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LAURISTON J. DU BOIS, *Editor*

III. The Handle of Adequate Leadership*

LEADERSHIP is always our number one problem when dealing with youth. Where there is capable leadership the program goes. Where there is poor leadership it sags or fails. We are coming more and more to realize that time spent in developing leadership is time well spent.

The general office of the Young People's Society as well as the Church Schools and Publishing House are working diligently to supply the materials that the pastor can use in the local church. Specially prepared study materials for morning, evening, and institute, story papers and reading magazine, books beamed to young people, materials treating with the problems of youth—all of these are available for use in the local church. The pastor alert to the needs of youth will familiarize himself with these publications and use them regularly.

Pastors Must Be Alert

The pastor is the principal leader of the local church. Only rarely does the work with teen-agers rise higher than the pastor himself takes it. True, he cannot carry the whole load himself; but it is also true that only as the pastor catches the vision of work with this age group, do others also catch it. Our national programs should find a way to alert pastors to the importance of this phase of their work.

1. The pastor must see the importance of the teen-ager in the church. He must see the evangelistic potential among these youth. He must see that unless they are won to Christ by the time they are out of high school, the chances grow slim that they ever will be won. He must see that this is the time to train them and build them. He must see that usually as he succeeds with his young people, he succeeds in his church.

2. The pastor must see just what his place is in the youth program. He must see that he is leader by virtue of his position and authority. He is leader by virtue of his ability and training. But he must also see that he is a director and not a dictator, a general and not a drill sergeant, an instructor and not an exhibitionist, a shepherd and not a business administrator.

3. Above all, the pastor must see that he stands in an enviable position to become a real friend to his youth. Personal interest and personal friendship will go far in accomplishing the task that he has to do.

Our Leaders Must Be Trained

The big task of the pastor is in training his lay leadership to work with youth. He cannot do the whole job himself, nor should he if he could. He must see, however, that most of the laymen do not have opportunities for formal schooling in religious education. He is the only one to give this.

*Third in a series, "Handles to Teen-age Hearts."

Most spiritual laymen are willing to do something if they can but see how to do the job.

1. We have tried to prepare manuals which will, in simple terms, spell out the work that the church has to do with its youth. These touch the Sunday-school program, the home program, the young people's society program, and every other phase of the local church's work with youth. Again, we must get these across to the parents and leaders of youth.

2. The pastor must take time out at least once a year to go over the youth program of the church with his respective counselors and youth workers, telling and showing them what their job is. He could also well plan to do this with the youth officers of the young people's society.

3. He should also utilize the Christian Service Training program either alone or joining other churches in training classes. There is a splendid layout in the program for youth and youth leaders.

4. Our young adults must be challenged to this greatest of all jobs, winning teen-age youth to Christ. Many of them with their fine homes and fine cars can do much to help teen-agers, many of whom do not have Christian homes or even compatible homes. But to see this, they must have a positive program laid out for them.

We Must Counsel Our Youth

We cannot expect to do everything that needs to be done through a formal program alone. Many of the problems of youth are so intricate and so involved that we can best deal with them through personal counseling. The pastor must learn this art. He must encourage his wife, teachers, and teen-age counselors to work personally with the young people. Sev-

eral areas will be constantly opening up for such contact.

1. Counseling about school and vocations. We must help our youth to see that they must train themselves for their life's work and above all that this life's work is God's will for their lives.

2. We must counsel about certain standards and rules of the church. Frequently, we try to solve all of these problems from the pulpit. More can be done through personal contact than any other way. This applies also when problems of discipline arise within the youth group.

3. We must find some way also to counsel our youth along the line of sex and "boy-girl" relationships. There are limitations, to be sure, and not everyone is capable of dealing with these subjects. But there is a field here where, if our youth are to have any sort of a Christian concept of sex and marriage, the church must offer help.

4. We must find ways to get our youth to open up with any and all of the problems which they face. Their pastor, their church, their teen-age counselor—these should be the first to come to a young person's mind when some problem faces him.

The church has a responsibility to her teen-age youth. It is not only a matter of survival—it is this, but it is more. It is not only a matter of finding something to do to keep our general staff busy. We have in our hands the lives and destinies of many thousands of teen-age youth. The manner in which the church faces their problems and challenges them will largely determine whether we will win them or lose them. This is serious business—it is a thrilling business—it is the greatest task in all of the world—winning young people to Christ.

The Preaching of Howard V. Miller

By James McGraw*

TALL OF STATURE, strong in body, keen of intellect, and commanding in appearance, the newly elected general superintendent spoke with deliberate assurance and yet deep humility. Delegates and visitors of the General Assembly gathered in the municipal auditorium of Oklahoma City listened with interest as he read his text from the Book of Psalms, chapter 4 and verse 7: "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased."

Howard Vassar Miller had served his church with distinction as an evangelist, pastor, district superintendent, and college professor. His election to the highest office it is possible to hold in the Church of the Nazarene was a demonstration of the respect and confidence of his friends and associates in a man they believed possessed the qualities that make a good leader. His record of service proved their trust was well placed.

