to see the opportunities of religious broadcasting.

At this eleventh hour church groups are exerting every effort to produce nationwide programs—either "live" or by transcription. They are no less than a decade late in their attempt to reach the multitudes by the radio.

Why such an awakening? Ecclesiastical leaders are just now catching a glimpse

of what radio can do for them—and has done for others.

The primary reason that makes radio a great challenge lies in the fact that it is a *mass medium* of instant communication. Radio is comparable to a giant octopus with its tentacles reaching out into every city, village, and hamlet. It is not bound to any single area, but rushes its signal around the world in a fraction of a second. This is the marvel of mass communication, the greatest ever conceived by the mind of man, and its advent set a new peak in human ingenuity.

Just what does this mean? It means that radio can reach more people with a given message in less time than any other agency. What a challenge! Do you realize that more people hear a current national religious program than the combined audiences to which John Wesley spoke in his entire lifetime! It is not improbable that the voices of a number of radio preachers have been heard by more people than were ever privileged to hear Luther or any of his contemporaries.

Furthermore, the average radio preacher reaches more people with one sermon than he will ever see in his church in *his entire ministry*. No statement was ever more true: radio reaches the multitudes.

Another vantage point increasing the challenge of radio is its *personal warmth*. Radio abounds in this. It offers the personal touch that alone belongs to the human voice. All other media are shorn of this.

But there is yet another reason why we should and must employ radio. From time to time various forces have arisen whose constituencies embraced youth, laity, and clerical groups. The pattern has repeated itself! Each force has lost its strength in due time. For one reason or another they all failed in their appointed purpose—a revival of religion. Through it all and still, *radio remains the one agency at our command for a world-wide revival!* This agency we must utilize to the full. We must assume the responsibility of sending the gospel news through every available channel, that men everywhere may come to know Him. We must surmount every obstacle and press forward with a sense of divine mission, knowing that we dare not fail.

Yes, radio challenges us because it is the agency for a sweeping, reaping revival, because it affords a personal warmth, and because it is the mass medium for "rightly dividing the word of truth."

"The WORK of an Evangelist"

By Evangelist Herschel Murphy

Do the work of an evangelist, make FULL PROOF of thy ministry (II Tim. 4:5).

Having spent some twenty of his thirty years in the active ministry in the field of evangelism, the writer feels that at least something has been learned by experience, or at least by absorption! There is indeed no school like that of experience to teach one a few simple facts relating to any phase of life.

The evangelistic field has a romantic appeal, truly. Still, when one thinks of the thousands of miles of weary travel via train, plane, bus, automobile—yea, by carriage, by wagon, horseback, and even by *thumb* (there *was* a time when this was most profitable!)—it takes on the proportions of a lovers' quarrel during the romance! During the war it was, as they say, *murder* to get anywhere, and to arrive there with a reasonable degree of poise, physical well-being, and sanity. Still, hundreds of my brethren went through this trying season

without a murmur, "Counting it all *joy*," and "thanked God, and took courage!" The long, weary hours between trains in gloomy and desolate railway stations all seemed as naught compared to the present glory.

I. AN EVANGELIST IS A GOD-CALLED PERSON

Just as truly as God called some pastors and teachers, He has definitely set apart some for the field of evangelism. Nothing else will do. Such an individual may flounder about in the pastorate or other departments of Christian service with more or less degree of success; still he must realize that he is out of his element. He is a fish out of water, a "square peg in a round hole," at best. And further, he is *never* truly happy until he is back in his God-given niche again. Granted that circumstances alter cases, and good men may change from pastorate to evangelistic field and vice versa—still, they *must* know what their divine call is. No doubt many pastors have been chastened severely and forced

back into the field, and many evangelists have learned to their sorrow that their place was in the pastorate, after all. It is indeed a *personal* matter between the individual and his God.

II. THE EVANGELIST IS A HUMBLE MAN AND A MAN OF PRAYER

It is difficult, if not impossible, to lift anyone higher than we are ourselves. The evangelist must be an example of *humility*. It comes not within his province to speak up somewhat abruptly, to say the least, to bus drivers, station agents, porters, etc., etc., when some trifling inconvenience has occurred—his baggage has been delayed or, worse still, damaged, his reservations have failed to materialize, his telegram went astray. For the evangelist to give vent to a pretty good example of carnality, or a very "reasonable facsimile thereof," in the presence of the pastor at the beginning or close of the revival is little short of tragic.

To complain of our accommodations in however a supposedly "joking manner" is entirely out of place and most detrimental. To fuss and fume over trivial things, and try to impress the host with how much superior things were "where we came from," is nothing short of being a boor. It is discourtesy personified and not a very outstanding example of the *old man* being crucified and *dead*, as we preach! To be finicky and "persnickety" about our food is not of necessity a never-failing indication of our high estate in life. Calmly to inform the good woman of the house that "where we came from" food such as she served was not put on the table for human consumption, but thrown to the hogs, is just about the last word in this category. The poor lady may be "too weak to understand (?) " our sugar-stick sermon that same night about the wonderful joys, blessings, and benefits derived from *holiness* and the abiding presence of the blessed Holy Ghost in our hearts. "An ounce of *example* is truly worth a pound of *sermon*" in this case.

Then the evangelist is an example in *prayer*. How can God bless his ministry to a poor, struggling church if he lies abed and reads current magazines all day, or tunes in the football game and fails to pray? Neither should he spend his leisure (?) hours "gadding about" for fifty miles around and barely get back in time to preach that evening!

The man whose voice is heard in prayer around the guest room casts an uncommonly holy glow over the whole house-

hold and leaves its sacred influence for years to come. The writer can well remember the old-time praying and fasting (!) evangelist of thirty-five years ago. We walked on tiptoe about the place as his "secret devotions" jarred the walls! Somehow, I realized that I was included in those prayers—I *never* got away from them. Many times the evangelist who came to dinner failed to eat anything, but would excuse himself, saying that he *had* to pray, and retire to the privacy of his room. As a boy I would eavesdrop as this holy man wrestled with God in mighty prayer. My little heart burned within me, and I declared then if I ever got religion I wanted the kind Brother Hudson had. Somehow, if the evangelist prays *often* and *hard* and *long* enough, all these other things of room, meals, too hard or too soft beds, pillows, offerings, church fusses, non-co-operative pastors, church boards, district superintendent's blessing or non-blessing, *all* fade into oblivion. They somehow aren't important; they don't matter! He will not intrude his advice and counsel, nor try to usurp the duties of the superintendent in church matters—his job is to get people saved and sanctified, leaving all else to the proper authorities. He will remain *aloof*, *above*, and *beyond* all church squabbles, regardless of how many sumptuous meals he is invited out to with the prime motive of "telling their side," with the subtle excuse of seeking advice on what to do. He should be able to prescribe for their case from the pulpit and recommend the altar as the best and *only* cure for disgruntled, non-co-operative members! Even if it means the loss of their contribution in a financial way to the meeting, he must and *will* refuse to take part in any "prayer meetings" and "secret" meetings held in opposition to the church. *If he has prayed long enough*, it will not be at all difficult for him to take his stand.

III. THE EVANGELIST IS LOYAL

First of all, he is loyal to *God*. And being loyal to God, he must be loyal to *himself*, the *church*, and the *lost* about him.

His loyalty to God must never be questioned. Surely, of all people, he should be recognized as a converted and truly sanctified man. His devotion to God is supreme, and *nothing* can move him from that loyalty—neither wife nor children. It is remarkable how a man may change his message after his children have grown up to where they fail to practice what he preaches!

To let down for family's sake is just as much disloyalty as to compromise for money, position, or other selfish gain. Blessed indeed is the evangelist who neither "tones down" his message nor compromises for *anyone* or any locality. For an evangelist to have a series of messages for the "Deep South" along a pretty rugged line, another set of sermons for the Middle East, still a third or fourth series for the Pacific Coast region is disloyalty of the rankest sort. The writer has been "*warned*" a number of times not to preach or "bear down" along certain lines "*here*" because of existing conditions—usually carnality of the worst type. But he only loaded the old gospel gun the heavier and let go with both barrels and saw people get saved and sanctified, confess out, and quit their meanness, and shout and cry, fall on the floor, *just as they did in every other section of the United States!* The evangelist must realize that God has no special messages for certain sections of the nation or the world. The same gospel that saved the cowboy on the plains of Texas or Arizona will save the society man or matron of Boston (or elsewhere) if preached in all its purity.

He is loyal to *himself*, his own conscience. He cannot discriminate against a smaller church in favor of a larger one in his slate! He doesn't carry around an extra suitcase full of assembly minutes to "check up on" the numerical or financial strength of a church before accepting the "call." He promised the dear Lord that he'd go *anywhere* and preach to the "*many* or the *few*" without "*fear* or *favor*," etc., etc. Well, now's the time to do it!

His loyalty to the *church*, too, should be of the deepest sort. And if his loyalty to God is right, his loyalty to himself will be right; then his loyalty and devotion to the church will come of a natural consequence. It demands his *full* devotion. There isn't time nor the inclination to "dabble in real estate" or to sell insurance or automobiles; yea, verily, even to work in defense plants and make big money along with the rest while "the making is good!" His calling was definite and clear. Then it was a twelve-month year, a fifty-two-week proposition, seven-days-a-week and twenty-four-hours-a-day consecration. Nothing short of that will constitute loyalty to God, self, or the church.

He is loyal to the *lost*. Jesus told Peter, "Feed my sheep," and surely Peter knew that sheep didn't eat *fish*. So that left out his occupation, for he was a fisherman!

Jonah was the greatest fisherman *ever*. He caught the very biggest one that ever "*got away*," but he caught it when he was in a backslidden condition! The zealous evangelist will not let an opportunity pass to win souls for the Master. On the bus and train, waiting in the station, he will keep an eagle eye for opportunity to speak a word for Jesus. While the boy shines his shoes, he will tell him of the "*shine*" that salvation gives the individual. In the elevator he may remark to the operator that the "*up and down*" life may become all "*up!*" To the colored Pullman porter he may find occasion to speak of the *heaven-bound* train, comparing it to his—the engineer, fireman, conductor, brakeman (?), tickets, etc. I have never yet discovered a Pullman porter who wasn't a courteous listener; this is part of his extensive training. Who has not heard of Red Cap No. 47, who has prayer with his boys every morning and tries to speak some word about God to every passenger whose luggage he carries? Many have appreciated it, and upon their return trip always ask for "No. 47" in the hope that his cheery smile and kind manner will inspire them further. "George" has become a depot character close to nobility, in his years of witnessing for Christ. Can we, as *ordained* evangelists, do less than this poor colored Red Cap? One's loyalty to the lost includes more, much more, than a forty-minute appeal from the pulpit. It may carry him out into the fields, shops, "streets and lanes" in an honest and sincere effort.

Loyalty to God, self, and the church prohibits his "*cutting the last service short*," grabbing his hat and offering (especially the offering, which he has bedeviled the pastor about for days), and dashing away after a fifteen-minute discourse which left everyone, especially the sinner, *flat*. They had all expected an unusual effort being put forth; and, lo, a sort of rainy night prayer meeting "talk," not much of an altar appeal, and the benediction! God help us, brethren. Is *that* the extent of our consecration? Granted there are times and circumstances which warrant and justify this hasty exit, still the common practice of it is deplorable. For God's sake (and I speak reverently), for the church's sake, and for the poor lost *souls'* sake, let us, as God-called and God-sent men, redouble our efforts on that proverbial "last night" of the revival, and at least give the church and the people that *honored* us with an invitation to preach the gospel to them *their money's worth* in honest, sincere, soul-passioned effort to garner the sheaves. Usually the last night is the

"best day of the feasts." If we are to "make full proof of our ministry" here would be a splendid place to start, right along this line! If we're *not* willing to practice what we preach, *then* a job of truck driving might be acceptable!

It is the sincere hope of the writer that the reader will bear with him along this line of thought. Writing this at two-thirty

in the morning, while "waiting for another train" (it seems that life consists of waiting for trains and busses) due at 5:35 a.m., perhaps the fervor of the occasion has entered into the writing thereof; but we release it without apology!

God bless the evangelists! They need your prayers. Theirs is a lonely life, but an extremely *happy* one.

Dangers That Confront the Preacher at Forty

By Ward B. Chandler

LIFE IS A BATTLE in any language, in any land or clime. To keep going steadily onward through the passing years for God and righteousness is an accomplishment, whether we be preacher or layman.

Of the numerous dangers that beset the preacher's pathway from youth to retirement, none gnaw away at his vitals like the transitions that come with passing years. The almost unconscious acquiring of habits and, what is worse, the ever-present danger of giving up, little by little, good habits; habits that made us a power for God in the beginning; habits that made us a terror to the devil and his forces back there in "the early days of our ministry"; habits without which we would never have succeeded in a small measure.

No life depends more for its success on good habits than does the preacher's. The merchant may neglect his business, and his assistant will fill the gap. If he has surrounded himself with able collaborators he may still succeed in business even while living an intemperate life himself; but not so with the man of God. No man can take his place. His breakdown of habits means the breakdown of life. He either has power from the Source of power, or he has no power. He is either fortified, or he is not fortified. Habits make all the difference.

Perhaps there is no period in life that is freighted with more temptation to the minister than the "life begins" age—forty. If the preacher started young, half a lifetime of ministry is already behind him. He has passed that age of beginnings where he was "too young," and he has not yet reached the age where he is "too old." He stands on the threshold of maturity. That age of nervous tension is past. He has forged tools in the crucible of experience that have given him "confidence." It is a

lawful confidence, a legitimate confidence, yea, an "earned" confidence.

But this very thing is his danger. His strength may become his weakness. His success can become the scaffold upon which he will hang himself. What he was at twenty-five is important all right; but examine the foundation of his habits at forty, and one can almost predict what he will be at sixty-five. In a true sense of the word the minister's life does really "begin at forty." He will, with his acquired experience, now begin to take on the stature of a "tower of spiritual strength," that will blossom and grow fruits into glorious maturity; a consummation of life that will bring blessing and honor down upon his hoary hairs in the evening time of life. What he does at forty will largely determine whether he is to walk toward the evening time of life with the sun bright upon him, or whether he will "fade" into nothingness, and take upon him the color of the surrounding worldly landscape—saving his soul, perhaps, but as by fire.

1. The first great danger I would mention is the tendency to cease the battle for "intense" spirituality. Spirituality will cost us something. Real spiritual life comes to the man of God only at the expenditure of blood, sweat, and tears. The devil makes a fight for our devotional hour as for no other period of the preacher's day. If he can defeat us here, he has no need to worry about the remainder of our day anyway. For we will be shorn of our power, helpless, and harmless. What we do, where we go, and what we say will redound only to "man's" glory; for the God in us is weak, weak because we go forth in our own strength.

To remain spiritual always is in some measure an art. I mean by that that there is an art to recognizing God's Spirit and

presence. If we practice this, and cater to "Him," the Third Person of the Trinity, we will often break forth in prayer in the car, burst into tears when we talk of our Redeemer, pause for meditation with the world shut out many times each day. If we remain spiritual we must not quench nor grieve the Holy Spirit anywhere. We love Him, we want Him, we seek Him, we have Him! Praise His name! And we must "keep Him."

2. Then it is easy to cease to be "fervent soul winners." I do not mean that we cease to win some. I mean only that we are in danger of losing that "fervency" which characterized our youthful days. I recently conducted a meeting for a young man just out of college in his first pastorate. And although I still have frequent altar services in my church, I could not help seeing myself, in this zealous soul winner, eighteen years ago. Also, I was reminded of the careful watch one must keep on that thing we call "soul passion." How easy to become mechanical! How easy to be satisfied with a good sermon only! How easy to become professional even in making an altar call!

An altar call without real blood earnestness is not sufficient to meet the powers that be in this day and age. Every man who wins souls has learned how to make an "appeal." A call without appeal is a call without fervency. Professionally interested in men, yes, but not "heartbreakingly" interested. Ministerially interested, but not "personally" interested in dying men and women. Casually interested in souls being saved at our altars, but not "desperately" interested. That's the big difference.

Brethren, we cannot afford to be anything but "fervent" seekers after men's souls. To be less is to be hypocritical. To be less is to be unworthy of our high calling. To be anything else is a travesty upon the power of the Holy Ghost at our command to persuade men. We must retain soul passion. We must always carry a "burden" for precious souls. We must never be without vision of what poor sinners, wicked though they be, may by the grace of God become. God forbid that we should become unfruitful as winners of souls, in youth, at life's noonday, or in the gloaming. For to lose this is to lose God-likeness.

3. Perhaps next to spirituality, and soul passion, the preacher at mid-life is apt to neglect to study, to read, to prepare and keep fresh in the ministry of the Word. The minister who reaches the age of forty without his study walls lined with books is

taking too much for granted. Originality is good to talk about when we fellows want to appear unique; but books, commentaries, sermons, ideas, outlines, helps, texts, and files are a wonderful thing in your study if you would give to an intelligent, world-weary audience something delightfully fresh on Sunday morning; and something evangelistic and dynamic on Sunday night.

No wide-awake minister will be satisfied to claim nothing for his own in the way of books but the "public library." That will do for reference; but please, please give "me" books. Books on "my" shelves. Books that have "my" name on the flyleaf. Books that have been with me so long they are a vital part of me. Books that I read eighteen years ago; books that live, and vibrate with eternal truths yet today. Books that touched me deeply then, and books that still start the tears when read today. Then, and then only, does the study become a place of construction, strength, and power in the preacher's life and ministry!

The preacher who loves books, and owns books, will never die at the "top." The preacher who loves books cannot be stale. For the giving out of truth is second nature to those who have habits of "taking in truth" through the passing years.

Observation and experience would seem to pronounce the preacher's years of service in maturity the most delightful and satisfactory, provided he keeps the fire burning, the soul on the stretch for lost men, and the romance of study and learning alive.

God and a Roast-Beef Sandwich

By H. M. Von Stein

I WISH that we might all, now, put aside, for this hour, the cares and various attentions of life," the preacher said, following the Sunday morning prayer. Was it last Sunday?

Some of us had, for the moment, forgotten that tomorrow was Monday because the inside of the church house itself, the gentle rustling of people, and then that morning song of worship—the preacher invited us to sing it with all our hearts, and evidently he didn't think we had. *We had already come to church.*

I remembered now that tomorrow I would have to pack a cold lunch again on a new

job. Those dry, cold sandwiches! There is a way to make them of roast beef by mixing mayonnaise, finely chopped pickle, a bit of onion, horseradish, and catsup if you like catsup. The secret is to beat the slice of cold roast beef a bit with the meat hammer so that it is less like the sole of an abandoned house slipper. Though it is still a cold affair, like a prayer read out of a book, it is infinitely better than none at all.

But the preacher had only meant that he wished we would get our minds off the material and concentrate, for the time, on spiritual things. Did he mean there is a line of demarcation? a line drawn between religion and life?

It has always bothered me.

The preacher has the biggest job in the world: but, I think, there are more people who realize this than he believes.

Most people come to church on purpose. A few of the boys come because the girls do, which is good civilization. Those boys are not going, deliberately, to put their minds off the girls just because the preacher asks them to—even in a holiness church. Few, if any, have that much strength of mind; and the people, likewise, are not going to forget the cares and

troubles of life like you turn off the lawn sprinkler, because they can't.

If they could, would it be good?

What would happen some Sunday morning if the preacher deliberately stood up, grasped the desk with both hands, and said: "Men and brethren, as we worship God in His sanctuary together this day, let us mingle our prayers to the end that we may see the troubles and attendant cares of life in the light of the mercy and wisdom and holiness of God"?

