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

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A MID-CENTURY PHENOMENON

IT IS WONDERFUL to know men of vision. The Church of the Nazarene has been richly blessed in having more than her quota of such personalities. Many of these have risen to positions of responsibility in the church, while still more may be found in the pastorate and evangelistic field. Many district superintendents will remember the Superintendents' Conference of a few years ago when the heart of General Superintendent Chapman seemed to be at the bursting point with a vision of the evangelistic possibilities of our movement. You will remember, brethren, how he wept, and how with quivering lips he poured out an appeal which stirred every person in the congregation to the very core. In climaxing this appeal, he showed very graphically the need for better preachers in the church. He pleaded for men to study and become better fitted to minister to the people. Then, as a finale he dramatically presented the need of the church for a theological seminary to give young ministers the much-needed training for these troublesome days. Then he broke down as men wept and shouted. It was a time long to be remembered. Brother! If you were there you wept and you sensed that God was in that message and had directed Dr. Chapman in presenting to the key men of the church the denomination's greatest need.

Matters developed very fast from that moment. The next General Assembly, at Minneapolis, responded to the vision of our leaders and ordered the establishment of a graduate school of theology. The General Assembly even voted to name it Naza-

rene Theological Seminary. A board of trustees was elected. A constitution and bylaws were adopted. The general superintendents nominated Dr. Hugh Benner as president, and he was unanimously elected by the Board of Trustees. All Dr. Benner had to start with was an idea. For one year he prepared the way, and in September of 1945 the Seminary opened with an enrollment of sixty-one graduate students, most of whom were candidates for the Bachelor of Divinity Degree. Such an enrollment was unprecedented. The entire staff was surprised and yet somewhat chagrined that we were unprepared for such an influx. The writer, being one of the staff, had anticipated with a great degree of pleasure the individual attention he hoped to give to each student. But this joy was denied him; for in each of the four years, and finally in this fifth registration, the totals have kept increasing until at this writing we have 165 students, which places the Nazarene Theological Seminary among the fifteen largest graduate theological schools in the nation.

First, we had the idea. Now the idea has developed into an institution with unprecedented proportions. But it is an institution without a dwelling place. Even the school of the prophets under Elijah seemed to be better off than the Nazarene graduate school. At the last General Assembly everyone seemed to be asking, "Where do we go from here?"

The St. Louis assembly decided that question. A commission was appointed for relocation of all the general interests, including the Seminary, General Headquarters, and the

Publishing House. This commission has functioned faithfully and during the last year, under the sanction of the General Board and the Board of General Superintendents, a beautiful site of twenty-one acres was purchased toward the southern part of Kansas City, eleven acres of which were set aside for the Seminary and paid for out of the Seminary capital funds. This commission then authorized the Seminary trustees to draw up plans for a campaign for funds, and again the General Board and the Board of General Superintendents authorized the raising of three hundred thousand dollars for the first working unit of the Seminary. It was decided that, because of the abnormally crowded conditions, the Seminary should move first. And so we have the idea developing into an institution, and now the institution is to be located in a definite spot, and the time has come to give realization to the vision of our worthy leader. Already, sight-seeing busses passing this beautiful site, fronting on a public park, are announcing that "this is the future location of the Nazarene Theological Seminary."

Brethren, let these brief words urge upon you the necessity of building for God's cause. Here is an institution which will turn out Holy-Ghost-filled men, who will be able to cope with the problems of this age. All they ask of you is a place in which they can study, under an environment conducive to serious scholarship. The Seminary is not hiring a highly paid campaign organization. We are depending upon you, Brother Pastor, and upon you, Brother Superintendent, as well as upon every staff member and alumnus of the Seminary, and upon every general man and trustee, to assist us in obtaining these funds. We do not ask you to do your part. WE ASK YOU, UN-

DER GOD, TO DO YOUR BEST. Dr. Chapman is looking over the battlements of heaven and watching every person in a position of leadership, and is anticipating each doing his best. He knows most of you personally. Can't you see him sitting in the chair of the presiding officer, and as you, Brother Pastor, give your report, addressing you at its close, and asking, "Did you raise your apportionment for the Nazarene Theological Seminary building program?" And what a grand and glorious feeling it would be for you to be able to say, "I have." Then he would turn to you, Brother District Superintendent, and with a smile of confidence congratulate you, that you had given such good leadership to your district.

The laymen of the Church of the Nazarene will do anything that the pastors and district superintendents will lead them in doing. All they need is to know the facts. These facts will be mailed to you at the proper time. All materials necessary for a successful campaign will be forthcoming. If you are pastor of one of the larger churches and desire assistance in the campaign, a letter to President Benner will be sufficient; for, if at all possible, we wish personally to contact through our various representatives at least one thousand churches.

Easter has passed. God has given us a grand offering for missions and the General Budget. Our people are loyal and generous. May and June have been set aside especially for this Seminary effort. Please, for the sake of lost souls, for the sake of the Kingdom, under the orders of your church, ask largely for this deserving

(Continued on page 21)

The Seminary is no longer an experiment. Under God it is a success. GIVE!

THE COUNSELOR'S CORNER

L. A. Reed

RECENTLY we received a letter from one of our former students in counseling, who has such a remarkable case that we have decided to pass it on to our readers. I will quote parts of the letter and will number identification points upon which comments will be made.

"Dear Dr. Reed: I thought it might be of interest to you to tell of a counseling problem that was mine. I learned several months after coming here that a woman in her middle sixties had been confined to the state institution nine different times in past years.¹ She is a member of our church and shows a good Christian spirit.² As I called on this family one day, she asked her husband if she shouldn't tell me.³ He said it was all right if she wanted to. She told me some of her past history and that at the present time she was undergoing the symptoms that usually preceded violence and subsequent confinement.⁴ I was then asked if I had faith for her healing.⁵ Of course, this case came as a surprise to me,⁶ although I had noticed some peculiarities about the lady.⁷ I did sense that there was some fear of the forthcoming trouble, and consequently attempted to bring out attitudes of faith and acceptance of such a situation.⁸ I ignored the idea of healing⁹ and attempted to have her see that she could be accepted of God even though she should become insane.¹⁰ She responded well and wanted me to come back soon.

"For two months I called about three times a week, during which time I learned much about abnormal psychology.¹¹ I read practically all of Sadler's *Modern Psychiatry*, which

helped immensely.¹² My course in counseling with this lady was to have her gain insight into her own case and accept responsibility for her condition.¹³ The state doctors had classified her as a dementia praecox, and her treatment had varied down through the years.¹⁴ The last time (about two years ago) they gave her shock treatment with metrazol.¹⁵ I attempted to explain why they gave her shock treatments, and after several sessions she began to accept responsibility for her 'flight from reality.'¹⁶ Her husband says that her mental health is the best he has ever seen it, and a son thirty-six years old says the same. Of course, time will tell how much permanent good has been accomplished, but one violent cycle has been definitely avoided.¹⁷ She had felt guilty about not going to church, but I told her not to go at all and not even to pray lengthily by herself.¹⁸ But now she is feeling able to come and, in visiting with my wife today, told her that her depressive feelings and psychotic urges (at least that is what I would call them) have disappeared."¹⁹

1. This firsthand knowledge gave the pastor at once a picture of what seemed to be a hopeless case as far as the physician was concerned. Evidently, they would await a certain cycle, and the asylum was the only answer to her difficulty. Here the pastor could do no harm by considering the case. Ordinarily, in the beginning stages or initial mental sicknesses, it is a case for the physician and not for the pastor.

2. It is very possible that a person can be a good Christian and yet

have mental disorders. A psychiatrist (preferably a Christian one) is as essential as a medical doctor.

3. Notice that the problem was discovered during a pastoral call, where and when most of the problems are found. This pastoral function cannot be slighted, for here it is that the pastor comes into intimate contact with his people. Also, notice she needed the concurrence of her husband in getting her own consent to disclose her difficulty. When this is obtained by one's mind, then the catharsis is less difficult.

4. Notice that the pastor seemed to be a good listener. He let her relate her past history, so he could get the entire picture of her dilemma. Evidently, she had a great fear of the approaching tensions, confinement, and violence and was grasping at any straw as a way out.

5. This is a surprise for the pastor. Evidently, she had had similar experiences and had no healing as a result of prayer. She now places the responsibility for faith in the lap of the preacher. She seems to think that divine healing is her only avenue of escape.

6. The pastor admits his surprise and he had to do some pretty quick thinking, which he did.

7. He had already noticed that there were some strange symptoms of which he had not been informed but which prepared him somewhat for the crisis he now faced as a counselor.

8. He had observed that she possessed severe fears relative to her approaching period of violence. She dreaded such mental shocks, which was of course natural. She had thus far been unable to avoid them. The course of action the pastor followed was commendable. He strengthened her faith and counseled her along the

line of accepting a situation over which she seemed to have no control. Worry, anxiety, and fear were enemies of her composure, and right at this time she needed to be trustful and relaxed.

9. Evidently, the pastor sensed that there had been past failure relative to her desire for divine healing. We believe that God heals men; but here is a case where the therapy of faith and prayer could be exercised without the possibility of new and added tensions, built up by a possible disappointment, also the added neuroses of the strain and expectancy. I commend him for his approach.

10. There evidently was some association in her mind that because of her mental illness either God was against her or she had broken her connections or He would have healed her. This is one of the greatest conflicts that can come to the human mind, especially to those who believe in the Christian experience. The pastor endeavored to show her that God's love still pertained to her and that she could be trustful, even facing the worst possibility.

11. Here is a real pastor. The two months' ministrations averaging three visits each week kept the woman's faith on a high level and her understanding of her own case in a new light. He was observant enough to learn himself and observe much in the field of abnormal psychology.

12. Here he showed good judgment. Of course, this pastor had studied pastoral counseling, and he not only knew how to pray and prevail with God, but he also knew the approach to this almost hopeless mental case. He studied Sadler's *Modern Psychiatry*, which should be on the shelf of every pastor, at least those who have had a college education. (Sadler is a Christian psychiatrist.)

13. No doubt his course of action was the cause for the number of calls. One cannot gain insight into his own case in a short time. Here it took time, and the pastor was patient and his patience was rewarded.

14. Dementia praecox is in reality schizophrenia, which is defined as a psychosis, sometimes beginning in adolescence, characterized by emotional deterioration and indifference, with occasional irrational outbursts. In her case, these outbursts were violent and at times she became totally insane and irresponsible and, no doubt, unconscious of her actions. This is one of the worst types.

15. Shock treatments are given in an endeavor to normalize the mental processes. They are of three types. A. Electric shock treatments, in which the patient is thrown into unconsciousness instantaneously. B. Insulin shock treatments, where a patient is given a dose of insulin which throws him into a coma. C. Metrazol, which is a chemical intravenously injected, but which seems to be the most reactionary of the three. Of course, I am not a physician and might possibly err here, but that is my personal concept.

16. This was a wise counseling session. Evidently she did not know the "why" of the shock treatment. He calmed her mind in this regard, and no doubt one more tension was removed. The purpose of shock is illustrated thus: If one were to place some iron filings on a sheet of paper, and then run under it a magnet, these little filings would arrange themselves like troops of marching soldiers, and appear to be orderly. Thus the shock of electricity affects the mind (insulin and metrazol the same), and the tendency to normalcy and orderliness pertains. The pastor uses here the term "flight from reality," which means that she had been

endeavoring to find an escape, and would not face the issue of her sickness, and would not get an introspective vision of her problem. He assisted her to do this by bringing her to accept the fact of the case (reality) and face her problem bravely, but with faith in God.

17. Here is testimony to the success of the pastor's efforts. Both husband and son not only observe the improvement but voluntarily witness to it. The remarkable fact that "one violent cycle had been definitely avoided" repaid this pastor in dividends of satisfaction and the sense of confidence in his ministrations.

18. Notice how wisely he dealt with the situation of her feeling guilty because she had not attended church services. He pointed out to her that she need fear no guilt and then shared the responsibility, which would relieve her, by telling her not to go at all. He also saw that she should not exert herself mentally or physically in prayer, and urged her not to pray at length. Thus certain inhibitions were removed which might have caused further mental strain and disturbance.

19. Here is an illustration of a wise pastor actually accomplishing, through the use of prayer and faith and trust, what the psychiatrist had been unable to do. I have not stated in the letter above that he gave God all the glory and that the lady was in a far better state of spiritual life than when he started. The first law of counseling is "Do no harm." Here is a demonstration of that law. The cycle of approaching dementia having been passed, naturally her depressive feelings left her and she approached normalcy.

Spiritual emphasis has priority at the Nazarene Theological Seminary.

"WE SEE JESUS"

By Warren B. Martin

SCRIPTURE—Hebrews 2:8-9; 3:1

The scriptural basis for this message is found in the Hebrew letter, chapter two, sections of verses eight and nine: "But now we see not yet all things put under him. But we see Jesus . . ."

In Willa Cather's book, *Death Comes for the Archbishop*, there is a meaningful account of why the Acoma Indians chose to settle and live on the high Western mesa. Down on the plains, the Apaches were to the south and the Navajos to the north. Furthermore, these flatlands were subject to periodic man hunts by both these dangerous enemies. The mesa, however, was accessible only by a narrow rock staircase; a few men could defend the entrance against the hordes. The Acomas, scattered by violence through generations, took to the rock. But the rock meant more than safety—it was also sustenance. When the rains fell its crevices became cisterns. By great effort the Indians brought soil from the plain and caused rocky barrenness to break into growth and beauty. But the rock meant even more than this. While the sands drifted and the clouds forever changed, the rock stood firm. The mesa was solidly fixed in the midst of transition. Yes, the Rock meant life. As Cather put it, "They actually lived upon the rock; were born upon it and died upon it."

What an echo of the "still, sad music of humanity"! Our generation, with spirits sagging and bodies aching, longs for a sanctuary, for a se-

cure haven of rest. Man's soul cries out, "Is there a mesa where the dust and the grime of life do not penetrate? Is there 'a Rock that is higher than I'?"

There is no pleasure in probing this earthly pain, save in the strength that comes from exposing the truth. We are brought to the task because of the modern attitude of complacency and self-sufficiency. For this message we choose to blast this hill of clay called "earthly self-sufficiency," and then to pick our way out of its debris by the only escape, and move up to the immovable mesa which is the life in the Rock, Christ Jesus.

First, we must be convinced of man's tragic dilemma—the spiritual frailty, the moral failings, and the physical foolishness that characterize our day.

I. THE SIGH FOR SALVATION—*We see not yet all things* (v. 8).

The writer of the Hebrew letter, writing to Christian Jews under persecution and in danger of apostasy, gives perhaps the most eloquent argument in all the New Testament for the all-sufficiency of Jesus Christ as over against the insufficiency of all else. The keynote of the message is sounded in the words, "God . . . hath . . . spoken unto us by his Son." The writer goes on then to assert that, as the Son of God, this Christ is superior to all the prophets, the angels, and even to Moses. He is the All-sufficient One.

Then, coming directly to this passage, the writer confounds us by say-

ing, "Thou hast put all things in subjection under his feet." Authorities are at variance in interpreting this verse, but most scholars concur in pointing the meaning of "his feet" to man—thou hast put all things in subjection under man! Indeed, such an interpretation would confuse us completely, aware as we painfully are of our topsy-turvy world, if the writer did not go on immediately to add, "But we see not yet all things put under him." Thereby is expressed a truth we so vividly see and feel in this modern world. The stubborn truth is that sin and sinning humanity are still on the plain; the attacks of the adversary are yet evident; the swirling sands of greed and hate still cut and destroy. The protecting mesa is still our greatest need.

Therefore, can we honestly defend our modern self-sufficiency? In a world where tiny microbes are stronger than tall men, and sorrow more obvious than the stars, to pretend that we do not experience sighs for salvation is only a pretense. We're glossy acting but we're glassy-eyed! How else could we be amid the bizarre contrasts of our day! Buttrick, in his significant book *Prayer*, lists them—our medical gain and our moral loss; Wilshire Boulevard and an Eastside slum; a United Nations and a race riot; the precision of a factory assembly line and the confusion of a sit-down strike. Who can deny it? The conviction echoes and re-echoes across our emptiness that this chaos is beyond our human wit—and it is.

Actually, the greatest feeling of helplessness today stems not from the outside but from within. From down in the heart comes the sigh for salvation. Our bodies are bruised, our minds are dazed, our morality is drugged—yet the greatest pain comes

from our hearts. There persists the feeling that if we could but find right heart relations all else would be righted as a corollary. After all, biting words stem from bitter hearts, depleted living stems from defeated hearts. Our basic need is for One to meet that heart need. The words of George Matherson are stronger than ours:

My heart needs thee, O Lord, my heart needs thee!

No part of my being needs thee like my heart.

All else within me can be filled with thy gifts, my hunger can be satisfied with daily bread, my thirst can be allayed by earthly waters, my cold can be removed by household fires, my weariness can be relieved by outward rest.

But no outward thing can make my heart pure . . .

The world has not provided for my heart.

In our constant search for inner satisfaction and outward success we have tried everything. We crowded the classrooms and we have acclaimed the sciences; but now we realize that they have left us with notebooks full but hearts still empty. Astronomy has given us valuable words about life, but the Word will never be found through a telescope. Psychology beckoned us, and for a while we thrilled to a man-made solution. But now we are seeing that psychiatry, too, is limited. In fact, its tremendous popularity is more an indication of failure in religion than of success in psychiatry.

Today, the scientist must share with us the dangers from the very weapons he has given. There are valuable uses for gases, but man's warped mind has also applied them as poisonous fumes; bacteria can act as

a healing serum, but they are also envisioned for pollution and corruption; electricity offers light and warmth, but sinful man has harnessed it into a leaping death. Man's ingenuity is in the strangle-hold of man's perversity. And in the light of it, our hearts cry out, "Is there relief and release from it all?"

There is a universal sigh for salvation, for an escape from all this that seems uncontrollable. That condition is embodied in the words, "We see not yet all things"

II. THE SIGHT OF THE SAVIOUR—*But we see Jesus* (v. 9).

How thankful we should be that the writer of Hebrews proceeds immediately from his declaration of man's tragic human vacuum to a thrilling promise of possible victory! He says, without hesitation, "We see not yet all things But we see Jesus." Even as we sigh for salvation we catch sight of the Saviour.

The writer, throughout this whole section, is building up his evidence in support of Jesus as the All-sufficient One. Jesus Christ is not only the declared "better." He is the declared "best." He is the substance replacing the shadow. He alone is the true and satisfying answer to man's craving, man's sighs, for a mediator and an atoning sacrifice for ignorance and sin. The writer here assures us that the sight of the Saviour is a glimpse of the supreme spiritual Priest and atoning Sacrifice.

"We see Jesus." Oh, the significance of those words! In a world where man labors in chains of sin, how encouraging to catch sight of the One who broke the chains! While we reel drunkenly under the impact of a day too big for us, how heartening to see the Rock, Christ Jesus, who securely withstood every onslaught of this world! Man fails; but He, never!

Was He our Sacrifice? The ninth verse throws out these bleeding words, "He who suffered greatly for us." It was this suffering which supplied the dark background on which, and against which, His total Person appears more radiant. And there was significance in that suffering. He experienced the pains of earth—for us. He laid aside royalty in exchange for a peasant's robe—for us. Life was His, but death He chose—for us. He was our Sacrifice; He is our Saviour.

We see Jesus. No matter the day nor the age, this suffering Saviour may always be seen by sincere eyes, and testimonies to His power and grace will ever encircle the earth:

*Christ could not be hid, for the blind
and the lame*

*His love and His power could together
proclaim.*

*The dumb would speak out, and the
deaf would recall,*

*The name of that Jesus who healed
them all.*

The all-sufficient Saviour cannot be hid.

Follow on in this classic passage. "We see Jesus who suffered greatly for us"; there is the sacrificial aspect. But also, "We see Jesus crowned with glory and honour." First the suffering Jesus; here the exalted Christ. These words plainly refer to His exaltation after the Resurrection.

I see Him there. Ascended to the right hand of God, yet still carrying the needs of mankind closest to His breast and still covering those needs with the cloak of His love. And from the heavens this day He stretches forth His hands, those hands pierced by man-made nails; He shows us the wound in His side, made by man's bloodthirsty spear; He points to the

scar on His forehead, made by an earthly crown of thorns. And He speaks: "Children of earth, behold My sufferings for you. I have freed you from the penalty of sin. I have made possible purity and power. I offer you the indwelling Spirit. Be true to Me; and, as I have conquered, so ye shall be victorious."

Have you heard those words from His lips? Do you see Him as the suffering Saviour and the exalted Christ? None of us see all things; we never will down here. But we can see Jesus. And someday, if we serve Him diligently, our vision will be hampered by the fogs of earth no longer, for we will rise to live with Him forever.

*I have seen Jesus, and my heart is
dead to all beside;
I have seen Jesus, and my wants are
all supplied;
I have seen Jesus, and my heart is
satisfied,
Satisfied with Jesus.*

III. THE SIGNAL FOR SATISFACTION— *Look at Jesus then (3:1).*

There is one more step. The opening words of the third chapter urge us—in the light of man's sigh for salvation, and the sight of the Saviour, here is the signal for satisfaction—"Look at Jesus then" (Moffatt). "We see not yet all things . . . But we see Jesus. . . . Look at Jesus then."

Needy friend, why not look to Jesus? We are insufficient; He alone is all-sufficient. Man, who loses every battle, should be glad to surrender the lead to One who has never lost a battle. Evasions will not serve you; in every heart is this sigh for salvation—only through Jesus can the sighs be turned to singing. Look to Jesus then. Contests held to determine which hymns are most popular

are not always edifying and intelligent, but it seems significant that a hymn of high ranking is almost always "Abide with Me."

*Abide with me; fast falls the eventide.
The darkness deepens; Lord, with me
abide!*

*When other helpers fail, and comforts
flee,
Help of the helpless, oh, abide with
me.*

*Swift to its close ebbs out life's little
day;
Earth's joys grow dim; its glories pass
away.*

*Change and decay in all around I see;
O Thou who changest not, abide with
me.*

There is the age-long prayer. And blessed thought—while it is our plea, it reflects Christ's eternal promise, for He calls us to come boldly that we may "find grace to help in time of need."

Have you longed for consolation? Has life down on the plain, filled as it always is with strife and strain, forced you to a bleeding retreat? If you long for consolation, "Look at Jesus then."

*Come, ye disconsolate, where'er ye
languish;*

*Come to the mercy-seat, fervently
kneel;*

*Here bring your wounded hearts;
here tell your anguish.*

*Earth has no sorrow that heaven
cannot heal.*

Is there nothing but an aching desolation within? No love? No courage? No spiritual peace? Has your straying life taken you far from the Rock, Christ Jesus? If there is desolation within, "Look at Jesus then."

*Joy of the desolate, Light of the stray-
ing;*

*Hope of the penitent, fadeless and
pure;*

*Here speaks the Comforter, tenderly
saying,*

*Earth has no sorrow that heaven
cannot cure."*

I must close this message with a warning. The call is to look to Jesus. It is not to a church, a creed, a confession. Neither can the look be merely a cold, intellectual appraisal; or again, it dare not be but a passing glance. Rather, look to Jesus and make that look carry with it the surrender and consecration of your all. The look must mean surrender; it

must mean self-sacrifice; it must mean devotion; it must mean sharing the life in Christ.

Are you willing to look to Him under those terms? If you hunger for the Bread of Life and thirst for the Living Water, then come. This Saviour will quiet your sighs and give you satisfaction.

*Here see the Bread of Life, see waters
flowing*

*Forth from the throne of God, pure
from above;*

*Come to the Feast of Love; come, ever
knowing*

*Earth has no sorrow but heaven can
remove.*

When God Came Down

AN EMINENT NATURALIST believed in a "Supreme Being," but found it impossible to believe that the God who had created the wonders of the universe could be known by man.

One day as he was walking in his garden, he came upon an anthill covered over with a swarm of ants that seemed greatly agitated as his shadow fell upon them. If only those ants knew how kindly I feel toward them, he thought, they would not be disturbed at my presence.

Following this line of thought, he found himself wondering if a man could ever communicate his thoughts to ants. No, he decided. That is impossible. For a human to teach an ant what he is like, and to convey to them his thoughts, he would have to become an ant. Then, like a flash of lightning came this thought—That is it exactly. The God of this universe, infinitely high as He is above us in His thoughts, had to become a man to teach men to know Him, and to know His thoughts!

And there in the quiet of his gar-

den, one who had long rejected the gospel record bowed in the presence of the Lord Jesus Christ, exclaiming in holy awe, with Thomas of old, "My Lord and my God!"