With a pleasant, resonant bass voice that could be easily heard by all the six thousand persons present that night, Howard V. Miller began to preach. "The conflict between values," he said, "began with the creation of man, and that same conflict is still on today. When God assured Adam and Eve that peace and gladness would be theirs through obedience to His holy will, Satan immediately challenged the integrity of God.

. . . It was to these subtleties that Adam and Eve gave heed. . . .

"These two terms—gladness and corn and wine—stand as representing the two great emphases of life. Gladness stands for inner character; corn and wine, for outward satisfaction. Gladness implies eternal values; corn and wine, temporal interests. And this in substance is the constant conflict on moral levels whenever man is successfully challenged by spiritual things."

With an unusual versatility of style, sometimes coaxing and cajoling his listeners, then forcefully storming through any possible opposition with booming voice and earnest gestures, then at times with delightfully humorous mimicry of the characters he portrayed in his message, and at other times with a dramatic seriousness that moved the emotions of his audience, H. V. Miller went on with his message. By the time he had finished, his listeners had been made to feel the spirit of one who knew the reasons why the gladness of God surpasses the corn and wine of this world.

His ability to portray things and people was one of his God-given talents, and he used it with skill. He doubtless inherited this proficiency from his mother, who was a great mimic. Dr. Miller could keep the attention of even the youngest children with this device, and at the same time make the truth unmistakably clear to the older members of the

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congregation by his mimicry of the characters he portrayed. When Naamaan went down into the muddy Jordan, Dr. Miller went with him.

A discernment of the needs of his audience is a most precious possession for any preacher to have, and H. V. Miller had it in a unique and unusual manner. On more than a few occasions, pastors whose privilege it was to have him preach to their churches have been astonished at his ability to sense the need of the occasion and give just the message that seemed most appropriate. His discernment, plus his willingness to follow the leadings of the Spirit, usually resulted in appropriate themes on the occasions where he was the preacher.

His delivery was spontaneous but dynamic. In his earlier ministry, his words came at such a rapid rate that one might wonder whether or not his hearers were able to follow him. His vocabulary was unusually large, and more than one listener went home from having heard him to look up a word or words in Webster's dictionary. He has been known to coin a word on the spur of the moment if he could not think of one that expressed his thought.

The preparation for H. V. Miller's sermons was never postponed until late in the week. While in the pastorate, it was his habit to begin on Monday with the preparation for his messages for the following week. His process of meditating, gathering materials, organizing his outline, and constructing his sermon continued throughout the week, and there was no last-minute rush of desperation on Saturday evening.

Mrs. Jessie Ernest, the wife of one of the pastors on the Albany District, sat under Dr. Miller's ministry for more than six years as a member of his church. She recalls that his preaching was easily outlined by the

listener. "His logical approach to truth was convincing and reasonable," she said of him. "His grammar was beyond reproach and his vocabulary was a stimulus to the listener to leave the ruts of idiomatic English in everyday use and learn some new words." She, with many others who heard him, appreciated in H. V. Miller's ministry the appeal to the intellect as well as the freshness of inspiration and spiritual content.

Dr. Miller was a Bible preacher. The examination of one of his published sermons, "The Silence of God," from the text Deut. 29:29 is enlightening in this respect. This sermon, although relatively brief, has fifteen direct references to scripture. To give a more complete idea of the meaning of this fact, there are only twenty paragraphs in the sermon. This means that an average of three out of four paragraphs of this sermon have scripture quotations in them, and we note that some of them are comparatively lengthy. We can conclude conservatively that in this particular sermon almost half of his words are either direct quotations or explanations of Old and New Testament scriptures. He did not present his own ideas; his preaching was of the variety of that which can be described by the words, "Thus saith the Lord."

Emotion had a part in the preaching of H. V. Miller, but its role was to surround, rather than supplant, the basic premises of gospel truth. At times his illustrations, and more especially in his conclusions, were packed with such intensity of feeling that his own eyes and those of many of his hearers would be filled with tears as he spoke. He knew how to use what Pattison has called "rhetorical peroration" in making a grand climax to a message, although he did

not always do so. An example of this type of language is found in his sermon on "Prayer and the Practicalities of Life." He said in it:

"But remember, God is not going to carry us. We must walk. He will not do our running for us. We must run. He cannot give us mere supernatural means to surmount our sudden problems. We must furnish Him the wings of obedience and faith. But when we through prayer do give God the chance, He will enable us successfully to fly; He will grant us exultant endurance; He will replenish the daily supply of grace for another tomorrow . . ."

One of the outstanding characteristics of the preaching of Dr. Miller was the courage with which he met the issues he believed to be important. He was never known to "play to the grandstand," as some have been tempted to do. He was energetic and positive upon things he believed to be necessary, whether or not he thought his words might be welcomed by those who heard him. When preaching to a group who had been careless in their attitude toward worldly affairs, he sounded like a "radical" preacher; but when preaching to a group who had become what he believed to be a bit too legalistic in their attitudes, he sounded more like "a liberal." The undisputed fact of the matter is that he was *neither*. If he was anything at all, in the business of classification, he was *courageous* enough to blast indifference and hypocrisy, rather than timid in attempting to tickle ears and please people.