The best thing the preacher ever did for me was to give me something to pack in that cold lunch bucket Monday morning to take to work. I needed it before I was saved to get saved. I needed it worse, afterward, to help clear my mind. And after I was sanctified I needed it far more, because my spiritual life moved, then, at a faster pace.

Yes, sir, the preacher has a big job. He knows, and the people know, that he can't do everything. And no matter how good he is, his people are going to have to work and make a living—carry cold lunches out on the job. (If you try that roast beef sandwich, put a tiny touch of garlic on the meat, too.)

"CHARGE IT TO ME"—Paul

By J. Warren Slote

IF HE HATH WRONGED THEE, or oweth thee I ought, put that on mine account; I Paul have written it with mine own hand, I will repay it."

So wrote Paul, and the context of this statement shows a very unusual chain of circumstances. Onesimus, the slave of Philemon, resident of Colossae, had run away from his master. He had proved himself to be unprofitable, an unprofitable servant. The immediate cause of his departure from his master's household we do not know. Perhaps Philemon had taken him to task or chastised him. Perhaps Onesimus had carried with him a portion of Philemon's personal property. This is uncertain, but we do know that he was an unprofitable servant to his master. Onesimus finally reached Rome. How long it took him to get from Colossae to Rome we do not know. He may have gone in a direct route to the big city or he may have tramped the country and inadvertently reached Rome. All this is uncertain. We do

know, however, that while in Rome he came under the influence of Paul's preaching, either directly or indirectly. Paul at this time was a prisoner of the Roman government, but he had his own hired house, where under guard he received all that came unto him and preached the kingdom of God and taught without hindrance the things of Jesus Christ. It is possible that Onesimus was a regular caller at the hired house of Paul after he had become attracted to the gospel. We are not advised of the entire procedure, but we do know that the gospel was received by Onesimus, and that as a result he also received a vital experience of divine grace which made of him a changed person. He became Paul's son in the gospel, for as Paul says: He was begotten in my bonds, that is, while I was in bonds (in prison). Not only was Onesimus a changed person inwardly, but he became a changed servant. His social status remained the same. Instead, however, of serving Philemon, he served Paul, and he served Paul

profitably. These are the facts so far as Onesimus is concerned. What about Paul?

Paul, no doubt, profited from the service Onesimus rendered. This profit may have been and doubtless was of a twofold nature. First, it must have been of great value to Paul personally, especially in the restricted condition in which he found himself. No doubt Onesimus ministered to the physical necessities of Paul as he served. Second, his service must have been of value to Paul in his gospel ministry. No doubt the testimony of Onesimus added greatly to the furtherance of the gospel in Rome. After all, as we well know, Paul was interested more in the spread of the gospel than in his own personal welfare, and Onesimus must have been very dear to Paul because of the service he rendered in this area of activity, and Paul would have retained him gladly. But since Philemon had a legal right to his services, Paul persuaded him to return to Colossae and sent a letter explaining the change in his life and the reason for the change, which letter was carried by Onesimus himself. Perhaps Paul remembered that many years before, when the Christians were suspicious of him, Barnabas had taken the responsibility for him (Paul) and made representations to the brethren regarding his reliability and sincerity. See Acts 9:27. Paul, however, exceeded Barnabas and went the second mile when he did something more, as we shall see. What Onesimus might have told Philemon when they met is not known. We do know, however, that Onesimus had the assurance of Paul, as did Philemon, that if Onesimus found he could not make up any deficiency, whatever it might be, Paul would stand good for his indebtedness; for, wrote he with his own hand, "If he hath wronged thee, or oweth thee ought . . . I will repay it." In making this statement, Paul demonstrates certain Christian characteristics which we may do well to emulate, as follows:

First, Paul showed more interest in the welfare of Onesimus than in his own;

Second, Paul went so far as to guarantee to assume the obligation of the one who had been morally delinquent, who was now converted but could not care for his own obligation;

Third, Paul acknowledged the legal and moral rights of a fellow Christian and did what he could to re-establish him in his rights.

Let us look at each of these items:

The first: Paul was in need of the service of Onesimus. That service was profitable

to Paul. Onesimus, however, was obligated to Philemon; and the only way in which he could live the life he should was to return to Philemon. Rather than to retain his services, Paul sent Onesimus back to the place and position in which he could live the life he should. This he did at his own inconvenience and loss. He sets before us a fundamental Christian principle in so doing. Do we practice this principle in its varying applications? Are we willing and do we help the other one to live the life he should where he should live it, even when we must do so at a loss to ourselves?

The second: Are we willing to share and do we share our personal possessions with those who need such sharing in order that they may be free to live the kind of lives they should? This question might be asked in many ways to make applicable the principle. Of course, we may have difficulty in applying the principle, especially since we ourselves have obligations to ourselves, to God, and to our Christian friends, as well as to all men. The likelihood, however, is that we will not go far enough in the practice of this principle, rather than too far. It will be better for us to go the second mile, rather than one-half of the first mile.

The third: We have here a most remarkable demonstration on the part of Paul of that principle of the recognition of the rights of others and doing what we can to help them enjoy those rights. The circumstances have been recited. Paul deprived himself of the services of Onesimus and sent him back to Philemon because Paul recognized Philemon's rights. Recognizing the rights of others is a cardinal Christian principle. Failure to recognize those rights and invading them is a sure sign of both pagan consent and pagan practice. Illustrations of the varying application of this principle could be furnished, as could a multiplicity of illustrations of failure to observe this principle and participation in the pagan practice of nonobservance of it. We might find it unnecessary to go to pagan lands to get illustrations of violation of this principle. We might be able to find such pagan nonobservance even within our own commonwealth, yea, within our own community and within our own Christian group, or professing Christian group. Another name for the violation of this principle is greediness, and another name for observance is altruism or even charity. Observance of this principle will do more than commissions, conferences, and contrivances of whatsoever sort to establish prosperity

and peace in the world. Violation of this principle, regardless of commissions and conference and contrivances of whatsoever sort, will merely extend the chaos and confusion, and lead to more and more conflict.

Are we seeking to emulate Paul in the practice of these three principles which he so remarkably demonstrated in this episode in his life?

The Pastorate vs. the Evangelistic Field

By Perambulus

A DISTRICT SUPERINTENDENT met with a church board in order to advise with them in regard to selecting a pastor for their church. Several names were presented by the superintendent for consideration, and other names were presented by members of the board. Among the names was one of an evangelist, and another was the name of a pastor who had recently announced that he was leaving his church, where he had had a unanimous call, to enter the evangelistic field. In the discussion that followed, a member of the church board remarked:

"I am not in favor of anyone for pastor of our church who is in the evangelistic field, or who is thinking of entering the evangelistic work. It is difficult for me," he continued, "to understand why so many of our pastors are leaving their churches for the evangelistic work, or *vice versa*. Only a short time ago we read in the *Herald* of a pastor who was leaving his church for the work of evangelism. He stated that he felt this was his life's work, and the Lord was leading him to make the change. Only a few weeks later we read in the same paper that this same minister had accepted a position as field representative with a school. The question naturally arises, was he mistaken in his "life's work," or did the Lord change His mind?"

No one should question the propriety of a minister's changing from the pastorate to the evangelistic field, or the reverse. In fact, for one to be a good evangelist and understand the problems of pastors with whom he means to labor, it is quite necessary for him to have been a pastor before he becomes an evangelist. There are many circumstances that arise which prompt one to change his line of work. An evangelist may have a sick wife, or growing children that need his care which he cannot give when away from home the greater part of his time.

The church that was seeking a pastor had a large congregation, paid a good salary to its pastor, and probably the board thought they could be somewhat selective in choosing a pastor. The pastor mentioned above was highly recommended by one of the general officers of the church. He had pastored good churches, but the fact that he had announced his intention of entering the evangelistic field "queered" him for this position. Likewise, the evangelist who had been mentioned was above the average in ability as a preacher; but he had shifted a number of times from pastorate to evangelism, and as a result the opinion of the member of the board prevailed and both of these ministers were eliminated from consideration.

When this objection was raised, another remarked: "Probably this is just a stop-gap between pastorates. He wants something to do while looking over the field and will take the first good pastorate he finds."

If this is true, then was he sincere in his announcement that the Lord was leading him into the evangelistic work?

We wonder whether it is true that an evangelist becomes "spoiled" for pastoral work. No doubt there is a glamour, a thrill, about evangelistic work that causes many pastors to want to try their hand at it. But is it true that once a minister becomes "tainted" with evangelism he never gets it out of his system? He takes a pastorate, but when he gets down to the real grind of digging out two sermons each week with a prayer meeting message for Wednesday evening, this with visiting the sick and delinquent members, meeting committees and boards, and settling a few church quarrels, then he again begins to long for the "easier" work of evangelism.

Those who have heard evangelists preach on different occasions usually detect that

their messages are somewhat similar. They have found a line of truth that produces results at the altar, and the temptation is to use these same sermons over and over. There should be no objection to this. A surgeon does not use a different method each time he operates; he knows how to get the appendix out, and goes after it the same way each time. The evangelist is a specialist. He is called for the purpose of getting definite results; and if he does not get results, his services will not be in demand. He is the high-powered salesman that goes out to get the signature on the dotted line. This is what we expect of him.

Is it not easy for a former evangelist who has changed to the pastorate to conclude, especially when he gets "calls" from churches he formerly served, to come and hold them another revival meeting, that probably he made a mistake in leaving the evangelistic work? Also to think, when he is preaching to smaller crowds and does not see so many seekers at his altar as he did in the evangelistic work, that he is just not doing the good he once did?

In some instances he may irk under the supervision of a district superintendent, or his own official board may not always agree with him; hence he longs for the freer life he once enjoyed. No reports to make out, except once a year a short note to the District Assembly asking for the renewal of his evangelistic commission, etc.

Whether the member of the church board was right in concluding that an evangelist disqualifies himself for pastoral work, it is quite certain this is not true in every case. No doubt members of churches, when they listen to an evangelist, note his ability to get people to the altar, enjoy his unique way of putting old truth, think how marvelous it would be to have such a man as pastor! They seem to think that as a pastor he would do the same things he does in revival meetings. Some churches have made such a change, but found they had an entirely different preacher from the one they supposed they were getting!

However all this may be, there is room for serious thought among the brethren; it may be well for all concerned to beware that they do not shift so often that they wear out their reverse gear!

The Pastor and Christian Stewardship at The Mid-Century

By S. T. Ludwig

THE STEWARDSHIP MISSION

"I will build my church" (Matt. 16:18). With those words Jesus affirmed the on-going of His program—the establishment of His kingdom in the world. But in that same chapter He declared, "I will give unto thee the keys of the kingdom." It is clear then that Christ, the Head of the Church, will see to its permanent establishment and final victory. But it is equally clear that we, His followers, are to be given the task of evangelizing the world. Literally we hold in our hands the "keys of the kingdom." At this point the need for Christian stewardship arises.

Stewardship Defined

Christian stewardship comes to mean a full recognition of God's sovereignty (ownership) of our lives and our personal accountability to God as stewards of His possession. Christian stewardship in the New Testament sense places our time, our talents, our material possessions under tribute

to God. He can have us and what we possess, to be used as He sees fit for the advancement of His kingdom. Such stewardship can be full and complete only if we have experienced that grace of perfect love inwrought by the Holy Spirit upon the basis of our consecration and faith.

The stewardship mission of the Church involves not only our material possessions and our spiritual concepts, but it involves our capacity to do service for the Lord.

In the parable of talents (Matt. 25:14-30) Jesus makes it clear that God gives "to every man according to his several ability." Therefore, we need not fear to present ourselves before God with all that we have. It is significant that, when the stewards came before their Lord to receive reward, it was based on their capacity. The five-talent man gained another five talents; the two-talent man gained two talents. Both were in the one hundred per cent class.

Therefore, both were judged on the basis of their capacity and the manner in which they invested it.

It is the business of the Christian minister to present God's fundamental truth with regard to Christian stewardship. Too often we think in terms of big talents, big money, big opportunities, and fail to awaken the consciousness of responsibility in the average member of our churches.

Money and Personality

We must not forget that material possessions in the form of money and gifts are required to carry on the work of the Kingdom. Money is actually "coined personality." Money is life. It is sweat and toil. It is the product of brain and brawn. Therefore, it is a very real, pulsating, life-representing power.

Christian Management

The term "stewardship" not only involves the investment of our time and talents, but it includes the Christian management of them. If the parable of talents means anything, it means that God expects us not only to use what we have, but to increase and develop it. We ought to be especially clear in developing this truth to our young people, for in a real sense they are responsible to God for the increase and training of the talents they have. That is why a Christian education is important, and every young person should seek some means of training his mind and his hands to do effectively the work of life.

This same idea reaches into the economic realm. If a person can make twenty-five dollars a week, but by adequate preparation and training could step up the earning power to fifty dollars a week, then it is his responsibility before God so to manage his life that he can accomplish that purpose. The Christian point of view is not merely that we can acquire more money for ourselves, but that we shall have more means to invest in the spreading of the gospel. Too often people are content to live and dwell on low levels of achievement when, with a proper perspective and an incentive to go on and upward, their lives can mean so much more for the Kingdom. I do not believe that God will hold us guiltless for doing less than our best in connection with the advancement of the Kingdom and with the development of human personality.

The Ministry of Tithing

The Christian stewardship mission has in it a definite program of giving to the Lord. The children of Israel were again and again challenged to give the tenth of their increase unto God. Jacob recognized his stewardship to God when he said: "I will surely give the tenth unto thee" (Gen. 28: 22); and in Leviticus 27:30 we read: "The tithe . . . is the Lord's; it is holy unto

the Lord." And God's challenge through the Prophet Malachi has not yet been withdrawn: "Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts" (Mal. 3:10). That is both a command and a promise unlimited. Jesus himself did not minimize the tithe, for to the scribes and Pharisees who tithed even of "mint and anise and cummin" He said: "These ought ye to have done, and not to leave the other undone."

Not Owner but Ower

Certainly in this dispensation of grace we ought to do no less than those who were admonished to give liberally under the dispensation of law. In fact, the tithe of one's income does not represent our *maximum* but rather our *minimum* giving. The Christian whose life has been cleansed of its inner dross, until the power of the Holy Spirit moves unhindered in such a personality, will never content himself to give merely a tithe. It will always be *tithes* and *offerings*; and many times, as God has prospered us, the offerings will be more than the tithe. Yes, there is a ministry of tithing. It is a recognition of God's over-all ownership and our responsibility to Him as a steward. By giving our tithes regularly, systematically, and freely we come to realize that we are not "the owners" of our material possessions but "the owers" instead. It is this message of Christian stewardship that is our privilege and responsibility to project. St. Paul puts it this way: "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's" (I Cor. 6:19).

THE CHURCH'S POTENTIAL

"For unto whomsoever much is given, of him shall be much required" (Luke 12:48). No more meaningful statement with regard to the Church's responsibility in today's world can be found than that passage in Luke's Gospel. And because we folk here in America have exceeding light, the greater will be our responsibility. We cannot escape it, therefore; we must face it in the light of God's power and presence.

The Tyranny of Things

We are face to face with the materialistic and mechanistic philosophy of the age in which we live. In our world today "things" are matched over against the "spirit." Consequently, the Church has to reckon whether its spirit shall be smothered with "things of this world" or whether the mastery of things shall help to create an abundant "life of the spirit." That may be one reason the Church does not reach its potential—our vision may be too colored and blurred by the materialistic concepts of the times. That is a real danger which faces laity and ministry alike.

We find Jesus frequently warning His disciples against the peril of permitting the

soul to be dominated by "things." Hear Him speak: "For your heavenly Father knoweth that ye have need of all these things." He was speaking about eating, about drinking, about clothing, about the affairs of this world. And then He goes on to say: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." He did not say that "these things" were not needed, but He did emphasize that they should be subservient to the life of the Spirit. In Galatians 4:3 St. Paul says: "Even so we, when we were children, were in bondage under the elements of the world." Goodspeed translates that passage as follows: "We are slaves to material ways of looking at things." This is an apt characterization of the way materialism in our present order of life strongly tempts the average man.

When Jesus said: "For after all these things do the Gentiles seek" (Matt. 6:32), He was virtually saying that paganism is the preoccupation with things. Moffatt translates that passage: "Pagans make all that their aim in life." When that happens, little room is left for God and the imperishable values in human personality. It is against the tyranny of things that the Church today must wield a continuous and effective warfare if we are to achieve God's will for us.

The first six chapters of the Acts of the Apostles give us the description of the pattern Church with respect to stewardship.

The Pattern Church

The Early Church paused to hear one final message from its Leader—"that they might receive the power of the Holy Spirit." The Church tarried in prayer and supplication until the fire fell and the Holy Spirit came in His cleansing, purging, renovating power. Immediately the Church went forth into action. Thousands heard the gospel preached; a lame man was healed; with boldness Peter and John faced the throng which threatened to imprison them. "And the multitude of them that believed were of one heart and one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all" (Acts 4:32, 33). There was stewardship full and complete. The Early Church was the master of its possessions rather than mastered by them.

We Can if We Will

As a church, our heritage is great but our responsibility is greater. We can, if we will, do exploits for our God! The hidden potential of the church is tremendous. When we think of the Early Church and what they accomplished, we are astounded. They had no wealth, no position, little learning—

nothing to which Rome gave the palm. But within a single century much of the known world at that time had been penetrated with the gospel message.

Today we have much more than the Early Church had in the way of opportunity and privilege. We have a great group of believing Christians unified in a single purpose—the evangelization of the world. Fields of operation are now open to the gospel that have hitherto been closed. Our working force is not numbered in the dozens, but by the thousands. Our schools and colleges are equipped to turn out hundreds of Christian laymen and ministers, both engaged in the single task of winning men.

We have at our disposal modern inventions hitherto unknown and unused—the printing press, the automobile, the airplane, the radio—all of which can be effectively used in getting the gospel to the world.

We have the Bible, God's inspired Word to men, available now in over one thousand languages and dialects. God has not changed! He is the same yesterday, today, and forever. His power is as potent in the twentieth century as it was in the first century. As a church and as ministers of the gospel, we can establish a direct line of communication by prayer and faith that will make God's power available to us. Again I repeat, "We can if we will."

FACING THE FUTURE

To the struggling Christian church in Philippi Paul wrote: "You are a colony of heaven" (Phil. 3:3, Moffatt). That is what every Christian church should be. It should be a demonstration center wherein the principles of the kingdom of God are given concrete expression in the life of the congregation. That is the way the Church began at Pentecost. It requires Christian stewardship in action.

The Christian Conquest

And when that happens, the spirit of Christian conquest will prevail. Because we are a "colony of heaven" we seek to win others to that sacred citizenship.

We begin in the home, the church, the community, and finally the world. It was that burden which pressed upon Wesley when he said: "The world is my parish." The sense of Christian vocation had seized him, and he could not be content until all of his ransomed powers were engaged in the business of building the Kingdom.