"In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. . . . No man hath seen God at any time; the only begotten Son . . . he hath declared him" (John 1:1, 14, 18).—*Tract by Good News.*

God has done a new thing in Boston. Without banners, fanfare, or planning, a single church meeting for evangelism expanded in eighteen days to be the greatest thing spiritually which has hit that conservative, cultured, intellectual center in half a century. More than ten thousand prayer meetings are being organized for a mighty spiritual awakening in the New England states.—*Selected.*

The Life and Significance of John Wesley

By Robert E. Mortensen

JOHN BENJAMIN WESLEY was born on June 17, 1703. He was the fifteenth in a line of nineteen children, and destined to be the most outstanding son of Samuel and Susanna Wesley.

Someone has pointed out that men are, to a large extent, but the lengthened shadows of their forebears. Certainly this statement finds ample support in the example of John Wesley. He once wrote his brother Charles that he had never known another person whose immediate ancestors, on both sides, had all been preachers. But such was the case with the person of our study, and, one can well believe, providentially so. The man whom God had ordained to be the awakener of men in an age when such a man was so desperately needed must be a prepared man—prepared from the standpoint of physical and mental endowment as well as later spiritual endowment.

The life of John Wesley was crowded with unusual circumstances that argue for God's special interest in him as an ambassador of the Kingdom, destined to perform a monumental work for righteousness' sake. He was born the son of a minister whose varied talents give him every right to be called outstanding; but more than that, he was born of a mother whose natural and spiritual attainments place her in the front rank of the great women of the world. She was the molding influence in John Wesley's young life. "John Wesley was a Methodist from his cradle," wrote one of his biographers. Certainly that is true. His character and achievements are unexplainable apart from their relation to the nurture and

godly admonition he received from his mother.

That God's hand was upon John Wesley for good is evidenced by an unusual incident that happened at the Wesley parsonage when little John was only five years old. James Joy writes as follows concerning this event: "The first domestic event which lifted little Jacky Wesley above the crowd of his brothers and sisters was the burning of the rectory on the coldest night of the winter of 1709. The thatch was probably fired by some miscreant with a grudge against the parson, and the old house burned like tinder. The old folks were on the ground floor and fled in their night-clothes ('naked' is Mrs. Wesley's word) into the yard, which was covered with snow and swept by an icy northeast gale. Five of the children, including Charles, two months old, slept in the attic. The nurse grabbed up the baby and ran downstairs, shouting to the others to follow her. But in the confusion five-year-old Jacky was forgotten and left asleep. His frantic father in the yard below counted the precious heads and missed the boy's auburn curls. He dashed back into the smoke, but found the stair already ablaze and gave up hope. Falling on his knees, he commended the dear soul to God. Just then the lad awoke to see the flames creeping along the rafters above his head. With coolness beyond his years, he dragged a chest to the window, and climbed upon it, crying for help. Brave neighbors made a human ladder and rescued him through the window just as the roof fell in. He had indeed been 'plucked

as a brand from the burning,' and that text was forever burned into his mind. Years afterward he had it engraved on one of his portraits. As for his mother, she was sure from that terrible hour that this son owed his preservation to the fact that Providence had a great work for him to do. Her feelings found expression in this meditation: 'I would offer Thee myself and all that Thou hast given me, and I would resolve—O give me grace to do it!—that the residue of my life shall be all devoted to Thy service. And I do intend to be more particularly careful of the soul of this child that Thou hast so mercifully provided for, than ever I have been; that I may endeavor to instil into his mind the principles of Thy true religion and virtue. Lord, give grace to do it sincerely and prudently, and bless my attempts with good success.'"

Between 1714 and 1729 stretch fifteen years during which John Wesley was out from under the shelter of the Epworth rectory and his mother's protecting wing. These were the years he went to school and encountered the different influences generally prevalent in his day in public school dormitories and university quads. Thanks to his home discipline, he made excellent progress in his early studies. His religious life during this period was not always what it should have been, but still it was far above the average for his day. A fellow student recalls Wesley as being "the very sensible and acute collegian," a young fellow "of the finest classical taste, of the most liberal and manly sentiments." But the older young John Wesley grew, the more he became convinced that his inner life was deplorably lacking in vital spiritual life.

In 1725, through reading such books as *Holy Living and Holy Dying*, by Jeremy Taylor, and *The Imitation of Christ*, by Thomas a Kempis, Wes-

ley became convinced that he must, more diligently than ever before, pursue inward and outward holiness of life. He wrote general rules for the employment of his time that he studiously sought to follow. From this time on he endeavored to live out his now famous proclamation: "Leisure and I have parted company." His life henceforth was to be a constant affirmation of this truth.

In 1735, Wesley sailed for America. An earnest desire to preach the gospel to the Indians in Georgia set him out on this venture. However, before he saw even one Indian, he became convinced that he was not a child of God himself. The unusually tempestuous crossing to America awakened in him fears for his present and eternal welfare that he sensed were foreign to one enjoying a true relationship with Christ. It was not until May 24, 1738, just a few months after his return from America, that he found a full assurance of his acceptance with God. The year previous to this date, especially, was one of intense hungering after God for Wesley. One Peter Bohler, a devout young Moravian, was singularly blessed of God in leading him to the belief that there was a way of searching after God that was superior to the one he had been employing for some years now—the Bible way, the evangelical way, the way of faith. Wesley believed in Bohler, and desperately followed his advice. Said Bohler of him at this period in his life: "He is willing to be taught," and, "I can say of him that he is truly a poor sinner, and has a contrite heart, hungering after a better righteousness than he has till now possessed."

That God honored Wesley's persistent seeking after Him the world well knows, and could not if it would forget. May 24, 1738, was epochal for John Wesley; but it was none the less so for the entire world, for the God

who became so real to him on that day he endeavored in turn to make real to all in his generation and, through them, to succeeding generations. From this day forward, he felt the world to be his parish. Eternity alone will reveal the glorious consequences of the world-wide vision that became his when he met the Christ in saving power.

Wesley writes of this experience: "I think it was about five this morning that I opened my Testament upon those words: 'There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature' (2 Peter 1:4). Just as I went out I opened it again on these words, 'Thou art not far from the kingdom of God.' In the afternoon I was asked to go to St. Paul's. The anthem was 'Out of the deep have I called unto Thee, O Lord: Lord, hear my voice. O let Thine ears consider well the voice of my complaint. If Thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it? For there is mercy with Thee; therefore Thou shalt be feared. O Israel, trust in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his sins.' In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

Wesley's Aldersgate experience was the turning point in his ministry. Joy

writes of the significance of May 24, 1738, in his ministry: "After Aldersgate, the awakened Wesley drove ahead for the first ten years as if each year were to be his last." Cell, in his book *The Rediscovery of John Wesley*, points out that Wesley himself divided his preaching into two periods—before and after he understood justification by faith. Referring to March 6, 1738, when he first began to preach "saving faith" (which faith became his shortly thereafter), Wesley writes: "God then began to work by my ministry as never before." Lecky refers to Wesley's Aldersgate experience as "an epoch in English history."

Wesley was certainly a man "sent of God." He was the answer to the prayers of a comparatively few righteous people of his age who implored God for a revival that would better the deplorable conditions everywhere present in ecclesiastical and social circles. McDonald, in his book *John Wesley and His Doctrine*, points out the following concerning the era into which John Wesley was born: "It was pre-eminently an infidel age. Disrespect for the Bible and the Christian religion prevailed among all classes. Hobbes, with his scorpion tongue; Toland, with his papal-poisoned heart; Tindal, with an infidel dagger concealed under a cloak of mingled popery and Protestantism; Collins, with a heart full of hatred for the Christian religion; Chubb, with his deistical insidiousness; and Shaftesbury, with his platonic skepticism, hurled by wit and sarcasm—these, with their corrupt associates, made that the infidel age of the world. Christianity was everywhere held up to public reprobation and scorn. Added to this, the Church, which should have been the light of the world, was in a most deplorable state. Irreligion and spiritual indifference had taken possession of priest and

people, and ministers were sleeping over the threatened ruin of the church, and in too many instances were hastening, by their open infidelity, the day of her ruin. The Established Church overtopped everything. She possessed great power and little piety. Her sacerdotal robes had displaced the garments of holiness; her prayer book had well-nigh extinguished those earnest soul-breathings which bring the heart into union with the Crucified. Spirituality had almost found a grave, from which it was feared there would be no resurrection. Over this sad state of things a few were found who made bitter lamentations. Bishop Burnett was 'filled with sad thought.' Bishop Gibson gives a heart-saddening picture of the times. Bishop Butler declares the church to be only a subject of mirth and ridicule. Guyse says, 'that preachers and people were content to lay Christ aside.' Hurrión sees 'faith, joy and Christian zeal under a thick cloud.' Taylor declares 'that the Spirit was grieved and offended by the abominable corruptions that abound'; while good old Dr. Watts sings sadly of the 'poor dying rate' at which the professed friends of Jesus lived."

Joy, in his work *John Wesley's Awakening*, significantly titles the last chapter in the book "Medicine for a Sick Century." Politically, intellectually, and spiritually sick was the age into which Wesley was born. But that he was the divinely prepared physician sent to bring healing to his people, and the people of the world, we may have no doubt.

Professor Temperly shows us, in *The Cambridge Modern History*, the value and importance of Wesley's labors to his day. He writes: "The earlier half of the eighteenth century in England is an age of materialism, a period of dim ideals, of expiring

hopes. Before the middle of the century its character was transformed. There appeared a movement, headed by a mighty leader, who brought water from the rocks to make the barren land live again . . . Berkeley among philosophers, Law among divines, devised new thoughts, evoked new harmonies, or caught new inspirations from the age. But more important than any in universality of influence and range of achievement were John Wesley and the religious revival to which he gave his name and life."

Wesley was an indefatigable worker. He traveled, during a period of more than fifty years, about five thousand miles a year—on horseback. He preached not less than twenty sermons a week. He read and wrote voluminously. He labored incessantly in pastoral work, established schools, and raised funds for the building of chapels. His day began at four o'clock in the morning. Fletcher wrote of him: "His diligence is matchless." He accommodated every department of his living to the important task he felt was peculiarly his. He lived solely for his mission in life as he saw it. No wonder Joy writes: "Wesley! Thou shouldst be living at this hour! Our age has need of thee."

Eternity alone will reveal the significance of the life and labors of John Wesley. His life meant much to his own day, but its blessed fragrance has continued to permeate the atmosphere of the years since his death. In our day, his influence lives on. The work he began and the truth he made prominent once more, when for many years it had lain practically buried from sight, call for reattention by the Christians of our day. His emphasis was fundamental, apostolic, scriptural. It is generally agreed that Wesley was a genius as a preacher, organizer,

and church leader. The *Encyclopedia Britannica* holds that Wesley's "supreme gift was his genius for organization." But a later writer, Dr. George Croft Cell, disagreeing with this contention, has emphasized Wesley's contribution to the field of theology. Many have questioned his importance in this field. But Cell regards him as "a principal founder and first conspicuous exemplar of a theology of experience." He posits the question: "whether there cannot be clearly traced in the work of Wesley on Christian doctrine a revolution in the whole approach to the interpretation of the gospel and in the whole method of theology quite comparable in importance and closely analogous in significance to what his philosophical contemporaries set themselves to do in their own field, namely, to substitute experiential thinking for the purely logical use of the intellect." Wesley's synthesis of the Catholic ethic of holiness with the Protestant ethic of grace is a scriptural emphasis, and thus one just as important for our consideration today as it was for those of his day. His doctrine of Christian perfection or holiness, describing, as it does, the utmost possible ethical significance of the atonement, cannot, in any sense, when viewed from the general point of historic Christianity, be construed as a theological provincialism of the Wesleyan Reformation. Wesley's confidence in the adequacy of the grace of God as set over and against the need of man grew out of his conception of the atonement. Says Cell: "He sensed in the atonement an ocean of meaning."

The study of Wesley is important today because of the timelessness of his emphasis. We need to "launch out into the deep" of the ocean of meaning he attached to the atonement. We need to connect up, as Wes-

ley did, the thought of man's longing for holiness with the further truth of God's willingness and gracious ability to satisfy these longings in this life. The challenge "to spread scriptural holiness," the "great depositum" that motivated Wesley and his coadjutors in the eighteenth century, should occupy a large place in the thinking of the Church of the twentieth century. Man's need, and heaven's ability to meet that need—these were the truths Wesley felt to be fundamentally important, and so he diligently preached them whenever the opportunity presented itself. Are they not the truths we need to hear today—these emphases of Wesley and the Early Church? Since our need is what man's need has always been, and the God of the New Testament Church and of Wesley changes not, ought not our cry to be: "Back to Wesley and back to the Bible"? I think so.

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Never in history has any educational institution made such an advancement in such a short time as has the Nazarene Theological Seminary.

WHAT MAKES A GOOD SERMON?

By Permission of the "Pulpit"

(THE CHRISTIAN CENTURY FOUNDATION)

Joseph Fort Newton—A sermon is a work of art, as much so as a sonnet or an epic; only different. It must have an object as well as a subject, else it misses aim—a truth to teach, a problem of life to solve, an appeal to accept and serve Christ. It must convince the mind, warm the heart, and move the will. If it fails in either respect it is imperfect.

In a sermon the mind is convinced by insight more than by argument, by discernment more than by debate. Occasionally a sermon may be a solo-forum, discussing a truth or a problem pro and con—but not too often. A preacher is a persuader, and to persuade others he must himself be utterly persuaded of the Gospel in his own heart, if he is to win others to it.

Emerson heard a sermon and it left him unmoved. He could not tell whether the preacher had ever been tempted, had ever sinned, had ever looked into an open grace. It may have been theologically correct, but it was spiritually, humanly nil. A sermon is not an essay stewed in cream; it is something warm and winsome from the heart of the preacher breathed into the soul of his hearer.

Lord, teach us how to pray, how to preach, how to know the truth as truth is in Jesus, how to tell it so simply that a child will understand, and a wandering, wounded human soul cannot forget it.

Marshal Wingfield—Good to whom? For whom? For what? Geography may hold part of the answer. Social and cultural stratifications may have

something to say. A good sermon in Boston might not be called good in rural Tennessee.

Yet dwellers in city and country have much in common. Both need instruction and inspiration. Both want honesty and simplicity. A good sermon will not say of one who slipped on the ice, that his perpendicularity suddenly became a horizontality. It will simply say he fell. Shakespeare was too wise to make Mark Anthony say, "I have neither intellectual acumen, nor extensive vocabulary, nor ethical significance." He made him say, "I have neither wit, nor words, nor worth." And he made him say "poor dumb mouths" instead of "pitiable, inarticulate orifices."

A good sermon cannot be made out of sanctimonious whining, bombastic bull-roaring, and declamatory tricks. If the preacher is seeking for good style, let him remember that good style is the style which is not noticed. The difference between the good and the poor sermon may be a matter of restraint. "Mediocrity," said Delsarte, "is not the too little, but the too much." The good sermon will be temperate in adjectives, illustrations, gestures and, above all these, in points. Too many points make a sermon pointless. Misuse of the pause may mutilate instead of punctuate.

A good sermon finds people where they live, and helps them to move on to better living, by feeding the mind, warming the heart, stimulating the imagination, kindling high resolutions, strengthening the will, and reassuring the soul. A Chinese proverb says, "To

talk much without an aim is like climbing a tree to catch a fish."

A good sermon comes from the preacher to whom preaching is not a chore. It is the result of having something to say, rather than of having to say something. It is grown, not manufactured. As the bee takes sweet water from flowers and makes honey by adding something from itself, so the minister makes a sermon by adding himself to what he gathers from books. A critic said of a great preacher, "His theology, by itself, is not very attractive." To which a friend replied, "It is never by itself." Milton said if a man would write a poem he must first be one. So it is in preaching a good sermon.

A good sermon is so instinct with ethical and social insight that it sends a clean wind blowing through the heart, reviving old dreams and kindling new ones. It will tie the timely to the timeless, but time itself will not be part of the yardstick by which "good" is ascertained. No man can say how long a sermon ought to be. If a sermon seems long, it is long whether it has been going ten minutes or an hour.

A good sermon is quite likely to be rooted and grounded in the Word of God as contained in our Bible. In a 39-year ministry, I have heard most of the noted preachers of the period, on both sides of the Atlantic, and I have tried to learn from all of them, but I never really learned to preach until I came back to the book which I had too-long neglected, and there, at that listening-post of the soul, tarried long with those great passages wherein are such "flame and tears and singing, as melt the heart with pity."

Clarence Edward Macartney—As the years go by in his ministry, the true preacher thinks less and less of what is called "a good sermon," and more and more about a sermon which

will "do good." In that sense, then, a good sermon is:

I. A SERMON WHICH HAS ORDER AND A NATURAL PROGRESS AND DEVELOPMENT OF THOUGHT. God is not "the Author of confusion," and a preacher ought not to be the author of confusion. A good sermon ought to have its natural divisions and growth like a gracious tree—roots, trunk, branches, and leaves.

II. A SERMON WHICH IS ILLUMINATED WITH IMAGINATION. This does not necessarily mean formal, or anecdotal illustrations, though these are often effective, but words and sentences which have windows in them. Henry Ward Beecher rarely used a story or extended illustration. But his sentences abound in metaphors and similes which paint a picture and let in light.

III. A SERMON WHICH IS WRITTEN AND SPOKEN BY THE PREACHER AS "ONE HAVING AUTHORITY," not the preacher's authority, but the authority of the Scriptures. Rome speaks with the authority of the church. Protestantism has a far higher authority of the Bible. The tragedy of present-day preaching is that, while Rome stands loyal to its authority of the church, great numbers of Protestant preachers have abandoned the authority of the Scriptures. They have no "Thus saith the Lord" in their message but speak only out of their brief experience, their little wisdom, and their dim vision.

IV. A SERMON WHICH EXALTS JESUS CHRIST AS THE ONLY SON OF GOD AND THE ONLY SAVIOUR OF MEN BY HIS ATONING DEATH ON THE CROSS FOR SINNERS. What would St. Peter and St. Paul think if they came into some of the Protestant churches today and heard sermons in which there was no presentation and no exaltation of Je-

sus Christ, sometimes no mention of his name? It is recorded in the book of Acts of the Apostles, that Philip "went down unto Samaria and preached Christ unto them; and there was great joy in that city." He preached a "good sermon" in Samaria because it did good to the souls of the people.

V. A SERMON WHICH IS WRITTEN AND DELIVERED WITH A WARM HEART AND WITH A LOVE FOR MEN. Last summer, in the old Presbyterian Church of Newburyport, Massachusetts, I stood under the pulpit by the dust of that mighty Boanerges, George Whitefield, who, by his constant preaching of Christ's sermon, "Ye must be born again," brought thousands into the Kingdom of God. Standing there I thought of that prayer which was so often upon the lips of Whitefield as he neared the end of his ministry, the prayer which I try not to forget when I go into the pulpit, "O Lord, give me a warm heart."

Gerald Kennedy—This is the kind of question one feels certain he can answer until he tries to write it down. Then there comes the realization that many elements go into the making of a good sermon, but it is not so easy to define what is essential.

Bad sermons leave us with a sense of questions having been answered that we were not asking. Irrelevancy is the supreme preaching crime. A listener leaves such an experience with bitterness in his heart, for he has been betrayed and condemned to a deeper frustration and a blacker despair. He has hoped and he has been denied, which makes his condition worse than it was before.

A good sermon makes a man believe that God in Christ has provided the solution for his dilemma. This is not to say that every man who lis-

tens to a sermon is caught in an immediate disaster. But every man is entangled always in issues too big and too complex for his resources. The Gospel comes with the promise of God's concern and God's succor. Preaching ought to bring that mighty truth home to every heart. Let a man leave the service feeling that there is an answer, and he has been listening to real preaching.

The danger in this idea lies in the temptation to promise easy answers. This may catch the unsophisticated and do great harm. Yet I would risk this possibility rather than encourage the sort of preaching which falls on the ear with such dullness as to kill expectancy.

I went to hear a well-known preacher whose reputation rests on his ability to speak comfortably to the well-to-do. He is known as one who equates the presence of God with the world's definition of success. I went with a prejudice against him, and more to see his technique than to be spiritually revived. Now here is a strange thing. In spite of a very critical attitude, I was helped. The sermon was filled with confidence, and he made me believe that what Jesus Christ did for men in the First Century, he would do for me. When I thought of all the lifeless preaching which does not matter, it seemed to me that if a sermon is able to convince a man that when he decides for Christ he shall have power, it is a good sermon.

A Canadian churchman was disappointed with some of the depressing messages at Amsterdam, but he spoke in glowing terms of Bishop Berggrav of Norway. His message, this layman thought, contained three ringing affirmations: "There is a foe. There is a fight. There is a victory!" And that, I believe, is at the heart of all good preaching.

Hampton Adams—It is assumed that the editors of the *Pulpit*, asking this question, had in mind the sermon that is preached in the average pulpit on a normal Sunday. Although a sermon that would be good in one situation would not be good under other circumstances, there are some things that are essential to all sermons.

The preacher must be sincere. No skill in the preparation of the sermon and no art in preaching can compensate for the insincerity of the preacher.

The sermon, to be good, must proclaim pointedly a portion of the Gospel of Christ and give evidence of a comprehension of the whole Gospel on the part of the preacher.

Specific spiritual needs of the people which have become a concern of the preacher should determine the subject of the sermon. For this reason the faithful pastor usually is the most effective preacher. His sermons meet living needs.

The good sermon is not produced easily. Do laymen ever know the awful responsibility of speaking the Word of God that weighs on the preacher? How much worse if the minister himself does not feel that responsibility! Self-examination in the light of the Spirit of Christ, confession of sin and humble, grateful acceptance of the grace of God are essential to the preparation of the preacher.

The preparation of the sermon requires earnest study. Years of experience do not lessen the need for this study; rather do they reveal its necessity. When, after study, the sermon is ready to be written and delivered, the arts of writing and public speaking are used to make the message clear and persuasive. The purpose of the sermon is to cause persons

to think and behave as children of God. To do this, many of them must be brought to repentance. All of them, hearing the Word, need to do it in order to build their houses on the rock. Every sermon, therefore, must call for decision.

The mood of those who hear, in its bearing on the sermon, is second only to the preparation which the preacher has made. The best sermon partakes of the vitality, direction, and total spirit of the church's worship.

Every sermon should be able to stand alone as a true, although only partial, presentation of the Gospel of Jesus Christ. However, the occasional sermon lacks the fullness which inheres in pastoral preaching where both preacher and congregation can make assumptions on the bases of previous sermons and await further messages for the answers to some questions.

A Mid-Century Phenomenon

(Continued from page 4)

institution of your own making. It is your school. There is no other like it in the world. No doubt there will not be another like it in the Church of the Nazarene. This is your youngest but fastest growing and healthiest child. Take it to your heart. Nourish it so it can have a healthy growth. We solicit your attention to its needs. Take an attitude which will carry with it no regrets.

Urge your laymen to visit the Seminary when they come through Kansas City. Come yourself and visit the chapel services and class exercises if you so desire. See for yourself what God hath wrought. Let it not be said that even one pastor or superintendent failed in this critical hour. "Everything that should be done can be done." Under God, LET US DO IT.

Notes on a Christian Philosophy of Life

By Delbert R. Gish

Article II

TO ANYONE who believes that all philosophy is evil, this article can have little appeal. For if that premise be correct, then it must follow that there can be no Christian philosophy of life. However, we are constrained to believe that readers of these lines will accept this underlying premise upon which they are based, namely, that some philosophy is worthy, constructive, and Christian.

Understandable reasons can be found why philosophy in general has fallen into disrepute among religious people during some eras of history. In its systematic beginnings in Greece, most of its devotees were critical of the established religion. Moreover, like educators, religionists, politicians, and scientists, philosophers have sometimes exhibited such an excessive positiveness about the truth of their theories that they aroused antipathy to their opinions and to themselves. Furthermore, the characteristic penchant of the lovers of wisdom for speaking in such vague terms that few could understand them has contributed to a lack of interest. Radical differences among the philosophers themselves have meant that if the views of one were accepted the views of someone else equally important and authoritative would have to be rejected. Sometimes, too, the proponents of a view of life make use of the central ideas of a man or a school and give them out with the often-used but extremely questionable introduction, "Philosophy says." Who has not turned away from such assertions in disgust with the conviction that "if that is what philosophy says, I want none of it!"

NO MONOPOLIES IN PHILOSOPHY

Such a statement is ambiguous because philosophy does not speak, but only men; and no man or group of men has been able to corner all truth. The Christian has as much right to his convictions as any other person. Most do and all ought to feel the obligation to put their beliefs into some kind of ordered system—that is, to formulate a philosophy of life. For as Dr. J. B. Chapman has written,

All intelligent men are philosophers. They cannot avoid asking "What is man?" "What is life?" "What is the ultimate end and purpose of all that is?" Those who do not ask these questions are not intelligent. Those who do not earnestly seek the answer to such questions are dead while they yet live. Those who decide that there are no answers to these questions are themselves without hope.¹

Because all philosophies are man-made, human interpretations of life's experiences, there may be said to be as many philosophies as there are people. Still men's philosophies have points of resemblance, and they tend to follow broad patterns or classifications which we shall not consider here, except to call attention to the distinction between two of them. Christian or religious philosophy is sharply sundered at a number of points from naturalistic or secular philosophy.