His messages ranged from the strongly evangelistic to the doctrinal and philosophical. Some of his subjects which combined the best of both the evangelistic and philosophical emphases were on subjects such as,

"The Reasonableness of the Gospel"

"Cheap Religion"

"The Plausibilities of the World"
(Text: *When the south wind blew softly*)

"Christian Perspective"

"Bread Enough and to Spare"

"Character and Destiny"

One of his favorite subjects was prayer. He gave a series of messages once on "The Prayers of Saint Paul," which doubtless the reader, like the writer, would like to have heard.

H. V. Miller's prayer life was a practice of what he preached. Mrs. Rhea Miller has said that the family often heard him praying upstairs when he was home, for he nearly always prayed aloud, even in his "secret devotions." He would pour out his heart to God in praise, in petition, in communion, and in intercession. He prayed for people by name, often groaning and agonizing over sinners and backsliders, and people "on the fringe," as he termed those whose spiritual condition he could not feel quite certain about.

Mrs. Miller said that when they were traveling together she knew that "during long silences he was meditating and praying." She learned to accept his silence in view of the heavy burdens of his office and the need of constant prayer for strength and wisdom.

During the last year or two—before the church he so faithfully served was shocked and grieved by his sudden and unexpected home-going—he was often urged to lighten his task by avoiding such a heavy schedule of activities. His answer was, "*I want to do what I can while I can.*"

In this firm resolve he nobly succeeded, for the preaching of Howard V. Miller will never be forgotten by the people called Nazarenes whose good fortune it was to hear him.

SERMON OF THE MONTH

The Reach of God

By Raymond C. Kratzer *

TEXT: *Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us* (Eph. 3:20).

INTRODUCTION:

Over and over again we have reiterated to us in the Scripture the preponderance of God's power over our own power. "As the heavens are higher than the earth, so are my ways higher than your ways." The words "how much more" are used a number of times to show us the reach of God over our reach, His strength over our strength, and His efforts against our efforts. Let us notice first:

I. THE REACH OF GOD IN SALVATION

A. By salvation we mean His willingness to forgive us our sins and bestow upon us the gift of salvation. In Matt. 7:11 we read: "If ye then, being evil, know how to give good gifts unto your children, *how much more* shall your Father which is in heaven give good things to them that ask him?"

1. When we think of salvation, we think of the efforts which God has made to save man from the penalty of his sins, which according to law he shall die for eternally. "The soul that sinneth, it shall die" (Ezek. 18:20). By this eternal death is meant the eternal separation from the Spirit of God.

2. It is appalling how many people do not realize that they are in danger and peril as a result of their sins, and consequently are oblivious to their need of a Saviour.

ILLUSTRATION: A humorous story is told of a man who fell out of the window at the fortieth floor of a skyscraper. As he fell past the tenth floor, he waved to a friend and said, "Everything is all right so far." The same answer could have been given at any floor except the ground floor. Likewise, many people think that, because their present moment of life is pleasant, no tragedy lies out ahead. They are oblivious of a judgment day, of the crash down the road.

B. The reach of God in salvation has made it available for all.

The only limitations are those placed by our own wills.

ILLUSTRATION: A Christian was talking to a young man thirty years of age about his soul. The young man said that he believed the Bible but still had no peace. He acknowledged that he was lost and that he knew that Christ had died to save him. In fact, he said that he thoroughly believed in the old-time-religion, but could not seem to appropriate it to his own heart and life. Just then a bus came along and the Christian said: "Do you believe the bus can carry everyone here?" He replied in the affirmative. The Christian continued, "Does it carry everyone?" He said, "No, only

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those that get into the bus.” And then the light seemed to break into his consciousness and he exclaimed, “I see! Christ came to save everybody, but He saves only those who take Him.” Light flooded his face and radiant joy was his.

C. The reach of God makes forgiveness complete and absolute.

God completely forgives the penitent soul. One never need worry about God charging his sins against him again when once they are forgiven. He may fall from grace and sin again, but his former transgressions will be remembered no more forever. Only the unconfessed need be repented of.

ILLUSTRATION: There is a story of a Scottish physician who was noted for his skill and piety. After his death, when his books were examined, several accounts had written across them in red ink, “Forgiven—too poor to pay.” His wife was of a different nature. She said, “The accounts must all be paid,” and she sued the individuals. The judge asked her if the handwriting in red ink was her husband’s. She replied that it was. “Then,” he said, “there is not a tribunal in the land that can obtain the money where he has written, ‘Forgiven.’”

So across the Christian’s account in the ledger of heaven, God has written, “Forgiven” and He means it for time and eternity as far as confessed sins are concerned.

D. God’s grace can reach the man who has fallen the lowest.

I. David said: “He brought me up also out of an horrible pit . . . and set my feet upon a rock, and established my goings.”

ILLUSTRATION: A mechanic can take material that is worth only \$5.00 and make it worth \$50.00. That’s skill. The government officials can take a

piece of paper and stamp a picture on it and make it worth \$100.00. That’s money. An artist can take a fifty-cent piece of canvass and paint a picture on it and make it worth \$1,000.00. That’s art. Longfellow can take a worthless sheet of paper and write a poem on it and make it worth \$6,000.00. That’s genius. Rockefeller could sign his name to a piece of paper and make it worth a million dollars. That’s capital: But God can take a worthless, sinful life, wash it in the blood of Christ, put His Spirit within it, and make it a blessing to all humanity. That’s salvation. How thankful we should be for the reach of God in salvation.