The Evangelistic Imperative

It is this "must" which has been the urgency in every great revival effort. You find it in the revival which followed Pentecost. You see it in the revival at the house of Cornelius. You view the compelling urgency of winning souls in the ministry of Philip as he led the Ethiopian to Christ. You see it in the life of St. Paul, whether he was preaching to the intelligentsia of Athens

on Mars' Hill or whether he was seeking to win sailors on a shipwrecked boat. When Luther nailed his ninety-five theses to the door of the cathedral at Wittenberg, it was merely an expression of the burning zeal of his soul as a result of the great illumination that had come to him, "The just shall live by faith." When David Brainerd, weak and emaciated in body, continued to plunge west and bring the gospel to the Indians, it was because of love's compelling command, "Win them to Christ while you can." And when Harmon Schmelenzbach stood on the platform at the General Assembly in 1928 and cried out, "O Africa, O Africa, lost Africa!" he was giving vent to that divine imperative "to make disciples among the nations." When Phineas F. Bresee went out under the stars and 135 people followed him, he was constrained by the love of Christ and the urge to win souls. But at that moment a movement was born which was destined to girdle the globe with salvation and holiness unto the Lord. And when the late General Superintendent James B. Chapman stood on the platform in Kansas City First Church of the Nazarene, January, 1946, and gave that historic address "All Out for Souls," he was challenging the church to a mighty crusade that would harness the entire energy of the church in one mighty program to win souls.

There is a specific application of this great stewardship truth to the gospel minister. As Dr. S. S. White observes in his excellent pamphlet entitled *Acceptable unto God*, Paul considered his task as a minister of Christ as a stewardship. He was ever conscious of the tremendous responsibility which was his because of this solemn fact. In I Corinthians 4:1-2, he writes thus: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." In Titus 1:7-9, we have these outstanding words: "For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." "What a standard is held up for those who would be stewards of the everlasting gospel of Jesus Christ!" But there is yet another arresting passage from the pen of the Apostle Paul on this serious subject. It is found in I Corinthians 9:16-17. In the latter part of the seventeenth verse, Paul says: "A dispensation of the gospel is committed unto me." The Greek word which is translated "dispensation" in the King James Version is one of the two Greek terms which are usually translated "steward." Thus, we would do no

violence to this passage if we should read it as follows: "A stewardship of the gospel is committed unto me." In the sixteenth, or preceding, verse Paul tells us of this necessity which has been laid upon him and adds: "Yea, woe is unto me, if I preach not the gospel." And we might add: Woe is me if I preach not the gospel in its full truth, if I preach it not unselfishly, if I preach it not with a love and a passion for lost men, if I preach it without a realization of the fact that someone may be hearing the gospel message for the last time. Woe is me if I preach it not as one who stands between the living and the dead, as one who faces the coming judgment—and again, if I trifle in any way with this supreme ministry of stewardship to which the eternal God has called me.

We Can, and We Must

The Church of the living God faces the future. We stand for a moment at mid-century. Having reached this vantage point, let us pause long enough to see what God hath wrought; to pray for guidance and courage to face the future; and then press on with renewed vigor to accomplish God's purpose in the world.

The Church of the Nazarene is a product of the twentieth century. During these first fifty years, God has wonderfully led us. We stand at the century's mid-point 225,000 strong. If we continue to grow under the blessing of the Lord at the same rate as we have the first fifty years of this century, we should come to its close with a membership of 4,500,000 souls. We come to the mid-year of the century, having given during 1949 approximately \$23,000,000 for all purposes. Of that amount, about \$1,900,000 went for world evangelism. But if this year, 1950, every Nazarene would have given even five cents a day for world evangelism, we would come to the close with over \$4,000,000 to invest in the world ministry of the church. And if we gave \$23,000,000 for all purposes in 1949, we should give in 1999, if the proportion is equivalent, \$475,000,000 to advance the kingdom of God. This is not impossible. It can happen if we give God the full consecration of our lives, if we are true Christian stewards.

Brethren in the ministry, we stand in a place of unique responsibility. As shepherds of the flock and as watchmen on the walls, it is both our duty and our privilege to advise and warn those in our parishes. The Church of the living God has a stewardship. It is ours to proclaim it! It is ours to share in it! It is ours, under God, to bring it to pass!

*The Church has a hem to its garments,
That reaches the very dust;
It can cleanse the stains of the streets and
lanes—
And because it can, it must!*

"THE CHURCH OF THE OPEN DOOR"

By Kenneth Grider

READING: Revelation 3:7-12

TEXT: Revelation 3:8, "*Behold, I have set before thee an open door, and no man can shut it.*"

John the Apostle, youngest of the twelve and closest to the bosom of Jesus, had been exiled to the Isle of Patmos. He was now an old man; it was about fifty years after the crucifixion of Jesus.

One Lord's Day he prayed and meditated until he was "in the Spirit." During this time of nearness to God, he was given a vision and was commanded to write down what he saw. What he wrote is known to us as the "Revelation of St. John." It contains messages to the seven churches of Asia Minor. I have read to you the message to the angel, or to the pastor, of the church at Philadelphia. Contained in it is this statement: "Behold, I have set before thee an open door, and no man can shut it."

In considering this assertion of challenge, may I direct your attention first to the One who gives it. Verse seven of the chapter from which I have read describes the One who is giving the challenge. It reads, "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth, and no man openeth."

The One who tells the church of the open door which no man can shut is "holy." That is, He is absolutely pure and righteous, and One who would challenge only to a pursuit high and noble and right.

Also, "he that is true" is saying this. And if He is true, He will be faithful and will go with the church as it attempts to carry out the challenge.

Too, the One saying this "hath the key of David," and "openeth and no man shutteth; and shutteth, and no man openeth." That is, He is One who is powerful enough to assist us in accomplishing the challenge regardless of opposing forces which would seek to shut the open door.

In further considering this challenge, I want us to note what is said to the church at Philadelphia. For one thing, their works are recognized. In verse 8 we read, "I know thy works." Apparently they had been diligent about the building of God's cause

in their own city; and since the Early Church was deeply missionary-minded, they had likely worked toward the winning of people elsewhere.

Also, these people had kept God's Word. Verse 8 continues, "and hast kept my word." They had studied the Old Testament Scriptures and also certain Gospels and epistles which had been circulated through that area, and had been living according to what they had learned through God's Word.

Moreover, though they had undergone imperial persecutions and had been tested in many ways, they had not denied Christ. In this same verse it is said of them, "and [thou] has not denied my name."

To this type of people comes the challenge, "Behold, I have set before thee an open door, and no man can shut it." He means that there are many people yet to be won, and that no power will be great enough to stop them from winning these people. We know this is the meaning of the open door which no man can shut, because in the next verse he promises, "Behold, I will make them of the synagogue of Satan . . . to come and worship before thy feet." In Philadelphia there was a group of hypocrites who lived sinfully but who had their own synagogue and attended it. The promise is that these people would come to Christ and attend services with the Christians at their church.

It seems to me that this challenge to the Philadelphian church is especially fitting for the Church of the Nazarene in its Mid-Century Crusade for Souls. Before us is an open door.

The door is open because of the need in the world today for our presentation of the gospel. Liberalism, with its denial of many central elements of the Christian faith and with its almost exclusive emphasis upon religious education and the social gospel, has failed. It does not produce even its own kind. Not many are willing to give themselves either as preachers or laymen to the ministry of a gospel that has extracted from it all its vigor and its virility. Less yet does it produce consecrated men and women to whom Christ means everything, as we seek, under God, to produce. It has failed, and the fact is becoming recognized even within the ranks of liberalism itself.

The Church of the Nazarene has held and is holding to the old lines. We believe in a Christ who is able to redeem from the uttermost to the uttermost. We have experienced this full redemption; we know of many others who bear the same testimony, and we are now witnessing the coming of this redemptive power and grace to men and women, boys and girls. If we would "serve the present day, our calling to fulfill," we would rise to the challenge of the open door that is before us in that our message of full salvation is direly needed in all the earth today.

Not only is the door open because of the need for our message. It is also open because we are equipped as never before to

meet that need and thus fulfill our mission. We are getting the homeland dotted with churches, and are pressing forward on twenty-three foreign fields. We have for these churches at present consecrated leadership—general, district, and local; ministerial and lay. Our Bible schools and colleges and seminary are training thousands for future leadership in these churches and in the ones we are about to build.

The door is open. The need is in the world; we are equipped to meet the need. Let us go forth under God, in the restless passion of the Early Church and in the spirit and devotion of our founders, in an all-out crusade for souls in this, the middle of the twentieth century since He died to make possible this full redemption of souls.

THE MID-CENTURY IS HERE

By Alpin P. Bowes

THE YEAR 1950, which we have looked forward to for a long time as a half-century mark, is here. Back in 1936 this year looked remote indeed, and the world has changed tremendously since that time. That was the year that many looked for Christ to come again. The Second Coming has always given an urgency to evangelism, but in the last few years a new note has been added. It is exemplified by this recent statement of a group of Christians: "This is the most dangerous period in all history. It can be made safe only in one way—by making enough people really Christian soon enough." There is a sense of insecurity everywhere. The tempo of invention and discovery has accelerated rapidly. For thousands of years man never traveled faster than fifteen or twenty miles an hour. The steam engine and the automobile brought a transformation, and for about sixty years speeds of from twenty-five to one hundred miles an hour were commonplace. In the next twenty-five years, as refinements were made on the airplane, speeds up to three hundred miles an hour were attained. Now, in less than ten years, man has broken through into supersonic speeds as high as one thousand miles per hour.

We are now in the era of the development of atomic power, with all of its possibilities for good or evil. It is this realization that has elicited the above quotation, expressing the feeling of many Christians today. This

sense of urgency has spread throughout the entire Church. Roman Catholics consider the United States the greatest mission field in the world for Catholicism. In fact, because of its bankruptcy in Europe, America is the last hope for Rome. The Protestants are also stirring. Under the leadership of the Federal Council of Churches, a United Evangelistic Advance was initiated to begin on World Communion Day last October and run for fifteen months.

The Church of the Nazarene is in a great Mid-Century Crusade for Souls, launched at the General Assembly in 1948. This year, 1950, is perhaps the most crucial year of this quadrennial crusade, for it will determine just how seriously we are meeting the challenge of the day in which we live.

In many places, our pastors will have to decide whether or not to join with churches of other denominations in phases of the United Evangelistic Advance. Local situations vary and will determine that decision, but what is to be our attitude toward this great effort by a major portion of Protestantism? The Advance has been brought forth by this sense of urgency in the Church today. Christians everywhere feel that unless Christ can be brought into the center of things, our very civilization is doomed. Church leaders have felt this so poignantly that they have organized this movement, believing that an advance in the ranks of the Church will stem the forces of evil in the

world. It is based on the assumption that churches are ready to evangelize, whereas there are many of us who believe that modernism and skepticism have so infiltrated the pulpits and pews of the American church that only a major revival within the church itself will equip it to evangelize. If this is true, there is a basic fallacy in the United Evangelistic Advance that may well defeat its noble efforts. As Dr. Hutchinson recently said in an editorial in the *Christian Century*, "The United Evangelistic Advance could double the membership of the co-operating churches and still be a failure. It could halve them and still succeed."

The Church of the Nazarene was born in revivals and has grown through revivals. Evangelism has been a fundamental tenet with us. Therefore, many of our churches should set the pace and indicate the direction for phases of the United Evangelistic Advance in their communities. This may be in conjunction with other churches or separate from them, depending upon the local situation. The fact is that we must either set the pace or acknowledge that others have taken over the leadership of evangelism within the family of churches.

The matter of our place in evangelism cannot be taken too lightly. In recent years our rate of increase has been dwindling, and too many revival campaigns have been barren. Churches and even districts have gone a whole year—even several years—without any net increase. The people who need our message have no contact with the church and seemingly no interest in their own salvation. This concerns more than just total statistics—it must be taken seriously by every pastor and every church board. Brethren, we *must do something*. I have indicated what other denominations, some of them with little real salvation offered from their pulpits, are doing. But what we do must come from more than imitation or of competition with others; it must be from a sense of divine urgency. As a church we have a holy mission and a divine commission or we have no reason for existence. This mission must be more than carrying on the traditions of our founders; it must be related to the needs of people today. The Mid-Century Crusade for Souls is a program of the Church of the Nazarene for this quadrennium. I believe, however, that it is far more than that; it is God's challenge to the Church of the Nazarene of today. Either we will accept the challenge and fulfill a glorious destiny as a church, or we will be content to continue along in

a self-satisfied manner and God will remove our candlestick and give it to another.

These thoughts trouble me. There is much at stake—in fact, everything. I, too, must "begin on my knees and go to the task."

MODERN GOSPEL SONG STORIES

SUPPLIED BY HALDOR LILLENAS

*Like the fragrance of flowers,
Like the soft summer showers,
Is the peace that my Saviour has given.
Like a rest after sorrow,
Like a jubilant morrow,
Is the peace that my Saviour has given.**

The writing of this number was inspired by the fragrance of roses blooming in an Indianapolis flower garden. The writer jotted down the lines of the chorus on an envelope he happened to have in his pocket at the time. Being busy with other things, he placed the envelope in his file with other half-finished manuscripts. It was seven years later, in looking through this file, he discovered the lines written on the envelope. Then and there the verses and music were written. The song soon became a favorite among many singers who also have known "The Peace That Jesus Gives."

*Peace that my Saviour has given,
Peace that He sendeth from heaven;
As high as the mountain and deep as the sea
Is the peace Jesus gives to me.*

*Would you be free from your burden of sin?
There's pow'r in the blood, pow'r in the blood.*

*Would you o'er evil a victory win?
There's wonderful pow'r in the blood.***

Thus wrote L. E. Jones, who also penned the well-known songs, "I've Anchored in Jesus," "There'll Be No Shadows," "All the Way Along," "Lean on His Arms," "We Shall See the King Some Day," and many others.

In a letter received by the writer in October, 1932, Mr. Jones writes: "In regard to the writing of my songs, would say that a great many came from sentences in a pastor's sermons. Since I began this work, I have always been listening for some such inspiration. I remember that 'Power in the Blood' was written during a camp meeting

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at Mountain Lake Park, Maryland. My life has been uneventful. I was born in Illinois, moved with my parents to Iowa, where I lived on a farm until I was twenty-one. Then I went into business for a while. Eventually I entered Y.M.C.A. work. Attended training school in Chicago; Billy

Sunday graduated from the same class. I was in Y.M.C.A. work for thirty-six years. I retired five years ago, and am now living in California, where all bad weather is unusual."

Mr. Jones passed to his reward several years ago.

PREACHING CHRIST

By R. H. Kerby

PROBABLY ONE of the greatest questions to come before the mind and heart of the consecrated minister of the gospel is the decision as to the proper way of presenting Christ to those who attend upon his ministry. Many and varied are the methods and plans used by men who desire to bring their listeners into a vital relationship with and a true appreciation of the person and program of Christ. A study of the various modes of preaching Christ will reveal tremendous differences of opinion and practice in this all-important matter. Nowhere will these differences be more strikingly revealed than by the fruits thereof. These fruits run the moral scale all the way from the self-humbled Pharisee who blasts and peels those who do not see eye to eye with him to the airy Antinomian who lives in the confessed commission of daily sin but who boldly asserts that he is "trusting Christ for salvation." An analysis of these extreme types will reveal in many cases that such extremists have imbibed their false ideas from faulty presentations of Christ.

After all the returns are in on this vital subject from contemporary sources, it were well if those who desire to "save both themselves and those that hear them" would study the methods of the greatest Christ-preacher of all time, the Apostle Paul. Inasmuch as Paul's vocal preaching-mission on earth has ceased for some nineteen hundred years, it is readily apparent that we must go to his epistles for light as to his methods of preaching Christ. A study of the general structure of Paul's epistles will show that Paul set forth the glories of his Master by first addressing the heart, then the mind, and finally the will. Thus the general structure of the Pauline writings is a threefold one: commendation, indoctrination, and finally exhortation.

Paul's salutation was always one of affection and respect. He never made the mis-

take of attempting to drive the nail in headfirst. Surely here is a lesson for all those earnest ministers who wish to engage the mind and then the consciences of those they are desirous of bringing to a knowledge of the truth. There is a vast difference between honest, temperate commendation and flattery. As he once stated to the church at Thessalonica, Paul never at any time used flattering words. While flattery is disgusting to every discerning person, yet a little judicious commendation will many times open the door between the mind and the heart, thus admitting the entrance of truths which otherwise might knock in vain.

After making a gracious salutation this "wise scribe instructed of God" would then unfold the doctrinal truths needed to edify the people and combat the errors creeping in at that time and place. What an area of preaching this opens to the vision of the preacher in these days when error and deceit are on all sides! A careful study of the epistles will furnish the man of God with ample antidote for every delusion. In this age when doctrine is often spoken of in a slighting manner, all true men of God who wish to conform their ministry to this truly apostolic pattern will do well to note that Paul instructs his well-beloved son in the gospel to "give attendance to doctrine." A discourse without doctrine is analogous to a body without bones. True doctrine is essential, for what is the use of engaging the attention if the message is one that has its circumference everywhere and its center nowhere?

When the heart had been opened and the mind informed, then this greatest of all the apostles, though of himself nothing, would begin to press home the claims of the truth to the consciences of the people. He did not think it beneath his dignity as a messenger of the "unsearchable riches of

Christ" to descend from the "heavenlies" and upon his descent to deliver some tremendously practical messages in the realm of the "earthlies." He did not make the mistake of trying to enforce the ethical side of the gospel prior to the enlistment of the heart and mind; but after he had besought them by the meekness and gentleness of Christ, he would then speak boldly as he ought to have spoken. "Put away lying," "steal no more," "prove all things," "be not conformed to this world," and other like phrases were traced by his pen in letters of pointed exhortation; thus enabling him to declare that he was pure from the blood of all men, for he had not shunned to declare the whole counsel of God. In this day of dimmed standards the true gospel minister should not feel it beneath his dignity as a gospel herald to soar down from the "heavenlies" and walk the "earthlies" with a bold, uncompromising step. A new heaven will always produce a new earth. Of what avail is it to prepare the soil of the heart, plant the tree of correct Christological doctrine, if true spirituality resulting in the fruit of correct ethical standards be not insisted upon? "Who planteth a vineyard, and eateth not the fruit thereof?"

If it be foolish and hurtful (and it is) to present the ethic before presenting the Person, surely it is hurtful and foolish to present the Person in such an abstract way as practically to disparage His ethic as a rule of judgment. "What God hath joined together" here, Christ's Person and His Word, "let no man put asunder." The greatest Pauline expositor of all time, John Wesley, declares in piercing style, "But of all preaching, what is usually called Gospel preaching is the most useless if not the most mischievous, a dull, yea, a lively harangue on the sufferings of Christ or salvation by faith *without sharply inculcating holiness*. I see more and more that this naturally tends to drive holiness out of the world." In another place Wesley further cuttingly remarks, "Among a certain class of hearers the term 'gospel' has become a mere cant word. I wish none of our society would use it. It has no determinative meaning. Let but a pert, self-sufficient animal, that has neither sense nor grace, bawl out something about Christ or his blood, or justification by faith, and his hearers cry out, 'What a fine Gospel sermon!' Surely the Methodists have not so learned Christ." These mordant statements were sent forth in an effort to stem the tide of Antinomianism which was then

sweeping some portions of Methodism. A strong stand is needed at this date inasmuch as a great portion of the Fundamental religious world excels in the presentation of our precious atoning Lord while holding to such phrases as "sinning saints" and other terms of like consistency.

To sum this discussion up and bring it to practical issue, we would say that each minister who desires to preach Christ after scriptural, Pauline, and Wesleyan mode should give this matter deep and serious consideration. A well-rounded preacher of Christ must not only preach all that Christ is but also all that He says; we must preach the Word, both living and written. The entire Book from Genesis to Revelation must be brought under contribution if the ministry is to be an effective one. What wisdom, what prayer, and what effort are demanded if we will be able to say with Paul, "Whom we preach, warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

WHILE I AM ON MY KNEES

BY PAUL HOORNSTRA

While I am on my knees, I catch myself letting Christ pray thus: "O Father, deny self in this preacher's heart so completely that We can risk more people in his congregation."