Let it be reiterated, no philosophy or philosopher has any monopoly either upon the search for truth or upon any class of facts. Naturalists have professed to have some favored

1. *Christian Men in a Modern World*, p. 38. Kansas City, Mo.: Nazarene Publishing House, 1942.

spot in the sun of scientific successes, and to have a sort of prior claim upon the truths of science. But not so; the claim of any philosophy to be accepted can properly be based only upon its adequacy to answer the questions that we take to be important and to aid in solving the problems that plague us. Naturalistic philosophy has been unconcerned with the great questions of religion (except in a negative way) and hence has been in disfavor with religious people.

FACTUAL FOUNDATION NECESSARY

Any philosophy of life must take account of known facts if it is itself to be taken seriously. It may sometimes conflict with scientific hypotheses and theories, but it must have a sound reason and principle for doing so. A man's view of life cannot gain respect if it consists only of his own pet ideas and haphazard assumptions. Humility is nowhere more necessary than in this realm. We are wise to notice the opinions of others. The Christian who is trying to put his views in order cannot omit ideas merely because of distaste or because they are hard to explain. Somehow he must honestly consider every hard nubble of fact; and he must be wary of ideas which pose as facts but which lack adequate support. Witness the embarrassment of seers who set dates for the second coming of the Lord or who have identified the Antichrist with Kaiser Wilhelm or Mussolini.

THE FIRST CHRISTIAN PHILOSOPHY

It has been said that Jesus had no philosophical system. He did not elaborate any system of ideas. Because He possessed more than human prescience and insight, He was freed from the necessity of paying heed to the formulation of His ideas so that they would first of all be clear to him-

self (John 2:24, 25). He was never in doubt as to what He believed or ought to believe. Moreover, what He had to teach the people was in the main so foreign to their comprehension that the most effective way He could get the message across was to show them by example and illustration, in fragments of thought as the occasion afforded. It was not feasible for Him to establish a school at a permanent location and give systematic, straightforward expositions of His whole message. The Jewish ecclesiastical leaders would soon have destroyed the school and Him. Even in following the plan He did, He found it necessary at times to speak enigmatically, so that His enemies could not understand His words (Luke 8:10).

Having said all this, we may yet say that Jesus had a philosophy of life. His own actions were self-consistent, and He moved toward His destiny with steadfast purpose. There were basic reasons back of "all that Jesus began both to do and teach." He had a philosophy of life which He did not expound as a system directly, but revealed in a life of devoted sacrifice and service.

As we learn from the Scriptures, the apostles Peter and Paul employed to some extent a philosophic method. They appealed to their hearers to believe the truth for reasons. They made a case for Christianity. Look at Peter's sermon which begins at Acts 2:14. First he demolishes the falsehood that the hundred and twenty are intoxicated. Then he proceeds to the true explanation by linking up the coming of the Holy Ghost with prophecy which every Jew should accept, and with the resurrection and ascension of Jesus. The evidence, he told them, you "now see and hear." Reasoning alone did not produce the conviction that followed; but if they

had missed the points which he so skillfully made, they would not have been "pricked in their hearts."

Paul's philosophy of life is disclosed by Luke's account of his work and all of Paul's own writings. His concern about unity ("This one thing I do," "Other foundation can no man lay," and "For as the body is one . . . so also is Christ") exhibits the philosophic goal. He could not brook inconsistency and rebuked Peter for failure at this point (Gal. 2:11-14). His conception of the plan of the gospel was broad enough to include Gentiles and to reject unchristian legalism (Acts 15:1, 2). He spoke of a "reasonable service" (Rom. 12:1). Most interesting to note, he had some private ideas of his own (I Corinthians 7:6, 12, 25), which he is honest to admit are personal. Paul did not obtrude his philosophy upon the world, but he made it a tool for giving helpful, edifying expositions of truth to those under his care.

STATUS OF CHRISTIAN PHILOSOPHY

During most of the history of Christian thought some conflict has existed between theologians and philosophers. In the beginning some pagan converts to Christianity had had philosophical training and brought their views with them into the Church. Having little or no Christian background, they became responsible for spreading some serious errors and heretical opinions. Not all heresies originated in this way, but those which did made philosophy appear monstrous.

Then too, there were some well-educated converts, familiar with philosophy, who seemed to believe that nothing in philosophy could mix with Christianity. Tertullian, for example, who was so dogmatic, so temperamental, so inclined to exaggeration, renounced philosophy according to his statement yet shows dependence upon

it in his writings. It is not to be doubted that he was honest, but his influence would have been more salutary had he been more consistent.

After the rise of scholasticism, the bifurcation between faith and reason, or theology and philosophy, became wider. In the thirteenth century the young University of Paris adopted the rule that teachers of philosophy should not deal with theological questions. With some exceptions this rule has been generally followed by both Catholic and Protestant schools down to the present century.

Thus the practical solution of the differences between theology and philosophy has been to allocate faith and doctrine to the one, and experience and reason to the other. They have been regarded as unrelated if not opposed sources of ideas. Instead of working co-operatively toward a single end, even Christian philosophers and theologians have been placed on opposite sides of the religious fence. Surely this is a wrong and artificial situation. It is to be expected that naturalistic philosophers will continue to scorn the "fictions" of religion; and theologians will rightly lament the spread of "vain philosophies" propounded by men who live in willful ignorance of divine truth. But these quarrels should not be permitted to divide those who have the same Christian aims. For Christian philosophy and theology have one main purpose—to present as orderly a picture as possible of the things God has revealed to man in order that particular men shall comprehend the truth and embrace it. God's handiwork in creation and the revelation of himself in His Word should not be opposed to each other.

The ideal Christian theologian should take account of the contributions of science and the common

world of human experience as he ponders upon the Word of God. The ideal Christian philosopher should take full account of the truths of the Word as he ponders upon the world of experience. The justification for the use of the names "theologian" and "Christian philosopher" ought to be their different starting points rather than any difference in essential aim or in content. Sometimes we forget the fact that human beings have different kinds of temperaments to which one approach to truth may be more effective than the other, even though both have the same fundamental truth to present. The final goal of either field is to ground men in the truths and experience of God. Remembering this fundamental aim, more than anything else, will save both theology and philosophy from heresy and futility.

"THE" CHRISTIAN PHILOSOPHY

It would be presumption to say that any known system of ideas is "the" Christian philosophy. What that is, is known only to God; every human conception of it is only some kind of approximation. The answers to the great questions which any truly Christian system of ideas will make clear are known to all Christians: God exists as a personal Being; personal immortality is a fact; and sinning men are enabled to choose between possible destinies. The ways of conceiving of these truths differ in detail. Testing these ways by experience, by the implications of the Scriptures, and by their internal coherence will determine which has the best right to be called Christian.

Christian philosophies of the past had a particular function to perform at the time they were first propounded. They were to organize men's thinking so that they could advance the kingdom of God more effectively.

They offered modes of defense against the inroads of secularism and worldliness. Scholasticism assuaged the hunger of the mediaeval mind for intellectual exercise and for systematic knowledge in such a way as to guard against fanaticism and heresy, at a time when intellectual freedom was all but nonexistent. Common sense realism was a response to agnosticism and skepticism; it developed the idea that the human mind is trustworthy in its acceptance of self-evident truths and in its affirmation of the reality of things of which we are conscious. Berkeleian idealism was a defense against materialism, skepticism, and atheism. More recently, against various forms of naturalistic and anti-theistic belief, personal idealism has stressed the central truths of the personality of God and the value of human persons. It has stood as an organized system of belief against opponents of the Biblical teaching at these points.

"The" Christian philosophy is a body of systematic beliefs, derived both from experience and from Scripture, which *at any time of opportunity* best states and defends the truths of Christianity against its foes. It will inevitably conflict with naturalistic philosophy at important points. (Here is an error of the statement, "Philosophy says," which assumes a general agreement between naturalism and the Christian view. This statement is self-defeating, no matter which side uses it.)

Anything human or finite is foredoomed to change; hence, as long as philosophical systems continue, they will undergo alteration. A Christian philosophy, like any other, needs to keep abreast of the times, and with each new issue that comes up reform its forces to strike hard where the battle of ideas is hot. As a defense of things Christian, it is less like the

Rock of Gibraltar than like a huge army (of ideas) which may be mobilized and deployed in various ways to attack or to meet attack. The analogy will break down if carried too far, but a Christian philosophy that is effective in one age may fail to meet the issues of another. Ready-made or handed-down systems of ideas (man's creations, remember) are like ready-made or handed-down clothing, not always the most excellent fit. The truths upon which a Christian philosophy is founded are more like Gibraltar, but these truths must be brought home to men's minds and hearts. Gibraltar has always been invincible when the battle was brought to it, but few important battles have been fought there. And to go one step further with the analogy, not many people live on Gibraltar.

There are ever varied forms of atheism, and of one-sided heretical emphases which tell a part truth but defeat the aim of the whole. No pre-nineteenth century thinker ever heard of behaviorism, pragmatism, neo-scholasticism, neo-orthodoxy, existentialism (of the Sartre type), positivism, and the like. This is not to put all of these in a single class, but to call attention to the fact that whatever subversive doctrines any of them contains must be dispelled by contemporary contenders for the truth. Most heresies are ancient, but they continue to appear in the disguise of new names, under a cover of confusion.

ADVANTAGES OF CHRISTIAN PHILOSOPHY

Among the reasons why a Christian view of life is to be preferred are the following:

1. *It is less presumptuous.* It does not pretend that human reason (or any human capacity) is either all the help that is needed or all that is avail-

able for successful living. All other things being normal, it is better to recognize human limitation than to pretend that it does not exist. The denial of God's existence, in view of all the evidence for His existence, is a form of flagrant presumption.

2. *It is a more complete view.* Secular philosophers usually pass by religious truths as unimportant background material in the philosophic picture. This failure to include the serious consideration of religious truths (with a sympathetic attitude) leaves secular philosophies only partial and incomplete systems.

3. *It is practical.* Our natural human goal is to make the best out of life that we can. The greater practicality of the Christian view of life consists in the fact that it looks at this goal in the vista of eternity. There is sanity in looking out after the interests of the long-run, especially when these interests involve what we want more than anything else.

4. *Its truth enjoys wider support.* As well as to seek the support of science and common human experience, the Christian philosopher seeks the support of the Bible. Christianity omits nothing which the naturalist can prove true; and if its Biblical premises be correct, the naturalist will miss the chief ends for which life exists.

5. *It answers more of life's troublesome questions.* The facts of sin and death bring disturbing thoughts to humankind. Denying that sin is a reality or affirming that it is a vestige of brute nature left in man does not meet the real problem. Let a man

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Let us not only do our part, but our BEST for our Seminary.

HAGGAI

By Ralph Earle

IT WAS September 1, 520 B.C. Already the streets of Jerusalem were thronged with the crowds that had gathered for the feast of the new moon.

Mixed feelings filled the hearts of the people. It had been a bad year for the crops. Drought and lack of dew had left the ground dry and parched. In high hopes they had worked the land that spring and sowed heavily for a bumper year.

But the spring rains had not fallen. Crops had dried up and withered. Olive orchards and vineyards were almost destitute of fruit. With light purses and heavy hearts the people had come to Jerusalem to worship. Disappointment and discouragement were written large over their faces.

But what was there here to draw them? Only partly had the wrecked city been restored. The walls still lay largely in ruins. The Temple? Its ancient splendors were only a haunting memory in the minds of the oldest men. It seemed that the Jerusalem that had been was to be no more.

Near the rude altar, with no roof over it, stood three men looking at the milling throngs. One was Zerubbabel, the governor of Judah. Another was Joshua, the high priest. The third was Haggai the prophet.

Suddenly Haggai turned toward his two companions. "Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built."

Some sixteen years before, the first group of captives had returned from Babylonia as a result of the decree of

Cyrus. That edict, recorded at the end of Second Chronicles and the beginning of Ezra, stipulated that the Temple was to be rebuilt. Three times, in the longer form given in Ezra, the building of the house of the Lord at Jerusalem is mentioned as the main purpose of the decree.

But what had happened? The few returnees had cleared away the rubbish and set about the task of rebuilding the Temple. First they had cleared off enough of the debris so that they could set up the altar of sacrifice and celebrate the feast of tabernacles (Ezra 3:1-4). This was in the fall. The next spring they had gone to work with a will to build the house of the Lord.

But it had been a discouraging task. With the foundations completed they had held a great celebration (Ezra 3:10-13). While some shouted for joy, others wept as they realized that this second Temple could be only a feeble successor to Solomon's glorious edifice.

Months had gone by and added up to years. Weariness and inertia had combined with unfriendly warning and opposition to stay effectively the hands of the workmen. In 520 the Temple was still unbuilt. Above the sound of shuffling feet a voice rang out: "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?"

Startled, the people turned to see standing by the altar a prophet, his face aflame with a burning message from God. All was quiet as his lips parted again: "Now therefore thus saith the Lord of hosts; Consider your ways."

"Consider your ways." That was the call and cry of the prophet. "Ye have sown much, and bring in little; . . . and put it into a bag with holes."

How well they knew that! But what were they to do about it?

"Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord."

Why was it that they were suffering adversity instead of enjoying prosperity? The answer was simple: "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house."

So that was the reason! That was the explanation for drought and dewless mornings, for grainless fields and fruitless orchards! Well, then let's do something about it. "Amen," said Zerubbabel and Joshua and all the remnant of the people. They had had enough of God's curse. They were ready now to do something to bring His blessing.

As the prophet noted their willingness and obedience, he brought them a new message of comfort and encouragement. "Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord." What a model for preachers—the Lord's messenger speaking the Lord's message!

What was it that brought about action in place of inertia? "The Lord stirred up the spirit of Zerubbabel . . . and . . . Joshua . . . and . . . all the remnant of the people." When people are stirred, they move.

And so the people went to work with a will. Within about three weeks from the time that Haggai began his prophesying (1:15) the reconstruction job was in full swing.

As the walls began to rise, the workers' hearts were filled with mingled emotions of pride and disappointment. It would be wonderful to have a house of worship again. But how poor it would look in comparison with Solomon's great Temple!

So the Lord sent the people another message through His prophet. It was October 21, 520 B.C. when this second oracle was delivered. The people were gathered together again for the great feast of tabernacles.

Some were present who had seen Solomon's Temple (2:3), which was destroyed just sixty-six years before. They were old men now, but they had vivid recollections of the ancient splendor. How pitiful this would look in comparison!

But they were not to weaken the hands of the workers. "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts" (2:4). In partnership with God in the work of building His temple: that is the privilege of God's people in all ages.

Then comes a daring prediction (2:9), in view of the actual prospects for this new Temple: "The glory of this latter house shall be greater than of the former"; or, as some modern translators render it: "The future glory of this house shall be greater than its former." The alternative rendering is not quite so astounding as the other. But even it would require

a leap of faith on the part of the prophet, so few and poor were the people.

How is this greater glory to come? The seventh verse gives the answer: "I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts."

The greater glory will come when "a greater than Solomon" has appeared. Christ was the fulfillment of this prophecy. That has been the interpretation of the Christian Church from the beginning. Jerome made this evident in his translation of the Vulgate. What is more, he learned this from his Jewish tutors, for some of the Jewish rabbis referred this passage to the Messiah.

Modern scholars have called attention to the fact that the word here rendered "desire" has with it a plural verb. The nations, shaken by God's judgments, will bring their "treasures" to beautify the house of the Lord. The American Revised Version reads "precious things," which is an accurate translation of the Hebrew original. It is difficult to arrive at a dogmatic interpretation of this message. Adam Clarke discusses the problem and concludes that the reference to silver and gold in the following verse is in line with the most reasonable view; that the nations will bring their "desirable things" to glorify God's house. He says: "I cannot see how the words can apply to Jesus Christ."

As over against this blunt assertion it is interesting to note that Raymond Calkins, a leading liberal preacher of our day, says that even in the new translation this passage "loses little of its Messianic meaning" (op. cit., p. 105). It is certainly true that the deepest desires and highest aspira-

tions of all nations are fulfilled in Christ, and only in Him.

The third and fourth messages were delivered on the same day, December 24, 520 B.C. Exactly three months had gone by since the people, in obedience to God's command through the prophet, had set to work restoring the Temple. Why hadn't God rewarded them for their labor?

In answer to their inner questionings God sent another message to them (2:10-19). Its subject was the contagion of the unclean. The prophet pointed out that, while a clean thing or person is rendered unclean by contact with uncleanness, the opposite doesn't hold true. It's one of the obvious lessons of life. One good apple will not make a small box of rotten apples good; but one rotten apple, if left long enough, will spoil a whole barrel of good apples. A diseased person is not made well by contact with a healthy person. But a well person can easily contract a disease by contact with an infected person. In other words, evil is contagious, while goodness is not.

The people had expected that the restored ritual would make them holy. The prophet wanted them to see that their sin was of long standing and required more drastic treatment for its cleansing. Their worst sin was their refusal to repent (2:17).

Twice in the eighteenth verse the prophet tells them again to "consider." The literal meaning is: "set your heart on it." Every true revival has begun when people have stopped and considered their ways.

The returned captives wondered why God had not already begun to prosper them for their obedience in building His house. The prophet has an encouraging word from the Lord: "From this day will I bless you" (2:

19). Their changed attitude has not gone unnoticed.

On the same day God spoke again through His messenger. This oracle was especially addressed to Zerubbabel, the governor. It is Messianic in outlook and apocalyptic in form. God says that He will shake the nations and destroy their power. Then He will take Zerubbabel and set him up as His chosen one. Here we find another definite foregleam of the Messiah.

Haggai's times were marked by a shaking of the nations, to which he refers no less than four times (2:6, 7, 21, 22). The assassination in 522 B.C. of Cambyses, the successor of Cyrus, was followed by a time of turmoil. A usurper tried to hold the throne, but was himself assassinated within a few months. When Darius took the throne, in that same year, he had to fight one battle after another to establish his power over the various nations that comprised the Persian Empire.

One sees a parallel in our day, in the shaking of nations and national governments. At such times we do well to look up with renewed Messianic expectation. The Prince of Peace may not come so soon as we hope or expect; but someday, as surely as God's Word is true, He shall reign as King of Kings and Lord of Lords. Ours is still the privilege of singing the great "Hallelujah Chorus."

The name Haggai seems to mean "the festive one." Though living in troublous times and facing a discouraged and disheartened people, the prophet was marked by a fervent and exuberant spirit. He was able to inspire others to enthusiasm and action. He has been referred to as "Haggai, who said it with bricks." He

believed not only in talking but in getting something done. The phrase, "a steam engine in trousers," might be applied to him.

Haggai has sometimes been accused of having a one-track mind. The truth is that he saw something that drastically needed to be done, and he gave his whole attention to seeing that that one thing got done.

Again, Haggai has been criticized for concentrating on earthly things. But he realized that the religious life of Judah needed to be focused in a central sanctuary at Jerusalem. Otherwise the nation faced the danger of being assimilated into its heathen environment and losing its God. Part of our religious heritage from the Jews, which includes Christ himself, we owe to the faithful ministry of Haggai the prophet.

This short book consists of four messages, all delivered in the year 520 B.C. These, of course, give us the outline for the book. Chapter one contains the first message. The second is found in 2:1-9; the third, in 2:10-19; the fourth, in 2:20-23.

Unlike most of the minor prophets, the Book of Haggai is not poetry but prose. But, as Raymond Calkins well points out, we need more plain speaking about everyday duties, about "the prosaic performance of neglected tasks" (op. cit., p. 107).

The entire Book of Haggai is an extended commentary on the text of Jesus: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). Haggai teaches us to put first things first in our lives.

"It's not what we give but what we share, for the gift without the giver is bare." Share with the Nazarene Theological Seminary.

MENTAL MEASUREMENTS FOR MINISTERS

By Earl J. Culp

IT IS SUNDAY MORNING; the hour for worship has arrived, and the people are gathering for the service. The pastor quietly steps upon the platform and reverently kneels before God. Although he feels keenly the responsibility of the hour, yet when he arises from his knees there is a look of peace and calm assurance upon his face. He believes he has a message for his flock. After the opening exercises he stands and reads, carefully, reverently, and impressively, a suitable passage of scripture. He announces his text, and with tenderness, yet with faithfulness, he breaks the Bread of Life to his eager listeners. Hearty amens and occasional outbursts of praise from his people, watered with tears of emotion, punctuate his message. As he greets the people at the close of the service, many say, with sincere emotion, "Pastor, I thank you for that message. It has helped me so much!"

How easy it all sounds! And I hear some folk thoughtlessly say: "Anyone can do that. Since you are called to preach, I may expect such a service almost any Sunday." But those of you who have stood before your congregation Sunday after Sunday for years will be the last ones to say that such services are easy. You know that they are costly. You know that to have such services frequently means that your whole life and energy must be laid upon the altar of toil and sacrifice. Many indeed are the vital elements that enter into the matter of preaching effectively. But we will at this time consider the pastor in his study.

I do not belittle prayer nor make it take a secondary place in the life of a pastor. However, I will say that, essential as prayer may be, it never can take the place of study. A. L. Cargill states, "The mind fills the heart, and it is only when you have the fullness that you can preach from a full heart." Whoever is called to preach is called to a lifetime of study. But what and how shall he study is the problem.

Bible study naturally assumes first place as its rightful position. Included in Bible study there is a real need, it seems, of careful study of the art of reading the Scriptures to the congregation in such an impressive and intelligent way as to bless the hearers. Miss Ruth Fess, our former Greek professor, stated that we might better delete our sermon than to skimp on the reading of God's message. She stressed our reading and rereading the passage until we could read the King James Version (the only one worthy of the pulpit devotions) with accuracy and feeling and power.

The pastor needs to study "how to preach." Dr. Phineas Bresee is said to have valued the study of homiletics so highly that he urged every preacher to read and reread every book he could possibly get on the subject of preparation and delivery of sermons. One of the best ways to study preaching is to study preachers. We are warned, however, against becoming mere imitators of those we study. We should study them, *not* to appropriate their sayings, but to absorb their spirit; not to imitate their illustrations, but to imbibe their illumina-

tion; not to steal their sentences, but to study their style.

For two years between high school and college I worked on a farm and I well remember when Mr. Charlick took me to a forty-acre field to commence plowing. He told me he wished that field plowed but was not in such a hurry that I should do what he termed "cut and covering." He then proceeded to elucidate by showing me that if I cut too wide a furrow the plow would cut only half of the land; that strip cut by one trip of the plow across the field. That is, it would plow a strip, turn the sod over, but leave a place unturned and untouched. The plowed dirt would fall over the unplowed and the result would look the same. But when the seed was sown, the resulting crop would reveal the flaw. For the place that was not plowed, but only covered, still remained hard and unyielding as before. The thin covering of earth would not be sufficient for the seed to take root. Hence a good farmer is careful not to "cut and cover." He is interested in getting the most from the field and will take care to prepare it properly. In the ministry it is easy to "cut and cover." Books of sermons, good sermons, are abundant and make short cuts to preaching. It is also easy to "cut and cover" when reading the Bible. We say no Christian should read less than a chapter a day, but do we ministers really read and ponder and meditate and study the meaning for us? Paul warned Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15).

I read of a busy pastor that went to hold a revival for one who had trouble getting a crowd and interest during the revival. In desperation the evangelist-pastor suggested their call-

ing, only to hear, "I can't afford the gas." When he suggested they walk, the reply was, "My feet are giving me too much trouble." Later, he remarked that the brother must surely enjoy the extra time for reading and study, only to despair of helping that pastor when the response was, "My eyes are terribly weak and I just cannot stand sustained reading." I wonder if that pastor is not just the one who will complain if his salary is not increased periodically. He might better go blind trying to read his heart full. Dr. E. O. Chalfant said that "a pastor must read himself blind, pray himself full, and preach himself empty."

Since Uncle Bud said, "We might better aim at the stars and knock down a bit of star dust than to aim at nothing and hit it dead center," I cast about in *THE PREACHER'S MAGAZINE* for a weekly study schedule. Dr. J. B. Chapman suggested one, naming as the source, a layman of forty years' standing. It is as follows:

1. The pastor, as servant of God and pastor of the people, is on call at all times in emergencies—twenty-four hours of the day, seven days a week.

2. But since the pastor is a prophet who is expected to speak for God, as well as for the church, it is well that he be given a chance to prepare for his work. And such preparation certainly would be assisted if a schedule were adopted.