II. THE REACH OF GOD IN HEART CLEANSING

Luke 11: 13: “If ye then, being evil, know how to give good gifts unto your children: *How much more* shall your heavenly Father give the Holy Spirit to them that ask him?”

A. The gift of the Spirit is the promise of the Father.

Good earthly parents are known to keep their promises. If they promise their children something, the children may expect it. Then *how much more* does God want to bestow upon us His Holy Spirit in sanctifying, cleansing power, which He has promised to us!

Any earthly parent’s heart would be broken if he should provide a gift for his child and then the child refuse to accept it. But God has provided heart cleansing for every Christian, and yet how many will not accept it, or put off the obtainment of it!

B. Only as we let go and let God reach down to the depths of our hearts’ need, can we be used adequately of Him. The old carnal self must be crucified until one is humble and pliable in the Master’s hand.

ILLUSTRATION: Someone asked Francis of Assisi how he could ac-

complish so much in the Kingdom. He said: "This may be why: the Lord looked down from heaven and said, 'Where can I find the weakest, littlest, meanest man on earth?' Then He saw me and said, 'I've found him. I will work through him; he won't be proud of it. He'll see that I am only using him because of his insignificance.'"

That is the hard thing to do—to acknowledge one's own worthlessness and Christ's all-sufficiency. If this is done, however, you may experience the reach of God in complete heart cleansing.

III. THE REACH OF GOD IN PROVIDENTIAL CARE

Luke 12: 24: "Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: *How much more* are ye better than the fowls?"

A. When we speak of providence we mean God's superintendence of the things that pertain to our lives.

1. We have no idea of the minute care that God takes of each of us. Our very hairs are numbered. Our thoughts, our actions are all weighed. Many times we are spared miraculously from death, not by fate or luck or happenstance, but by the Lord.

Even the wicked sinner has about him an aura of divine grace that protects him, so that he might have opportunity to change his ways.

2. Faith tells us that God's children have a guardian angel that protects them. If we use caution and obey the Lord, we may be assured that nothing of consequence can happen to us outside of the permissive will of God.

ILLUSTRATION: One summer a twelve-car train containing members of a Sunday school in eastern Missouri was bound for a picnic fifty miles dis-

tance. The sky was clear when they started, but about halfway to the destination a thunderstorm broke and the rain fell in sheets. The engineer was afraid of a washout on the track and so slowed to thirty-five miles per hour. As the train came around a curve it approached a station which was small and would be passed without stopping. Peering through the rain, he saw an open switch ahead. He threw on the brakes, closed the throttle, and as pandemonium broke loose in the engine, he cried: "God help us all." His words were drowned in a terrific crash of thunder and flash of lightning which seemed to strike the ground just ahead of the engine. The next thing they knew was that they were past the station still riding on the main-line rails.

The train came to a stop and the engineer and conductor hurried back to see how it had passed the open switch. It was closed! The lightning had struck it squarely and had closed it. It was *the reach of God in providential care*.

B. God cares for the birds, the flowers, and all nature; then *how much more* are we worth than these things! What a comfort it is to know that God is walking beside you as your Friend! Somehow you feel adequate for anything.

IV. THE REACH OF GOD IN JUDGMENT

Heb. 12: 25, 29: "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, *much more* shall not we escape, if we turn away from him that speaketh from Heaven: for our God is a consuming fire."

A. God goes to the limit to save people—to the lowest depth of sin.

1. He did not spare His only Son, but gave Him freely as a bridge across the chasm between sinful man and His holiness.

2. But if we spurn His love and overtures of mercy, God has no alternative. We build the road to our eternal destiny by our own free will. If we prevent God from reaching us in salvation, in cleansing in providential care, He must of necessity reach us in judgment.

ILLUSTRATION: A man in an Eastern city was under deep conviction during a revival. The minister urged him to attend, but he declined by saying that he had promised some friends to go to a theater. But he promised to be

back on Monday night. On Monday morning he was painting a smoke-stack, nearly one hundred feet high. While he was working near the top, something gave way and he came crashing down on a pile of stones. Judgment had reached him because he had carelessly resisted the voice of God to repent and be saved. May you certainly let God reach you in salvation and heart cleansing, and enjoy His protection in providential care, that you may not suffer under the judgments of eternity.

The Power of the Passage

By W. B. Walker*

ONE DAY I sat musing. The following thoughts were astir in my mind. Does the Lord will that His ministers succeed? Why do some pastors succeed and others seemingly fail? Why is it that of two pastors having equal gifts, the one is outstandingly successful and the other has but meager results? While I do not wish to present your unworthy servant as a flaming success, yet experience has taught me a few things that I wish to share with you.

First, I believe in our great church, with its leaders, departments, doctrines, and standards. I believe in the great mission of the Church of the Nazarene. I still believe the pastor is the key man to the local church. I also believe that the pastorate offers the greatest field of service for the normal preacher. I am sure we all

feel that the pastor should be a consistent visitor, an administrator, a financier, and a diplomat.