It's humiliating, but while I'm on my knees I come to realize that if the Lord dared to He would allow me to have a larger congregation to preach to. But He sees what might happen the moment my followers should double in number. It would be tragic, possibly, to my own soul, and in turn doubly tragic to all of those listeners.

Would to God that He would help me (and I'm sure He will), having been saved and sanctified, to spend so much time in His presence that my human tendencies and weaknesses could be brought into His control and His strength.

The embarrassment—having those weaknesses brought to His attention while I look on—is sufficient to beggar me of any hopes in my own strength. This drives me deeper in my search for His help, and it gives rise to the prayer stronger than ever, "O Lord, that I might be nothing, but that Thou mightest be all, in and through me; that Christ living in me might reveal himself and become God to others through me."

It is while I'm on my knees, alone with God, that I feel this way.



YOU CAN'T DO BUSINESS FROM AN EMPTY WAGON

By Roy F. Smee

DO YOU REMEMBER the versatile old peddler pictured above, who used to call at our doors to sell his merchandise? This was before the day of automobiles, which has brought great department stores almost into our front yards. The arrival of the peddler with his wagon packed with everything from coal scuttles to alpaca, brightly-colored calico, and cambric needles, was the signal for all farm life to stand still. Father would leave his plow and Mother her baking, while the children gathered around all agog to gaze in wonderment upon the many articles for sale from the peddler's wagon. The size of the stock and the variety of goods offered for sale were amazing, and this was the secret of the peddler's success. He could not do business from an empty wagon. This picture and its slogan stirred a new thought: the preacher cannot do business from an empty wagon—an empty heart, an empty head, or an empty pew.

You can't do business from an empty heart. One has said that Stephen, the martyr, was great because he was "full of faith, full of wisdom, full of grace, and full of the Holy Ghost." There is nothing more tragic than a preacher trying to preach from an empty heart. The gospel of Jesus Christ is the religion of the heart. A preacher can be effective in his preaching ministry only when his messages come from his heart to the hearts of his congregation. The secret is a heart full of love for God and sinful man. Paul said, "The love of Christ constraineth us." This word "constrain" does not mean to retard or hold back, as in present-day usage, but almost the opposite. As used in the time of the King James translation it meant to impel with great force; literally, "bears us away with itself." Paul is saying, "The love of Christ bears us away with itself." It was this love that impelled him. It was this love that caused him to go out, not counting the cost. It was this love

that enabled him to sing while he sat on the cold floor, in the stocks, in a pool of his own blood which oozed from welts on his back, put there by the Philippian jailer's lash. It was this love that gave him a testimony of victory in the hour that he knew his head would soon fall in the headsman's basket. It was the love of Christ, as well as the love for Christ. These qualities of grace are inseparable, but there is a difference. Paul is saying, "This love that Christ had for sinful men He has put into my heart also. I am a partaker of Christ's love for a lost world. He so loved that He gave himself. I, who have been redeemed by His grace, can do no less."

The preacher whose heart is full of this kind of love—the love of Christ—cannot put himself and his desires first. They mocked Him as He hung on the cross, and said, "He saved others; himself he cannot save." Though spoken in derision, no truer statement was ever made concerning the Master. And the same truth applies to the preacher who would save others today. If we would save others, we cannot save ourselves. One whose heart is full of this kind of love cannot be a place seeker. He cannot be controlled by remunerative considerations. If he believes in his church, he cannot be indifferent to its program and the world-wide visions of its leaders. He will not be too sensitive to personal slights and oversights. His first consideration will be, "Where can I serve God and the church in the best interests of lost men?" No sacrifice will be too great, no burden too heavy, and no time too long if our hearts are full of the love of Christ. No, preacher, you can't do business from any empty heart.

You can't do business from an empty head. It costs money, time, and energy; but there is no excuse for a preacher's entering his pulpit without having something worth while to say. There are good books available. Buy them with discrimination. Read them voraciously. Retain from them only that which is useful. You may not have had the privilege of college training, but some of the greatest men who have lived—men who have left a lasting impact upon the world—were men who never had the privilege of a college education. The average listener does not give two cents whether you have an A.B., an M.A., or a D.D. if you can deliver the goods.

However, this is no excuse for one's not availing himself of the very best schooling possible. Our schools, colleges, and seminary were never better prepared to educate and

train young men and young women for the work of the ministry than today. And almost any able-bodied person can go to school if he wants to badly enough. Too much cannot be said of the importance of preparation for the ministry. I once heard Dr. Bresee say, "If I knew I had only five years to give to the ministry, I would take the first four to prepare."

A degree from one of our colleges or seminary does not insure one of adequate preparation or qualifications. If while in school he has not gained the habit of reading and the art of thinking, the chances are he will soon attempt to preach from an empty head. You may remember everything you were taught in school, you may be able to quote large sayings from great men verbatim, but if you have not learned to pass truth through the sieve of your own personality so that it comes forth as your very own, there will be an emptiness in your preaching that will clatter like a few stones in an empty wagon bouncing over a rough road.

Our confluence with people will become a source for sermon material. In our daily contacts with the weaknesses and needs of those to whom we minister, new inspiration will come to us as to how the gospel which we preach can meet that need. It was so with the Master. He saw men seeking material gains, seeking to satisfy their aching souls, and He cried, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. . . . Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." That preacher who shuts himself away from free course among his people is missing one of the most prolific sources for preaching material.

Shortly after I became district superintendent of Northern California, I was touring the district with the late J. G. Morrison. I was feeling the lack of the opportunity to study such as I had enjoyed while in the pastorate. I was then the youngest district superintendent in the church. I said to Dr. Morrison, "Doctor, I ought not to be a district superintendent. I miss my regular study period which I enjoyed as a pastor. In this position I am constantly on the go; and

when I have time to read and study, there are many problems concerning personnel, finances, etc. that prey upon my mind and clamor for attention. I miss the quiet of my study."

I shall not forget his reply. He said, "Well, Roy, you won't be studying books so much, but you will be studying men." I have lived to understand and appreciate what he meant. If a man knows God and knows men, he is bound to succeed in the ministry in some degree. Be a student. Study men; study books; and above all, be a student of the Book. Your age will be determined, not by the number of years that pass over your head, but rather by the desire and ability to learn. A student never grows old. You can't do business from an empty head.

A full heart and a full head are not enough to insure success. A preacher must have someone to preach to. A full heart and a full head are indispensable assets, but a full pew is also a requirement. We must find a way to fill our pews. We should use every reasonable means at our disposal to attract people to the house of God. The bulletin, the newspaper, the radio are all good; but the most effective means at our disposal is the personal contact—personal invitation and even personal persuasion. Go again and again "into the highways and hedges, and compel them to come." Don't be discouraged. If you are turned down, go again.

The wise pastor will train his people in this important work. True, he must be an example in the matter himself; but he can touch only a fraction of those who may be reached. There are vast numbers of people that only our laymen can reach. There are many who draw into their shells at the approach of a preacher, but who will be open and frank with another layman. If some souls ever hear a testimony to the saving grace of Christ Jesus, they will have to hear it from the lips of saved and sanctified laymen. In the daily contacts there are many opportunities for saved men to make their testimonies felt.

There is an art in personal soul saving. Any art must be practiced. The more it is practiced, the easier and more effective it becomes. We must inspire our people to try. When the preacher's heart is stirred concerning this work, the people to whom he ministers also will be stirred. I have had pastors say, "I can't get my people to do this work." Such a statement is an admission of weakness on the part of the pastor. I have yet to find a pastor whose own

soul was aflame with red-hot zeal for this work that could not inspire a good working class in his own congregation to enter into the task with him. Most of our preachers have the material prepared for the Mid-Century Crusade for Souls. I wonder how many have studied the program as set forth. You may have to vary the plan to suit your peculiar situation. I am not so much concerned about details as I am that our people have a passion born from a heart of love that will send them out with the spirit of the crusader to save lost and dying mankind. Brother, it can be done. It is being done. You can do it. If you have not succeeded, try again. Call in someone who has succeeded and let him help you. We must do it for the sake of those whom we may save. We must do it for the sake of our own dear Nazarene people who will dry up spiritually and die unless we inspire them and harness them for this task. This is why in so many of our so-called revivals we merely thrash over old straw. A passionate crusader for others will not backslide. North, south, east, and west—everywhere I have been—every church that has consistently worked this Crusade program is seeing a marked increase in Sunday-school and church attendance. If a few can do it, more can do it!

Yes, my friend, you can't do business from an empty wagon.

A Living Canvas

*If I could wield an artist's brush,
And on a canvas paint the sea
When in the eerie hush of night
The moon and stars flow silently,
And holiness pervades the air
As if creations were at prayer,
And angel forms unseen by me
Sift shredded silver on the sea—
I would not dare to even try
Portrayal of the face of Christ.*

*But if I'm washed in Christ's own blood,
And God's own Spirit dwells within,
So that a temple I become
All washed and clean and free from sin;
And if I have the mind of Christ,
So that His holy life shall glow
From out the altar of my soul,
I will a living canvas be,
So people everywhere can see
His blessed life portrayed by me.*

—GRACE VIOLET MCDILL, in the *United Presbyterian*.

THE PASTORAL MINISTRY

Part II: Problems

By Roy S. Nicholson

THE GLORIOUS POSSIBILITIES in the pastoral ministry cannot obscure the fact that it has its special problems. And by problems we mean matters which involve the uncertain and the difficult. Few people realize how exacting is the work of the modern pastor; and none are so vocal about a pastor's alleged failures as those who are not in his position. The very nature of pastoral work demands that much of it be unseen. The pastor's work resembles the iceberg in this respect: most of it lies beneath the surface. Consequently, it is often unheralded, undervalued, and unappreciated. Nevertheless, it is very imperative work; and no servant of the Church, whatever his office or title, has a more important place than a pastor with an evangelist's heart.

In his book, *Preacher Problems*, Dr. William T. Moore grouped the problems in three categories: (1) problems growing out of the preacher's personal relation to the work; (2) problems growing out of the modern view of the world; and (3) problems growing out of ways and means; or, how to meet the practical duties of the preacher's position. Such presents a comprehensive coverage of the area of problems, but we shall concern ourselves with only a few of the more pertinent ones.

PASTORAL WORK REQUIRES

that one possess almost inexhaustible patience, longsuffering, and tenderness. This is necessary, especially in view of the fact that some church members can be contentious and truculent over "little" things. And, furthermore, the pastor must have "pity without self-pity; candor without rudeness; frankness without bitterness or selfishness; impartiality without evasiveness; discernment without suspicion; cheerfulness without flippancy; humor without levity"; encouraging words for all; and the ability to delegate responsibility to others and trust them to do it without dictation by, or interference from, him.

THE DEMAND FOR SPECIALIZATION

creates a special problem for the pastor. Each profession is supertrained today. The physician is more and more leaving the

knife to the surgeon; and usually the surgeon limits himself to one area, or even to one specific operation. Someone reminds of the limit to which the cry for specialization goes by the story of the property owner who asked a mason to do some work for him, to be told: "I specialize on pointing old chimneys where the mortar is crumbling."

If a householder called for a carpenter to do some repair work on his porch, and when he reported for work told him: "While here, please put in a pane of glass, rewire the washing machine, cement the garden wall, paint the porch, grease the car, and prune the rosebushes; adjust the carburetor of the automobile, and take the ink spots out of the tablecloth," this would require no more versatility in the workman than the average church expects to find in its pastor.

The churches of today desire that their pastors be not only spiritual shepherds of the flock, but that they also be able preachers, specialists in religious education, financiers, wise counselors, unparalleled executives—and perhaps a dozen other things—plus being "good mixers." Actually, with due respect to each man's ability, it would be exceedingly difficult to find one who qualified at all these points. The true pastor will strive with all his might to fill the bill and be the general manager of the church forces and program; but he should not be expected to do the impossible or the unreasonable.

STARTING WITH A SMALL CHURCH

Some pastors shrink from the prospect of having to start with a small church. It is perhaps a bit (or more!) of a test to one who has spent years of time and considerable money in preparation for his ministry to face the fact that he may have to "take what he can get" as a starting place to begin his ministry. There are extremes to be avoided by both the neophyte ministers and the veterans on the pulpit supply committees who possess variegated memories covering a multitude of men and events.

But all things being equal, if a young minister had the opportunity to choose either a

prominent church or an obscure church for his earlier ministry, he would do well to select the smaller one. The records of many of the most successful ministers reveal that most of them underwent a period of "out of sight" training which proved a time of preparation for the larger places for which they fitted themselves by service and study in the smaller spheres. Out of sight of men, and away from too public censure or plaudits, they laid their foundations and learned to strike one before they tried to strike twelve.

The small church gives the pastor greater opportunity to mold the pattern for his future ministry. There he has greater freedom in planning the use of his time and in studying individuals and properly evaluating their reactions. Having fewer people to count, he learns to count them and to appreciate their worth.

On a small charge one can have more time for uninterrupted study. But the effective pastor must never be guilty of knowing more about books than about human nature. Many men who have risen to prominence in large city churches have been compelled to make heavy drafts upon the resources they accumulated during the time they served smaller churches. The truth is that many modern pastors of city churches are near distraction because, while they try to study, their telephones and doorbells act as if they were afflicted with a perpetual case of St. Vitus's dance.

THE MULTIPLICATION OF DEMANDS

If half a century ago an outstanding pastor declared, "The strain upon pastors grows heavier every year," what would he say if he stepped into the maelstrom of modern life? The pastors of yesteryear deplored the multiplication of "enterprises" and "causes," and the tendency of the world to encroach upon and compete with the churches. But the tempo of modern life has aggravated this situation, until today's minister finds his work no holiday business.

The sick are to be visited; the troubled are to be consoled; the converts are to be trained; the inactive are to be aroused; the straying are to be sought; and the impetuous are to be restrained. But the end is not yet! The flock must be provided with pasture. Paths must be made for them to reach the pasture, and they must be protected both en route and while feeding. As a watchman on Zion's walls, there is little time for the busy pastor to sleep.

And yet one of the problems of today's pastor is that of preserving his physical vigor. He who would serve must have strength; and an exhausted servant is less effective than one who has been refreshed and revived by periods of proper relaxation. The demands made on the average pastor leave him with such a mountain of "unfinished business" on hand that he can hardly bring himself to take time off for recreating himself lest he be accused of neglecting his duty. But he needs to preserve the human vehicle which is to convey the divine message.

HIGH COST OF LEADERSHIP

Leadership is costly, the pastor soon discovers. As a moral and spiritual leader, he is supposed to march in the vanguard of all worthy movements. But how can he maintain his leadership unless he be given time to develop his intellect and enrich his spiritual life? His essential life is his spiritual life, for that determines his standing in the sight of God. Furthermore, the pastor's spiritual life is "the chief element of his power" with others; it determines his influence with men as God's ambassador.

The true pastor has a high sense of his responsibility for souls; and by his constant use of the Word of God and by daily intercession, and reliance upon the Spirit, his spiritual life is enriched. But there are also drains upon this spiritual life and power. They are so heavy that one cannot neglect the enrichment of his own spiritual experience and continue to serve with the former joy, peace, and sense of achievement. The pastor cannot drift into deep spirituality any more than laymen can. That requires effort.

One of the problems facing today's pastors is that they can, while serving their charges and doing "religious" work, become so engrossed in their diligent promotion of so-called religious interests that they neglect their own "sweetness of soul." God forbid that to happen to any of us. Let no one ever become so engrossed with secondary and nonessential things that he shall have more thought than justice, mercy, holiness, and humility.

SOME HEARTBREAKING DISCOVERIES

The average pastor who goes among his flock recognizes after a few casual observations that home religion has so declined that it nears the vanishing point. His problem is to get family altars rebuilt and the sacrifices

of praise and worship restored. There must be a return to family religion or the cause is lost.

And to further increase his anxiety, the pastor discovers that in most instances the crusading spirit has given way to complacency to the extent that many question whether the churches have any mission or message for the day. But he knows that they do have both a mission and a message. The churches are here to perpetuate the ministry of rescue, to save the lost; the ministry of conservation, to save from loss; and the ministry of cultivation, to develop the saved ones. This is a complex and a challenging ministry; but the pastor refuses to shirk his duty, or to shift his responsibility.

So certain is the God-called pastor of the ultimate triumph of God's cause that he invests himself in his pastoral labors with a holy abandon. He knows that he will be

consumed and that this work will exhaust him. But his devotion to his Lord and his compassion for souls is so great that he counts not his life dear unto himself. He is willing to be a candle of the Lord, giving light to others, even while being consumed by doing so. He is willing to lose his identity, like salt, if thereby the savor may be more widely distributed and the value multiplied. Like the seed that falls into the earth and dies, but springs into life and is multiplied by the process, so the true pastor had rather die than to "abide alone."

The greatest problem facing the Christian Church at this hour is that of finding men with the vision to see, the capacity to feel, and the consecration to venture into a harvest field that is white, that is waiting today, but may be wasting tomorrow. May God help us to find pastors to harvest the grain before the enemy gains any further advantage over the souls for whom Christ died.

Ideas for the Wide-awake Pastor

By the Roving Pastor-Reporter

IMPORTANT NOTICE

In the November-December issue we introduced for our readers' consideration a new feature, entitled "Ideas for the Wide-awake Pastor." These ideas are being furnished by a well qualified writer and preacher, whom we are pleased to designate as "The Roving Pastor-Reporter." He is liable to come into your church, friend pastor, any time; and if you are doing a worth-while job, or if you are doing something unique which might spell success for another pastor, you might see it printed in this column. So watch out! Be on your toes! The Roving Pastor-Reporter might be in your congregation. Below is his second offering.

THE BILLY SUNDAY SING

Several churches I have visited recently are using this title for their Sunday night service. Featuring the songs made famous in the great evangelistic campaigns of the first part of our century, they not only awaken memories of great spiritual harvest but also inspire a new faith for the same kind of spiritual awakening today.

A TYPICAL PROGRAM

1. *Brighten the Corner Where You Are*

A mistake many pastors and song leaders make is to begin a song service with a new song. Some services never survive this knockout blow. Your people have come from all sections of the city, with various

tensions, problems, and burdens, and most of them do not enter the church in a singing mood. To throw a brand-new song at them just enforces the will *not* to sing. You must develop the desire to sing before introducing a new song.

2. *Since Jesus Came into My Heart*

or some other good, rousing congregational song, singable, easy range, and with words of personal testimony or experience. Between the stanzas of these first songs, poems are read, for Rodeheaver always used a poem or story with every song.

3. *Oh, That Will be Glory for Me*

or any one of the other famous Billy Sunday songs. Stories of the Sunday campaigns, incidents in his life, or poems are used, not

after every stanza, but about two to the song.

4 *The Surprise Song or Chorus*

Before the service soloists, a duet, trio, or quartet are selected secretly and stationed in various parts of the auditorium as far apart as possible. The choir is seated for this song. For the second and third stanzas, however, the surprise soloists stand and sing the stanza. The audience soon will enter into the spirit of expectation and, whether they realize it or not, will be trying to guess who will sing the next stanza or in which part of the auditorium the next surprise and of course unannounced singer will rise.

5. *Prayer Chorus with Lighted Cross*

As the congregation stands for prayer, the house lights are all turned out and the electric cross lighted simultaneously. As the prayer chorus is sung, the dimmer gradually dims the cross till at the last word the cross is just a faint outline in the darkened church. After the prayer as the congregation, remaining standing, sings the chorus again, the cross gradually comes back to full brilliance. As the song ends, the house lights come on as the cross goes out. One pastor used this four years; then thinking the crowd might be tired of it, omitted the lighted cross for prayer one night and was amazed to hear and feel the reaction as the congregation demanded later why he forgot to use the cross. Instructions for making a simple and cheap dimmer will be given next issue.