The following is suggested:

- a) That Monday be the pastor's day, it being understood that he will be called that day only in emergencies.

- b) That the other days of the week be outlined as follows:

- 1) 8:00 a.m. to 12:00—the pastor in his study engaged in prayer, reading, study, meditation, and preparation of mind and heart for his task. (It is better if the study is not in the par-

sonage.) In any case, the members must be trained not to call for the pastor during these hours, except in emergencies . . . neither personal nor phone calls.

2) In the afternoon the pastor should make his calls and take care of the other essential work of the church.

3) Evenings are occupied in the regular meetings of the church or are spent with the family.

c) On the Sabbath the pastor will be ready and anxious to "feed the sheep," and the church with a leadership like this will grow.

The prepared man always has led in the work of building the Church. That preparation has not always been made in colleges, but the man that has been prepared when the opportunity opens is the one that steps forward. When God wanted someone to deliver His people from the land of bondage, He selected one already trained in Pharaoh's courts. When God wished a loyal foreign missionary, He turned to one trained at the feet of Gamaliel. At one time Europe, as it is today, was in a period of decay. A man was needed who would dare brave the lions' den to preach the gospel. God turned to Martin Luther, and Protestantism was born.

With the young person, "A call to the work of God," said Dr. Chapman, "is a call to prepare for the work of God." The one thing for the youth who is called is to get into school, to get to books, to sit under lectures, to expose himself to the power of the example of those who have done and are doing the work he longs to do.

We are not taking just the measurement of the young aspirant, however. Men can be effective preachers of the gospel who have been denied the advantages of a formal education. There is a saying, "It is not what happens to a man that counts, but his re-

sponse to what happens." Among those that refused to be downed by the blows of handicaps is L. L. Pickett. In his mature years, in spite of early limited opportunities, he was a master of English, a dependable student of the Greek New Testament, a sound theologian, well-read in literature, abreast always with current trends in human affairs, secular as well as religious, and a leader anywhere placed. He preached, wrote books, composed hymns, and so organized his time that although busy he was never rushed.

In keeping with the idea of education, Dr. Chapman once said: "In thinking of the preacher as a workman, we note that the finer the task the more finished the workman should be, and the better adapted his instruments. Brute strength and a broad ax are the principles in hewing crossties, but the cabinet maker must have an accurate eye, a skilled hand, and tools that are sharp and of refined pattern. The blacksmith may set wagon tires and shoe horses, but the maker of fine watches is an artist by comparison. A proper concept of the nature of the preacher's task is essential if one is properly to appraise the qualities that must go into the preacher's qualifications."

We should take a bit of time to speak specifically of books. The Bible is book No. 1 of any pastor's shelves. Rev. G. S. Rogers, of Florida, feels that every pastor should have several versions of the Bible to supplement the King James. Perhaps you have heard how Dr. W. L. Stidger once told a company of preachers that he read a book a day. One of his hearers popped up: "The average preacher doesn't read a book a month!" And Dr. Stidger retorted, "That's exactly why he is the average preacher." Mrs. Kelley told me that Dr. Selden Dee Kelley read an average of a book

a day unless an emergency arose—and that would be a rare occasion. Often he was up until the wee hours that he might finish the book he started. Most of you will recall Dr. Chapman saying that he planned his reading so he would touch periodically on the various fields—and that he never quit a book because it was too dry or too long. He felt that if the author considered it worth his time to write it, it would also be worth the reader's time to finish it.

John Wesley wrote the following to one of his preachers: "Your talent in preaching does not increase. It is just the same as it was seven years ago. It is lively but not deep; there is little variety, no compass of thought. Reading alone can supply this with daily meditation and prayer. You can never be a deep preacher without it any more than a thorough Christian; whether you like it or not, read and pray daily. It is your life."

Dr. Stephen S. White, editor of the *Herald*, told one day in answer to an inquiry in class (while still a professor) that he would suggest a not too intensified study of sermons but would recommend plenty of biographies in the diet with two-thirds of the best commentaries. At the same time we recall Dr. J. Glenn Gould's caution about too liberal use of commentaries, lest they replace study of the Bible under the direction of the Holy Spirit. He said he is inclined to sympathize with the old lady who fervently thanks God for the Bible because "it throws so much light on the commentaries."

There is not time today to delve into each of the various fields, so we shall touch only lightly some of the major ones. All preachers should be conscious of the fact that eminent psychologists find 60 to 85 per cent of physical ailments are due to mental

disturbances. Dr. E. Stanley Jones, in his Preface to his book *Abundant Living*, said, "Read more psychology that you might be better fitted to aid your people." We should read philosophy for discipline if not for information. History is needed for perspective, and according to Dr. Gould's statement, "*The Reader's Digest* is still the best magazine in its field. . . . current events." Dr. Chapman recommended reading the daily newspaper but added that twenty minutes should suffice for the necessary parts. To be well read in all the fields is not to lack for sermon thought and illustration. Pity the poor layman if we select our sermons hit and miss week after week with little or no thought of the needs of the people, variety of subject material, to say nothing of the sixty-six different books of the Bible from which to preach.

In closing we borrow a thought from Dr. Andrew W. Blackwood's book *Planning a Year's Pulpit Work*. "The wise minister preaches according to a program. He makes it himself and is free to change it at will. He thinks of himself as a gardener who is appointed by the King to feed several hundred people throughout the year. He can water them all in the time that a novice would devote to a single corner. What is more pleasing than a garden that is carefully planned as well as nurtured? This homemade parable shows what one means by a popular teaching ministry."

Almost every strong pastoral preacher has had some way of planning his pulpit work. One has the impression that Spurgeon or Beecher busied himself all week about other things and then late Saturday night

(Continued on page 61)

Help the district reach its Seminary allotment by going OVER THE TOP.

NAZARENE THEOLOGICAL SEMINARY

Church-wide Finance Campaign

\$300,000—May and June—1950

Trustee Finance Campaign Committee:



H. C. Benner



H. S. Galloway



M. Lunn

Hugh C. Benner
Chairman

Harvey S. Galloway
Secretary

M. Lunn
Treasurer

Jarrette Aycock

George Coulter

Leonard Spangenberg

Authorization

The permanent Commission on Relocation of General Interests, appointed by action of the General Assembly with instructions to "develop and finance" this project, has unanimously recommended this campaign to raise \$300,000. This recommendation has been approved by the Board of General Superintendents and the General Board.

The Need

For five years the Seminary has been operated under serious problems of space and equipment. Enrollment has increased each year, adding to the pressure. Classroom and library space is inadequate. Only the chapel room is sufficiently large to accommodate the first-year classes. If the Seminary is to be fully effective, adequate buildings are imperative.

Offering Plan

1. *Economy.* No special salaries or commissions are to be paid to anyone in this campaign. We purpose to save every possible dollar to the fund.

2. This calls for the full co-operation and active effort of all leaders—general, district, and local.

3. The Need: \$300,000.

4. The Time: May and June, 1950.

5. The Method: By action of the General Board, the total has been apportioned to the districts. District leadership will determine the details.

The Seminary has 164 enrolled, and at the end of five years has 120 graduates in the field. The influence of this institution is reaching around the world, "not to be ministered unto, but to minister."

**Help Build
The Seminary
Without Debt!**

**The Need:
\$300,000**



J. E. Aycock



Geo. Coulter



L. Spangenberg

The Mission and Spirit of Nazarene Theological Seminary

By Hugh C. Benner, *President*

"It is the obligation of any church to provide for the expert training of its ministers, and the Seminary is the Nazarene answer to this obligation for us." These were the words of the late beloved Dr. J. B. Chapman in his Convocation Address at the opening of the Seminary in September, 1945. "We feel that the church has met a heavy obligation by providing the Seminary, and we propose that the church will support and strengthen the institution in days to come from its sense of obligation both to its ministry and to its people."

The Church of the Nazarene has been rallying to the support of the Seminary. Hundreds of young people already have enrolled during these five years of operation. Thousands of dollars have been contributed to meet the obligation so forcefully stated in the words of Dr. Chapman quoted above. But as we come to the church for money to "support and strengthen the institution," our people have a right to inquire into the mission and spirit of the Seminary in its actual operation.

As to this, Dr. Chapman said, "This institution is not set to develop a 'high hat' group. We expect that men and women from this place shall go to the most neglected pastorates, to home mission projects, and to the most challenging tasks presented by our foreign missionary enterprise."

With this idea and ideal we have been in perfect accord. From the beginning we have emphasized the words of Jesus, "not to be ministered unto, but to minister." And it is our joy to report that our graduates have gone out, not to demand easy places or high salaries. Rather they have come to my office time after time, and with tears in their eyes they have said, "I want only God's will, and wherever He leads, that is all right with me."

District superintendents are telling us of this spirit of humility and the desire to serve that characterizes the Seminary men and women in the field. In an unsolicited statement, Dr. Jarrette Aycock, superintendent of the Kansas City District, writes as follows:

"I have had a total of twenty-five students as pastors of churches on my district

since the Seminary opened. At the present time fifteen of my churches are manned by men from the Seminary. These range from the smallest church on the district, to the third largest. . . . I have found these men humble, spiritual, and very co-operative with our district and general church program—ready to preach, give, and work with their hands when necessary to make the work go. Not one of these pastors has shown egotism, or manifested the spirit of having arrived because he has attended the Seminary. Their unanimous testimony has been, 'The Seminary has made me a better man and a better preacher,' and I believe them."

Not only does the Seminary emphasize this general spirit of service, but we are making every effort to infuse our students with a deep and fervent evangelistic and missionary zeal. In this connection, in my response to Dr. Chapman's Inaugural Charge, I spoke as follows: "The fundamental mission of the Church of Jesus Christ is that of carrying this redeeming gospel into the darkened hearts of a sin-cursed world. The Church of the Nazarene believes in the validity of many complementary and supplementary responsibilities, but always has considered and does now consider the evangelistic mission supreme and imperative. Toward this end we bend our energies and direct our activities."

Wholeheartedly we subscribe to the vision expressed in the closing portion of Dr. Chapman's Convocation Address:

"We have a big task, and we want calibered people to lead us on in this task. We want preachers who are saved and sanctified We want preachers who bear heavy burdens for the salvation of men, and who count not their lives dear unto themselves We want preachers who can preach. Preachers who will pray. Preachers who obey God, regardless of the consequences. Preachers who are true to the church and ready to bury themselves that she may expand and prosper We want preachers who can bring heaven and earth together in revivals of old-time religion."

For the Board of General Superintendents

Dr. Hardy C. Powers, *Chairman*

Normal, wholesome growth is always symmetrical. If one phase of our denominational program starves while another prospers, it is evidence of either organizational deformity or disease. We trust our pastors and people will heartily support the present financial campaign in behalf of the Seminary, so that it may have its rightful opportunity to prosper and render the service for which it was brought into being. This campaign is based on an urgent need and has been launched in harmony with General Assembly directives, and we earnestly urge our people everywhere to support it with their gifts and prayers.

—HARDY C. POWERS



For the Relocation Commission

Dr. T. W. Willingham, *Chairman*

The Relocation Commission—after thorough and extended study of the task assigned to it—feels that the time has come to relocate our general interests.

We therefore strongly and unanimously urge the co-operation of our people in the coming campaign to raise funds for the Seminary buildings—the great forward step toward the goal set by our last General Assembly.

—T. W. WILLINGHAM



For the Faculty

Dr. R. V. DeLong, *Dean*

The numerical success of Nazarene Theological Seminary is our greatest embarrassment. And yet it is also the evident blessing of God upon the institution. This paradoxical embarrassment and blessing necessitates more room to care for our growing student body. For five years the faculty has done its best with crowded classrooms, poorly lighted and inadequately ventilated. If we do efficiently the work God wants done, we must have at least the minimum necessity—a suitable classroom building with library and chapel.

—R. V. DELONG



For the Alumni Association

Doil F. Felts, *President*

God has been pleased to bless the Church of the Nazarene with a graduate institution which insists on high scholastic standards saturated with a deep spiritual emphasis and dedicated to the spreading of scriptural holiness.

We are fortunate in the leadership of our administration and the consecrated teaching staff. Hundreds of eager young people are looking to us for training. Will we make such possible? God has said, "Yes." Our church leadership has said, "Yes." Our devoted faculty and student body have said, "Yes." But this can be realized only if we say, "Yes"—by giving liberally to construct adequate buildings.

—DOIL F. FELTS



Our Students and Graduates Say:



DICK MARTIN
*President, Student
Association*

In these formative years of my life, the most significant impression of Nazarene Theological Seminary has been the challenge it gives the student always to go deeper spiritually as he climbs higher in-

tellectually. That emphasis is ever paramount and that aim ever required.

Part of our consecration when sanctified was the element of preparation. To the Seminary we owe a debt of gratitude for the thorough manner in which we were indoctrinated and the spirit of service which we felt necessary. The only way we can pay our debt is in service to the Church of the Nazarene and the cause of holiness.

TRAFTON D. WILLIAMS, *Class of '48*
Evangelist

As the months go by in full-time Christian service, my appreciation for Nazarene Theological Seminary and her contribution to my life steadily grows. From any standpoint—safety, scholarship, or spirituality—I unreservedly recommend our own graduate institution. Nazarene Theological Seminary is a "Tower of Spiritual Strength" from which shines the undimmed light of holiness, and to which Nazarenes everywhere may look with a radiant hope and firm assurance that the future of our beloved Zion may be yet more glorious.

KOY W. PHILLIPS, *Class of '49*
Faculty, Trevecca Nazarene College

I am grateful for the privilege of attending Nazarene Theological Seminary. It is not easy to build a new Nazarene church in a new area and maintain the high spiritual standard which is the heritage of our denomination. It is difficult for a pastor, in the midst of his pressing duties, to maintain his goals and ideals. As I look back on the years at Seminary I am grateful for the principles which were taught me concerning the building of a spiritual Nazarene church. I praise God for the high standard of personal spiritual living set at Nazarene Theological Seminary.

PAUL ORJALA
*President,
Senior Class*

Nazarene Theological Seminary has taught us the wisdom of seeking God's perspective in life. Time, talents, training—all must be transfigured by the Holy Spirit as we go out to serve.

Only the experience and doctrine of scriptural holiness is sufficient to meet the needs of today.



The spirit and atmosphere of the Seminary is that which I desperately want to experience in my own church, wherever I may be.

REUBEN R. WELCH, *Class of '48*
Pastor, Honolulu, Hawaii

Nazarene Theological Seminary provides for the building of strong foundations beneath the doctrinal convictions of the holiness preacher. The thorough relating of our position to every phase of living and type of thought gives inner assurance to the person who faces the task of teaching and preaching holiness. Coupled with this is the provision for spiritual poise and discrimination acquired through the fervent and wholesome spiritual atmosphere of this unique fellowship. These things can mean, and have meant to many a student, the transformation of his ministry in the church.

ARNOLD E. AIRHART, *Class of '49*
Faculty, Canadian Nazarene College

The intensive spirit of our graduate school is twofold. First, the student of theology finds a concentrated program, emphasizing a practical, historical, and doctrinal balance for his pastoral ministry. Second, he pursues his study in the warm atmosphere of that vital spirituality which typifies the Church of the Nazarene. The frequent overflow of blessing from the Lord attended us in classes and in chapel, illuminating our study and vitalizing our ministry. My heart life was deepened through contact with the consecrated faculty, and in fellowship with students whose devotion was a constant inspiration and challenge.

EDWARD L. DOWD, *Class of '49*
Pastor, Kewanee, Illinois

EVANGELISTIC PROBLEMS OF TODAY

By Raymond Browning

IT IS A MISTAKE to suppose that the problem of evangelism has ever been an easy one to solve. It has at some times, and in some places, been less difficult than in others but it has never been easy. The real reason for this is that the devil is a great strategist and an implacable enemy, and he never yields ground without a combat. His method of attack is varied but he presses relentlessly on so that, as *Jude says*, we must "*earnestly contend for the faith which was once delivered unto the saints.*" That word "contend" is a fighting word. In it there are the tramp of armies, the bugles of war, the clash of opposing weapons, the shouting of warriors, the blood of the wounded and dying, the tears of the broken-hearted, and finally the hallelujahs of the victors. It is as true now as it was in the days of St. Paul that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." However, we are not appalled by the greatness of the conflict when we remember, "If God be for us, who can be against us?" and again, "The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him."

For the solution of this evangelistic problem perhaps it will be well for us as Nazarene people to consider briefly three things: *our advantages*, *the difficulties*, and *the solution*.

First, *our advantages* ought to encourage us. Foremost is our doctrine. No other body of believers in the

earth has a greater doctrine to offer to the world than we have. This message of full salvation will save all who believe it from all sin for all time and present them "faultless before the presence of his glory with exceeding joy." Our people are not fettered and embarrassed by trying to bolster up such teachings as a limited atonement, or eternal security, baptismal regeneration, or apostolic succession. We breathe the pure air of doctrinal freedom that ought to refresh us for the conflict.

Again, *we have an army of the best preachers on earth*. These men believe their Bible from the first preposition in Genesis to the last period in Revelation. They are separated from the world, Blood-washed, fire-baptized, filled with the Holy Ghost, and rejoicing on their way to heaven. To my way of thinking, *they are the greatest preachers*. Their very doctrine exalts them. No preacher can be great who preaches a weak doctrine. The average minister outside the holiness ranks never aims higher than the point of regeneration, if, indeed, that high. But that is the summit from which our preachers take wing and mount up into the atmosphere of holiness. I would not say that all our preachers are faultless or that they are equally effective; but I do believe that as a whole they constitute a body upon whom the Lord can depend to proclaim a gospel of full salvation to a lost world. One of the distinguishing things about the Nazarenes is that our preachers never become too great nor too important to be revivalists, and we rejoice in the fact that our general superin-

tendents, district superintendents, college presidents, Seminary professors, editors, and others in honored positions can take their places in revivals and camp meetings and holiness conventions and pray around the altars with seekers as lustily as any warriors of the host. In brief, our fishermen can catch fish. Thank the Lord for that.

Again, we can rejoice in our remarkable church organization. It is somewhat like the U.S. Army in peacetime. It is not so large as the great armies of some other lands, but it is constructed and trained so that it can easily be expanded into enormous fighting strength. Our Church of the Nazarene is organized to take care of all our people from the babes in arms to the aged and infirm among us. It would be possible to take into our church in the near future several hundred thousands of members without additional organization. We could simply expand what we already have on hand. I believe that it was Henry Ward Beecher who said that "a church is not a museum where we put our finest saints on exhibition, but it is a workshop where we are making useful and beautiful Christians." I would not say that all of our members are first-class. I would rather say that our Church of the Nazarene is a workshop for saints and *saints in the making*. You must remember that in a workshop we often have unfinished products. However, I will say I have never seen one Church of the Nazarene in which, if anyone came to the altar seeking to be saved or sanctified, there would not be a band of willing helpers to surround the altar to help pray such a one through to victory. There are other advantages that I might mention, but these are sufficient to encourage us; so I will now proceed to the difficulties.

One of these is restlessness. As Daniel prophesied, "Many shall run to and fro." The whole earth seems to be in a hurry. Recently a young man in Raleigh was racing his car down the highway at a terrific speed when it left the highway and was badly wrecked. When the doctors were patching him up at the hospital, someone said, "Where were you going?" He said, "Nowhere." People are not taking proper time to eat. Letter writing has become almost a lost art. Instead, the telephone or the telegraph carries a blunt and sketchy message. Not many people are willing to read a book, especially if it is a decent one. Conversation has degenerated into interrupted chatter sandwiched in between hill-billy songs and high-pressure sales talks on the radio. Sometimes this spirit begins to crop out in our church people until some of the weaker ones want a sermon as sweet as soda-pop, as light as popcorn, and short as a guinea pig's tail. These church babes feel that they must hurry home from services to spend a couple of hours or more listening to the radio or watching the television. One of my daughters gave me her baby one day and asked me to give the little thing its bottle. The little girl seemed rather leisurely in her meal and I said to the mother, "If I had a syringe with a bulb I could get this milk into this baby a lot faster than she's taking it." Certainly I could, but the results would have been different. Some things simply require time. Restlessness has spoiled many a church service and impatience has slain many a revival.

Another difficulty ever present with us is *lightness and frivolity*. I love humor, and a certain amount of wholesome laughter is like a healing balm; but I remember a sentence

from the old grammar I used to study which read, "Mirth should be the embroidery of conversation and not the web." We are rearing a generation of young people who do not seem ever to get serious about anything. It is beginning to be a menace to our worship services. In the last revival in which I preached, there was a group of well-dressed and nice-looking young people who sat in the rear of the church, and nothing in the entire service seemed to appeal to them. We had beautiful music, unusually good singing, earnest praying, and the most serious preaching that I could possibly give out; and yet that crowd talked and laughed through the whole thing. The sad fact is that this is not an isolated case. It is a common occurrence in many of our churches. Then comes the question of their background and environment. Multiplied thousands of young people have little in the routine of their lives to suggest or teach reverence for sacred things. They come from homes where no blessing is invoked on the meals they eat. No family altar opens the Bible and points the way to heaven, and no prayer brings the atmosphere of heaven into the home. In the public schools there is little if any reading of the Scriptures, and most of the teachers are strangers to the grace of God. With the most of these boys and girls there is no Sunday school or church attendance. They read greedily the funny papers and laugh at the idiotic antics of characters who do supernatural deeds and destroy life without conscience or remorse. They listen to the radio, where sometimes a cigarette manufacturer or liquor concern dares to include enough dear old religious songs in its program to make this iniquity seem almost respectable. More than this, they see in the magazines and on the picture screen the sarcasm and ridicule and

contempt for things sacred. All these things combine to give a lightness and frivolity to young minds that make the things of God and salvation seem to belong to another age. In the face of these things, we who love this holy way are going to have to redouble our efforts to create in our homes and in our churches an atmosphere in which the minds of our young people can bud and blossom into the beauty and reality of the Christian life.

Furthermore, we face the difficulty of dealing with a generation *intoxicated with pleasure*. People seem to be living for just one world and striving to gratify the lusts of the flesh. Time would fail me to tell of the 326,000,000,000 cigarettes consumed last year and all the attendant evils that go with this foul habit. When mothers and wives and teachers and professional men and even some ministers are smoking them, it takes peculiar courage for a Nazarene to stand up today and declare in the teeth of this generation that the whole thing is of the devil; but science and history and conscience and God will stand on our side. Then, of course, there is the liquor iniquity; the dance with its withering curse; the theater, from which every kind of evil flows; and her lewd offspring of a harlot mother, the movie, that marches round the world and numbers her victims by the millions. However, it is not necessary to go into these things, which have been long with us and whose evil deeds are so apparent. Now all these things add up to one last tremendous obstacle to the preaching of the full gospel and to all revival work. We will now point out this last mountainous difficulty.

It is our inability to get a hearing in court. That is to say, our one great

hope of correcting these evils and getting people to God depends upon getting them to listen to the truth as revealed in the gospel of Christ. Some time ago I was holding a union holiness convention in Philadelphia, Pennsylvania, that had been organized by one of our enterprising young Nazarene ministers, Rev. James Hunton.

One day some newspaper reporters came and interviewed me and among other questions one asked, "Do you find it harder to get people converted now than when you first began revival work many years ago?"

I said, "No, not at all."

He then asked, "Do you have as large results now as you did then?"

I replied, "No. The number saved now is much smaller."

"What makes the difference?" he asked.

Then I explained that in the early days of my evangelistic work down in North Carolina there were very few automobiles in the state and almost no good roads. The movie business was undeveloped. The radio was in its infancy. There were few counterattractions and people would come to hear preaching. When they heard, they fell under conviction and sought the Lord. Nowadays the folks do not come to meetings; their consciences are not stirred; their interest in God and salvation is not aroused and, consequently, they do not get saved. I am sure of this, that if today I could have the same number of people to attend our services the same number of times, I could get more people to the altar and more people to God by *far* than in the earlier days of my evangelistic ministry.

As a matter of fact, it is remarkable what a large per cent of people we get to the altar and the Lord of the small number of unsaved and unsanc-

tified that attend our services. Often our Nazarene ministers think very little of getting anywhere from six to a dozen folks to the altar and praying them through to victory; yet that number often constitutes the majority of the unbelievers that are in the service. Just think what might happen if in that service there had been two or three hundred unbelievers. Now how to get those outsiders to attend and to listen to the gospel in an atmosphere of faith and prayer is beyond question our major problem. In trying to settle this problem, many pastors, evangelists, and even churches have been wrecked. There has come to them the subtle temptation to do the strange, the curious, the fanatical, or the questionable thing to get the crowd and then give them the gospel message. This temptation can be compassed by that which the devil presented to Christ on the mount when he said, "Cast thyself down." This plan of doing evil that good may come is not God's plan and can never be productive of anything but disappointment.