However, in addition to these qualifications, I believe the preacher should be able to preach when he enters the pulpit. I feel that his visitation, handling the finances, the creation of fellowship among the people, and his loyalty to the church should only be a means to the end of preaching the gospel. Fundamentally the pastor should be a genuine preacher of the Word. I have a strong conviction that the pulpit should be the preacher's throne. It is "by the foolishness of preaching" that men are saved.

There is a growing demand from our lay people for better preaching. Dr. Stridger wrote a great book entitled *Preaching Out of the Overflow*. He wrote twenty-five bishops, twenty-five educators, twenty-five laymen, and twenty-five preachers

*Pastor, First Church, Dayton, Ohio. From a paper read to preachers and wives of the southern end of the Western Ohio District.

to ascertain their true feelings toward preaching. And from all the sources, the churches want stronger and better preachers. The answers were listed as follows: preachers, pastors, businessmen, young people's workers, and religious educators. Thus, I believe we are facing a new era of preaching.

Let me call your attention to two or three things briefly. I offer a few suggestions, that I trust you will develop more fully in the future.

I. THE SELECTION OF A PASSAGE

First, let me say, without going into the definitions, that we have the *textual*, the *expositional*, and the *topical* sermon. The textual is to draw from a passage the main divisions of the sermon. Here is an example of this type of a sermon:

Rom. 1:16 is the text, and the theme is "The Power of the Gospel." There are three divisions in the text:

- I. *The Gospel Is Potential.* "The power of God unto salvation."
- II. *The Gospel Is Universal.* "To every one."
- III. *The Gospel Is Conditional.* "To every one that believeth."

The expositional sermon may have several passages that express a great truth. And in this group of scriptures there will be found a key passage. You will find a sermon outline of this type in Psalms 1. The subject is "What the Bible Means to a Good Man." The text is found in verse one, *Blessed is the man*. The divisions are as follows:

- I. *The Fruitfulness of a Good Man*
 - A. He is rooted near water—right with God.
 - B. He is fruitful in season—a blessing to men.
 - C. He is beautiful in himself—a life that pleases.

II. *The Worthlessness of a Bad Man*

- A. The bad man has no roots—not right with God.
- B. He has no genuine fruit—no asset to the community or city.
- C. The bad man has no Christian beauty—nothing for a boy to emulate.

Here is a simple topical sermon on the text found in Matt. 6:34, *Sufficient unto the day is the evil thereof*. The topic is "Crossing the Bridge Before You Come to It."

Trying to cross a bridge before you come to it is wrong because:

- I. *It Puts One into a Despondency That Ill Fits Him for Duty.*
- II. *It Has a Tendency to Make Us Overlook Present Blessings.*
- III. *The Present Is Sufficiently Taxed with Trial.*
- IV. *It Unfits Us for It When It Actually Does Come.*
- V. *It Is Really Unbelief.*

The preacher should not read the Bible alone for the sake of gathering sermon material. He should also read it for soul help. The reading of the Word should be the exercise of the preacher for the developing of his devotional life. Then, no preacher should select a passage or portion of the Word primarily for the purpose of explaining it. There should be a deeper meaning than this. He should seek the leadership of the Holy Ghost in selecting certain texts or portions of the Word in order to meet the crying and pressing needs of his people. This should be constantly in the mind of the preacher.

Oh, the power of a passage! There is power in it to lead lost men and women to Christ—power to lead believers into the glorious experience of holiness—power to encourage the discouraged—power to steady the staggering feet—power to bless the saints—power to warn men of the ter-

rors of the judgment—power to challenge the church—power to lift our eyes to visions of glory.

II. HOW TO INTERPRET THE PASSAGE

Let it be remembered that the passage should not be lifted from its proper setting. Do not do as one preacher did trying to prove water baptism, when he used, *When the voice of the turtle is heard in the land*. In selecting a passage, be sure to give the historical background of it. Then explain the meaning in clear terms of Biblical interpretation. Put your mind and heart into the interpretation. We should never forget that men think with the heart as well as with the mind.

We should gather material both from the passage and the context. Pack the sermons you preach with the Word of God. Let me give you a simple outline on the twenty-seventh psalm, verses one to six—"The Man That Conquers Fear."

I. *The Faith That Wards Off Fear*

- A. Faith that will trust God here and now
- B. Faith that will trust Him because of yesterday
- C. Faith that will trust Him tomorrow

II. *The Faith That Triumphs over fear*

- A. Prayer for faith to dwell with God
- B. Prayer for faith to find security in God
- C. Prayer for faith to offer sacrifices to God

The passage should be explained in terms of life. All preaching should be connected with life itself. Use illustrations from modern biography.