6. *Billy Sunday Duet or Quartet Singing a Famous Song*

7. *Offering and Announcements*

8. *Billy Sunday Choir Number—All Hail, Immanuel*

9. *Sermon with evangelistic invitation at the close.*

Several books are available at the publishing house on the history of the Sunday campaigns and the life story of Billy Sunday. Also several books have been written by song leaders who worked with him. Your public library will have some material also.

Or you may wish to feature our own musicians; call it *THE HALDOR LILLENAS NIGHT*.

Or you may want to feature your own song leader; and remember, the more you can personalize your services the larger your crowds will be. Chicago First Church features their song leader, Adolph Grosse, every Sunday night in all the ads with the slogan "SING WITH ADOLPH." If you want to study the night song service, if you want to see what a song leader can do to prepare the congregation for the pastor, if you want to be inspired and thrilled with

church music at its Nazarene best, visit Chicago First Church any Sunday night.

FANNY CROSBY NIGHT

We all know some of the songs of the great blind writer, but have you ever taken advantage of her life and songs to invite all the blind of your community to your church? A Western pastor tells me he had his greatest summer Sunday night the night he featured Fanny Crosby songs. First he contacted the blind headquarters for the state, found out their schedule of programs, and then made a date when he could invite all the blind of his area to the services. The state headquarters volunteered to print copies of one of Fanny's songs in the Braille to give away to all the people present, as well as to the blind guests of the evening. Every song sung was a Crosby song, and stories were told of how she came to write it or some incident when the song was sung to the salvation of some sinner. The solos, instrumental offertory, the choir numbers, were all by Fanny Crosby. The sermon was the story of Fanny Crosby's life, and the invitation found one blind person coming forward to find the Christ of Fanny Crosby. All three newspaper editors gave the church good stories on the program both before and after the service, and it was the largest crowd for a hot July night the church had ever had. Try it. But be sure to contact your Blind Associations, State Office for Aid to the Blind, etc.; tell them what you plan to do, and you will be thrilled with the co-operation they will give you. Be sure to plan and offer transportation for the blind unable to come any other way; reserve special sections for them, and have them sing the song you have printed in the Braille. Ye Editor can furnish "In the Cross" at a price of 3c each if you order in time. A card will tell you where to order direct, but your own State Office no doubt can supply you with any song of your selection.

CHURCH MEMBERSHIP

A New Mexico pastor places the membership book on a table whenever he takes in new members. As each new person is given the right hand of fellowship, he then writes his own name in the Church Membership Roll or Record! It adds a lot to a service which too often is slighted.

RENEWAL OF CHURCH VOWS

A Virginia pastor recently had the entire church membership stand as he received new members at the close of a revival. He asked each of the old members to renew his vows with the new members and to answer with the new members. They all said the "I do" or "I will" together. With the good revival tide on and every member feeling a new touch on his soul, it clinched the work

of the revival for all to renew their church vows at the close of the revival.

HYMN OF THE MONTH

Homer Rodeheaver said recently: "The difference between us and our fathers is this. We sing about ourselves while our fathers sang about God." I can go along with him on that statement. We must admit that a lot of the little songs we sing about ourselves are nothing more than ditties, while our fathers sang the great hymns of the Church which were about God. They sang "Majestic Sweetness Sits Enthroned upon the Saviour's Brow," "All Hail the Power of Jesus' Name," "O Thou in Whose Presence My Soul Takes Delight." They sang about God while we sing about ourselves.

I know and admit that a lot of the old tunes are good exercises in first-year harmony, that they are not singable, and that many of the other churches sing them so slowly it takes all the joy out of the song service. But we will do well not only to learn to sing but to memorize many of the great battle songs of the fathers. A Michigan church features a *Song of the Month* or the *Hymn of the Month*. The pastor and choir selected one great old hymn for each month of the year. This was printed in the bulletin the first Sunday of the month. It was printed on an extra slip stapled to the bulletin, so that everyone could take it with him all during the month. Then every person of the church and Sunday school was urged to memorize this song during this month. The first two Sundays of the month the congregation used the songbook to sing and learn the hymn. The last two Sundays the congregation was urged to sing it from memory. To be effective this hymn should be sung at every service during the month: Sunday school, morning worship, evening service, N.Y.P.S., W.F.M.S., prayer meeting—every service; and if you will be consistent, you and your church will know twelve great hymns by the end of the year. A *Hymn Festival* would be a great way to close the year, featuring the twelve hymns sung from memory by the congregation, choir, or soloists. Be sure to select such hymns as "How Firm a Foundation," "Oh, for a Faith That Will Not Shrink," "Majestic Sweetness Sits Enthroned upon the Saviour's Brow," "More Love to Thee," "O Love That Will Not Let Me Go." Once your people come to know these hymns, you will find them being used in prayer and testimony to the blessing of all who hear.

CHAPTER OF THE MONTH

Another year you could plan to memorize one chapter of the Bible per month. The ignorance of God's Word is our greatest disgrace. I have been in groups where even

officers of the Sunday school could not quote one verse from the Bible. Others gave "Jesus wept" or "The Lord is my shepherd." Have the church school board or Sunday-school teachers outline a memory program for the year. Select twelve passages such as Psalms 1; 23; 91; Isaiah 53; John 14; etc. Be sure to print copies of the psalm for the month on slips that can be carried everywhere. As with the song of the month, have every Sunday-school class participate. Read it the first two Sundays, but try to have it given by memory the last two Sundays, and be sure to quote it at every service during the month. Offer awards to the boys and girls who can quote it fully by the third Sunday; have them give it at the night service. Give the news to the papers; they will give you space for a story about the Bible work if given in connection with Bible Sunday or Gideon's Day in your church.

ANNIVERSARY SUNDAY

Working with the great Baptist secretary of evangelism, J. C. Massey, years ago he urged me to personalize my ministry. I asked him what he meant. In disgust he said, "Look at that sign." We were in a noontime Lenten service in a downtown theater, and the sign said in twelve-inch letters: "NOONDAY LENTEN SERVICES" and in two-inch letters: "HEAR J. C. MASSEY." He said: "Next time you make a sign make in eighteen-inch letters: 'HEAR J. C. MASSEY,' and in one-inch letters: 'LENTEN SERVICES.'" To prove his point he said, "Look at the Bible. Paul personalized his gospel. Everywhere you read, 'I Paul.'"

I know the healers and the quacks and the cults all do this, but I believe there is a legitimate field for our ministers to do the same. It is not a sign of the braggart when the pastor prints his picture in the church ad and asks the people to come to hear him. The world is not interested in the First Church, Central Church, or Third Church; but they are interested in the man who will give the message Sunday morning or Sunday night.

One effective way to personalize your message is to celebrate your Anniversary Sunday every year. I have found that the newspapers will always print a story about the church and the accomplishments of the pastor as he celebrates his second, third, tenth, or twentieth anniversary with a special service, anniversary message or program. The longer a pastor stays, the more the people will look forward to such an anniversary service.

CHURCH ANNIVERSARY

You can always draw a good crowd out for the anniversary of your church. Find

out, if you can, the names of all the people present at the service when the church was organized. Find out the names of the songs that were sung, the name of the one who prayed, the passage of scripture read, the special songs and who sang them. Then re-enact that first service as much as possible. Seat the charter members on the platform, have them give incidents in the early history of the church, reasons why they joined the Church of the Nazarene. Their hearts will be blessed as they live those days again, and the coming generation will catch the spirit of the church pioneers. Present each charter member with a token,

a flower, book, gift of some kind in memory of that day. Again you will find the newspapers always interested in the Anniversary Service. Write it up, talk it up a month in advance, invite the charter members who have moved away to return. Invite the former pastors back, ask the district superintendent who organized the church to take part. Don't wait for the twenty-fifth anniversary or the fiftieth, but do it every year and you will find that it will grow bigger every year in enthusiasm, interest, and results.

Watch for
YOUR ROVING PASTOR-REPORTER

Illustrations

Selected by Leewin B. Williams

The Use of Illustrations

Good illustrations are burs that stick in one's wool. They are windows that let in the light. The speaker, salesman, conversationalist who puts pep into his talk will always have listening ears. Amusing stories have a large place in speech-making. These are easily understood and remembered. The truth illustrated may be at times a little unpleasant; but if we smile, we swallow it and learn to like it. We do not laugh and fight at the same time. If one aspires to excellence in public speaking, and this applies to the preacher, he should accumulate all the good stories he can and learn to use them. An apt illustration enables the speaker to gain and focus attention. Without attention all speaking is wasted effort. It takes no great mental ability to understand simple illustrations. The sleepy are aroused, thought is stimulated, and the conscience often aroused by the use of lively stories.

There is an art in the use of illustrations. Beginners often run through a story so rapidly that the mind does not have time to register the points upon which the story hinges. If your words outrun the thought, the point of the story will be obscured. After telling a story, do not explain or repeat it, as though your audience were too dumb to understand it.

Thought Starters

"The reason our dreams do not come true is just that we keep on dreaming."

"There's probably some good in everybody, but that isn't what people talk about."

"We are still building better homes to spend less time in."

"Kindness is the language that the deaf can hear and the dumb can understand."

"Isn't it strange that the wrong numbers on the telephone are never busy?"

"A rich man must hire a valet, a laundress, a secretary, a cook, and a housekeeper; the poor man just gets married."

"The woman who drives from the back seat of a car is no worse than the man who cooks from the dining room table."

"Some people treat God like a lawyer; they go to Him only when they are in trouble."

"It's no use praying for your grocer's salvation when he is sitting up nights thinking about your bill."

ILLUSTRATIONS

"I Am with Thee"

I remember one Saturday night it was nearly midnight when I started to tramp some six or seven miles down through a lonely glen to get home. The road had a bad name. This particular night was very black, and two miles outside our village the road gets blacker than ever. I was just entering the dark defile, when about a hundred yards ahead, in the densest of the darkness, there suddenly rang out a great, strong, cheery voice: "Is that you, Johnny?" It was my father—the bravest, strongest man I ever knew. Many a time since, when things have been getting black and gloomy about me, I've heard a voice greater than any earthly parent cry: "Fear not; I am with thee." And lo! God's foot is rising and falling on the road before us as we tread the journey of life.—*John McNeil.*

Unfortunate Closing

A church put out a sign in front of its building which read, "THE GATEWAY TO HEAVEN." Then underneath, a smaller sign read, "CLOSED FOR THE SUMMER."

The Conscience Fund

The Treasury Department at Washington frequently receives letters containing various amounts of money with notes that read like the following:

"Enclosed find \$10 which I may or may not owe Uncle Sam, but I feel better by having paid it."

"Thinking I owe the United States government about \$170, I am enclosing this amount."

"Enclosed is \$2.50 omitted from the return of another, but for reasons I feel somewhat responsible."

"I am enclosing \$15 which I feel is due for income taxes. My conscience has bothered me terribly, and while I do not know the exact amount, I feel that this amount fully covers. I hope this will be accepted in the spirit in which it is sent."

"Enclosed you will find \$12. Please apply to conscience fund. I gave a false report of one of my helpers."

All such moneys are deposited in the United States Treasury as miscellaneous receipts. The official title of the fund is "Moneys Received from Persons Unknown." The popular term is "The Conscience Fund." Deposits for some years have amounted to as high as \$15,000.

It may be that many are prompted to make contributions to this fund because Uncle Sam has ways of finding out those who chisel the government, and severe punishment is meted out to all such.

Team Work

The father of a small family at the outset of the Rebellion felt that he could not stay at home while his neighbors went to war. The boys agreed to take care of the place and help Mother while Father fought for the flag. Each did his part. The boys' farming elicited the commendation of a passing gentleman, to whom one of them said, "Father's fighting, we're digging, and Mother's praying." "Fighting, digging, and praying," exclaimed the gentleman. "That's patriotism that will bring the country out of her distress."

SERMON OUTLINES

FOREWORD

The sermon outlines printed in "The Preacher's Magazine" are not to be used as printed. They are given to our readers to provoke thought. The practice of using another's outlines is not a healthy practice and might lead to a lack of originality in one's ministry. We suggest that they be used in the light of the above suggestion.

THEME: A LESSON IN SOUL WINNING

TEXT: *When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee* (Mark 2:5).

INTRODUCTION: What prompted the four to bring the man to Jesus? The answer is found in four words.

I. COMPASSION

A. Compassion is always *practical*. They did more than pity; more than talk.

B. Compassion is always *sacrificial*. They were on their mission while the crowds were enjoying the sermon.

II. CO-OPERATION

A. Co-operation means sharing a common load. The four could do what one could not do.

B. Co-operation required adjustment one to another. Each must give.

C. Co-operation likewise shares in the reward. No one man could say he won this soul.

III. CONFIDENCE

A. In themselves—that they could do something if they tried.

B. In the Master, that He could heal.

IV. COURAGE

A. To push past obstacles. Resourceful. Did not stop the moment they encountered difficulty.

B. To do the unusual. Imaginative as well as resourceful. Opened up the roof.

CONCLUSION: Any group today, large or small, can bring souls to Jesus if they will but go at it in the same spirit of compassion, co-operation, confidence, and courage.

—RICHARD S. TAYLOR.

THEME: THE WAY OF HOLINESS

SCRIPTURE: Isa. 35:3-10

TEXT: *And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it . . . but the redeemed shall walk there* (Isa. 35:8, 9).

I. REMARKS

1. God's glorious plan for the redemption of man.
2. "The way of holiness" is the King's highway to heaven.
3. Holiness is a Bible doctrine and Bible experience.
4. Holiness is a practical experience for Christians.

II. "THE WAY OF HOLINESS" AS A BIBLE DOCTRINE

1. "Doctrine" means a teaching: Bible doctrine, Bible teaching.
2. Holiness is a definite teaching of both Old Testament and New Testament. Read: Psa. 24:3-5 ("Clean hands—pure hearts"). Eph. 1:4-5 ("That we should be holy").
3. Holiness clearly taught by Christ and His apostles. Read: By Christ: John 17:16-20; Luke 24:49. By Peter: Acts 2:38, 39. By Paul: Romans 12:1, 2.
4. Holiness is a fundamental doctrine of the New Testament. Read: Heb. 12:14 ("Without holiness no man shall see . . .")

III. "THE WAY OF HOLINESS" AS A CHRISTIAN EXPERIENCE

1. Holiness is a second work of divine grace. Read: Acts 26:18 ("Receive forgiveness of sins, and . . .")
2. The experience of holiness purifies the heart. Read: Acts 15:8, 9 ("Giving them the Holy Ghost . . . purifying.")
3. The experience of holiness is God's will for us. Read: I Thess. 4:3 ("This is the will of God, even . . .")
4. Holiness fits us for the coming of Jesus. Read: I Thess. 5:23 ("Sanctify you wholly . . . preserved.")

IV. "THE WAY OF HOLINESS" IS A CLEAN AND PROTECTED WAY ("The unclean shall not pass over it.")

1. Holiness makes clean in thought and conversation.
2. It protects from unclean habits and associations.
3. It gives us fellowship with the best people on earth.

V. "THE WAY OF HOLINESS" IS GOD'S HIGHWAY FOR SAINTS ("The redeemed shall walk there")

1. It is a "walk" in fellowship and perfect love.
2. A "walk" with God in sunshine or shadows.
3. It leads to heaven, the eternal city of God.
4. It will reunite us with the saints gone on to heaven.
5. It leads to our eternal home, to God and saints of all ages past.

ILLUSTRATION:

—H. B. GARVIN

SUGGESTED SERIES ON HEBREWS, BY L. T. CORLETT

FAITH—(Hebrews 11) Listed below are division subjects for the series.

1. Faith, the Door (vv. 1-6)
 2. Faith's Challenge (vv. 7-11)
 3. Faith's Vision (vv. 14-23)
 4. Faith's Choice (vv. 24-28)
 5. Faith's Victory (vv. 29-32)
 6. Faith's Endurance (vv. 33-38)
 7. Faith's Present Prospects (vv. 39-40)
- A sample of two of the series in outline below.

- I. FAITH THE DOOR (Heb. 11:1-6)
 1. The Door to God's Approval (v. 2)
 2. The Door to a Comprehension of Revelation (v. 3)
 3. The Door to Worship (v. 4)
 4. The Door to the Presence of God (vv. 5-6)

- II. FAITH'S VICTORY (Heb. 11:29-32)
 1. Victory over Natural Elements (v. 29)
 - a. Red Sea and Wilderness.
 - b. Brought God down to their deliverance.
 2. Over Man-made Obstacles (v. 30)
 - a. Walls of Jericho.
 - b. In response to obedience.
 3. Over People (vv. 31-32)
 - a. Relatives, friends, enemies.
 - b. Rahab and Gideon.

THEME: CASTING MY ANCHOR IN GLORY

TEXTS: *Launch out into the deep* (Luke 5:4). *Sailing was now dangerous* (Acts 27:9).

INTRODUCTION

Life is an ocean on which we sail from birth to death. Its ports of entry are numerous, but its ports of departure are two. We can cast our anchor in glory, or sail the turbulent seas of sin, through a dangerous sea, and the River of Death will swallow us up. The song writers have noted this in such hymns as "Sail On," "My Anchor Holds," "The Pilot of Galilee," and "Master, the Tempest Is Raging," which bring forcibly to our attention the dangers of the sea of life.

As we enter upon the sea of the new year, think of the voyage. Ask these questions:

1. *Which Vessel Shall We Take?* There is but one safe vessel, The Old Gospel Ship. Note this is (1) A Safe Vessel—No storms of life can sink it; no winds can move it from its moorings; (2) Built by the Master Builder—not man-made, but God is the Builder; (3) It has made the voyage before; it is not an untried vessel.

2. *Who Shall Be the Pilot?* Jesus, the Pilot of Galilee, alone is able to steer the vessel to the harbor. (1) He knows the route. (2) The ship belongs to Him. (3) He has guided the souls of men to that better land through these ages, and not one who stayed on board was ever lost. (4) He loves His passengers.

NOTE: *Once in a while vary the types of your sermons and give your people a good spiritual "feed" by preaching a series of expositions. The Nazarene ministry is short on Biblical preaching and indulges too freely in topical preaching.*

3. *What Chart Shall We Follow?* There is only one unerring chart and one unerring compass—the Bible. (1) It points the way safely to the North Star of our redemption. (2) Every dangerous channel is marked—sins, passions, evil. (3) It is so reliable that it does not deviate one iota from the true path of happiness and security for the soul. (4) Mariners on the oceans lose their compasses, or they are affected by conditions of weather, and the ships are wrecked. Not so with our compass. Ages and conditions never affect it.

4. *Will the Anchor Hold?*

(1) Storms cannot move it from its moorings.

(2) Waves cannot break its grip on the Rock of Ages.

5. *What Shall Be the Port?*

This ship sails to but one port—the Port of Heaven. Jesus guides to but one haven—the glory world.

(1) Note the beauty of the port.

(2) Note the grand reunion held at the dock. (Ill.)

CONCLUSION: I will trust my all to the Gospel Ship.

—BASIL MILLER

THEME: RELIGION

TEXT: *I any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world* (James 1:26, 27).

I. The word religion comes from a Latin compound word, and means literally to bind back, or rebind; and since there are just two kinds of religion, that is, pure religion and vain religion, we find that all religious people (and most of us are religious) are bound by one or the other. One may be very religious, and yet have no salvation. Paul said, "After the most straitest sect of our religion, I lived a Pharisee." He was very religious, but he was persecuting and murdering the saints of God. He said God had mercy on him because he did it ignorantly. The heathen, many of them, are very religious, but they don't know God.