We now come to the *solution* of the problems raised or suggested. It may be disappointing that I have no new or spectacular plan to present, but rather the time-tested methods of the past that have been blest and honored of God. In our evangelistic efforts as in other things it is well for us to remember Jeremiah 6:16: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

To lay the foundation for real evangelistic work there must be faithful preaching of the Word under the anointing of the Holy Ghost. There should be particular emphasis upon sin, repentance, faith, and regeneration; but as the work continues there

should be preaching along the whole gamut of Christian doctrine from prevenient grace to perfect love. The fire burned long in the Early Church because, as the Scripture tells, "They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." This is so fundamental that further discussion is not necessary, and we turn to another item equally as patent but one that we dare not omit.

All of us know that the touchstone of a real revival is prayer, but sometimes we forget that Jesus said to some defeated disciples, "Howbeit this kind cometh not out but by prayer and fasting." Fasting and prayer is laborious and painful, and our human nature shrinks somewhat from the ordeal; but here is one of the surest methods for breaking down the strongholds of sin and Satan. In this way, results are secured that may never be realized in any other way. Some years ago I crossed the Mason and Dixon line for the first time and went to the little town of Winthrop, Maine, to hold a revival in the Methodist church. It was a bitter January and everything seemed frozen. The church seemed cold. The pastor was discouraged. The people were shy and distant. I preached nearly two weeks and saw no signs of a revival, and then I got desperate. I announced a day of fasting and prayer and next morning at six o'clock I rang the church bell and, with the few early worshipers, we had a season of prayer around the altar. Every hour in the day until time for evening service, I rang that bell and gathered the folks about the altar for prayer. The fire began to fall and the next ten days were glorious. Of those converted, one hundred and twenty-three people joined the Methodist church. When I was in South Portland, Maine, two years ago

I met folks who got blest in that revival in Winthrop forty-one years ago.

As to the material for our revivals, our nearest and greatest and most fruitful field is our Sunday-school attendance. Strange to say, it is often the most neglected. For years in my evangelistic work, I have insisted on holding a service for the children each Sunday at the Sunday-school hour. Sometimes it is with considerable difficulty that I've been able to get the twenty-five or thirty minutes I felt was necessary for this service, but always those services have been precious and fruitful. In the revival that I just closed in Columbus First Church, out of the great crowd of children that were at the altar there were about forty who said they wanted to join the Church of the Nazarene. There are probably more than two hundred thousand persons enrolled in our Sunday schools that are not Nazarenes. If we would set ourselves to the task, I believe that we could win in one year at least one in ten out of this constituency to God and the Church of the Nazarene. This would give us an increase of twenty thousand members in one year or approximately twice the number we have ever taken into church membership in any year of our history. Sometimes we burn up a lot of energy trying to get some old, hardened sinners to the Lord and forget the little boy or girl in the Sunday school who will be walking with God when the converted pugilist or dope fiend or opera singer has backslidden from the faith. When I was conducting a revival some years ago in Bethany, Oklahoma, we overlooked a lad of eight who knelt at the altar and gave his young heart to God; but today Leslie Parrott is one of our finest young evangelists in the Church of the Nazarene. Brother H. H. Wise, who went to heaven suddenly a couple of years ago after a

severe heart attack, built a Church of the Nazarene of about one thousand members chiefly by watching the little lambs and keeping them in the flock.

We have now come to the ever-present and ever-puzzling problem of getting the outsiders into our services. After working at this problem for many long years, I do not know any one effective answer for large success. However, there are a number of things *which, if combined in proper proportions, have brought and will bring varying degrees of success.* These, I submit to your consideration.

1) There is no substitute for earnest, thoughtful, anointed preaching. People are not likely to attend church steadily unless their souls are fed. Sam Jones said: "You can take a bucket full of feed and go out to the old trough by the pasture fence and call your hogs and they will come. You can go again with the bucket half full and call and they will come. Then, you can go out with the empty bucket and call them, and they will come. But don't you try that too often." One bright morning I was on the deck of a boat going up the Chesapeake Bay. All of a sudden I saw a large flock of geese leave the shore and settle down in the water beside our boat. There were scores of other boats near by and I wondered why the geese chose our boat. Then I saw the cook come up with a bucket of bread and meat scraps and empty it into the water. Those geese came to the boat that fed them.

2) Music and singing in the church are always attractive to people. If you can organize a choir and an orchestra, for every member that you put into that group you will very likely put two or three persons into the congregation. All of them have their friends and kindred who will be

interested. When Rev. Charlie D. Tillman and I used to work together, just as soon as he got to town he would begin to inquire about musicians and singers. He had a way of getting acquainted with them and getting them into the choir. In this way, the extra people whom he drew into the services would easily pay his share of the revival expense. Although he had a beautiful voice, he never depended on his singing to draw that crowd. One of the reasons why some churches I know consistently have large congregations is that they encourage their musicians and singers.

3) Friendliness on the part of our church members will do much to bring folks back to church when once they attend. Our Nazarene people love one another and they like to do some visiting at church; but they get together in little groups at the close of a service and talk, and they often let the strangers walk out without any greetings or introductions. A few good, warmhearted, courteous saints around the doors of the church can interpret our Nazarene spirit to visitors in a most attractive way. Let me say here that some good ushers who will meet folks at the door and lead them, not point them, to a seat will help any church to grow.

4) Some advertising will help always. I believe that we should, as far as we are able, employ any legitimate means for interesting people in our church. Newspaper notices and display ads are always helpful. Attractive cards and banners, especially during the revival times, will bring listeners. Radio services furnish wonderful propaganda opportunities, especially if continued over a period of time. But for immediate results nothing is better than newspaper advertising.

5) Of the things already mentioned, nothing surpasses the time-tested scriptural plan of personal contact and personal effort. We read of Andrew, "He first findeth his own brother Simon. . . . And he brought him to Jesus." Then we read of Philip, who found Nathanael and brought him to Jesus. In this Mid-Century Crusade for Souls, much has been said and written about personal work. All this emphasis on individual effort has not been out of place, for it has worked through all the years and it is still workable. It isn't as spectacular as preaching to the great crowds, nor is it surrounded with the enthusiasm of a great revival or camp meeting; but it gets results beyond anything we can measure. The evangelist Philip was a great man in the Early Church and did many worthy things, but the one thing that stands out as the most beautiful monument to his memory is that story of how he led the Ethiopian eunuch to Christ.

Finally, brethren, after all these plans have been laid like wood upon the altar, nothing unusual is going to take place if no fire falls. There is something about fire that attracts attention and commands respect. Let even a humble shack in a city begin to blaze and the fire trucks thunder down the street and the people gather. The possibilities of a great conflagration lie within those flames. I solemnly believe that herein is our greatest deficit. We are warm but *we are not burning with holy zeal*. My own hope and desire is expressed in the words of a poet whose name I do not know:

Stir me, oh, stir me, Lord! I care not how;

But stir my heart in passion for the world;

Stir me to give, to go, but most to pray;

Stir till the blood-red banner be unfurled

O'er lands that still in heathen darkness lie,

O'er deserts where no cross is lifted high.

Stir me, oh, stir me, Lord, till all my heart

Is filled with strong compassion for these souls,

Till Thy compelling word drives me to prayer;

Till thy constraining love reach to the poles,

Far North and South, in burning, deep desire;

Till East and West are caught in love's great fire.

Stir me, O Lord! Thy heart was stirred

By love's intensest fire, till Thou didst give

Thine only Son, Thy best beloved One,

E'en to that dreadful cross that I might live:

*Stir me to give myself so back to Thee
That Thou canst give thyself again
through me.*

Stir me, oh, stir me, Lord; for I can see

Thy glorious triumph day begin to break,

*The dawn that gilds the eastern sky.
O Church of Christ, awake! Awake!*

Oh, stir us, Lord, as heralds of that day!

The night is past; our King is on His way.

Dr. Chapman said, "We need the best preaching as never before." The Seminary will supply this need for the Church of the Nazarene.

HEALING AND THE ATONEMENT

By Wm. M. Smith—Editor, "Gospel Minister"

WE OFTEN HEAR IT SAID by persons teaching divine healing that healing is in the atonement. We have no controversy with the term if it is rightly understood. But if it is advocated that healing is related to the atonement in the same way as the salvation of the soul, we think the statement is erroneous, and needs some explanation. We were once associated with a group that strongly advocated that healing was in the atonement, with no explanation. As time went on and we saw people once wonderfully healed afterward sickening and dying, we found that, while we owe all the benefits of the Christian life to what Christ has done for us, there are distinctions that need to be made.

SICK PEOPLE NOT NECESSARILY SINNERS

While it is true that some people are sick because of sins they have committed, it is not universally so. While all the infirmities of soul and body are results of the fall of the race, individual sin is not always related to the sickness of the body. Some great saints have suffered severe bodily afflictions which eventually resulted in their death. The case of Paul is notable. To be sure, there are advocates of healing who say the grace God gave Paul after he entreated thrice was healing. We cannot get that idea from the context. The plain sense of the account is that Paul had an infirmity that he calls a thorn in the flesh. He entreated the Lord thrice that it might be removed and God's response was, "My grace is sufficient for thee." Then Paul goes on to say, "I take

pleasure in infirmities." The reason he assigns for this delight is that the power of Christ rested upon him.

SICKNESS AFTER HEALING NOT BACKSLIDING

Let us consider the relation of the atonement to the soul and to the body. After a person has experienced salvation, if he sins again, he is a backslider. Can it be said that, after a person has been healed, if he again gets sick he is a backslider? Then all healed people who afterward died of sickness were backsliders—that is, if healing is in the atonement in the same way as the salvation of the soul.

This is more than an academic question. There are people who have stumbled by being made to believe that sickness was a sign of sin, and failure to be healed was a sign of God's displeasure and a sign they were not right with God. Some are sick because they are sinners, but not all sick people are sinners. It is doubtless true that many more sick people could be healed if they took the Lord for their Healer, but all the sick cannot be denominated sinners or backsliders.

A STUDY OF THE GREEK WORDS

G. Campbell Morgan has given some helpful instructions in one of his books. He differentiates between the words used in connection with bearing our sicknesses and bearing our sins. Matthew 8:17 says, "He bare our sicknesses." This is from the Greek word *bastazo*, the same word Paul uses when he says, "Bear the

(Continued on page 70)

The fires of Pentecost burn in the Seminary chapel services.

A File of Special Sermon Subjects To "Stop the Summer Slump"

1. *Established Hearts*, I Thess. 3:13
2. *Pressing Forward*, Phil. 3:14
3. *The Man Who Failed God*, I Sam. 15:24
4. *Walking in the Old Paths*, Jer. 6:16
5. *Unmerited Salvation*, Eph. 2:8
6. *Called unto Holiness*, I Thess. 4:7
7. *The New Heredity*, II Cor. 5:17
8. *Born to Battle*, Eph. 6:12
9. *Refuse Not Him That Speaketh*, Heb. 12:25
10. *Uttermost Salvation*, Heb. 7:25
11. *Borrowed Lives*, I Cor. 6:19, 20
12. *The Peril of Divided Allegiance*, Matt. 6:24
13. *The Man Who Went Back on God*, II Tim. 4:10
14. *The Call of Separation*, II Cor. 6:17

—GEORGE EMMITT

1. *Millions for a Dish of Beans*. "And he sold his birthright unto Jacob" (Genesis 25:33).
2. *Information Please*. "Where art thou?" (Genesis 3:9).
3. *Much from Little*. "There is a lad here, which hath five barley loaves, and two small fishes" (John 6:9).
4. *A Politician Out on a Limb*. "Jesus came to the place, he looked up, and saw him . . ." (Luke 19:5).
5. *Doing the Undoable*. "All things are possible to him that believeth" (Mark 9:23).
6. *Competition or Co-operation*. "He that is not with me is against me" (Matt. 12:30).
7. *The Big Fisherman*. "Follow me, and I will make you fishers of men . . ." (Matt. 4:19).
8. *Stop the Music*. "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth" (Matt. 22:13).
9. *Life from Death*. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24).
10. *Double or Nothing*. "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26).
11. *The Biggest Housing Project*. "And let them make me a sanctuary; that I may dwell among them" (Exodus 25:8).
12. *The Spoils of War*. "Let us go at once, and possess it; for we are well able to overcome it" (Numbers 13:30).

—GLENN R. EVANS

1. *The Church's Number One Enemy—Luke-warmness*, Rev. 3:16
2. *A Frivolous Excuse for an Unkept Charge*, I Kings 20:40
3. *Faithfulness unto Death*, Rev. 2:10
4. *Whipping Big Giants*, I Sam. 17:47
5. *Workers or Idlers, Which?* Matt. 20:6
6. *The Master Motive in Christian Service*, II Chron. 5:14
7. *The Danger of Trifling*, I Kings 2:37
8. *A Look at the Harvest Field*, John 4:35-38
9. *The Tragedy of Neglect*, Heb. 2:3
10. *The Christian's Mightiest Weapon*, Eph. 6:18
11. *The Challenge of the Cross*, Gal. 6:14
12. *Providing for the Future*, Prov. 6:6-8

—J. P. INGLE

- June 4—*Let's Go Fishing!* Mark 1:17
June 11—*A Dozing Church in a Dizzy World*, Luke 22:45 (The place of prayer in the service of the church)
June 18—*A Mystery—but Not Mysterious*, I Tim. 3:16
June 25—*Passing the Test—But Never Graduating*, II Tim. 2:15
July 2—*Melchizedek's Sacrament* (Communion Service), Genesis 14:18
July 9—*Heaven Is My Vacationland!* Rev. 22:1-2
July 16—*Is Not This the Land of Beulah?* Isaiah 35
July 23—*The Call of the Streets* (Child Evangelism), Lamentations 1:12
July 30—*Waters to Swim in!* Ezekiel 47:5
August 6—*Playing the Game*, Galatians 6:16
August 13—*Horticultural Hints for the Heart*, John 15:8
August 20—*Making Hay While the Sun Shines*, John 9:4
August 27—*What Will the Harvest Be?* Galatians 6:8

—DONALD R. KEITH

QUESTIONS OF THE BIBLE

JOHN W. MAY

WHY

- I. "Why Is the House of God Forsaken?" Neh. 13:11; II Sam. 7:7
- II. "Why Stand Ye Here All the Day Idle?" Matt. 20:6; Hagai 1:9
- III. "Why Do They That Know Him Not See His Days?" Job 24:1
- IV. "Why Will Ye Die?" Ezek. 18:19, 31; 33:11

WHERE

V. "Where Is . . . God?" II Kings 2:14; Job 23:3

VI. "Where Art Thou?" Gen. 3:9

VII. "Where Is Your Faith?" Luke 8:25

VIII. "Where Are the Nine?" Luke 17:17

WHAT

IX. "What Hast Thou Done?" Gen. 4:10

X. "What Aileth Thee?" Gen. 21:17

XI. "What Is That in Thine Hand?" Exodus 4:2

XII. "What Is Man?" Job 7:17

(Preacher may choose or make a poll to find twelve favorite hymns in his church. Feature each hymn in a service and preach on its theme. Example: "I Gave My Life for Thee" THE MINISTRY OF JESUS. I. I Gave; II. I Left; III. I've Borne; IV. I Bring.

Following is a suggested list:

I. Rock of Ages (Hymnal, page 263)

II. Guide Me (Hymnal, page 18)

III. I Gave My Life for Thee (Hymnal, page 32)

IV. My Faith Looks Up to Thee (Hymnal, page 39)

V. When the Tithes Are Gathered In (Hymnal, page 60)

VI. What a Friend (Hymnal, page 64)

VII. Blessed Assurance (Hymnal, page 145)

VIII. Take My Life, and Let It Be (Hymnal, page 157)

IX. Amazing Grace (Hymnal, page 198)

X. My Jesus, I Love Thee (Hymnal, page 257)

XI. My Soul Is Filled with Glory (Hymnal, page 300)

XII. Holiness unto the Lord (Hymnal, page 369) —JOHN W. MAY

1. Lies—Light—Life, I John 1:1-10.

2. The Day of the Lord, II Peter 3 (Text: II Peter 3:10)

3. A Christian's Philosophy of Life, Philippians 4:13

4. Manhood and the Godhead, II Cor. 13:14

5. A Formula for Faith, John 14:6

6. Love's Examination, John 21:15, 16, 17

7. Ascension Assurances, Acts 1:1-14

8. The Dependency of Independence, Romans 6

9. The Freedom of the Spirit, Galatians 5:13

10. World Evangelization—Christianity's Answer to Communism, Matt. 28:18, 19, 20

11. Spiritualities and the Gift Supreme, I Cor. 14:1

12. The Heart of the Apostle Paul, II Cor. 6:11, 12 (Weymouth)

13. Christ's Church on the Offensive, Matt. 16:18

—PAUL R. O'BRIEN

1. Chopping with Ax Handles, II Kings 6:1-7

2. Life in the Tomb, II Kings 13:20, 21

3. God's Obstacle Course, I Kings 17:1-7

4. "The Battle Is Not Yours, but God's." II Chron. 20:15

5. The City of Refuge, Joshua 20; Ps. 46:1-11

6. Is God's Salt Shaker Empty? Matt. 5:13

7. Living on the Beam, Matt. 12:50

8. Christ Before Pilate—Pilate Before Christ, Matt. 27:1, 2, 11-26

9. The Quartet That Raised the Roof, Mark 2:1-5

10. Lot's Lot, Luke 17:28, 29

11. Letters That Live, II Cor. 3:3

12. The Question Without an Answer, Heb. 3:2 —DON PETERMAN

Hold Back the Dawn (Second Coming)

"Until the day dawn, and the day star arise in your hearts" (II Peter 1:19).

The Most Unforgettable Character I Ever Met

" . . . set over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS" (Matthew 27:37).

Taking Christ for Granted

"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light" (Ephesians 5:14).

Saints Without Halos (Holiness Message)

"For the perfecting of the saints" (Ephesians 4:12).

Beggars CAN Be Choosers (Evangelistic—Bartimaeus)

Sorry—No Vacancy (Evangelistic)

"I was a stranger, and ye took me NOT in" (Matthew 25:45).

Just an Apple (Evangelistic—the little things that stop so many folk from accepting Christ)

"She took of the fruit thereof, and did eat" (Genesis 3:6).

Time of the Signs (Prophetic)

Tomorrow Is Almost Here (Second Coming)

"Tomorrow the Lord will shew who are his" (Numbers 16:5).

Cure for Incurables (Evangelistic—woman with an issue of blood—Mark 5:21-34)

"I will cure them" (Jeremiah 33:6).

—GEOFFREY W. ROYALL

1. Like to Go Fishing? (Series)

All Night Without a Bite, John 21:3

On Which Side Do You Fish? (John 21:6)

You Have to Go Where They Are, John 21:11

2. Hitch Your Wagon to a Star, Matt. 2:2; Rev. 22:16

3. Seashore Experiences with Jesus (Series)

Fishermen Wanted. "Follow me, and I will make you fishers" (Matt. 4:19).

A Big Catch. "Launch out . . . and let down your nets" (Luke 5:4).

Off Shore in a Storm. "Lord, save me" (Matt. 14:30).

4. With Paul in the Adriatic. "I believe God" (Acts 27:25).

5. *Camp Meeting on an Island*, Acts 28: 1-10

6. *A Drink That Satisfies*, John 4:14
Don't Vacation Without God (Series)

7. *A Jaunt to Joppa with Jonah*, Jonah 1:3

8. *Down and Out Under a Juniper Tree*. "What doest thou here, Elijah?" (I Kings 19:4).

9. *By Muleback with Balaam*, Numbers 22:21

10. *Five Thousand Men Attend Preaching Picnic*, Matt. 14:13

11. *A Sight-Seeing Day with Jesus*, Luke 7

12. *A Sight-Seeing Day with Paul*. Acts 16:16

—R. SCHURMAN

1. *A Fugitive from Evil*. "But thou, O man of God, flee these things" (I Tim. 6:11).

2. *Obstacles and Opportunities*. "Therefore they that were scattered abroad went every where preaching the word" (Acts 8:4).

3. *No Margin in Salvation*. "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (I Peter 4:18).

4. *The Soliloquy of a Sheep*. Psalms 23

5. *Letters from Heaven*. Revelation, chapters 2 and 3 (letters to the seven churches).

6. *The Sin of Being Ordinary*. "What do ye more than others?" (Matt. 5:47).

7. *Displaying the Master's Goods*. "For all the goods of his master were in his hand" (Gen. 24:10). (We must represent Christ, as the servant represented Isaac.)

8. *The Alchemy of God*.

"And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man" (I Sam. 10:6).

9. *The ABC's of Salvation*. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

10. *The Prelude to Prayer*. Acts 4:31-35.

11. *Truth from Two Worlds*. Luke 16: 19-31 (Lazarus and Dives).

12. *A Sad Confession*. "We have no king but Caesar" (John 19:15).

—KENNETH SPARKS

1. Morning Sermon: *Sleeping Saints*. Text: "He cometh unto the disciples, and findeth them asleep" (Matt. 26:40).

Evening Sermon: *Busy Sinners*. Text: "And while they went to buy, the bridegroom came" (Matt. 25:10).

2. Morning Sermon: *Problems Settled at Pentecost*. Text: "And they were all filled with the Holy Ghost" (Acts 2:4).
Evening Sermon: *Problems Not Settled at Pentecost*. Text: "And they were all filled with the Holy Ghost" (Acts 2:4).

3. Morning Sermon: *Preparing for Emergencies*. Text: "But when they deliver

you up, take no thought how or what ye shall speak" (Matt. 10:19).

Evening Sermon: *Meeting Emergencies Gracefully*. Text: "When my heart is overwhelmed: lead me to the rock that is higher than I" (Ps. 61:2).

4. Morning Sermon: *Unpossessed Possessions*. Text: "Let us go up at once, and possess it" (Numbers 13:30).

Evening Sermon: *Possessing Our Unpossessed Possessions*. Text: "Within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you" (Joshua 1:11).

5. Morning Sermon: *The Way of Life*. Text: "Trust in the Lord . . . delight thyself also in the Lord . . . Fret not thyself . . . The steps of a good man are ordered of the Lord . . . Commit thy way unto the Lord . . . Rest in the Lord" (Ps. 37).

Evening sermon: *The Ways of Death*. Text: "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 14:12).

6. Morning Sermon: *Crossing the Life Line*. Text: "Thou art not far from the kingdom of God" (Mark 12:34).

Evening Sermon: *Crossing the Dead Line*. Text: "There is a sin unto death" (I John 5:16).

—FLETCHER SPRUCE

I. *The Headwaters of Holiness*—Lev. 11: 44-45; I Peter 1:16.

II. *The Need for Holiness*—Ps. 51:2, 7, 10.

III. *The Way of Holiness*—Isaiah 35:8.

IV. *Holiness Provided*—Heb. 13:12.

V. *Holiness Desired for Us*—John 17:17.

VI. *Holiness Accessible to Us*—Luke 11: 13.

VII. *Holiness, a Second, Definite Work*—Acts 8:15-17.

VIII. *Holiness, Our Inheritance*—Acts 3: 38, 39.

IX. *Holiness, the Purifier of Motives*—Matt. 5:48.

X. *Holiness, the Dynamo of Christian Living*—Acts 1:8.

XI. *Holiness, the Secret of Our Success*—Acts 2:42-47.

XII. *The Peril of an Empty Heart*—Matt. 12:43. Or, *Holiness, the Key to Heaven's Gate*—Matt. 7:21; I Thess. 4:3; Heb. 12:14.

—F. FRANKLYN WISE

One hundred sixty-five graduate students of 1950 are looking to you for support in this Seminary offering.

Ideas for Wide-awake Pastors

By the Roving Pastor-Reporter

SPRING AND SUMMER will soon be here with their community activities, celebrations, and parades. I'm wondering how many of our churches take advantage of the opportunities these special days give us to put the church before the public in a modern way.

The finest example of taking advantage of a situation, of capitalizing on a civic event to give the gospel, was seen at the inauguration of President Truman. Before I entered the inaugural platform to find my seat, a fine-looking young man handed me what I thought was an inaugural program. It was a neatly folded circular with the pictures of the President and Vice-President showing on the outside. Underneath were listed the achievements and life story of the new officers of state. At the bottom was a list of all the Presidents with the dates of their terms of office.

On the other side, to my surprise and blessing, I found the title "Coronation of the Coming King of Kings." The subject headings included, "The Fact of His Reign," "The Purpose of His Reign," and like topics culminating in "Your Appropriation," giving verses of scripture dealing with individual salvation. The tract was being given out by students of the Washington Bible Institute and the tracts were published by the Institute. It was the finest piece of religious publicity I ever saw, and hundreds of thousands of people read every word of each tract. Leaving the platform, I did not find a single tract left on the seats or floor.