Preach occasionally on Bible characters. You can use the case of Elijah's discouragements. The theme would be "God's Cure for Man's Despondency." The text is I Kings 19:4. Here are the simple divisions:

I. *The Causes of Elijah's Despondency*

- A. Relaxation of physical strength
- B. The want of sympathy
- C. The need of occupation
- D. Disappointment in the expectation of success

II. *God's Treatment of Elijah's Despondency*

- A. The Lord recruited His servant's exhausted strength.
- B. The Lord calmed the stormy mind of Elijah by the healing influence of nature—*The still small voice*.
- C. Then the Lord made him feel the earnestness of life. *What doest thou here?*
- D. The Lord completed the cure by the assurance of victory. *Yet have I left Me seven thousand in Israel who have not bowed the knee to Baal.*

I might continue indefinitely, but this is sufficient to prove that the interpretation of a passage or a portion of God's Word should ring true to the meaning of life with its complications and problems. We should not do as one preacher did: (1) he took a text, (2) he departed from it, (3) he never returned to it. Men and women are sin-bound, devil-driven, and believers are fighting terrific battles. They are interested in the Bible as it applies to their lives.

Results

He's not the best carpenter that makes the most chips.

—*Ladies' Home Journal*

CRUSADE FOR SOULS

Supplied by Alpin Bowes*

HOW WE DID IT

RECENTLY I had the opportunity of visiting the Maryland Avenue Church in Dayton, Ohio, where Rev. W. A. Strong is pastor. In less than ten years this church had outgrown its building, and now a new sanctuary has been built and the old sanctuary and basement have been divided into classrooms temporarily by the use of curtains. As soon as finances permit, this building will be torn down and a new Christian education annex erected in its place.

My visit was on a summer Sunday morning when the factories of the city were closed down for the annual vacation. Yet there was an attendance of 300 in Sunday school that day, and as it was a special Cradle Roll Sunday, 51 babies in this department were brought to the front for special recognition.

With a church membership of 164, the Sunday school averaged 362 during the past year, which is 40 above the previous year. This is a great record because it was attained in spite of the fact that Maryland Avenue Church sponsored and gave a good group for a new church at the beginning of the year.

One Sunday-school method of this church is unique. Every class has two teachers. The classes are rather large in size and these teachers co-

operate in the teaching of the lesson, keeping of the records, and easing the discipline problems. If it is necessary for a teacher to be absent, there is always one teacher present with whom the boys or girls are familiar.

The Sunday school and church have grown through visitation. There is an active visitation program all year. At the close of the Sunday morning service, a mimeographed list of all absentees and visitors in the Sunday school that morning is distributed. The pastor also sends an interesting midweek news-sheet to everyone on the mailing list, which keeps before the constituency every feature of the church's program. It would seem that the secret of success in building a church and Sunday school is in hard work, good ideas, and perseverance—ALPIN P. BOWES.

CRUSADE ECHOES

He Found God Through His Fingers!

By Oscar F. Reed

FOR A YEAR, Mrs. Paige had worked with the deaf of Calgary. They met in the beautiful little basement chapel for worship every Sunday afternoon.

She often wondered if the gospel message was really "going over" to this group of deaf-mutes who read through the leader's fingers and by

*Secretary, Crusade for Souls Commission.

way of the screen. There were times when she was prone to be discouraged—but God was working behind scenes.

Mr. Gately was known among his deaf friends as an atheist. Others said that he would never seek God nor accept the Christian way of life.

It was on a Thursday afternoon that we went to the hospital to tell this stricken friend about the love of Christ. As I spoke of the simple steps that he could take to find Christ, he looked through the oxygen tent with a yearning heart, and through the sign-language confessed his sins and accepted Christ as his Saviour. His face "shined" with the difference.

The Paiges live ten miles away in the prairie country, but each Sunday afternoon finds them ministering to this needy group.

We buried Mr. Gately yesterday in the foothills of the Canadian Rockies—his memory a living witness to many of the deaf who had never attended a worship service.

Who won him for Christ? A pastor who spoke to him about his soul, or a woman who had him on her heart? Do I need to ask? You know?

The Crusade Pays Big Dividends!

A PASTOR ASKS

QUESTION: *How can we harness the potentialities of our young people in the Crusade for Souls?*

ANSWER: Young people are the church's most valuable asset in the Crusade for Souls. They are teachable, they delight in a challenge, and they will tackle anything for God if they feel it is their responsibility. Training while they are young will help them throughout life in witnessing to others.

The Lamplighters' League is the young people's own movement in the Crusade for Souls. It is a spontaneous fellowship of soul winners, each one dealing with one soul a month, and memorizing scripture to help in this personal evangelism. The pastor should give encouragement and commendation to the Lamplighters' League in his church, to assist in getting it started and keeping it going.

The General N.Y.P.S. frequently emphasizes soul winning among youth. The training series on soul winning in this quarter's *Young People's Journal* is excellent. It is hoped that every society will give not less than four weeks to this study.

Young people should also be included in the regular visitation program of the church. They will be effective distributors of tracts with a little instruction and guidance. They will be excellent workers in a community enrollment. They will be effective in friendship visitation—in pairs, and sometimes in gangs. They are fine in institutional evangelistic services and, with proper assistance, in street meetings. They will hold their own young people's prayer meetings.

The Pastor's Meditation

As pastors, we must not only be morally decent, but spiritually dynamic; not only pray to win souls, but win souls because we pray. Our chief concern must be not contacts, but conversions!

This type of soul concern does not come automatically. It cannot be organized or advertised into our hearts. It is the product of an unconditional surrender to the Lord Jesus Christ, the result of recklessly abandoning ourselves to the complete will of God—W. H. DEITZ, *Henrjetta, Oklahoma.*

Quotable Quotes from John Wesley

Compiled by Samuel Young*

(Taken from discourses on the Sermon on the Mount and other writings.)