II. Pure religion makes the people of God one, and vain religion tends to unite the children of Satan. You may cross a man about many things without offending him, but cross him on his religion and he is ready for a fight. Why? Because Satan is the author of all vain religion.

III. Vain religionists have always opposed the children of God, who enjoy pure religion. Cain slew his brother Abel, not because he had anything personally against him, but because the pure life of his brother, whom

God had respect unto, brought condemnation upon him, whose religion was vain. Nor has the hatred of vain religionists since then been any less manifested against pure religion and its possessors. The multitudes of Christians who have died for their faith and fellowship with Jesus were not slain by nonprofessors of religion, but they have all died at the hands of vain religionists.

—R. H. M. Watson

THEME: HOME RELIGION

TEXT: Joshua 24:15

INTRODUCTION: The importance of the subject.

I. SCRIPTURAL EXAMPLES

a. The text.

b. Job sanctifies his children. (Job 1:5)

c. The healed demoniac told to go home and witness for Christ. (Luke 8:39)

d. Mary sits at Jesus' feet in her home. (Luke 10:39)

e. Andrew leads his brother to Christ. (John 1:41)

f. The entire family of the nobleman accept Christ. (John 4:53)

g. Lydia and her household converted. (Acts 16:15)

h. The Philippian jailer and his family are baptized. (Acts 16:33)

II. HOME THE BEST PLACE TO SHOW PIETY

a. Devout fathers.

b. Devout mothers.

c. Family prayers.

Inconsistencies:

(1) Living one thing in the home and another in the church.

(2) Family quarrels, carnality the cause.

III. THE CURE FOR HOME TROUBLE

a. Bible religion, full and free.

b. Perfect love practiced.

—C. E. Cornell

HINTS

To Young Pastors

By One of Them

IN THE LAST ISSUE I declaimed about worship services that have little of worship in them, and promised to give my outline for the Sunday morning service in this article. I was not satisfied with my plan until I had first worked out a set of principles to give direction to the service, and then built a program based on these principles that I felt met the spiritual needs of my audience.

Here are the principles which have guided me. (1) Every part of the program must have a purpose, and all of the parts contribute to a unified whole. Anyone who thinks the sermon is the *only* item of im-

portance is wasting the time of the audience for the first thirty minutes of the service. (2) A proper balance should be maintained between pastoral leadership and audience participation. The minister should not do everything, nor should he turn everything except the sermon over to the people. (3) We are not a ritualistic church; so the program should be simple, yet dignified and reverent. (4) The program should center around one or more climaxes, building up to a high peak and not dropping off too sharply. I have used two climaxes: the pastoral prayer and the latter part of the sermon.

In actual use, two other principles are always kept in mind. First, no service I plan is so important or so rigid that it cannot be altered by the Holy Spirit at any time. Second, my general outline is adhered to quite regularly, so that the people have a sense of familiarity with the service; but minor changes are made from time to time, so that the program does not become a dead form. The program should not attract attention, but be a vehicle by which the people can worship God.

With the above as a background, this is the outline of a Sunday morning worship service as I have planned it:

Brief organ or piano prelude (To set an atmosphere of worship.)

The Doxology (I want the people's attention immediately—not fifteen minutes after the service starts. Sung with the congregation standing, this serves to call them to worship.)

Invocation (Brief—30 seconds to one minute—prayer by the pastor, invoking God's presence in the service. This emphasizes that this is a time of worship of God.)

Congregational hymn (The first hymn should direct our thoughts to God, not to our own inner experience. He is the object of our worship.)

Scripture reading, either responsively or, if short and well-known, in unison (The people should have a share in the reverent reading of God's Word, the authority of Protestantism.)

Pastoral prayer (This is the first climax of the service. The pastor's whole heart should

go into this prayer. Seldom should he turn it over to anyone else. He is the shepherd, bringing his flock before the throne of God.)

Special music, preferably vocal (This is the most effective point for a special song, allowing the people to continue in the spirit of worship without a sudden change of pace or break in the service.)

Offering (Precede this only by a prayer or a verse of scripture on giving if the prayer comes after the offering is received. The service is now coming down from the first climax, but this is still a definite form of worship.)

Announcements (This is the transition between the two sections of the service. If possible, have a bulletin, and don't repeat the announcements that are already in the bulletin. Make your announcements brief and to the point. Welcome all visitors present.)

Congregational hymn (Now in the second phase of the service, this hymn should be along the same theme as the message. Coming at this time, it gives the people a chance to participate before the long period when they only sit and listen.)

Sermon (Building up to the second climax of the service.)

Congregational hymn (Make it fit the purpose of the message—invitation, consecration, resolve to act, or whatever it may be. This gives the people an opportunity to act on the message immediately.)

Benediction (Make it brief, and make it a benediction—not a repetition of the morning prayer nor a summary of the sermon. When this is over, let the people go, carrying the spirit of the message with them. Don't ruin it by making announcements again.)

This is the outline I have worked out. I do not desire that others shall use it; for the place, the circumstances, and the people vary greatly. I shall be happy if this will provoke someone to analyze his own services, determine a set of principles, and build a program around them. Perhaps some other time we can discuss other services of the church.



The Preacher's Scrapbook

An old farmer who was attending a church convention chuckled to himself as he read over the subjects of the program. "See here, parson," he said to his pastor, "you've had papers and discussions all day on how to get people to attend your meetings. I've never heard a single address at a farmers' convention on how to get the cattle to come up to the rack. We put all our time on the best kinds of feed. I sorta have a notion that, if you put more time on discussions as to what to put in the rack, you wouldn't have to spend all that time discussin' how to get your folks to attend."—This involves a suggestion for Preachers' Conventions.

The Hard Right Versus the Easy Wrong—I was once asked to name my principles as a merchant. I stated them as follows, and they are still mine.

I believe that hard work wins. The only kind of luck that any man is justified on banking on is hard work, which is made up of sacrifice, persistent effort, and dogged determination. Growth is never by mere chance; the success we build will be the achievement of our united efforts.

I believe that honesty wins. Not only the kind of honesty that keeps a man's finger out of his neighbor's till, but the finer honesty that will not allow a man to give less than his best.

I believe that confidence in men wins. I have found my most successful associates by giving men responsibility, by making them feel that I relied upon them; and those who have proved to be unworthy have only caused the others, who far outnumber them, to stand in a clearer light.

I believe that the spirit wins. One of the wisest men who ever lived said, "The letter killeth, but the spirit giveth life." Every enterprise I have been interested in demonstrates this fact. It is the spirit of the individuals comprising any organization, the spirit of the pioneers in any enterprise or endeavor, the spirit of men and women who are at the foundation of such organizations and enterprises that will solve all problems, conquer all difficulties, and achieve individual and collective successes.

I believe in a practical application of the Golden Rule, as enunciated by the Master Teacher on the hillsides of Judea nearly two thousand years ago.

Some time ago, having been asked to prepare a message for young men and young women expressing my views as to the hard right versus the easy wrong, I said to them—and I would say today to the young people

and to their elders as well—"No matter what lies ahead we must carry on to the best of our ability, each in our own niche. In such times those who are too soft, who lack the courage and stamina to strike, slacken effort. Real men tighten their belts, throw full weight into the harness of their daily activities, and pull with all their might, and main. Let us choose for ourselves the hard right. If individuals in sufficient numbers will gird themselves and play their part as men, our America will be safe for its own people and will stand as a beacon light of hope to this war-torn world."—From *Lines of a Layman*, by J. C. PENNEY.

What Is Christianity?—In the home it is kindness; in business it is honesty; in society it is courtesy; in work it is thoroughness; in play it is fairness; toward the fortunate it is congratulations; toward the unfortunate it is pity; toward the weak it is help; toward the wicked it is resistance; toward the strong it is trust; toward the penitent it is forgiveness; and toward God it is reverence and love.—DUPLEX.

Wishbones, Jawbones, and Backbones—The body is made up largely of bones—about two hundred of them—classified according to shape. Your church is also made up of bones, classified according to us. They are three kinds. First, wishbones. You know this kind. They wish for greater things in the church. They wish for larger attendance. They wish for more souls to be saved. Wishbones? They are languid. They are listless. The only things they deny themselves are work and effort to make their wishes come true. Rocking-chair Christians! Drawing-room Christians. Then there are the jawbones. Nothing slow or listless about this kind. They work up and down at a great speed. They criticize. They gossip. They pick flaws. They tell how it should be done. In their wake follow dissension, discouragement, and disease. Verily, it taketh a Samson to handle this class and turn them to some good use! But the third class is the one we like to think of—they are the backbones. There is work to be done; the backbones do it. There are meetings to attend; the backbones are there. O backbones! If we were poets we would write about thee! If we were singers, we would chant thy praises! If we were artists, we would paint thy loving likeness! But, merely being ordinary humans, we can only love thee!—*Golden Grain*.

Tolerance

Lord, give me tolerance toward those whose thoughts

And ways in life conflict perhaps with mine.

*For, though I would, I cannot always know
What constitutes the holy truth divine.*

*The other fellow may be right, while I
May be all wrong, and yet, be not aware.*

*Lord, make my motives right, for only this
Can ease my conscience when I sometimes err.*

*Lord, give me tolerance. For who am I
To stand in judgment on a man's mistake?
No one knows better than my inner self
How many little blunders I can make.*

*Life is full of stones that somehow trip us,
And, meaning not, we stumble now and then. . . .*

*Lord, give us tolerance; for only You
Are rightly fit to judge my fellow men!*

—ESTHER NILSSON

Concerning Enjoyable Sermons

In the opinion of the *Christian Advocate*, Rev. Frederick Myers Morris, dean of the Episcopal Cathedral Church of St. Mark in Minneapolis, Minnesota, said something not long ago which every Protestant, and especially every Methodist, ought to hear.

Speaking to the audience which greeted him upon his arrival as the minister to the congregation, he warned them that they must not expect to enjoy his preaching. In complete frankness he said: "Preaching is meant to instruct, inspire, move, and stir the will and often to accuse. It is not to be enjoyed!"

It frequently happens that a congregation asks for a change of preachers for the very reason that their pastor is preaching exactly the kind of sermons to which they should be listening.

A certain pastor who had served for a term of years on the mission field was assigned to a congregation with a provincial mind. The people had little interest in any Christian enterprise outside the city limits of their own town. Not long after his arrival the new preacher gave them a missionary sermon, which was accepted but not enjoyed. In various ways he attempted, in the course of the year, to open the minds of his flock to the world task of the church; but at the time of the annual conference the pulpit committee asked the bishop for another minister, saying, "The man we have is too much of an internationalist."

From the pulpit of another church a young pastor preached a series of sermons in which he set forth some of the most approved findings of modern Biblical scholarship. Almost immediately he found

himself under fire, one of his most violent accusers saying, "I do not want any preacher to try to change my mind. I want to be strengthened in the faith." By the latter statement he evidently meant "to be confirmed in the opinions I hold."

Dean Morris is exactly right. Good preaching is not something to be enjoyed; it is something aimed at producing Christian conscience and character. There are times, of course, when the sermon should be comforting; but rare is the occasion when it should be comfortable.

A fair test of good preaching might be: (1) Does it pry open any minds? (2) Will it produce Christian conduct? (3) Is it aimed at enlarging the sympathies of the congregation? (4) Do the people who listen have to think in order to follow the preacher? (5) Is any sinner made restless about his sinning?

A truly Christian sermon makes as heavy a demand upon the hearers as upon the preacher.

—Selected

*More than half beaten, but fearless,
Facing the storm and the night;
Reeling and breathless, but fearless,
Here in the lull of the fight.
I who bow not but before Thee,
God of the fighting clan,
Lifting my hands, I implore Thee,
Give me the heart of a man!
What though I stand with the winners,
Or perish with those who fall!
Only the cowards are sinners;
Fighting the fight—that is all.
Strong is my foe who advances;
Snapped is my blade, O Lord;
See their proud banners and lances—
But spare me the stub of a sword.*

—Selected

The Good Teacher

BY HENRY VAN DYKE

*The Lord is my Teacher;
I shall not lose the way.
He leadeth me in the lowly path of learning;
He prepareth a lesson for me every day;
He bringeth me to the clear fountains of instruction;
Little by little He sheweth me the beauty of truth.*

*The world is a great book He has written.
He turneth the leaves for me slowly;
They are inscribed with images and letters;
He poureth light on the pictures and on the words.
He taketh me by the hand to the hilltop of vision,
And my soul is glad when I perceive His meaning.*

*In the valley He walketh beside me;
In the dark places He whispereth to my
heart.*

*Even though my lesson be hard, it is not
hopeless;
For the Lord is patient with His slow
scholar.
He will wait awhile for my weakness,
And help me to read the truth through tears.*

If I Were Young

"Your old men shall dream dreams"

By REV. R. P. (BOB) SHULER

*Pastor Trinity Methodist Church, Twelfth
and Flower Sts., Los Angeles*

Were I young, and living in this tremendous hour of human history, with its hope and despair, its desire for peace and threat of war, its depths of sin and hope of salvation, I would preach. I would preach because the compelling hand of God has been upon me from my youth. But I doubt if I would be a Methodist pastor, great as are the possibilities in that field and much as the Methodist church has honored me with one of the greatest pastorates within American Methodism. I think I would be an evangelist.

Nor would denominational lines mean much to me as an evangelist. I would go out for souls. My preaching and my whole program would be directed at winning men who have no Christ. I would proclaim one gospel, the gospel of the grace of God. I would hold up one beacon, the light of a lifted Cross, using all the talent, ability, and power that God has given me to that end.

I would attack sin with all the strength of my soul. I would try to be as vigorous as my Lord in condemning hypocrisy, cant, false pretension, blind guides, and those who would destroy the faith of the people. But I would also try to have in my heart the same love that Christ had, even for those who falsely accused Him and put Him to death. I would never compromise my message, but I would weep as I preached the terrible truth committed to me.

I would go into the cities of America and, if possible, the cities of the world, under the auspices of any Christian agencies that would sponsor me. I would seek the support and backing of all evangelical agencies. I would accept the friendship and help of any and all who love and serve my Christ. But I would not pay the price of betrayal of my Lord for the friendship and support of any man.

If the pastors of the churches would assist and co-operate, I would be thankful. If they would not, I would take what I could get of human assistance and depend upon God for the results. I would drive straight for the goal of all gospel preaching, the salvation of souls, whether men supported me or not.

It is my candid judgment that such a course will win in any city in America today, if the evangelist is thoroughly consecrated and has ordinary ability and judgment. You do not have to knuckle in order to be God's man anywhere in any day. Those who oppose a man sent of God into a sinful city will lose thereby. God himself will deal with them. He sent His men out when He was on the earth, and He is still sending them out.

Above all, I would try, were I an evangelist in this day, not to quarrel with people, upbraid them, scold them, or show bad temper in dealing with them. My effort would be so to preach and plead and pray that God would direct the course and take care of the results.

This is a day of mass revivals. Practically every major city in America is either planning one or in the midst of such a campaign. Revivals have come back. The power of other days is being made manifest. The people are attending by the thousands. Were I a young man, I would step into this open door and go out to the people, the common people, the everyday people, preaching repentance and the forgiveness of sin.

But why write on? I am an old man. My day is done. My life is spent. I am but dreaming dreams!—From the *Methodist Challenge*.

*Laid on Thine altar, O my Lord divine,
Accept this gift today, for Jesus' sake.
I have no jewels to adorn Thy shrine,
No far-famed sacrifice to make.
But here within my trembling hands I bring
This will of mine—a thing that seemeth
small.
But Thou alone, O Lord, canst understand
How, when I yield Thee this, I yield mine
all.
Hidden therein Thy searching gaze can see
Struggles of passion, visions of delight—
All that I have, or am, or fain would be;
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears, and dimmed
with sighs,
Clenched in my grasp till beauty hath it
none.
Now, from Thy footstool, where it van-
quished lies,
The prayer ascendeth—"May Thy will be
done."
Take it, O Father, ere my courage fail,
And merge it so in Thine own will that,
e'en
In some desperate hour my cries prevail
And Thou give me back my gift, it may
have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace
divine—*

*I may not know or feel it as mine own,
But, gaining back my will, may find it
Thine!*

—Selected

(Found on the flyleaf of the Bible of a missionary who died in Africa)

Earthly Treasure

In 1923 a group of the world's most successful financiers met at the Edgewater Beach Hotel in Chicago. Present were:—

The president of the largest independent steel company.

The president of the largest utility company.

The greatest wheat speculator.

The president of the New York Stock Exchange.

The greatest bear in Wall Street.

A member of the President's cabinet.

The president of the Bank of International Settlements.

The head of the world's greatest monopoly.

Collectively, these tycoons controlled more wealth than there was in the United States Treasury, and for years newspapers and magazines had been printing their success stories and urging the youth of the nation to follow their examples. Twenty-five years later, let's see what happened to them.

The president of the largest independent steel company—Charles Schwab—lived on borrowed money the last five years of his life, and died penniless.

The greatest wheat speculator—Arthur Cutten—died abroad, insolvent.

The president of the New York Stock Exchange—Richard Whitney—was recently released from Sing Sing prison.

The member of the President's cabinet—Albert Fall—was pardoned from prison so he could die at home.

The greatest bear in Wall Street—Jesse Livermore—committed suicide.

The president of the Bank of International Settlements—Leon Fraser—committed suicide.

The head of the world's greatest monopoly—Ivar Kreuger—committed suicide.

All of these men had learned how to make money, but not one of them had learned how to live.—The Christian Digest.

Test Cricketer's Conversion

By C. T. STUDD

(All-England Cricketer and Pioneer)

"I have tasted almost all the pleasures that this world can give. I do not suppose there is one that I have not experienced, but I can tell you that those pleasures were as nothing compared to the joy that the saving of one soul gave me. I went on working for some time, and then the cricket sea-

son came round, and I thought I must go into the cricket field and get the men there to know the Lord Jesus. Formerly I had as much love for cricket as any man could have; but when the Lord Jesus came into my heart, I found that I had something infinitely better than cricket. My heart was no longer in the game: I wanted to win souls for the Lord. I knew that cricket would not last, and honour would not last, and nothing in this world would last, but it was worth while living for the world to come. During those meetings one of my sincerest friends was brought to know that his sins were forgiven."

God's Apothecary Shop

For Care—"Be careful for nothing."

Doubt (as to doctrine)—"If any man will do his [God's] will, he shall know of the doctrine," etc.

Doubt (as to duty)—"If any of you lack wisdom, let him ask of God."

Fear—"Perfect love casteth out fear."

Lust—"Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

Pride—"Be clothed with humility."

Sin—"The blood of Jesus Christ his Son cleanseth us from all sin."

Selfishness—"He that loveth his life shall lose it," etc.

Ambition—"Seekest thou great things for thyself? seek them not."

Greed—"Seek ye first the kingdom of God," etc.

Anger—"Let all . . . anger . . . be put away from you."

The Carnal Mind—"Our old man is crucified with him, that the body of sin might be destroyed."

Heartache—"He healeth the broken in heart."

Loneliness—"I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."

Despair—"Why art thou cast down, O my soul? . . . Hope thou in God."

Guilt—"Thy sins be forgiven thee."

Weakness—"They that wait upon the Lord shall renew their strength."

Discouragement—"Be of good courage, and he shall strengthen thine heart."

Heartsickness—"Rejoice in the Lord alway."

Impatience—"Be ye kind . . . tender-hearted, forgiving."

Appetite—"I keep under my body, and bring it into subjection."