The Rose Parade in Pasadena this year gave another group an opportunity to give the gospel to thousands who never would enter their church doors. The Brethren church printed hundreds of thousands of copies of a tract entitled "The Loveliest Rose." It has the picture of a beautiful red rose in color on the front. The reading matter on the inside pages gives a brief history of the Pasadena Rose Parades since 1890. It also describes the Rose of Sharon, God's Gift to men. The closing paragraph is as follows;

"We would like to introduce you to the Rose of Sharon . . . the Christ, the Son of God. Will you listen to the words of the Lord Jesus: 'I am the door; by me if any man enter in, he shall be saved . . . I am come that they might have life, and that they might have it more abundantly?'" (John 10:9, 10).

THE BRETHREN CHURCH

A Bible-teaching, historic church—founded in 1708

A conservative church—fundamental and premillennial
A missionary and evangelistic church—interested in others
A friendly church—visitors always welcome

INVITES YOU TO VISIT THE NEAREST BRETHREN CHURCH IN CALIFORNIA

| City | Street Address |
|---|----------------|
| and below were listed the Los Angeles area Brethren churches. The young people's society sponsored the giving out of these tracts along the parade route, and they were eagerly received by the people as they waited for the parade to pass. | |

Why don't you capitalize on the next civic event or parade in your city and develop a tract in line with the theme of your celebration, tie it in with the day, and give it out under the name of your church?

One Western Nazarene pastor conceived the idea of entering a float in his city Pioneer Day Parade back in 1941. It was the last civic parade before the war. He wrote to the American Bible Society for an idea. They will always send suggestions and aids. They wrote back the theme for a float under the topic or title of

MEIN KAMPF OF THE BIBLE

The pastor decorated a trailer in red, white, and blue bunting and lined the sides of the trailer box with posters supplied by the Bible Society. On top of the float he had a huge Bible with the words,

"Thy Word Is a Lamp unto My Feet" printed on it, with the float slogan on a sign clear across the top. Of the estimated 130,000 people who saw the parade, only one person in all that crowd jeered as the pastor drove his own car pulling the float along the parade route. Of course at the bottom he identified the float as the entry of the Church of the Nazarene. More people heard about the church and its location that day than in all the previous twenty years of its history put together. If you do attempt a parade float this summer, will you please write me, describing not only your float but the reception it receives along the line of march? Try it!!!!

Summer Slumps and Vacations

You will soon be making plans for your summer vacation. Of course you will be away a Sunday or two at Camp, Institute, Boys' or Girls' Camp, and perhaps a Sunday for Assembly. You say that's necessary, but it's not a vacation; so you will take an additional Sunday or two as you slip away

for a much-needed change, rest, and recreation. Yes, you need it; no doubt about that. But why do you have to take a vacation in the summer? While you are gone, your Sunday school goes to pieces, the departments of the church all sag and lag, and it will take you away into October or November to get back into high gear again. In the meantime you have lost all the momentum and gains of Easter and spring revivals.

You can beat the summer slump in many ways, but the best one I know of is for you to stay on the job during the summer and take *your vacation* after the rest of the folk come home. I mean that I have found in churches of other denominations that there is a real move on to educate their ministers to take their vacations in January. I know of one pastor of a church of 3,500 members who for twenty years has taken his vacation in January. He leaves with his family either after the Christmas program or after the watch-night service. By his leaving in January, the program of the church is not hindered by lack of lay leadership at the same time the pastor is away. Everybody else is on the job, so the Sunday school suffers no drop. The other organizations function in high gear, and when the pastor returns he finds no problem of picking up the loose ends, trying to get back into motion again after the vacation. Our summer program is so strenuous these days that the pastor just can't afford to leave his church for four or five Sundays of the summer.

You still have time to change your plans. So why don't you plan a winter vacation and beat the summer slump by staying at home this time? I believe that if you ever try it once you will never, for the sake of the work of Kingdom, want another summer vacation.

May is here with its two big Sundays, Mother's Day and Memorial Day. You will receive many plans and ideas for these days from other sources, so I include just one in this issue. One pastor invited all the ladies of the congregation who had good canary singers to bring them to the church for these special days. You should have them brought in their regular cages on Saturday afternoon, so they will become accustomed to the church auditorium. If you enjoy the Canary Symphony Hour on the radio, you will enjoy the full-throated warbling of these songsters as they will join you in the great hymns of the church on Sunday morning. For Mother's Day the canaries will bring a home atmosphere into the church your congregation will really enjoy. Also on Memorial Day, a few of these birds among the many floral pieces decorating the church will bring the glories of spring right into your worship service.

Summer Park Meetings

Several churches I know of take their summer Sunday night services to their city parks. See your park commissioner if it would be possible to conduct a religious service from the grandstand or the bandstand. If permission can be obtained, then take it up with your church board and present it as an entire summer evangelistic program. If the folk will not come into your church, suggest that the church go to them.

J. Frank Norris of Fort Worth, Texas, takes his entire congregation of about five thousand people to one of the city parks near the church and conducts a regular evangelistic service every Sunday night from Memorial Day to Labor Day.

I am told that Rev. Norris preaches to around ten thousand people every Sunday night. The park is full of people seeking recreation and a breath of air, but over the public address system they also hear the gospel. Any church can do the same thing. One Nazarene pastor during the war took his little church to the nearest city park and preached to more people every Sunday night than all the other Protestant ministers of his city combined. Of course, it takes a lot of work and effort.

The men of the church had to gather every Sunday afternoon and move all the park benches over to and in front of the bandstand. A friendly undertaker loaned the church 250 folding chairs, which had to be taken to the park, set up, and taken down after the service. The piano had to be carried by about twelve men from one end of the park to the other and then returned after each service. Song sheets had to be passed out and also picked up off the ground, in order that the park could be left in the same good condition as it was found at the beginning of the service.

The pastor bought his own public address system, which covered the entire park and also a block or two in all directions outside of the park. The local congregation ALL sat in the bandstand as a choir. In other words, that was his own local group to which he would have preached had they been in the church. The people out in front in the folding chairs and the park benches and out on the grass in all directions—they were the group who would not have been in church that night but who made up a great, thrilling, and responsive audience.

If you are preaching these summer nights to about one hundred people, try going to the city park and find out for yourself the thrill of preaching to a thousand or more. Spread your ministry far outside the walls of your church.

Rev. Norris gives his regular personal invitation and, I am told, conducts a regular altar service right in the city park. The

Nazarene pastor I am writing about did the same and had the joy of seeing men and women, boys and girls coming to the bandstand and bowing there in prayer, just as though they were in a regular church service.

You will have to do a good job of selling and be sure that your program is strictly evangelistic, or some old-timer on your board will be quick to start a stampede against you. Preach on vision, on enlarging your borders, on personal evangelism for about a month before you even suggest it to your board. Talk about what an opportunity your church has to give the gospel to your city, and God will bless your efforts.

June means not only brides and weddings; it is also graduation. Every pastor should devote at least one Sunday to his public school pupils and graduates. Advertise it well in advance. If you have some good Christian teachers in any of the schools, invite them in to take part in the services. Conduct a Graduates' Service. Honor them with special awards or tokens

of achievement. If you have any high school graduates in the N.Y.P.S., be sure to see to it that they have a special dinner or luncheon in their honor. Take advantage of the day to bring before your entire congregation your church college. Send for a good supply of literature and pass it out with the church bulletin. Every college president or business manager will gladly co-operate and, when possible, will be glad to send a representative to such a service or a college delegation, quartet, or faculty member.

Howard Lewis, when pastor at Gary, Indiana, secured the Y.M.C.A. for a High School Graduates' Banquet. As I remember it, they had three or four graduates, who sat at the speaker's table. It was the finest piece of encouragement to young high school Christians I ever saw. The other high school students became enthusiastic, and I am sure each one determined he would finish his schooling, so that the church could give him a banquet when he too graduated.

SUGGESTIONS FOR MOTHER'S DAY

Sermon Outline for Mother's Day

My Mother's Religion

TEXT—"Timothy I thank God when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (II Tim. 1:2-5).

SCRIPTURE READING—II Tim. 1:1-14

INTRODUCTION

1. In a changing world men must have anchors for the soul.

a) Faith and confidence become such anchors.

b) Faith and confidence are not abstract virtues.

c) Faith and confidence must center in a person.

2. Many a man has gone down because he lost his anchorage of faith.

a) God is the Rock Eternal to which men should anchor.

b) God has placed a few human dependables.

3. A mother's religion has held many a man from floundering upon the rocks of doubt and despair.

I. MOTHER'S RELIGION WAS A RELIGION OF SIMPLICITY.

1. Theology and its doctrinal wars did not disturb.

a) The controversy of modernism, fundamentalism, and higher criticism presented no problem.

b) Difference in creeds, dogmas, and theology did not disturb the calm of her soul.

2. House of worship did not need to be imposing.

a) Stained-glass windows and gilded spires neither attracted nor detracted from her worship.

b) Great choirs and pealing organs were not necessary to her devotions.

c) The crude mission or humble home were sanctuaries to her as much as cathedrals, if God was there.

3. Formal ritual and studied order of service did not seem essential to her, nor did the want of it.

a) A titled seminary graduate or an illiterate plowboy could both be the messengers of truth to feed her soul.

b) Her religion was of an everyday, practical variety that found God everywhere and with any people.

c) Her religion was based upon her love for and consciousness of God, whatever the surroundings.

II. THE TENETS OF MOTHER'S FAITH

1. She believed the Bible to be the Word of God.

a) Thumbmarked Bible indicated her daily readings.

b) Its warnings moved her soul.

c) The promises were her comfort and stay.

d) The Bible was God's voice in print.

2. She believed that God heard her prayers.

a) Spent long periods upon her knees.

- b) Family altar an established institution.
- c) God was a reality.
- 3. She believed in a salvation that delivered from sin.
- a) A mourners'-bench Christian.
- b) Had a clear and definite testimony.

III. WHAT MOTHER'S RELIGION DID FOR HER.

- 1. Gave her victory over sin and temptation.
- a) World had lost its charm.
- b) She evidenced that while she was in the world she was not of it.
- 2. Gave her a song in the midst of distress and disappointment.
- a) She believed Romans 8:28.
- b) She was a happy Christian and not timid about expressing her happiness by tears or shouting.
- c) She loved the old songs of the gospel.
- 3. Gave her a love for God's house.
- a) The whole family at church and Sunday school.
- b) Prayer meeting was her joy.
- c) Made her an active member in church affairs.
- 4. Gave her a concern for others.
- a) She was not content until every child knew Christ.
- b) Her neighbors were her parish.
- c) The revival was her delight.
- 5. Gave her a hope of heaven.
- a) A comfort in the loss of loved ones. She sorrowed not as those who had no hope.
- b) She believed heaven a reality after death.
- c) Gave her triumph as she faced death. "This world is not my home."

CONCLUSION:

- 1. The fact of Mother's religion gives me an unshaken faith in face of an unbelieving world.
- 2. The fact of Mother's religion gave me a desire to have the same experience.
- 3. The fact of Mother's religion places upon me a responsibility to give to my children the same heritage.

—DR. ORVAL J. NEASE, *Gen. Supt.*

Poetry

The Two Religions

*A woman sat by a hearthstone place
Reading a book, with a pleasant face,
Till a child came up, with a childish frown,
And pushed the book, saying, "Put it down."
Then the mother, slapping his curly head,
Said, "Troublesome child, go off to bed;
A great deal of Christ's life I must know
To train you up as a child should go."*

*Another woman bent over a book
With a smile of joy and an intent look,
Till a child came up and jogged her knee,
And said of the book, "Put it down—take
me."*

*Then the mother sighed as she stroked his
head,
Saying softly, "I never shall get it read;
But I'll try by loving to learn His will,
And His love into my child instill."
That child went to bed without a sigh,
And will love religion—by and by.*

—AUTHOR UNKNOWN

At My Mother's Knee

*I have worshiped in churches and chapels;
I have prayed in the busy street;
I have sought my God and have found Him
Where the waves of the ocean beat;
I have knelt in the silent forest,
In the shade of some ancient tree;
But the dearest of all my altars
Was raised at my mother's knee.*

*I have listened to God in His temple;
I've caught His voice in the crowd;
I have heard Him speak when the breakers
Were booming long and loud;
When the winds play soft in the treetops,
My Father has talked to me;
But I never have heard Him clearer
Than I did at my mother's knee.*

*The things in my life that are worthy
Were born in my mother's breast,
And breathed into mine by the magic
Of the love her life expressed.
The years that have brought me to manhood
Have taken her far from me;
But memory keeps me from straying
Too far from my mother's knee.*

*God, make me the man of her vision,
And purge me of selfishness!
God, keep me true to her standards,
And help me to live to bless!
God hallow the holy impress
Of the day that used to be,
And keep me a pilgrim forever
To the shrine at my mother's knee.*

—Selected

Prose

What Is Home?

MADAME ERNESTINE SCHUMAN-HEINK

A roof to keep out the rain. Four walls to keep out the wind. Floors to keep out the cold. Yes, but home is more than that. It is the laugh of a baby, the song of a mother, the strength of a father. Warmth of loving hearts, light from happy eyes, kindness, loyalty, comradeship. Home is first school and first church for young ones, where they learn what is right, what is good, and what is kind. Where they go for comfort when they are hurt or sick. Where joy is shared and sorrow eased. Where fathers and mothers are respected and loved. Where children are wanted. Where the simplest food is good enough for kings because it is earned. Where money is not so important as loving-kindness. Where even the tea-kettle sings from happiness. That is home. God bless it!

Sermon Outlines

THE COMMISSION AND THE PROMISE

(For Pentecost Sunday)

LESSON—Acts 1:1-14

TEXT—Acts 1:8

INTRODUCTION

Pentecost gave Christianity a perfect balance. The norm of Christian living is found in the Pentecostal experience. Therefore the most urgent imperative for the Church is to receive the baptism of the Holy Ghost.

The history of the Church shows a tendency to one of two extremes. It has oscillated between subjective and objective emphases, like the pendulum of a clock. At some periods, the leaders of Christian thought have led the Church into the cloister. They have placed an exaggerated emphasis on inward experience—lives of complete separation from the world, of deep devotion to Christ. They have stressed mystic experience and identity to Christ in nature and in spirit. In such periods the Church has become ingrown. It has lost its vision of the world in its need. It has become theoretical if not ethereal. It has closed its eyes and folded its hands in other-worldly piety.

At other times the pendulum has swung to the other extreme. The emphasis has been on the objective. Service and good works have had major attention. Numerical increases, practical results, and visible achievements have been the measure of success. In such periods, vital religious experience has been little known. The tendency has been to superficial, ineffective preaching, and powerless, nonproductive living and labor on the part of Christian laymen.

Stress upon the subjective means that the white harvest fields of the world are neglected. Stress upon the objective means that the power to do what is undertaken is inadequate.

Pentecostal Christianity strikes the balance. It emphasizes an experience of God in the heart which is effective. The enslavement of sin is broken. The discount of inward sin is removed. The weakness, fear, and timidity of humanity give place to the power, the confidence, and the courage that the Holy Spirit imparts by His coming in fullness. The ineffectiveness of human effort is cured by the all-sufficiency of God's grace.

At the same time the Pentecostal experience clarifies the vision of a world in its need. It intensifies the passion for souls to a white heat. It strengthens the faith until men are ready to tackle the task that seems impossible. It deepens the devotion to the point of willingness to die for the

cause of Christ or to be "a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Pentecost eliminates all undue curiosity about times and seasons and all selfish concern about places and positions. It gives one a completely integrated personality and a singleness of purpose which works toward a victorious life and a maximum of effectiveness in service.

In the text Jesus combined the Promise of the Father and the Great Commission. In so doing He gave to His disciples of the first century, and to the Church in all centuries, both a field of operation and a force sufficient to guarantee their success. For Christianity to remain Pentecostal, which is tantamount to saying if it is to remain normal, it must retain its field and maintain its force. This means that we must receive the promised endowment and accept the great assignment.

BODY

I. Let us look then at the field that Jesus gave to His disciples. He said, "The field is the world," and, "Go ye into all the world, and preach the gospel to every creature."

A. The disciples were still interested in a kingdom of power and glory. Even at the scene of the Ascension they were asking, "Wilt thou at this time restore again the kingdom to Israel?" Jesus' reply was such as to give them to understand that the Kingdom of the immediate future was spiritual in its nature. It was not a system to be imposed by arbitrary power as they had hoped. It was rather a Kingdom to be built within all kingdoms of the world. Allegiance to it was to be gained by embracing His gospel and by obeying its principles. Men were not to be brought in subjection to His will with carnal weapons but by the charm of His life, the persuasiveness of His truth, and the appeal of eternal love which He demonstrated by His death on Calvary.

B. Jesus also gave the disciples to understand by the words of our text that their concern was not to be with things remote but with a need that was immediate. There have always been those who would like to relieve themselves of present responsibility by believing and proclaiming the near coming of Jesus to set all things right. Jesus did not blast the hope of His return, and certainly the white-robed men from the better world gave full confirmation to the "blessed hope" of His coming again. But certainly the words of our text were intended to direct their faith to the immediate fulfillment of the promise that another Paraclete was to come after His departure, who should abide with them forever. And His words further urged the concentration

of their attention to the task of giving the gospel to every creature.

Had Jesus not said of them in His great valedictory prayer, "They are not of the world, even as I am not of the world"; and, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil"? Had they been "of the world," they would have been without power to save it. Had they been taken out of the world, they would have been without opportunity to save it. If they became worldly, they would lose their force. If they were not in the world, they would lose their field. Of those who are in the world and not of it, Jesus said, "Ye are the salt of the earth," and, "Ye are the light of the world." Ye are the salt to save the world from total corruption; ye are the light of the world to save it from total darkness. For two thousand years the salt has not lost its savor and the light has not been under a bushel.

C. The Great Commission had been previously given in words that were general. Here in our text the over-all assignment was the same, but it was broken down into four specific areas to assure that the application would leave no cause for omission of any. Jesus said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." We could paraphrase it to apply to ourselves like this: Ye shall be witnesses unto me in Kansas City, the United States of America, the entire English-speaking world, to the uttermost part of the earth. One could elaborate at length on our duties to our day in familiar style. Instead, I would like to make some pertinent deductions which I hope will goad up to more diligent effort both at home and abroad.

1. The first one is, that which is ineffective near by must be weak at a distance. These disciples who received the Spirit's endowment at Pentecost stirred Jerusalem with their messages and miracles. The first day netted three thousand converts. Soon were added five thousand, and as a summary of the local effects the record is that "the word of God grew and multiplied." It goes without saying that a spiritual movement that demonstrated such energy at home was felt in every place throughout the world with which they then had communication, within that generation. Every village and countryside in Judea had received the witness. Samaria had enjoyed a great revival under Philip. Thomas had borne the tidings to India, Andrew to barbarous Scythia, Joseph of Arimathaea to ocean-girdled Britain; to say nothing of the far-reaching missionary journeys of Paul to Asia Minor, Macedonia, Achaia, Rome, and Spain.

Kansas City might very appropriately be called our Jerusalem. Here we send out

millions of pages of printed gospel; here the apostles of the faith meet for planning and counsel; here now we have the school of the prophets where we are to train young Sons of Thunder to be worthy successors of Peter, James, and John, Paul and Barnabas, Luke and Apollos.

I ask you one question: Do you, does anyone think that our accomplishments in this our Jerusalem in the past thirty-five years would justify our claim of being a Pentecostal church?

Let us assume that our success in other parts of this land and other lands is in direct proportion to the impression we have made on Kansas City and its environs. How strong are we there if that be true? We have found some success, but we certainly are not satisfied with it. If we can reproduce anything comparable to Pentecost in this city, then in a generation with all our modern advantages we should change the moral and spiritual complexion of the whole wide world.

2. My second deduction is that alibis can be found for failure anywhere. The first century leaders could have said: "There is no use to preach the gospel in Jerusalem. Here they have stoned the prophets; they have crucified Jesus. They know who we are; we had better move on to other fields." In Samaria they could have fallen back on the fact that traditionally the Jews and the Samaritans had no dealings with one another. In Ephesus, Paul could have said: "This city is given over to the worship of Diana. False religion fills their thoughts, so we can do nothing here." In Corinth Paul again could have said: "These people are Epicureans; they are lovers of pleasure and wine. We cannot awaken their lustful and liquor-soaked souls." In Rome the military might and the obsession of worldly power could have been an excuse for avoiding that city.

In like fashion we could spend our time offering alibis for failure. But if we have the Spirit the first century Christians possessed, and we may, then there are no sufficient reasons for failure. We can do whatever God wants done. Obstacles are everywhere in every age. But, thank God, success is not in proportion to the difficulties by which we are confronted, but in proportion to the measure of power we possess. If success were in proportion to the greatness of the difficulties confronted, then all the apostles must have suffered total failure. But instead they achieved the most amazing success in spiritual accomplishment the world has ever witnessed.

II. Jesus not only gave His followers a field; He also promised them a force that would be adequate to enable them to take the field. He said, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." The Greek word translated power, here, literally

means the ability to do. Jesus is saying, then, "Here is a task, and with it I give you the ability to do it." What a commission and what a promise! An unlimited field, but also an unlimited force. We are reminded of the words of Zechariah, "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

This promised power does not mean authority, but energy. The Greek word is the one from which we get our word dynamite. It suggests to us now the tremendous force of atomic energy. The time is come for Christians to explore the possibilities of spiritual energy if they would save the world from destruction by atomic energy.

The promised power was especially adapted to the proposed undertaking.

A. The energy of the Spirit charged the personalities of these Christians with a positive power, which gave them an inward repellent to the evil of the world. To witness for Christ effectively, Christians must prove that they have found a source of spiritual life and power that enables them to live in a sinful environment in victory. Christ gives to His disciples through the indwelling Spirit an abhorrence of evil and a love of righteousness. This is the first requisite for fruitful witnessing. No one who is a victim of sinful habit and passion is equipped for soul saving.

B. The power of the Spirit also qualified the disciples for the endurance of hardships and tribulations. They had been warned that they would be persecuted and opposed, for the servant is not above his Lord. How courageously these early Christians faced the tribunals of men who sought to overthrow them by threats of imprisonment and death! How wonderfully God delivered them or gave them grace to endure! In our day, we are too easily frightened by opposition. We are victims of fear, self-pity, and defeat because those enduring qualities are lacking in us. Christ has the power for endurance to impart today as then. If we are to possess our field, we must have a force that will not be stopped or checked by the difficulties to be faced or the hardships to be borne. We must have men who will endure hardness as good soldiers of Jesus Christ. To the man who had not counted the cost, Jesus said, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." "The servant [is not] above his Lord."

C. The power of the Spirit also gave to those early Christians the energy for successful performance. Peter preached till men said, "What shall we do?" and thousands were converted. Stephen preached until they could not resist the power and wisdom with which he spake. Saul of Tarsus was won by that faithful witness. Some-

thing of that force that took those men through fire and flood, through prison and to a martyr's death, must be recaptured by the Church today. It must be especially characteristic of the Church of the Nazarene. Our grave danger is in the relaxation of our intensity and enthusiasm to the point that we will do things only in the regular and accepted fashion, so we will meet no opposition and no persecution. The word translated witnesses in our text is the root from which we get our word martyr. Today we must have men of courage, men of daring, men of devotion, ready to seal their testimony with their blood, if need be, to save a lost world.

CONCLUSION

Certainly the field of operations which Jesus gave to His disciples was large and the difficulties were great, but the force He promised them was sufficient. Let us possess our field because we have received the promise. Some time ago two men stood gazing at the waters of the mighty Niagara River out over the cataract that has made Niagara Falls famous throughout the world. One man said, "Here is the greatest source of unharnessed power in the world." The second replied, "You are mistaken; the greatest source of unused power in the world is the power of the Holy Ghost."

Nazarenes, let us connect the machinery of the church with this source of unlimited power and see what can be done for God in our generation. The scientists have unlocked the mystery of atomic energy. Let us unlock the possibilities of spiritual energy promised and demonstrated at Pentecost.

—DR. G. B. WILLIAMSON, *Gen. Supt.*

A LESSON IN SOUL WINNING

SCRIPTURE: Mark 2:5

INTRODUCTION:

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

A. COMPASSION

I. Compassion is always *practical*. They did more than sit. More than talk.

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

B. CO-OPERATION

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

II. Co-operation requires *adjustment* one to another. Each must give.

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

C. CONFIDENCE

I. In *themselves*—that they could do something if they tried.

II. In the *Master*—that He would heal.

D. COURAGE

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

II. 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

THE PHILOSOPHY OF THE CHRISTIAN RELIGION IN ITS SUPERIORITY AND FINALITY

THE PROPOSITION: *The philosophy of religion meets its most challenging demands of rationality and finality in the Christian system; vital aspects in which non-Christian religions fail. The Christian revelation properly designated as "the Christian system" meets the challenge, as the following will reveal:*

I. THERE IS A PROPER, SUFFICIENT, AND ADEQUATE REVELATION.

A. It is sufficient concerning the being and nature of the Supreme, superior to the highest and noblest conception among the non-Christian religions.