1. And indeed our prayers are the proper test of our desires; nothing being fit to have a place in our desires which is not fit to have a place in our prayers; what we may not pray for, neither should we desire.
2. It is his will, that we should use all diligence in all things, that we should employ our utmost endeavors, as much as if our success were the natural effect of our own wisdom and strength: and then, as though we had done nothing, we are to depend on him, the giver of every good and perfect gift.
3. It has been the endeavour of Satan, from the beginning of the world, to put asunder what God hath joined together; to separate inward from outward religion; to set one of these at variance with the other.
4. Can silver and gold, and eating and drinking, and horses and servants, and glittering apparel, and diversions and pleasures, (as they are called,) make thee happy? They can as soon make thee immortal!
5. How uncomfortable a condition must he be in, who, having the fear, but not the love of God,—who, serving him, but not with all his heart,—has only the toils and not the joys of religion? He has religion enough to make him miserable, but not enough to make him happy: his religion will not let him enjoy the world; and the world will not let him enjoy God.
6. A Christian abhors sloth as much as drunkenness; and flees from idleness as he does from adultery.
7. Righteousness is the fruit of God's reigning in the heart.
8. Above all, do not make the care of future things a pretence for neglecting present duty. This is the most fatal way of "taking thought for the morrow."
9. If many go with you, as sure as God is true, both they and you are going to hell! If you are walking as the generality of men walk, you are walking to the bottomless pit! . . . In whatever profession you are engaged, you must be singular, or be damned! The way to hell has nothing singular in it; but the way to heaven is singularity all over: if you move one step towards God, you are not as other men are.
10. We ought to gain all we can, without buying gold too dear, without paying for it more than it is worth. . . . None can gain by swallowing up his neighbor's substance, without gaining the damnation of hell!

*General Superintendent.

Anniversary Year*

A LITTLE more than a century and a half ago, a girl's craving for her own Bible opened a new field of Christian endeavor which has had no parallel in history.

Then—as now—millions were without the Word of God. But little Mary Jones, daughter of a Welsh weaver, did not think of the problems of millions. She knew only that she wanted a Bible as her own and that it was her own personal problem.

The story of Mary, and how she got her Bible is one of the most heart-warming tales of faith. First she had to learn to read, then spend six years saving. When at last she had accumulated enough for her purchase, Mary trudged barefoot for twenty-five miles to learn that Bibles no longer were being published in her native Welsh and that none was obtainable.

It was Rev. Thomas Charles, of the village of Bala, in Wales, who gave the girl her Book in the year 1800. From that small incident in a remote hamlet sprang a movement which has seen the publication and distribution of more than 1,200,000,000 copies of the Scriptures in more than 900 languages and dialects.

To the minister it had been evident for years that the supply of Bibles for the Welsh people had been pitifully inadequate, and every effort to get more had fallen upon agencies already overburdened with other duties or had resulted in prices too high for the scanty means of the people.

In that same year, 1800, an edition of 10,000 Bibles was exhausted in four months and whole districts failed

to receive any. Two years later, Mr. Charles tentatively suggested to some friends on a committee of a Religious Tract Society his idea for a new society. The society would supply Scriptures for the people of Wales.

The idea caught fire. The alert mind of Joseph Hughes saw its possibilities. "If for Wales, why not for the kingdom? Why not for the world?" Why not, indeed?

On March 7, 1804, the British and Foreign Bible Society was launched. One hundred and fifty years later people of at least 60 nations are commemorating the historic event. There are now 24 national Bible societies, all joined in the United Bible Societies and they are currently distributing 20,000,000 volumes of Scriptures each year.

Other Christian organizations, in Britain and Germany, had undertaken some responsibility for Scripture supply prior to 1804, but they had only signaled the coming event. With rare foresight, the British committee realized it could not accomplish its task alone. Representatives were dispatched to other countries

As has been the custom in the past years, Nazarene churches will give to the work of their respective national Bible societies on or near Universal Bible Sunday, the second Sunday in December. This project is sponsored by the young people's society.

Each pastor will want to work with his local youth president to plan for this emphasis. Nazarene churches who give in 1954 will be represented in the Good Will Book by the signatures of the pastor, the N.Y.P.S. president, the Sunday-school superintendent, and the N.F.M.S. president.

*Supplied by the American Bible Society.

in Europe and America and forty-eight Bible societies grew in the next twelve years.

In America, the first Bible society was formed in Philadelphia in 1808 and a hundred others followed quickly, until in 1816 a national body, the American Bible Society, was established. Today, the American society provides more than half of the total world distribution.

Although the jubilee year, 1954, has been observed with proper appreciation and thanksgiving for the accomplishments of the past, it was also a period for serious reflection on the work still to be done. Hundreds of millions of people are still without their copies of the Scriptures and the number grows greater, rather than less, each year.

Despite the amazing record of twenty million copies distributed in 1953, the total did not even keep up with the birth rate—much less keep up with the needs of replacements and the needs of the newly literate. In the year 1953, twenty-five millions were added to the earth's population while only twenty millions of Scripture copies were being distributed by the societies.