Coldness—"Keep yourselves in the love of God."

Grief—"Cast thy burden upon the Lord."

—Selected

The Church by the Side of the Road

There are churches that reach with faith-filled spires

Toward stars of eternal light,
Whose skirts are swept in the cities' grime
And gleam in the urban night;
Cathedrals of stone that point the way
Where skyscrapers pierce the blue.
But let mine be by the side of the road,
To stand for the lonely few.

Let me go to that church by the side of the road

Where the dregs of life go by,
The men who have slipped and the men
who have lost

As much or as little as I.
I would not send them a scornful glance
Or lengthen the path they've trod;
Let me go to that church by the side of the road
And be a child of God!

I see from that church by the side of the road,

As the rush of life goes by,
The men who faint with the Cross's weight,
Who faint, but never cry.
And I turn not away from the sights I see
Or the burdens of grief and strife,
But I go to that church by the side of the road
And minister unto life.

I know there are star-studded skies beyond,
Just over the mountain's rim;

That the road which is rocky and wet with tears

Eventually leads to Him.
And so I rejoice to lighten the load
Of someone whose way I share,
And let my hands be the Master's hands
To labor, and soothe, and care.

Yes, give me that church by the side of the road,

Wherever it may be.
Of stone, or wood, of brick or of logs,
It matters not to me . . .

Let me go to that haven beside the path
Which the wayward feet have trod.

Let me build for that church by the side of the road,
The highway which leads to God!

—ALICE E. KENNELLY (Author of *Bluegrass*, a volume of verse)

Dean of Girls, Holmes High School, Covington, Kentucky.

(This poem was read for the first time by the Rev. Morris H. Coers on the NBC program, "The Church by the Side of the Road," Sunday, September 18, 1949, over station WLW, Cincinnati, Ohio. It is a parody on Sam Walter Foss's "House by the Side of the Road.") Copyright released.

A Crusade to Save Children

By A. S. London

THERE ARE 17,000,000, children in the United States, under fourteen years of age, not receiving any kind of religious instruction. This constitutes one of the darkest clouds on our national horizon. This presents a challenge to the Church of the Nazarene. As Arnold of Rugby once said, "Whenever a day comes when I can receive a boy into my school without emotion, it will be time for me to be off." As one long ago said, "All our problems center in the child."

The late Gypsy Smith, listening one night to a group of men testifying how they were saved from ruin, rose to his feet and said, "But don't forget, men, Christ did more for me than for all of you put together. He saved me before I got there." Jesus said, "Take heed that ye despise not one of these little ones."

Tom Paine, the noted infidel, said, "I was an infidel before I was five years of age."

Lord Byron said, "Untrained in youth my life to tame, my springs of life were poisoned."

Next to the home, the Sunday school is the greatest field on earth to save the child. "The Sunday school should be the most fruitful field in evangelizing youth." An outstanding military man said not long ago: "The army cannot save the nation. The navy cannot save the nation. Nothing but Sunday schools as thick as schoolhouses will save America."

Ruskin, the great poet, once said: "What a child cannot understand of Christianity, no one need try to." "When a child knows that God is love, he has found the marrow of all theology." Spurgeon said, in talking on this matter of saving children, that he had more confidence in the spiritual life of the children he had received into his church than he did in that of the adults. He also said that he had witnessed as deep spiritual experience in children ten and twelve years of age as he had seen in persons fifty and sixty.

Matthew Henry, the great Bible commentator, was converted at the age of ten. Isaac Watts, the great divine, said he was converted at the age of seven years. Queen Mary, of England, said she was converted when but a child when her mother took

her to an open-air meeting. Jonathan Edwards, the great preacher who won five hundred people to Christ under the influence of one sermon, said that he was converted to Christ when but a lad of seven years. History records the fact that the best Christian workers in England were those who were converted as children in the great meetings conducted by Moody and Sankey. If we want symmetrical, full-grown Christians, it is best to begin with the child.

After more than a century of progress the Sunday schools of our nation came to a halt in 1916. By 1926, the Sunday schools of America were in full retreat. One leading denomination lost 34 per cent in Sunday-school enrollment. Another leading denomination lost 15 per cent. Still another denomination said they had more than three quarters of a million fewer Sunday-school pupils than they had church members.

Since the awful decline in Sunday-school attendance, there has come the awful crime wave of our nation. As Sunday-school attendance has gone down, juvenile delinquency has gone up. Happy to note that there is a wholesome trend upward at the present time in Sunday-school enrollment.

Glad in our own Nazarene denomination, the report is above 9 per cent increase.

I stood with a juvenile judge in an Eastern city and heard him say that out of more than fourteen hundred boys and girls sentenced to penal institutions in his court in twelve months, less than a dozen were Sunday-school pupils.

Judges of juvenile courts are saying this to the churches of America: "If you do not find a way to reach the children of our country, to ground them in religion and morals, the state must take over the task in the interest of self-preservation."

"Save the child, and you save a multiplication table; save the adult, and you only save a unit."

I have seen hundreds of teen-age boys and girls behind prison walls; I mean twelve- and fourteen-year-old children. "While men slept," the enemy came. Well, something has stolen 17,000,000 of our children and teen-agers from the Sunday schools of our nation!

What a challenge! What a field to work right around the doorsteps of every church in this nation! Will you put on a crusade to save the child at your door?

WORSHIP IN THE MORNING SERVICE

By Bennie Morgan

*O come, let us worship and bow down:
let us kneel before the Lord our maker.
For he is our God; and we are the people
of his pasture, and the sheep of his hand
(Psalms 95:6-7).*

Public worship, more than anything else, molds the theology of Christian people. What is said and done must be an expression of that response to God and the world which is given to us through the Spirit of Christ. Even the stranger coming in casually should feel himself in the presence of something sincere, spontaneous, hopeful, and constructive, which at once invites and constrains him to learn more of the source from which it issues. It is therefore of the utmost importance that worship should not say or suggest anything unworthy of the Christian faith.

May we remember that people must, in a measure, be taught to worship. Therefore one of the functions of worship is to provide a school of education in the Christian faith and way of living. The other function is the leading of people to God.*

It must be remembered that public worship cannot be, and should not attempt to be, like private devotion or an informal prayer meeting transferred from the home to a church building. Public worship is a corporate and symbolic action. It is meant to be a recapitulation and evocation of Christian experience, so fashioned that each individual can make his response to the total impression. It is a drama, in which the "audience" are the actors and the whole worshipping congregation is to be caught up within the action.

The minister's business is not to "preach" the service, or to make it a means to his self-expression. He is there to lead the worshipping congregation.

THE OPENING:

Let the service begin at the time announced! Do not encourage the habit of tardiness in your people by practicing it yourself. Don't let the service of worship begin on a jarring note where the so-called "enthusiastic" singing is but a louder noise to drown out the other noises

made by the congregation. Personally, I like a prelude, which will let the people know that the hour of worship has come. It will be the notice to cease the talking, find their seats, and bow themselves in a word of prayer. The jarring note of opening the morning service seems to give the idea that God has just arrived and that in a hurry, while the quieter note seems to say that God has been here all the time but we must get in an attitude to recognize His presence.

The minister's ascent to the pulpit will be on time, but not previous. If he comes in too soon and the service does not start, the congregation will begin to consult their watches and surmise that something is amiss. Personally, I always go to the pulpit while the prelude is being played and bow for a word of prayer. Once on the platform—stay there. Do not run up and down from the pulpit to see someone in the congregation. Don't give the impression of being an errand boy in a hasty messenger service. Let us give the pulpit a dignity worthy of the most sacred place in our churches.

The Bible provides the words but says nothing about the tempo. Few things more defeat the spirit of worship than the breathless rush, at uniform pace, with which the service is apt to speed its way from "Dearly Beloved" to the benediction, with never a pause or change of rhythm.

There is nothing which makes it illegitimate to preface the service with some introduction, whether of scripture, music, prayer, or silence. But this is of crucial importance. A dead, conventional opening is fatal. "Be still, and know that I am God" is something most Nazarenes could well learn for at least the first two minutes of the service.

THE HYMNS:

It seems to me that the selection of hymns ought to occupy more time and attention than that of a preacher or song director looking up the "next number" while trying to lead the announced hymn. Personally, I prefer the stately old hymns for morning worship and "ditties"—if they must be sung—in the evening service. Bishop Quayle, in his book *The Pastor Preacher*, says that hymns need not be selected to fit in with the theme of the morning sermon, for then the preacher's theme will be "sung through" before it is "preached through." To make scripture, hymns, and prayer bear on the sermon theme is to have a topic, in a measure,

exhausted before the preacher touches it at all. A good plan on which to select hymns is for their effect on the congregation, the putting their hearts in a devotional and receptive frame.

THE SCRIPTURE READING:

I believe every minister should read or have responsive reading in the morning service. Too many of our people hear very little of the Word of God, unless they hear it in church. Responsive reading is good, for to have a multitude hear their voices in the reading of God's Holy Word is good for them and has strange, strong music for a pastor's ears. To read a long scripture lesson is not wise because, say what you will, people will get restless. But to get a scripture which burns some single truth on the heart, a congregation may be trusted to get that and will listen to that. But for worship's sake, let someone lead among the congregation in the responsive reading so as to have it "congregational" and not a multitude of sects a word behind or ahead of one another.

PRAYER:

The morning prayer may be as important and have as much effect as the sermon. But let not the preacher think it is sacrilegious to have thought concerning his prayer beforehand. The true value of extempore prayer resides in its relevance, not in its unpreparedness. Personally, I do not believe the pastor should call on members of his congregation to offer the morning prayer—and only if courtesy demands it, to ask a visiting minister. I believe that moment is sacred to the pastor, as he knows something of the needs of his people and endeavors to present them to the throne of grace.

"Let us pray," and the pastor introduces the purpose of the holy hour. He is to lead the congregation in prayer. Here his shepherdhood comes into the sunlight of the pasture where the sheep are led by the Good Shepherd. He who is pastor of the flock is to lead this flock in thought and heart and contrition, with all its problems, cares, anxieties, sins, out to meet God. That is what public prayer at a pastor's lips and heart is. He must be snow-white who leads a congregation in prayer. There they are; and there he is, and—"I, even I, must lead them in prayer. I must beckon them out to God by going before them; and a stranger will they not follow; a stranger to God will they not follow." This is the pastor's personal soliloquy. Here is where a preacher's life flowers out into striking

phrase and chaste diction and sacred eloquence. He is marching to the tune of heavenly harps out toward God, with his flock following. He is their voice, their intercessor, their high priest. Let him be explicit, not long and tedious; but when finished let him have brought them clear through to the throne.

One said of Joseph Parker, "He was not long; nay, he was really brief. His prayer was a lift of wave, which billows too deep for sound and foam, but brought us, whom he led in prayer, to that shore where stood the Christ as in the gray of that unforgotten dawn of Galilee in that dear long ago, when John of the youth's eyes and the seeing heart sang out like a hymn, 'It is the Lord.'" That is prayer. He lifts his people as one with himself and their needs up, up until they have seen God.

THE OFFERING:

Few items in a service are more generally blotted than the item of collection. It can be and should be made an integral and gracious part of the Sunday service. The less said about the offering, the better and more worshipful. It is worshipful to take and make an offering to the Lord. Paul found nothing incongruous in speaking about the collection on the conclusion of one of the most brilliant bursts of eloquence known to the history of oratory. But by integrating the collection with the worship is the real union discovered.

Let the ushers at a word come forward, together—not one behind the other. It seems to be best to offer prayer before the collection, thus focusing attention upon the fact that an offering is being taken. This prevents the collection from coming as a surprise and thus a "flurry among those who want to give and have not anticipated an offering just then." Haste without rush is always desirable in the procedure of the church service.

ANNOUNCEMENTS:

It is cheap for a preacher to become a prattling dealer out of announcements. If one has a bulletin, then for a preacher to go lengthily over what is plainly before everyone's eyes is surely a work of "super-erogation." One may call attention to important announcements, but don't let the congregation get tired of your voice before it is time to preach. Brevity is the one word that will cover this subject.

THE SERMON:

A man has no right to ask the attendance and attention of people unless he has some-

thing to say. Coming before a congregation, a preacher may honorably say, without symptom of boasting, "My brethren, I have something to say which appears to me worthy of your thought." Then he will not be a pensioner on the bounty of their attention, but they pensioners on his bounty of truth perceived and declared. Have something to say and say it. The preacher who bows merely to discuss affairs of this world will find himself chirping cheap music like a cricket in a field. Men are century plants, the everlasting century plants, and must have sunlight from the far-off and far-up heaven to light their far-goings; and they must have the wisdoms that are wiser than all men and the sagacities more sagacious than earth knows how to supply, lest they miss the road, the long, eventful, perilous, glorious road that walks across the landscape of eternity.* Feed the flock of Christ and at the same time point the sinner to the Lamb of God, who "taketh away the sin of the world."

One cannot hold a congregation too long in these times of hurry. But I believe we ought to give ample time in the service for the proclaiming of God's holy Word. Music and specials cannot do what the clear exposition of the Scriptures can.

THE CLOSING:

The close of the worship service may be illustrated by a passage from Barrie's *The Little Minister*. You remember where "the little minister" is sundered by the flood from his parishioners and thinks himself, as they think him, doomed to die; and in those moments of farewell, when any minute may be his last, he lifts his voice, which rises above all the strident voices of the storm and flood, and talks not of himself and his death, but of them and their deep needs. He is their minister; and to that ministry his last words are dedicated. I hear his voice rise and clamor across the cruel voices of the raging flood, speaking to the comfort and the lifting of those members of his church and mortals of his care and beloved of his heart. Scant wonder that his congregation sobbed in unison.

That scene may stand as a painting of a preacher's love and hope. He is a voice bidding the whole round world come to God and stay with God. His sermon has its destination there; for destination of voice and man are one.

This closes the worship service. If the invitation be given, let it be given in that mood. The people, under such an atmos-

phere, will go reverently; and if they do break into talk, it will be talk of the presence of God and the comment: "It was good for us to have been in the house of God."

(Paper presented at the Georgia District Preachers' Convention)

*Quotations from *The Pastor Preacher*,
BISHOP QUAYLE

Speaking into the Air

By R. A. Mickel

SOME TIME AGO I attended a church service which gave me the incentive for writing this article. As I listened to the preacher I felt like the little girl who on returning home from church was asked, "How did you enjoy the sermon?" "Not so well," she replied; "I took the wrong book with me." As was her custom, she had taken her Bible with her. "But," she said, "it was a dictionary I needed this morning." God forbid that those who listen to us preach should ever be justified in saying that. Yet there is danger here, and the trend is manifest among a few. Some desire to appear scholarly and educated. They think that they must use big words so as to convince the people they are educated. They believe that most people are like the lady who went to hear Henry Ward Beecher. Afterward she remarked, "I don't think that he is such a great preacher. Why, I could understand everything he said!"

It is high time that men throw away the absurd idea that a preacher is only profound when his message is obscure. The great preachers of the past never used long words or long, involved sentences. They used a big word only when necessary. Their sermons abounded in words of one or two syllables. They have shown us that they could speak of the highest and deepest spiritual truths with such simplicity and clearness that even a child grasped some of the message. But once in a while we find a preacher who has developed the peculiar phenomenon of producing a fog, and then glories in the fact that he is the foghorn warning of danger in the confusing mists. After hearing such a man we can sympathize with the Scotchman who complained to his pastor that he was invisible six days a week and incomprehensible on the seventh. He said he did not mind the first so much, but he felt he had a right to object to the second. And we agree with him.

But someone asks, "If I dare not use big words, how shall I prove that I am educated?" Do not prove it. Education that must be proved has little market value in the work of God.

A working man went to hear Bishop Tillotson, an educated and popular English preacher. After the sermon the man said: "And that is one of your great bishops! Why, I understood every word he said." The bishop, when he heard it, was delighted because he considered it a high compliment.

Bishop Bowman of the Methodist church said that the highest compliment ever given him was by an aged colored man in Kentucky. After hearing him preach, the colored man walked down the aisle into the pulpit to shake hands with him and said, "Well, Doctor, you are the most ignorantest man I ever heard preach. I understood every word you said."

In contrast, how many times have we heard ministers reputed to be profoundly wise and educated preach sermons using words not easily understood! Many people did not know what they were saying. Cloudy sermons are not necessarily deep. Some dictionaries contain about a half million words, yet the average person uses only one or two thousand. A preacher, to be understood, must confine himself to these words of the average person. The heady and high-minded pulpiteer may parade on the platform great swelling words of vanity, but the man of wisdom does not need them.

A sermon which is not understood by its listeners is a waste of effort. If you shoot over the heads of your listeners, you only prove that you are a poor shot, not that you have a superior gun. The man who cannot make his sermon easily understood is undereducated, even though he has a Ph.D. degree. He has been exposed to an education, but the exposure did not take.

Three men who had just heard their pastor preach were commenting on his pulpit ability. The first said, "Our pastor can surely delve deeper in the truth than any man I ever heard." The second continued, "And he can stay down longer." To which the third added, "And come up drier." Such so-called profound preaching can never be a blessing to anyone.

A minister once preached on I Corinthians 13:1. A newspaper reporter took down the text all right, but the linotype operator got an "l" in place of the "h" in the word "charity." So the minister was reported in the paper as saying: "Though I speak with the tongues of men and of angels, and have not clarity, I am become as sounding brass, or a tinkling cymbal." It was an incorrect scripture quotation but true nevertheless. People consider us just a lot of noise if they do not understand what we preach.

Yet in the Bible the Holy Spirit through the Apostle Paul commands us to preach so that everyone under the sound of our voice will understand what we say. In I Corinthians 14:8, 9 the Apostle declares, "If the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words

easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." As ministers, we have in our audiences all classes—the rich and poor, the educated and uneducated, the wise and unwise, the young and old. We must aim to use words easily understood by all.

Surely we cannot do better than to follow the example of our Christ. He taught so that the common people heard Him gladly. The children, the poor, and the unlearned understood His message. In His charge to Peter He commanded us to feed His lambs as well as His sheep. To obey this charge we must place the feed within the reach of the lambs. A seminary professor advised his student preachers to speak much to children. He insisted that if they could secure the rapt attention of squirming, restless boys and girls they had made real progress toward being masters of assemblies. Only when the children and new converts understand our sermons are we obeying Christ's command to feed His lambs.

THIS PASTOR PLAYED THE PUGILIST

By Eliot Clayton

THOUGH the Apostle Paul abhorred the brutal, bloody sport of prize fighting, he nevertheless used a metaphor from the ring. In his contending for the heavenly prize of immortal glory he confesses that he "keeps under his body." The verb here for "keep under" is *hupiadzo*, and signifies, literally, "to strike the eye, bruise, buffet."

As a spiritual athlete he would give that which could oppose his gaining the garland of celestial bliss a black eye.

Digressing for a moment, it just occurred to me that many of the unbiblical fistic champions of this country have had given names that are found in the Bible. Note Jake (James) Kilrain, John L. Sullivan, Jack (John) Dempsey, Joe (Joseph) Lewis, Jack (John) Johnson, James Corbett. A number of others might be cited. But, curiously, that Bible character who used a figure of speech from boxing seems not to have any namesake in the ranks of the "Bruisers."

What I don't know about prize fighting would, I rejoice to confess, fill a book—or a whole library. But I understand that in such a contending a certain tactic is for one of these modern gladiators to get in such near contact with his opponent that the latter is unable to use his arms for striking. My impression is (with the extremely limited vocabulary of the ring that is mine) that this procedure is termed "closing" or "clinching."