B. It is sufficient as the rule of faith and conduct.

C. It is sufficient for guidance through life and for the final and eternal salvation of the soul.

D. It is sufficient as a revelation of the Triune God; in the sacred scheme of redemption—the union of three Persons in one Godhead, the Father, the Son, and the Holy Ghost. "I and my Father are one," "When he is come, he will . . . guide," "lead," "bring to your remembrance," "shew you the Father," eternal, self-existent; "the only begotten Son"—"only," not many sons, the rational and personal medium of the revelation of the Father: "He that hath seen me hath seen the Father"; the Holy Spirit, the third Person, the common object of the double self-consciousness of the Father and the Son; the Divine Trinity and not a fourth person. Thus the Christian religion stands alone in this sacred basic truth.

II. THERE IS HERE A PROPER AND ADEQUATE REVELATION OF HUMAN NEED AND HUMAN RECOVERY THROUGH JESUS CHRIST.

A. *The fact and nature of sin revealed:* sin as a plague, a pro-devil and anti-Christ attitude or disposition; a pollution, a perverting, corrupting, degrading, and damning state; an enemy of God and humanity.

B. *The provision to meet divine justice and human need* for forgiveness of sins and sanctification of the nature; fallen and sinful man atoned for through legal and actual satisfaction by One outside the human race. At the same time a proper

vindication of absolute holiness and righteousness, so that there is neither need to lower its standards nor to minimize sin.

C. *The fact of an efficient Mediator to bring about divine fellowship;* so that there may be fellowship with God through the Mediator, Jesus Christ, the Son of the Highest, the Son of God, the Man Christ Jesus.

D. *The glorious deliverance from sin possible:* deliverance from its guilt, power, and pollution, and an enablement to live a supernatural life of God's likeness in a world of evil, the threefold world of evil and lust purged from the personality.

III. THERE IS A PROPER AND ADEQUATE REVELATION OF HUMAN WORTH AND THE HIGHEST ETHICAL LIFE, YEA, PROVISION FOR THE WHOLE OF HUMAN PERSONALITY AND LIFE.

A. *An evaluation of human personality:* the worth of the individual, the child, the home; human personality made in the image and likeness of God and most valuable in His sight.

B. *A revelation of the highest ethical life:* the best philosophy of Christian ethics. This is true with respect to the life of the Founder of Christianity, also His teachings.

C. *An adequate provision for the whole of human personality and life:* for there is no aspect of human personality and human life—social, educational, and ethical—whose need is not met in the Christian system.

D. *An adequate revelation of divine power through the coming of the Holy Spirit:* a power equal to the deepest need of the human heart, "power from on high," a power to witness, a power to die for Him.

IV. THERE IS HERE AN ADEQUATE REVELATION OF THE FUTURE: AN IDEAL AND SATISFACTORY CONCEPTION OF A GLORIOUS FUTURE BLESSING, A FUTURE HOME, HEAVEN.

V. THERE IS A PROPER AND ADEQUATE PHILOSOPHY OF HISTORY REVEALED IN DIVINE REVELATION, THE WORD OF GOD.

VI. THERE IS A PROPER AND ADEQUATE PROVISION FOR CHRISTIAN MISSIONS AND WORLD EVANGELIZATION, THROUGH THE ONLY DIVINE INSTITUTION IN THE WORLD, THE CHURCH OF JESUS CHRIST.

VII. THERE IS A PROPER AND ADEQUATE SYSTEM OF FUNDAMENTAL TRUTHS WHICH MEET THE DEMAND OF REASON, THE ONLY TRUE AND COMPREHENSIVE CHRISTIAN PHILOSOPHY, THE ONLY ADEQUATE SYSTEM.

—PETER WISEMAN

ILLUSTRATIONS

Selected by Leewin B. Williams

Bullets for Your Bulletin

You cannot sanctify the devil's business by running it under a steeple.

When a church is frozen with formality it needs more than the fires of eloquence.

Many people are willing to do church work, if they can do it from the platform.

It is better to have a church all fair and glorious than to have the most glorious church fair.

A church with a broken down motor always thinks it needs a new man at the controller.

Satan is exceedingly solicitous lest the church acquire a reputation for undue activity.

Remember the teakettle—although up to its neck in hot water, it continues to sing.

The robe of righteousness cannot be won by giving away some old clothes now and then.

All you have when you die you will leave behind; all that you really save is what you have sent on beforehand.

Get Acquainted with the Author

A young lady once laid down a book which she had just finished, with the remark that it was the dullest story she had ever read. In the course of time she became engaged to a young man, and one night she said to him: "I have a book in my library whose author's name, and even initials, are precisely the same as yours. Isn't that a singular coincidence?" "I do not think so," he replied. "Why not, pray?" "For the simple reason that I wrote the book." That night the young lady sat up until two o'clock reading the book again. And this time it seemed the most interesting story she had ever read. The once dull book was now fairly fascinating because she knew and loved the author. So a child of God finds the Bible interesting when he knows and loves the Author.

Make No Apologies When Shooting at Sin

The Quaker heard a strange noise in the night and found a burglar ransacking his chicken house. He took his fowling piece and called from the landing stairs, from which he had plain sight of the intruder. "Friend," said he, "I would do thee no harm for all the world, but thee standest where I am about to shoot."

Our Substitute

He who is the Bread of Life began His ministry hungering. He who is the Water of life ended His ministry by thirsting. Christ hungered as a man, and fed the hungry as God. He was weary, and yet He is our rest. He paid tribute; yet He is the King. He was called a devil, and cast out devils. He prayed, and yet He hears prayers. He wept, and He dries our tears. He was sold for thirty pieces of silver, and redeems the world. He was led as a lamb to the slaughter, and is the Good Shepherd. He died, and gave His life, and by dying destroyed death.

Greeting the Strangers

A man in the rear pew of a fashionable church was observed from the pulpit with his hat on. The minister beckoned to an usher, who went to the man and asked him if he was aware that he had his hat on. "Thank God!" said the man. "I thought that would do it. I have attended this church for six months, and you are the first one who has spoken to me."

The Cost of a Boy

Before the cost of living reached such dizzy heights as at present, someone made a careful estimate of the cost of a boy to society. His rearing and education through the eighth grade, on the average, will amount to not less than \$3,600. An additional \$2,500 is needed to meet all his expenses through high school. If he goes through college an additional cost of \$4,000 will be necessary. The sums expended by the community, state, and nation for his protection must be added, bringing the total cost to society for the rearing of a boy to manhood and giving him a college education to an estimated amount of \$25,000. This means that a college graduate starts out in life with a debt of \$25,000 to the world for all that has been done for him up to the time of his graduation.

How Is Your Temperature?

A preacher was sick. His wife wanted to take his temperature, but instead of getting a fever thermometer she happened to get a barometer. This she placed in his mouth for a while; then she read, "Very dry and windy."

Estimate of the Bible

Thirty-seven years before her death, Jenny Lind abandoned the operatic stage. The motive of the great renunciation was a purely spiritual one. Every appearance had been a triumph, and her pecuniary reward was large; yet she never regretted the decision. Her motive is made clear by the following narrative. Once an English friend found her sitting by the seashore with a Bible on her knee, looking out into the glory of a sunset that was shining over the waters. After they had talked for a few moments, her friend asked her how it was that she ever came to abandon the stage, at the very height of her success. "When every day," was the quiet answer, "it made me think less of this [laying a finger on the Bible] and nothing at all of that [pointing to the sunset], what else could I do?"

Influence of the Movie

Two boys were prosecuted in court for petit larceny. The district attorney sought to learn where the two boys had met on the day the offense was committed. They said they met at a movie. "What movie did you attend?" asked the attorney. "It was called 'Guilty Hands,'" one replied. Both were convicted by the jury and sentenced to sixty days in jail. Nothing at all was done about the show that gave them the idea and inspired the crime.

HINTS

TO YOUNG PASTORS

By One of Them

AVACATION is a brief period of absence from work which a person returns to rest up from. English grammar now allows some sentences to end with a preposition, but such procedure still leaves me with a bad taste in my mouth. Perhaps it is appropriate this time, since that is the way we return from many vacations, which is what I want to point out.

The exhausted vacationer returning to work is a familiar joke, but the picture does not fit into a minister's life. There are too many ways in which a pastor desperately needs a vacation for him to waste it in enervating pursuits. I have relatives that expect to be visited during my vacation, just as you do. I haven't slain the vacation bugbear, but I am struggling with the creature and present what I have found out about him already.

Every pastor who is really doing his job needs to get away from the church, its problems, and its people at least once a

year. Even though he may feel physically well, there are many heart-rending problems in any group of people today that weigh on a pastor's heart and mind and cause a greater strain than he realizes. I don't take much stock in the man who says, "I haven't had a vacation in four years." It reminds me of the little boy who boasted, "I've got adenoids and you don't." Let's not fool ourselves on this point. Certainly, we want to see the church go forward, and there never is a "convenient time" for a vacation. Maybe we think we can "take it," but there are far too many breakdowns among ministers. The only way you can keep in condition to avoid such catastrophes is by taking a vacation every year.

Now I mean a vacation—not two weeks spent at a district camp meeting. Get completely away from the problems of the church—dismiss them from your mind. They'll still be there when you get back, so you needn't worry about them. *Take* eight or more hours of sleep *every night*. Get in plenty of outdoor exercise, but don't overdo it. If you read at all, choose something light. Be a man of leisure. Occupy your energies with tasks as remote from the everyday routine as possible.

Once more you are back home, but your vacation isn't over. Yes, two weeks is all you are allowed, and your people would be appalled if you should suggest any longer time. However, to be physically rested is only part of the minister's vacation needs. Some pastors move often from church to church because they never have a new idea after the first six months in one place. You may be able to go along for a while with no ideas for sermons beyond the next Sunday, but you are not really fulfilling your responsibilities to preach and feed the people by this method. A pastor needs to be refreshed periodically so far as his preaching is concerned. The best time to do this is during the summer months, when many things are at a low ebb in the church anyway. Cut your pastoral duties to a minimum for a couple of weeks and take several hours each day to read for sermonic material. Read voraciously, but keep a note pad handy and jot down every idea for a sermon. If an entire outline comes to you, take a little time and get it down while it is fresh in the thought processes of your mind. If you don't, it will have escaped you when you want it later. Read books that you agree with; read some that jar you into argument. Spend some time thinking over the types and subjects of sermons you have preached for the past year. What did you miss that ought to be included during the next year? What particular lines do you feel would be helpful to your people?

Following this procedure, you should have ideas for forty or fifty new sermons

within two or three weeks that can be developed during the year and presented at the appropriate time. Such a plan will keep your sermons fresh and pertinent, and you will grow as a preacher through the years. You will also avoid the danger of sermon-hobbies—the pastor that preaches on the same general theme, morning and evening, month in and month out. If you are like I am, you have never been able to work out completed sermons in the fall to be preached the next spring, as Andrew Blackwood recommends; but the method suggested will enable you to have some fresh ideas to add new life to your ministry and to have some sermons constantly germinating.

Now you have had a full month's vacation and you are feeling great, but you are still not through. Regardless of the time of the district assembly, nearly all churches follow a seasonal year that roughly parallels the public school year. In the summer is the time to work out a co-ordinated program for the whole year. So another week or two is added to your vacation. Think through what your church and its departments have accomplished during the past year. Where is special emphasis needed? Outline some of the things you would like to see tried during the next year. Make a rough plan, month by month, of the church year, co-ordinating it with the program of your district and the general church, insofar as you know what that will be. Much of this planning should be in prayer for God's blessings upon your ministry.

A pastor needs such a vacation as this every year. It will enable him to meet his tasks with new zeal and strength and will help him to build longer pastorates. Already I hear the rumbling of a question: How can you possibly take six weeks for such a program as suggested, even granted its necessity, and still attend the district assembly, camp meeting, boys' camp, and young people's institute? That is for each one to work out individually, for it cannot be planned out for you by anyone else. Furthermore, I have to hurry home to pack—we're leaving Monday to visit some of my in-laws.

Do We Want Our Children in Church?

By Everett Craighead

THIS TITLE is not intended as a rhetorical question. It is intended rather to suggest that we wouldn't be happy if all the children from our Sunday-school classes should change their habits and remain regularly for preaching services. Following

that idea, I might further suggest that perhaps the children sense that they are not sincerely wanted in the Sunday morning preaching services of Nazarene churches.

Do you doubt that these implications can be justified? If so, do not pass final judgment too quickly, for the above questions and implications are not based upon mere personal opinion. Let me tell you of an experience which sheds a revealing light on the question of keeping our children for church.

Our Sunday-school in a county seat town was averaging 125 in attendance. It was well organized and growing. Our pastor longed to have the children in the preaching service, and the teachers and supervisors faithfully urged and invited the children to "stay for church." There was, however, a negligible response to all this entreaty.

At length the pastor and the church school board went to the church board with the problem. Would the church board go along with the Sunday-school management in an all-out effort to bring the Sunday-school children into the morning preaching service? The church board was favorable, so a plan of action was adopted.

Briefly, here is what we did. In a complete reversal of the Sunday morning order of services, we had the preaching service at 10:15, following a rousing song service at 9:45. In this worship service all the children whose parents were not with them sat with their teachers in designated rows of seats. To further organize the seating arrangement for this service, attractive name plates were hung on the walls of the auditorium to indicate where the various classes were to sit. Where classes were large and restless, additional adults were assigned to assist the teachers in maintaining order. Following the church service, the classes met at eleven for a forty-minute class period and a ten-minute closing assembly. In case of an altar service following the morning sermon, the worship period was continued past the eleven o'clock hour.

We followed this revised order of services for three months with perfect co-operation of the entire church and Sunday-school membership. The children gave every evidence of appreciating this effort to serve them, and were just as faithful to the preaching service as they were to the Sunday-school period which followed.

The significant result of this experiment was that, while the children were satisfied with the arrangement, the older people were not. At the conclusion of the three-month period not one adult would speak in favor of its continuance. It was not the shift in hours which proved objectionable; it was rather that "so many children just spoil the preaching service." None denied that the children were surprisingly well-behaved; but, nevertheless, the preaching

service lost something under this arrangement which even the presence of all the Sunday-school scholars couldn't quite make up for.

Visualize that Sunday morning crowd of 125. Thirty-five of them are children sitting with their parents. Approximately thirty-five more are children whose parents are not church people. These children are sitting with their Sunday-school teachers. The remainder of the audience consists of some fifty or fifty-five adults. It is a scene which would be repeated in hundreds of average Nazarene churches if the children stayed for church.

Could your church handle a situation like this in such a way that having your audience more than half children would not spoil the service for the adults? If you could, then you may sincerely and consistently strive to bring the children in. But if your church could not absorb all those Sunday-school scholars into the preaching service, then your desire to have them attend must be considered as a conditional desire. Perhaps you would want some, but not necessarily all, of the children to stay for church. Then the question arises, Which ones do you want? and what will you do about those you don't want?

It was proved in our case, as it has been proved many times before, we can have the children if we want them! But the question is: Do we have a place for them? Do we really want them?

Mental Measurements for Ministers

(Continued from page 34)

prepared his morning sermon. Once a lay friend heard Beecher allude to a sermon that he had in mind. After watching for weeks the layman inquired what had happened to the message. Beecher replied that it was still ripening in his garden. Months later when he delivered that discourse it seemed extemporaneous. So it was, in literary form, but not in substance.

We may not rise to the heights that Beecher did, but we will come far closer if we stop occasionally and measure our wasted time. "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee" (I Timothy 4:16). What is your mental measure?

(Paper read at Cadillac Zone Preachers' Meeting, Mich.)

Pity the Word "Preacher"

By John W. May

PITY the word "preacher"! It has been used, abused, and misused. Modern-day phrases have attached themselves to the word, changing its popular meaning. Such expressions as "preaching at me" and "preaching down" are in common-day usage. However, it is interesting to notice the many phases of its meaning from the dictionary.

"To proclaim tidings." The minister essentially is a news carrier, the good news of the gospel. News of a balm in Gilead; news of riches to the poor, healing to the broken-hearted, deliverance to the captives, sight to the blind, liberty to the bound.

"To exhort." Not harangue or ride hobbies; nor the incessant promulgating of some pet theory or opinion. To advocate earnestly that people turn to God. It seems that some have misconstrued this to mean "exhaust," and do their best to induce their congregations to sleep. Any falseness or lightness will soon be detected; only earnest exhortation will avail to success.

The minister is "a servant." He cannot be the master. Jesus gives explicit directions here: "But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:26-28).

Another phase of the meaning is that the minister is "an agent." He is "one who acts under the orders of another." The message he gives is not his own. It is a message from God. It may take many forms—exhortation, explanation, instruction, or proclamation—but it must essentially be a message from God and backed by His power. Only thus will it be effective, whatever the subject matter or manner of treatment is. Dr. J. B. Chapman, in his book *The Preaching Ministry*, said, "Preaching is effective when the preacher does the work of an evangelist, the work of a teacher, and the work of a shepherd; when he wins souls, indoctrinates the Christians, and unites the church in its worship and service." Dr. T. M. Anderson, in his book *Searching the Scriptures*, said, "A preacher should never be in want of something to preach when he has Someone to preach."

Other phases of the meaning of preach, preacher, or minister are: "to urge by public teaching," "to inform by preaching," "one who is employed by another to execute his purposes."

Musings of A Minister's Wife

By Mrs. W. M. Franklin

I WAS MUSING the other day about the spare time of a minister's wife. No, no, don't misunderstand me, for I have no more spare time than you have, and I'll not tell you all my jobs either. Someone would be sure to say, "I have all of that to do and more." Perhaps I should say it this way, "I've been thinking about a minister's wife's recreation."

Now don't tell me you are too busy for recreation. We all are, if we think of the dozens of things that need to be done at the moment. Plenty of duties await me while I write these musings, but some of those things can wait.

A person once said to me, "Sister Franklin, you never will die of boredom, for you have so many interests." I hadn't thought much about my variety of interests before that. They must have just grown, but I find myself really enjoying some things that are not directly connected with the serious business of being a minister's wife.

One very important interest is my handkerchief collection. I wish you could see it. It includes hankies from Washington, D.C., and except for Nevada I have one from every state of the Union. There are some from six of Canada's provinces, from several places of South America, Central America, Asia, Europe, and Africa, as well as the islands of the South Seas. One was taken from a German prisoner in Africa (yes, it's parachute material). I have one hanky that was embroidered in China, by hand, sixty years ago. One is from Rome, sent by our boy when he helped with the "Triumphal March" into the city. His last letter before he lost his life in France contained a hanky from that country.

I have nearly three thousand postmarks catalogued by states or countries, plus 250 newspaper headings. I pray for every town represented in my collection as I post that particular item for my collections.

Some aged persons have had their long day brightened by a cheery letter and my testimony. Some invalids have found the way easier because I have told them of Jesus and was interested in their hobbies. Besides being of interest to me, these forms of recreation have been a blessing to others.

Still musing, I believe a minister's wife needs some other interest besides the serious work of just being the minister's wife.

If you agree with me and will send me a self-addressed stamped envelope and a dime, I'll send you one of my own song

compositions—and half of the money will go in my Alabaster Box.

* * * * *

I started it; now I'll have to see it through. Yes, more about those hobbies and collections—what to do about them every time the preacher moves. Boxes of program material, Daily Vacation Bible School ideas, object lessons, flannelgraph material, even boxes of storybooks and ideas for children's meetings, young people's services, and missionary society meetings. I dare not leave them behind, ever. I dare not give too many away, for just as surely as we are nicely settled in each new pastorate, someone needs some of the ideas I have collected through the years. They are just as important to the minister's wife as the "Sermon Barrel" is to the minister.

My husband used to say he would have to move to the garage if I kept on; but that thought is stilled now, for I gave him a scrapbook too. It contains some of my poems, short stories, and "musings"; so he's in on the collections too.

One girl has a couple of scrapbooks filled with lovely paper napkins, and they truly do make a pretty collection.

Our boy has about forty little plastic airplanes plus the starting of a stamp collection.

So you see, collecting is a family business now.

Yet, never have we prayed more and carried a greater burden for the lost about us than we are carrying in this pastorate; never have we had more young people from unsaved homes to try to win for Jesus than we have now. Next Sunday my husband has the privilege of taking into the church one of those young people. She's been taught in the Sunday school; she attended district meetings and sought God at special services; she attended a Christian Service Training Class on "Youth and Recreation." She's read the *Manual*, prayed about it all, thought about it for weeks, and finally has made the decision to come into the church, the first from a nice-sized family where three more of the girls are attending our services.

Our collecting hobby has not lessened our interest in the lost; rather, it gives an added leverage for helping to win them. Besides that, it makes our home an interesting place for our family to want to be.

Musing yes and praying that our Youth Week revival will bring many to Jesus.

* * * * *

Muse? I couldn't do much of it the other night as I sat beside my son in an ambulance that was speeding through the rain toward a hospital in the near-by city. He had lost so much blood from six hard nasal hemorrhages in the past twenty-

four hours that we had been ordered by the doctor to get him to the hospital.

Awhile before, Milton had said, "Mother, sing 'My Jesus, I Love Thee.'" I sang in low tones, so as not to disturb the others of the family who were trying to rest. Then another hemorrhage had started, and the sick one said, "Good-by, Mother, I'm going." I did not know how much blood he could lose and still live; so I said, "Is everything all right, Son?" His answer was, "Yes," and my heart rejoiced to know he really could testify to his readiness to go if Christ was calling him home.

Muse? . . . I had plenty of time to do that in the long hours at the hospital after the hemorrhaging had stopped, for it took a lot of blood-tests and all the "and so forth" of laboratory technicians and doctors. But I'm glad they found the trouble. Perhaps I should say that I am now glad for the circumstances that caused the trip to the hospital, for they've told me he has rheumatic fever. The cold that caused the nasal trouble was only incidental to a far more dangerous enemy to the physical well-being of my son.

He's home now; his bed has been moved beside the big picture window in the front room. Near by are his Bible, his school-books, and some books from the Nazarene Publishing House, some simple games and puzzles. Time, rest, care, love, and prayer of the next several weeks will tell whether he may become strong enough to fulfill his promise to God; for though he is only twelve, it is already nearly four years since he said God wanted him to be a missionary to Alaska and he said "yes" to the call.

Muse? . . . As we spend time to keep him cheerful and happy, and as he learns a new kind of patience, we will all be musing as to the future, yet gladly leave it all in the hands of a loving God, who knoweth best and loveth best and whom we love sincerely.

Heard by the Wayside

Someone described the "brave new world" being fashioned by Britain's Socialist Government as consisting of the following ingredients: "Blue prints, red tape, white hopes, green legislators, and black despair."—*Denver Post*.

A harried housewife, trying to get her last-minute Christmas shopping done, was being hampered in her efforts by a husband who obviously had been celebrating too much. She marched said husband to a parking meter, opened his coat, buttoned him firmly around the stanchion, dropped in a nickel, and went off about her business. A little later, she came back, collected her uncomplaining spouse, and led him away.—*Toronto (Canada) Star*.

A cynic is one who, when he smells flowers, looks around for the coffin.—*Catholic Digest*.

A joke current in Belgrade: A peasant nibbles hay near Tito's villa. The leader passes, asks: "What's the idea?" "O Comrade Tito," he whines, "I am so hungry." Tito invites him to a belt-bending stew. The peasant figures: "If Tito serves lamb stew in a poor country, what might I get from such a powerful leader as Stalin?"—He hastens to Moscow, perches near the Kremlin, nibbles madly. Stalin passes, asks: "Why are you eating hay?" "O Comrade Stalin, I am so hungry." "Fool!" barks Stalin, "save the hay for winter—in the fall eat grass."—FRED SPARKS, *Memphis Commercial-Appeal*.

A WOMAN'S PLACE . . . "A good wife," according to an old periodical, "should be like three things, which three things she should not be like. First, she should be like a snail—always keep within her own house; but she should not be like a snail to carry all she has upon her back. Secondly, she should be like an echo, to speak when she is spoken to; but she should not be like an echo, always to have the last word. Thirdly, she should be like a town clock—always keep the time, and regularly; but she should not be like the town clock to speak so loud that all the town may hear."—*Family Digest*.

The meanest man we have heard of lately is a businessman who tests applicants for stenographic jobs by asking them to "take" and transcribe this sentence: "It is agreeable to view the unparalleled embarrassment of the harassed saddler or peddler serenely sitting upon a cemetery wall, gauging the symmetry of a perfectly peeled potato!"—*Nuggets, Barnes-Ross Co*.

Federal Aid: A system of making money taken from the people look like a gift when it's handed back.—*Call Workman*.