A pastor delivered his first sermon at his new charge. "What did the preacher speak on?" asked one who had not heard him. "The Spirit of Wonderment," answered one who had. "How did the people receive it?" asked the first person. "They all wondered what he meant," was the reply. Only by using simple, easily understood words and fitting illustrations can we keep people from having the same feeling of wonderment after hearing us.

Our sainted Dr. J. B. Chapman once wrote in *THE PREACHER'S MAGAZINE*: "Habits of eloquence change with the passing years. Our day demands that the preacher have something good to say; that he commence as soon as he gets up to say it; that he use plain, direct language; that he be at ease and not overdo his gestures; that he make his purpose clear; that his points be sharp points; and that he quit just the moment he is through."

Recently I talked with a preacher who became a prize fighter. And he didn't backslide and go into the ring. He still is in that holy game. God is his Referee, and repeatedly is able to pronounce him the victor.

Nor is he literally a fighter with his fists. (We get the word "pugilist" from the Latin, *pugil*, which is related to another word of that ancient speech, *pignus*, fist.) Valiant old Peter Cartwright, in the former wild West days of Ohio, Indiana, and Illinois—that famous pioneer preacher would not only use his fists to pound the pulpit as he discoursed, but also employed them to quell rowdies who attempted to break up camp-meeting services. He practiced, as the Lord's policeman, what could be called "muscular Christianity."

This particular minister of whom I write utilized the pugilism of love. Telling me lately of his method of dealing with an opponent, he said, in words that ring in my memory like sweet, rich, majestic music, "I got so close to him that he couldn't swing."

This opponent was a prominent member of his church, a "Diotrophes, who loveth to have the pre-eminence" (III John 8). Diotrophes means "nourished by Jove." But this layman seemed at times to have his nutriment furnished by Beelzebub.

Forgetting that as a believer he had been called to be a "witness" rather than a

"judge," he manifested a harshly critical spirit. ("Critic" comes from a Greek verb meaning to judge.) Through his influence the predecessor of the pastor of whom I narrate this little history had been voted out, when he should have been retained. And there were signs that the one who had been called as successor would be subjected to similar unjust treatment, with "Diotrophes" directing the steam roller.

When the new pastor would note that this man was manifesting an "offishness" toward him, that a coolness on the layman's part was developing, my preacher friend would make particular efforts to be friendly with him. He was janitor of the church, and on those occasions when he seemed to be getting ready to climb the "miff tree" Pastor X would go into the building as he was at janitorial duties, and have a brotherly talk with him. They would pray together. And "Heaven came down their souls to greet, while glory crowned the mercy seat."

This member was the "problem-child" of the congregation. He was sarcastic at times. Possessed by an insatiable curiosity, he wanted, one might say, to "know something about everything, and everything about something," as to church affairs and church people. And he would not hesitate to express his opinion about situations. Of course he knew the very things to do to remedy what he considered undesirable conditions.

As my minister informant stated to me, this man had "a quick personality," he was very outspoken. He was dominated by the strong imagination that made him feel that he was slighted, when this was not the case. And he was a "whisperer"!

Some "proposition" for a pastor, was it not? Especially when such a person enjoyed the influence he did, as one of the chief laymen.

Brother X told me that he realized that here was a real challenge. Was he to maintain an aloofness toward Diotrophes? Just what was to be his strategy? On the answer to this question depended whether he would be voted out of that pastorate as his predecessor had been.

The answer he did give recalls to my mind something Chaucer in his Prologue to the *Canterbury Tales* describes about one of the ladies in the company of pilgrims. She wore an ornament, on which were the three words, "*Amor vincit omnia*," "Love conquers all things." That pastor told me he resolved that he would win the victory over that refractory one by loving him to the uttermost, loving him sincerely, deeply, and with the supreme purpose of being a blessing to him and helping him in every possible way.

Of course he realized that such an attitude would not be attained or retained by himself merely by resolving to cultivate it. Only by the supernatural working

of the Holy Spirit shedding the "all-victorious love" of Christ into that ministerial heart would the triumphing become a reality, was his conviction.

It is my belief that Pastor X spent more time praying for that Diotrophes than for any other member of his congregation. I am also certain that he specialized in doing him favors and little services—all of this, indubitably, not because of the fear that he would be voted out if this man were not placated. Not by any means. His motive (motor, I might say; we get the two words from the same original) was to manifest the lowly, loving Christ and win that man to the captivity of that Heavenly One.

And the method worked—gloriously! That minister remained for a number of years in the church where prospects were he might have been ousted soon through the influence of the prominent member. And this person was his ardent friend and supporter during that period.

Pastor X testified to me that he learned some great lessons then. One was, as he expressed it, "Going the second mile pays dividends." He also declared to me that his experience while serving in that pastorate taught him that adversity and an adversary can become steppingstones on which we can move nearer God.

Such triumphant witnessing brings into remembrance a short poem by Edwin Markham that I read many years ago. The poet wrote of an opponent who drew a circle and shut him out, at the same time calling him unbeautiful names. Then Markham concludes,

*But love and I had the wit to win:
We drew a circle that took him in.*

This was the method of Pastor X. As a spiritual prize fighter his "ring" was that "circle." In a special sense did he "fight the good fight of faith" (I Timothy 6:12). And it was the "faith which worketh by love" (Galatians 5:6). For he "clinched" with his potential opponent, describing to me that action with the words. "*I got so close to him that he couldn't swing!*"

The Midweek Musings of A Nazarene Minister's Wife

By MRS. W. M. FRANKLIN

IT HAS taken some time to prepare this, plus a lot of musing on my part. It started about two months ago, when hours were spent one night in prayer for our people. I wondered if there really were only a few who cared for the old standards of holy living. I wondered about and then prayed for those who find it so easy to see how close to the world they can live and still be called Nazarenes or Christians. My heart was burdened—it still is—for those who have not

found the sweetness and joy of full surrender to Christ and His will.

I feel better now, and I'm so glad that I've found some of the "seven thousand who have not bowed the knee to Baal."

The speaker at the Young People's Society Convention brought great messages to help the hearers to walk the way of true holiness.

The Institute speaker preached that we were not to lower the standards.

The church in which we visited during our vacation had people there who really looked like they had good, old-time salvation.

The camp-meeting preacher at our district camp this year surely held the standard high when it came to everyday living for Jesus.

The general superintendent who presided at our recent District Assembly was very definite in his messages about living the holy life. In his ordination address to the class this year, and his talk to the wives of those candidates, he held the standard high.

Recent *Heralds* have carried articles that encourage me.

So that is why I say I feel better now. I do not think that our general church is letting down the standards of "holiness unto the Lord."

I still do some nighttime praying for those who need to go a little deeper in spiritual things, but the load isn't quite so hard to carry when I know that hundreds of our brothers and sisters in the Lord are carrying a burden too. May our precious Christ continue to provide the grace daily that we need in the Mid-Century Crusade for Souls. Then as I muse on His promises there comes to mind again my favorite verse, "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." Also this, "That in all things he might have the pre-eminence."

When do you take your vacation? Do you take it in the middle of the summer when any place you visit is as hot as it is at home? Do you take it in the winter when the roads are icy and travel is hazardous? Do you take the children out of school in order to find a decent time for vacations in the fall or spring? Just what do you do for your vacation?

Now that really is musing, isn't it? But it is a question with us. Shall we go east or shall we go west? Shall we go before Assembly or right after Assembly? Shall we visit relatives or see places of interest? Shall we find a lonesome spot somewhere, where there are few to bother and much time for communion with God?

The time is ours; we can do as we please. But will our vacation prove to be a blessing to others and to ourselves? The important thing is "Will we have God with us?"

Jesus said, "Come ye apart, and rest awhile." That should help us to decide about our vacations.

I have stood at the busiest corner of one of our Midwestern cities and watched the throngs go by on a scorching summer day, and yet have felt alone with God.

I have lived on a prairie of South Dakota, with no one near for miles except my own two babies. There was no radio because there was no electricity. There was no stove with which to cook a decent meal. There were grasshoppers—millions of them—yet there I have been alone with God.

I have felt the blizzardy blasts of North Dakota, when we dared not step outside the door; the radio was giving out storm warnings and messages of comfort to stranded victims. There I felt alone with God.

I have lain on a sweltering hospital bed in the heat of summer, also in the cold of winter, and there have felt alone with God.

I have traveled by car through West Madison Street in Chicago and marveled how one street could contain so many liquor stores, while in my own heart there was peace because I knew God.

Where will you spend your vacation? Well, the real vacation time will come when the cares of life are over and we lay our burdens down. With Jesus then we shall have one grand eternal vacation. God bless you one and all.

I used to wish, when in college, that my parents had been ministers. Oh, they were wonderful Christian people and I loved them dearly, but they just were not ministers. You see, at the little college I attended there was a Preachers' Kids Club, and of all the organizations at school those P.K.'s had the most fun. Their motto was "Safety First" and their pin was the safety pin because they'd learned economy at home. Fun? They were full of it, and had lots of it.

Little did I think then that I would become the mother of some parsonage children who would be dubbed P.K.'s. Does it bother them to be Preacher's Kids? It could. How can they attend school activities, especially ball games, when there is a church service the same evening? How can they practice, if they should make the "team," when they are expected to be in church? Yes, Brother and Sister Church Member let Jack and Mary go to the game; Bill and Jane are in the class play; Tom and Katherine went to the party; etc. But the Preacher's Kids are to be models for the other children. Bless the hearts of those Preacher's Kids. Keep on praying for them. They'll make it. Our parsonage children are not so old yet—but they have already felt the sting of words and the glances that tell so much of what people are thinking.

They may not be models of perfection, and we know they are not "angels"; but we

believe they will fulfill God's purpose in their lives. Look in *Who's Who*. Are there names there of Preachers' Kids? Glance over the list of those who have been the greatest college professors, and presidents, the most effective ministers, the most sincere and honest businessmen, the doctors who have been the greatest blessings in their field. Will you find the names of ministers' children in *Who's Who*? Yes, there are scores of them there.

I muse on; for, though I did not have the privilege of having ministers for my parents, the Christian parents I did have helped me to find the rich things of life. My heart yearns for the day when I can say, "Our parsonage children have found their place in life and are being a blessing to many." They may not be among those listed in America's *Who's Who*, but my glad heart will rejoice to know they have their names in "The Lamb's Book of Life." God bless the children of the preachers.

Was I glad that we passed the test?

It was this way. We went to the office of a doctor for some physical checkups; and while we were there the physician said, "I'm going to put you on the spot."

"How's that?" asked my husband.

"How many years have you been a minister?" was the doctor's question.

My husband told him, and then this professional man said, "All right, you've been a minister so many years. How many young men have you influenced to enter the ministry?"

We thought a minute, then began mentioning the boys who during our pastorates had felt the call to preach. We had encouraged them, had seen them go to college to prepare for the work, had seen some enter pastorates, had been at the ordination services of some. We mentioned the two boys from our last pastorate who were even now at college and the two boys in our present pastorate who are working this year so they can go to college next year to study for the ministry.

Then the doctor said: "That's fine. But do you know? The church I attend is celebrating its seventy-fifth anniversary, and in all that time only one young man from our church has entered the ministry, and he was the son of one of the former pastors. Our church does not deserve a pastor when the present one leaves. If in seventy-five years not one of our local boys has felt he should be a minister, we are not entitled to a pastor."

So you see why I say we passed the test. But the doctor's statements prompted some musings on my part. I've never seen that man's church. I know not how humble nor how beautiful it may be. But I do know that

where God's will is done there are people being called to the Master's service as well as people being saved and sanctified. Has someone failed in that church? Then my prayer is, "O Father, help me never to fail. Help my husband so to preach the power of divine love that many will respond to His call of service. In Jesus' name we ask it. Amen."

In the present missionary need and crisis of the church we love, may none of us fail Christ or others.

The nurse was busy, preparing some instruments and my arm, when I said, "Oh, a Wasserman test?" in a questioning tone. I had seen such tests given to our institution children while working in the Children's Home some years before, so knew the procedure.

"You're too smart," the nurse told me. And then I told her of my institution work. Her next statement was, "Then I'm so glad they ordered a Wasserman for you. I know you're a minister's wife and shake hands with almost everyone who comes to church. In cities you never can tell about the stranger who may have attended service. The littlest pin-prick might be the door of entrance into your body of a disease germ you would not want to have. You've worked in a children's home, and there you had to wash in antiseptic solutions or handle some with rubber gloves. You practiced care there. But in the pastorate you cannot wear rubber gloves when you shake hands with people. I know many of our pastors and their wives are careful. But more and more I feel that I would like to tell them the importance of checkups often."

I appreciated that nurse. She was speaking for my own good. I've thought of her many times and, though her name has been forgotten, her admonition has not. I do believe in, and practice, having physical checkups every now and then.

Too many of our pastors and their wives break down from the burden and care and disease. A checkup often would reveal the needed precautions or medicines that would help to save some of our good workers for years of service for our Lord. We cannot afford to lose one of our faithful workers. Christ is depending on us. We must not fail Him.

Oh, surely, it is true that we would rather wear out than to rust out. But why wear out years before we would need to? Musing, yes, I'm musing about the saving of workmen for the task they feel called to do. God will also require of our hand physical health we could have had with proper care. "Know ye not that your body is the temple of the Holy Ghost?"

Heard by the Wayside

C. H. Spurgeon divided Christians into two classes—the workers and the others. To clinch his remarks he often quoted Job 1:14—"The oxen were plowing, and the asses feeding beside them."

A farmer I know, living in the next town to ours in Vermont, has considerable skill as a carpenter. He has been working at that trade lately for a city man who took his silent employee for just an employee, not a fellow human being. When the "employee" came into our general store, a group of neighbors asked, "What kind of man is the fellow that's bought the old Perkins place?" To which the Vermonter, who had been good at mathematics in high school, answered gently, "Well, I should say he's kind of an imaginary line drawn through a suit of clothes."—DOROTHY CANFIELD, "Vermont" *Holiday*, II-'49.

Recently I was speaking in the Akron District Young People's Convention. At the parsonage where I was staying, it came time for the morning devotions. My pastor host read from Isaiah, the thirty-fifth chapter. He called on me to pray. Being impressed with the beauty of the passage, I started my prayer innocently enough with the phrase, "We thank Thee, Lord, for this great, prophetic dissertation . . ." The three-year-old daughter, kneeling by her mother, innocently looked up into her mother's face and remarked, "Mammy, he doesn't talk very nice, does he?"—L. A. R.

A friend is a jewel that shines brightest in the darkness of misfortune.—*Arkansas Baptist*.

A teacher had told her class of youngsters that Milton, the poet, was blind. The next day she asked if any of them remembered what Milton's great affliction was. "Yes'm," replied one little fellow, seriously, "he was a poet."—*Arkansas Methodist*.

Many men have pet names for their wives. The Milwaukee district attorney sometimes refers to his wife as "the secretary of war." No offense intended, of course, and his friends and office employees always understood these facetious references in the spirit in which they are meant. Not so, however, a new office secretary, when the prosecutor, wishing to call home, thoughtlessly told her, "Get me the war department on the telephone." A few minutes later, the new secretary tapped on his office door. "Washington," said she, "is on the line, sir."—*Milwaukee Journal*.

There is no digestion worse than that which comes from having to eat your own words.—*Banking*.

Two cannibals meet in an asylum for the insane. One is devouring pictures of men, women, and children. "Say," the other queries, "is that dehydrated stuff any good?"—*Pour Tous* (Lousanne, France).

There is an old saying in Europe: One Englishman is a gentleman; two Englishmen—an expedition to the colonies; three Englishmen—imperialism. One American is a baseball fan; two Americans—an advertising agency; three Americans—a business corporation. One German is an example of stupidity; two Germans—discipline and organization; three Germans—aggression. One Jew is a business; two Jews—a debating club; three Jews—five political parties and seven languages.—*Jewish Spectator*.

A visiting psychologist explained that the teacher was not holding the attention of her class and offered to prove it. After the pupils had filed into the room and taken their seats, he asked a little girl for a number. The little girl gave 35, and the psychologist promptly wrote 53 on the board. Receiving 29, he wrote 92; and for 82, he wrote 28. After several minutes of this a voice was heard from the rear of the room: "Sixty-six; let's see what you can do with that!"—STERLING SPARKS. *Sterling Grinding Wheel Division*.

A priest hearing children's confessions noticed that child after child added, after the recital of more familiar and intelligible sins, that of "throwing peanuts in the river." He thought they were repenting of wasting food. It then occurred to him that it might be a new slang expression for some boyish peccadillo. When the last and smallest child failed to confess it, he decided to fish for information. To bring up the subject, he asked, "What about throwing peanuts in the river?" "But, Father," said the bewildered voice, "I am Peanuts."—DOUGLAS WOODRUFF, *Tablet* (London).



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Incorporated in the basic design of this entirely new communion set are several important improvements: the three-level tray for easy access to the cups; inside section of the tray cleans completely and rapidly since it has no inaccessible area where liquid may gather; fit of the tray to the base and the cover to the tray is firm and neat; the 40-cup size insert in the tray is especially secure. The self-stacking trays fit most standard designs.

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New Bulletin Boards

Wall Type or Floor Type

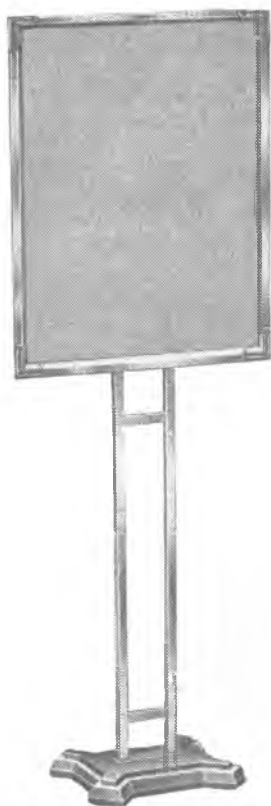
—beauty of design . . . finish that lends feeling of character and quality to the framed message . . . priced to permit wide usage.

Multiplex bulletin boards are skillfully engineered; thus bring you not only an attractive but a sturdy and practical board.

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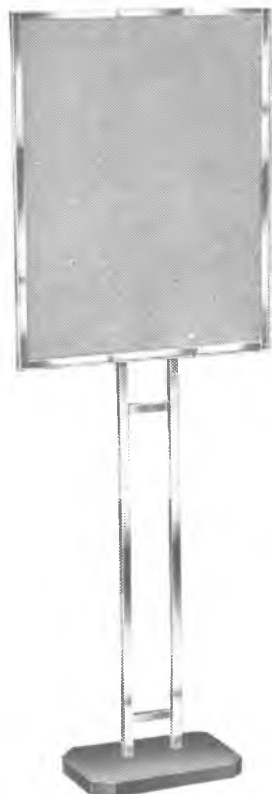
Wall Type

The wall boards have a sturdy frame and come with a simple bracket which permits removal or changing of sides—both front and back are identical.



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Where space permits, floor-type bulletin boards are ideal for concentrating notices, clippings, and data. May be placed anywhere. Sturdily constructed. Both sides are usable. These will gain attention in any church or vestibule. Over-all height, 63 inches.



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S-S30 22" x 28", floor type, hammered silver	\$18.00
S-S10 22" x 28", wall type, hammered silver	6.90
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Note: The wall-type bulletin boards come with feet which slip into a slot on the bottom of the board and which support the board upright on tables, ledges, or on the floor. These wall boards may be had in the regular listed 22" x 28" size or any multiple of this size, as 44" x 28", 66" x 28", or 44" x 56", etc. When other than the listed sizes are desired, write for prices. Shipping charges will be added.

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