The minister was asking one of his flock why he had not attended church lately.

"Well, you see, sir," said the man, "I'm troubled with a bunion on my foot."

"It is strange," said the parson, "that a bunion should impede the pilgrim's progress."—*Tit-Bits (London)*.

The twentieth century is now getting middle-aged, and sometimes we think we can detect a slight paunch.—*Changing Times*.

There was once a man named Forney, who manufactured various types of cheap jewelry. His pet specialty was brass rings, soon known as Forney rings. Time passed, and Forney was changed to "Phoney," now used to indicate something not genuine.—*Western Recorder*.

DON'TS FOR EVANGELISTS

(Anonymous)

1. Don't make tentative dates. The pastor cannot build his program around an uncertain future. He wants the year, month, day, and hour of your arrival.

2. Don't ask your friends for meetings. If they want you and can work you into their program, you will be invited at the proper time, and in the usual manner.

3. Don't gush over the pastors at district assemblies and preachers' meetings. If your motive is personal gain and preferment, it cannot be hidden.

4. Don't let it become known that you expect a certain amount in the offering, either by direct statement or implication. If the pastor is a Christian gentleman, he will see that you are well paid. If he isn't, anything you would say would only aggravate the situation.

5. Don't arrive a day late for your meetings. You are expected to keep your word in this matter regardless of your ability and the demand for your services.

6. Don't skin the church the first night. There will be ample time to put the old gospel plow deep after you have won the hearts and confidence of the church.

7. Don't loaf through the first sermon, or those who come to look you over will not be back, sure enough. The pastor and people will expect you to "preach" even in that first service.

8. Don't feel that you have to tell all the latest jokes to get acquainted. At least half of the congregation would just as soon hear your personal testimony to being saved and sanctified—if you still have the blessing.

9. Don't preach more about your sweet wife at home, or the doll-baby companion traveling with you, than you do Jesus Christ.

10. Don't start asking and calling about train schedules out of town before you get settled in your room. The pastor would like to think you are going to be interested in promoting a revival of religion before you leave for your next appointment.

11. Don't be fussy about your entertainment. Adjust yourself to the family, eat what is set before you, and make the most of even a bad situation.

12. Don't arrive at church twenty minutes before the service starts, twiddling your thumbs on the platform as if you had no appreciation for the stuff life is made of—time.

13. Don't act as if you are bored with the preliminaries. Make the folk think you are joining in the singing, either by looking at the hymnal, or humming along with the congregation.

14. Don't be too careless or too negligent in taking your Bible to the pulpit. There

will be many in your audience who have a great reverence for the Word—and think a preacher should take a text for every message.

15. Don't preach longer than forty-five minutes, and shorter if you can. Make your altar call at nine o'clock, and the pastor will be careful to give you the pulpit earlier.

16. Don't run all over town to visit with your old friends, and come rushing in just at church time. The pastor will know you are not prepared to preach with the anointing, and the people will know it after you are through.

17. Don't make mysterious phone calls, and unexplained dates for downtown. Even though you are meeting friends, an explanation is due the pastor relative to your absence.

18. Don't play your portable radio right up to church time. The pastor will expect you to put your wife out of the room in time to spend at least thirty minutes in prayer and meditate on your message.

19. Don't cut your last service short in order to catch an early train out of town. It should receive your very best, since it climaxes all that has gone on before.

20. Don't grab your offering and dodge out the side door while the preacher and his wife are praying seekers through, without telling them good-by—and expressing appreciation to the lady who has stood over the cookstove preparing wonderful food for two weeks just for you.

As God's own chosen, then . . . be clothed with compassion, kindness, humility, gentleness, and good temper—forbear and forgive each other . . . as Christ forgave you, so must ye forgive.—Moffatt's Translation of Colossians 3:12, 13.

The Most Reverend Cyril Foster Garrett, archbishop of York, said: "The Christian, despite all his hatred of war, must recognize that war is not the worst of all evils. Utter degradation of man, loss of human rights, and the trampling underfoot of all that is righteous and true is an evil worse than war."—*Quote*.

The person who makes the most out of seeming defeats is the individual who makes lemonade out of the lemon that is handed him.

Now is the time to set the date for your Seminary offering.

Preacher's Scrapbook

Poster for Boozers

The police in Georgetown, South Carolina, posted the following:

If you are a married man who absolutely must drink booze, start a saloon in your own home. Be the only customer and you won't have to buy a license. Give your wife two dollars to buy a gallon of whiskey. There are sixty-nine glasses in a gallon. Buy your drinks from your wife. When the first gallon is gone your wife will have \$8.00 to put in the bank and \$2.00 to start in business again. If you live ten years, buy all your booze from your wife, and then die with snakes in your boots, your widow will have enough to bury you respectfully, bring up your children, buy a house and lot, marry a decent man, and forget all about you."

Faith

When faith in God goes, man the thinker loses his greatest thought.

When faith in God goes, man the worker loses his greatest motive.

When faith in God goes, man the sinner loses his greatest help.

When faith in God goes, man the sufferer loses his securest refuge.

When faith in God goes, man the lover loses his fairest vision.

When faith in God goes, man the mortal loses his only hope.

—H. E. FOSDICK

A Fly Was God's Friend

It happened in one of John Wesley's meetings many years ago in Dublin, Ireland.

An Irish Catholic, who was quite opposed to the preaching but very fond of music, determined to attend one of the Methodist meetings in order to hear the singing. He resolved, however, to stop his ears as soon as the first hymn was over until the next hymn was begun. He therefore sat, after the hymn, with his head down and his fingers in his ears.

As the man sat there a fly lit upon his nose. For a moment he moved his hand to drive it away, and, in so doing, nine words only reached his ears. What were they? "He that hath ears to hear, let him hear."

From that moment this man, who was an ungodly tavern-keeper, had no rest in his soul. He went, afterwards, listened eagerly to the gospel and became a converted man.—Selected.

Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble.—MELANCHTHON.

Service

A young girl of sixteen lay dying. She had been an elder child in a large motherless family. She spent her childhood bearing the burdens of the home. She literally was tired to death, dying of tuberculosis. A visitor asked her if she was confirmed. Had she gone to church? To which she answered, "No."

Taking a serious view of the whole situation, the visitor asked, "What will you do when you die and have to tell God that?"

The child, taking out her thin, transparent hands, stained and twisted with work, laid them on the coverlet and said, "I shall show Him my hands."—REV. JOHN CRAIG ROAK, *Everybody's Weekly*.

The world judges doctrines by deeds.—Selected.

Don't Procrastinate

The efficient housewife knows the value of neatness and promptness, "the twin virtues." If tasks are left undone at the time when they should be done, they accumulate into an appalling number, requiring far more effort to do than would have been necessary at first. Likewise, in church life neatness and promptness count. Neglect of church obligations makes for a slovenly religious life, and we lose that sense of orderliness and poise which is one of the hallmarks of a life in Christ.

An elderly Quaker woman with beautiful complexion was asked what kind of cosmetics she used. In reply she is said to have offered this splendid prescription: "I use for my lips, truth; for my voice, prayer; for my eyes, pity; for my hands, charity; for my figure, uprightness; for my heart, love." Who that has tried it has ever found it to fail?

Discovery of the atom bomb is the most momentous development in world history since the birth of Jesus Christ.—SENATOR BRIEN McMAHON.

—Three quotes from the *Peniel Nazarene*.

A Thought

I'm just a cog in Life's vast wheel,

That daily makes the same old trip;

Yet, what a joy it is to feel

That but for me the wheel might slip!

'Tis something, after all, to jog

Along and be a first-class cog.

—Anon.

Feel glum?—Keep mum.
 Don't grumble—be humble.
 Trials cling?—Just sing.
 Can't sing?—Just cling.
 Don't fear—God's near.
 Money goes—He knows.
 Honor left—not bereft.
 Don't rush—Work! Trust!—Sel.

Sacrifice

People talk of the sacrifice I have made in spending so much of my life in Africa. Is that a sacrifice which brings its own blessed reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious hereafter? Can that be called sacrifice which is simply paid back as a small part of a debt owing to God which can never be repaid? It is emphatically no sacrifice. It is a privilege.—DAVID LIVINGSTONE.

Our Home

Jesus enjoyed visiting in the humble home of Martha and Mary and their brother Lazarus. He loved the little family at Bethany. Would He enjoy coming to my home if He were on earth today? I wonder! Would He feel at home in your house? Is the conversation there of such a nature that He could enter into it as He did into that of the two men on the road to Emmaus? Is it wholesome and uplifting, or does it consist largely of gossip, faultfinding, and grumbling? Would He find in your home a restful atmosphere, or strife and discord? Is the name of God revered there, or is it spoken lightly and vainly? What would Jesus find to read in your home? Would He find the Bible ready to His hand? . . . Would He enjoy listening to your favorite radio programs? . . . Do you take time to gather your family round the altar? . . . Do you say grace at the table? . . . Do you speak harshly or impatiently to the peddler at your door? . . . It is in our power to make the atmosphere of our homes such that all who cross the threshold shall feel refreshed, enriched, and uplifted.—ANNA McKERNAN in *War Cry*.

A heathen Chinese gave a gift Bible back to the missionary. "Every time I read it," he said, "it kicks me."—*Biblical Research Monthly*.

For all things that are difficult,
 For all things hard,
 I thank Thee, who art my exceeding Joy
 And great Reward.
 For what I have not strength to do,
 Where I must fail,
 All glory to the Victor in the fight,
 Who will prevail.

—The Christian

A bedridden Eskimo said to a missionary, "When you begin to read to me about Jesus, sir, I am as hard as a block of ice; when you finish and go away, I am melted into water."

"The story of Jesus," said an African, "is my hymn, my prayer, my Bible. I weep over it when I can't sing about it, and I sing over it when I can't weep about it. This is true, that I thank God for it from the sole of my foot to the top of my head."

If the Eskimo in Alaska and the Hottentot in Africa are so thankful for the unspeakable Gift, should not all enlightened Americans, and others, give Him the praise due to His matchless name?—ARTHUR F. INGLER.

For the Church School Teacher

I am a teacher, unacquainted with my textbook—the Bible.

Magazines litter my desk. The morning and evening newspapers strew the floor. I read current events, dip into fiction, delve into fact.

Professional magazines come to the office. I'm tops on the latest moves in my field.

But the Book I teach is hidden mystery. I have not mastered it.

Boyhood thrillers have been read time and again, but not once in my lifetime have I read through the Bible!

However much I may depend upon mother wit, I realize that character making demands that I be acquainted with the great source of character inspiration, the Bible.

Beginning today, there will be fewer magazines on my table.

I resolve to read the newspaper less and the Bible more.

I shall acquaint myself with its stories of the long-ago, its heroes who shaped history, its Author who made redemption possible.

There is little inspiration in fiction for life molding, and magazines afford small character energy for boy building.

I note the more I read stories before trying to teach, the duller my spiritual senses are; and the more I delve into the Bible, the keener my spiritual instruction becomes.—*Selected*.

Our Spending

It has been estimated that we spent last year:

15 billions for crime
 12 billions for national defense
 10 billions for liquor
 7 billions for foreign relief
 7 billions for automobiles
 7 billions for recreation
 4 billions for public education
 2 billions for cosmetics
 2 billions for chewing gum
 1½ billions for religion and public welfare.—*Selected*.

A missionary in Colombia, South America, found the following illuminating bit of propaganda used by the Catholics against the Protestant missionaries. I have placed an asterisk in front of those items that we do not have and do not need. The rest we have in truth—EDITOR.

*Revelation—Mass, Eucharist. (We have the Bible.)

Tradition—Head, Creed. They go against them and disfigure them.

Sacraments:

Baptism—They do not use the true formula. (Typically Catholic attitude.)

*Confirmation—They do not have bishops or the symbols.

*Penitence—They refuse the auricular.

*Extreme Unction—There are no priests to perform it, neither the symbols.

Communion—They do not have priests or mass. (Do not need them.)

*Order—They have no bishops or valid rights.

*They do not have images, relics, heirarchy, priesthood. (And we do not want them.)

*Worship—Of the most Holy Virgin Mary and the saints. (We worship God.)

Unity—In the States alone there are 2,000 sects. (Exaggerated.)

*Catholicity—They are not universal. (We are the Holy Catholic Church.)

*Apostolic—Was born in the fifteenth century.

Holiness—Neither its founder nor its means of propagation are holy. (This is the extreme in denominational egotism.)

*Devotions—Crucifix, Holy Rosary, images, medals, and relics. (We pray God we will never venerate any of these idolatrous items.)

Dogma:

*Transubstantiation. (No.)

Immortality of the soul. (Yes.)

Creation by Almighty God from nothing. (Yes.)

Original sin. (Yes. We all have had this.)
Efficacy of grace. (Yes. But the Catholics do not have it.)

*Virtue of the sacraments. (Not as the Catholics believe it.)

In conclusion the Catholic propaganda said that the Protestants fall into religious indifference. They only have errors and evil spirits. (The sentences above enclosed in parentheses are written by the editor of the P.M.)

God has commanded us to "Go Forward." Now is the time to march. Give to the Seminary offering.

THE ART OF MEMORIZING

By C. E. Shumake

WHAT an amazing memory Mr. So-and-So has! Surely the gods have been good to him in endowing him with such a marvelous power to remember." Such seems to be the common idea about memory. Many persons consider great mental powers, the ability to remember and recall, as something divinely bestowed upon only a very few, and that the common run of people have no capacity for the development of such powers. Some consider this capacity for a great memory to be only hereditary, and if one is not endowed at birth with such capacity it is useless to strive against the laws of heredity. But such, fortunately, is not the case. It is true that heredity has something to do with this capacity; but it is to be remembered that it is the *capacity* and not the development of the capacity that might be influenced greatly by heredity. That is to say that there are certain well established principles that must be adhered to in order to develop a good memory, and this is true

no matter what may be the equipment or capacity at birth.

When we remember anything it is the result of an ideational habit that we have been successful in developing. Let us look at a few of the principles that will assist in producing a strong memory. It is important in the very beginning to recognize that remembering something will depend to some extent on whether or not the thing is worth memorizing. This calls, then, for a careful and wise selection of those things that are worth while for us to memorize. Often difficulty will be incurred in the development of this power, if mere repetition is resorted to without giving attention to the importance of the thing itself. So many of us—and I say *us*, for all are guilty in this respect—spend so much time upon the trivial that we have little time really to know the important and worth while. That is, we do not know them well enough really to make them a part of us. Then also, if one is not careful, so many *facts*

might be considered that confusion will result in knowing just which are important and which are not, and failure will be incurred in development of the power to recall. The development of the habit of knowing what is important and what is not important is necessary, then, really to have a good memory.

It is evident, too, that when facts are being learned it is well to get a perspective of the whole. This enables the student to know to a better degree what is worth memorizing and what is of less importance. If I want to remember the important principles of psychology, a perspective of the whole text will better enable me to do so. Knowing the general laws, it becomes easier to know the particular ones.

It must be remembered that facts are more easily remembered if they are in line with our own interests. One actually may not spend more time or even as much time in studying certain things, but will show a greater power to remember them because he is *interested* particularly in them. And because he is interested in certain things, he will pay exceptionally close attention to them, which of course is important in memorizing. It is easier for me to memorize things pertaining to the work of the ministry because I am interested in this vocation and my attention will be more accentuated here than on other matters.

It often becomes necessary and is profitable to memorize by rote. That is to say, by repeating something over and over, by force, and by this alone, it is mastered. All of us recall things that we learned in the first grade. The Mother Goose rhymes are still familiar to many of us because we repeated them with such frequency and force in our childhood. And this power to memorize by rote is still as strong in adulthood as in childhood, though many of us do not want to recognize the fact. I have often heard someone say, "Well, I too had a good memory when I was a boy, and then I could memorize anything." And usually we could now if we wanted to exert the energy to do so. Many develop the habit of mental laziness, and will no longer pay the price; for it takes genuine, old-fashioned hard work to memorize by this method.

But of course we should not do a thing the hard way just for the sake of mastering hardness. There are easier ways of memorizing, and when one grows older he learns to memorize by bringing things into relationships with his interests. This is called logical memorizing; and, as we have said, it's much the easier and even the superior method. But it often makes one impatient in the face of difficulties that cannot be mastered that way. There will arise many instances where rote memorizing will be practical and necessary, and it will be

well that we do not become too lazy to do it when it becomes necessary.

All of us know that intention becomes a very important factor in all of our human activities. This is also of importance in memorizing. Personally we have difficulty here. I have found it embarrassing many times, and could trace back to my failure to have a conscious intention to remember.

Of course there are some things that are so emotionally arousing and stimulating that an intention to memorizing is unnecessary. This was true, of course, with my conversion. At that happy occasion I was conscious of no intention always to remember that experience, nor have I ever since that time concentrated upon the intention never to forget this great experience.

But not all experiences are so stimulating as this. In my memorizing of certain chapters and passages of scripture I have had to keep a conscious intention to master them and retain them. I suppose the average preacher has difficulty with names. Now I know that we ought to do better, and we could if we would actually give some hard work to it. But even preachers are tempted to become mentally lazy and, though I say it with reluctance, that may be one of the deciding factors in our failure here. But of course there are other things that enter in. After service the minister mixes with his whole congregation, meets many new people, and with his varied interests he might let slip the conscious intention of remembering names.

I tried an experiment some time ago. I would fill the gasoline tank on my car with gasoline and look at the mileage meter on my car. I would memorize the mileage reading and repeat to myself my intention to remember that number. All the while the number would be increasing and changing. When I needed gasoline again I would stop and fill the tank again. At that time I would recall the previous mileage reading, take the present one, get the number of miles I had traveled in the interim, and with the knowledge of the number of gallons added would compute the number of miles I was getting to the gallon of gasoline. I did this all mentally, and it proved good practice for me. I found that here a decided intention to memorize and remember was beneficial.

But in addition to the factors that have been mentioned before, though good and important in developing memory, there are some others that are of equal importance. One of these is the development of the habit of recalling during the whole process of memorizing. It is one thing to put so many hours on a certain study, and another of great benefit to recall what is being studied. Cramming for an examination might be useful, but the deciding factor is not how many hours are spent in preparing for the

approaching test, but a practice of recalling it is necessary. We forget many times because we do not get into this practice of recalling. The human mind learns a lot of things, and really and truly these things are learned; but many things or even most things learned are forgotten because we do not develop the habit of recalling. When one is making an effort to recall, the mind becomes more centered upon the subject at hand, and we have learned that attention is important in memorizing.

Another important factor in this work of memorizing is that our time for it be well distributed. What is actually the best time for such work will vary according to the make-up of the students themselves. One thing we should learn, that the period of study should not be too long as to approach the point of fatigue. I have worked hard and long and finally been compelled to quit and go to bed, later to find out that it was so much energy expended for nothing, or practically so; for I had not made much noticeable headway in the accomplishment of my purpose. If we force ourselves to work too long, we even might develop a distaste for our particular job, and that would be detrimental to our success along the pursued line. But on the other hand, we should not be too sympathetic with ourselves. Some, I am afraid, are so considerate in this respect that they will not follow a line of work long enough, and will find it easy to become bored as an excuse to quit the task. Of course, a habit like that would lead one to sure failure in almost anything he undertook.

The periods of study should not be too far apart. If they are, one might forget the previous lesson before time for the next one. In my studies I find this a problem. My other duties are so often demanding that my periods of study are far between. I have made it a practice to come to the office for the mornings and study, but that habit is often broken into, and I find it difficult to connect and recall that which I had previously studied. Even now, as I write this article, I am conscious that it has been about two weeks since I finished the text; but because of other pressing duties I have not gotten time to finish this work until now.

The memory can be trained. That is, I can develop my memory for some particular type of material, and consequently this type can more readily be memorized than others. The more I learn about psychology the more readily can I acquire new facts in this field. But it is also possible to train our memories so that we will be more able to memorize materials of any kind.

There are certain memory courses and advertised methods of technique in memorizing, but the safer and more acceptable principles are those given herein. Our job is to apply and practice these principles that

we have learned, and herein consists the big job. But the result is well worth the effort, and the enrichment to our own personalities should be compensation enough for our work.

Notes on a Christian Philosophy of Life

(Continued from page 26)

describe death as merely a cessation of consciousness and disintegration of the body, but we do not remain convinced even if we might have once agreed. Thoughts of death, future life, and the judgment will not down. The Christian answers are sound.

THE CHRISTIAN PHILOSOPHER

Devotion to God must be at the center of a Christian's life. Christians will look to His creation (men and things) and to His revelation for their guides to reality. There is no place in the Christian scheme for sophistries or dependence upon personal cleverness when serious effort to deal with life's issues is under way. Surely God ordained that it should be a joy to learn and to know so that we would "strain every nerve" to understand the meaning of all that is. Applied scientific truth frees us from much of the drudgery of labor. Knowledge of the people of foreign lands, of their customs, their accomplishments, and their needs, frees us from the bondage of small thoughts. Knowledge of the Way of Life frees us from despair and resignation to a fearful destiny. All truth is God's, and all of it contributes to the ultimate liberation of those whose wills are set to seek and face it.

Be sure to contact the Seminary office at Kansas City if you desire help on your Seminary offering.

Prophet, Priest, or Promoter

By Don Metz

IT IS SIGNIFICANT that Jesus attached himself to the prophetic, not the priestly, line. After the Exile, the priest took the place of the prophet, and the book took the place of "thus saith the Lord." Prophetism became sterile in Judaism.

Jesus came when the prophetism of Israel had become the legalism of Judaism; when the priest in the Temple had replaced the proclamation of divine truth; when the altar in the Temple had supplanted the altar in the heart. And when prophetism passes, nothing remains but the dead form.

Every man who enters the ministry ought to decide whether he will be prophet or priest. Consciously or unconsciously the preacher assumes either the prophetic or the priestly attitude. The prophet makes religion personal and ethical. God has spoken to his soul, so he must go to give the message to his people. To the priest religion is impersonal—and the ethical element is relegated to a secondary place or neglected entirely.

The prophet always stands in sharp contrast to the priest. The task of the priest is to conserve—he looks to the past. The task of the prophet is to create—he looks to the future. When the priest is dominant, religion is formal; when the prophet is leading, religion is free and spontaneous. The priest represents institutional piety; the prophet indicates personal communion. The priest stands on law; the prophet stands on love.

The priestly approach develops ritualism and legalism—the two main forms of negative religion. The ritualist bases all his hope on compliance with certain ceremonies, while the legalist rests his hope on personal blamelessness. The prophetic approach develops the redemptive ideal. Neither ritual nor self-righteousness can be an object of religious confidence to one who fully understands the redemptive purpose of God. The goal of the priest is ecclesiastical authority; the goal of the prophet is individual holiness.

With the best minds of our day confused and alarmed and with Oswald Spengler's prediction of "the decline of Western civilization" in realization, the prophet is an absolute necessity. Therefore, we would repeat the cry of Moses: "Would God that all the Lord's people were prophets!" (Numbers 11:29). We are reminded of Paul's exhortation to "covet earnestly the best gifts . . . that ye may prophesy" (I Corinthians 12:31; 14:1). We recall the command of God to Ezekiel: "Son of man, prophesy" (Ezekiel 21:28).

The most tragic thing that can happen to a preacher is gradually to lose the prophetic

fire, to drift into formalism, and then swing into a religious huckster with nothing to sell except himself and his own cheap personality. He becomes a promoter and politician. The message of salvation is merely a screen to camouflage his selfish aspirations for an easy and profitable way of life. He is the "hireling" of whom Christ spoke in terms of rebuke. He is the Elmer Gentry type of professional that Sinclair Lewis has depicted. Most men of this class pose as poor and sacrificing servants of the Lord, but usually drive the newest cars, own luxurious homes, and have nice fat bank accounts. Finding little place in a respectable denomination, they eventually enter the independent field, where no one can control or expose their hypocrisy.

God is matching us in what is perhaps the most crucial hour in human history. Man has with his own skill created the weapons of his own destruction. The prophet is the only person who can save the human race from annihilation. Our opportunities must be met now, or be lost forever. It can be a great day for the true prophet of God.

Healing and the Atonement

(Continued from page 46)

infirmities of the weak," and, "Bear ye one another's burdens." It is plain from Paul's use of the word that we do not take the other man's burdens all away, or that our bearing with the weak makes them strong. We get under the burden with them sympathetically, but do not relieve them altogether of their burden. When Jesus bears our sicknesses, He gets under the load with us sympathetically.

When the Greek speaks of bearing our sins, there is an entirely different word. It is *anaphero*, which means to pick up and carry clear away, so that we bear it no more. This is the word used in connection with what Jesus does with our sins.

We believe a right and scriptural understanding of both salvation and healing will result in more people being healed and more people being saved.

The Seminary alumni are behind this great effort. We know you will also support it.

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