The first aim of the societies was to increase distribution during 1954 to 25,000,000 copies, a total designed to keep pace with the birth rate. By 1960, it is hoped that 50,000,000 copies will be distributed annually.

The second goal is to bring about a mass statement of faith in the Scriptures—the greatest mass statement in human history. All who believe in sharing their Scriptures with those who want a copy of the Word of God—as Mary Jones wanted her copy—will be asked to have a part in a World Good Will Book, as a testimony to their love for the Bible, their faith in its teachings, and their desire to share it with others.

Throughout the world, in remote villages and giant cities, people will sign the book.

To Mary Jones, sobbing before Rev. Thomas Charles, it was small comfort that a copy of the Bible was available in English. She could read only Welsh. A century and a half later, as whole nations become suddenly literate and as the art of printing explores new horizons, the goal, "To each in his own tongue," becomes a realizable accomplishment, and 1954 becomes a year of rededication.

The Bible—Reverence for

D. L. Moody—though he did not disregard the value of other books in his library—would never allow any other book to lie on top of his Bible.

The actor Garrick asked his minister, "What were those two books you had with you in the pulpit on the Sabbath?"

"Why," said the minister, "they were the Bible and the hymn-book."

"Oh," replied the actor, "you handled them as though they might have been a daybook and a ledger."

The Prophet Isaiah and His Prophecy

By Peter Wiseman*

THE BOOK *In Our Image* has a remarkable portrait of Isaiah. It is called the "portrait of the prophet of consolation." He stands with open face, in the background the blue sky and an eagle peering into it. The portrait was two years in the making; and when finished, Mr. Guy Rowe, the artist, said that Isaiah was his favorite Old Testament hero. Rowe's conception would coincide with Frank S. Mead, who, in *Who's Who in the Bible*, says: "In the mighty constellation of the prophets Isaiah is mightiest. He puts all others in eclipse. His last words fell like the blow of a battle-axe: he spoke in poetry, so eloquent that it is lost among the starts."

Evidently Isaiah was of royal blood, his father, Amos, being the younger son of Joash, king of Judah. He is described as a "man of strong and commanding personality, became a statesman, and wielded a tremendous influence for good in the state." He was married and his wife was a prophetess. He had two sons (7:3, 8:3, 18). His ministry is considered to have covered about sixty years. He died a martyr in the reign of Manasseh at the ripe age of one hundred and twenty years, so tradition records.

Isaiah's name means "Jehovah Is Salvation." He is called "The Evangelistic and Messianic Prophet: a Christian Statesman." He was edu-

cated, very likely, in the capital city of Judah and loved her.

Augustine asked Ambrose which of the sacred books was best for study after one's conversion. He answered "Isaiah." The prophecy has been called "The Gospel According to Isaiah"; also is known as "The Fifth Evangelist"; indeed, he has been called "The St. Paul of the Old Testament."

Some person has checked up on the vocabulary of the three major prophets—Ezekiel, Jeremiah, and Isaiah—discovering that the first used fifteen hundred words; the second, sixteen hundred; but the third, Isaiah, used more than twenty-one hundred words. Both poetry and oratory may be found in his prophecy in the highest degree of excellency.

It is really unique and interesting to note that this prophecy contains sixty-six chapters, the number of the books in the whole Bible. The prophecy naturally falls into two divisions, thirty-nine in the first part and twenty-seven in the second, the same as the Old and New Testaments. "The former division consists of woes and the latter of comforts, much like the Law and the Gospel of the Bible divisions. Critical scholars ascribe the second division to another unknown writer, whom they call Deutero-Isaiah. Their chief basis for doing so is their contention that prediction of the future (120 years in advance) in such detail was impossible, that the writer speaks as one in

*Amherst, N.H.

the circumstances which he describes. They support their contention with some differences of style in the two divisions. They do not explain the likenesses of style, as the occurrence of the name "the Holy One of Israel," which is found twenty-five times in Isaiah, six times elsewhere in the Old Testament. Of these twenty-five, twelve are in the first part and thirteen in the latter part of Isaiah. This name shows Isaiah's peculiar conception of God, his theology, and identifies the whole book as his. Nor are the critics able to explain why these later chapters, which, as compared with even the first part of the same book, are the most exalted literary production of all the Hebrew prophets, should for twenty-five centuries be unquestioningly attributed to Isaiah, an inferior prophet, their author's name unrecorded and forgotten. While critics have argued for two or more Isaiahs, the evidences of the last century tend toward the unity of Isaiah; that is, the prophecy as the work of one man. The discovery in recent years of the manuscript of this prophecy containing the sixty-six chapters as they are in the Bible has proved to be a remarkable evidence.

In the beginning of a study of this prophecy one is impressed with the trial-at-law, or assize, in the first chapter. It has all the actors of a judicial trial. It is a crown case; God is Plaintiff and Judge. He delivers both the complaint in the beginning (vv. 2-3) and the sentence in the end.

The assessors are Heaven and Earth, whom the Lord's herald invokes to hear the Lord's plea (v. 2). Here is a personal plea, as elsewhere in the Scriptures.

1. Scripture frequently exhibits Nature as the doomster of the Lord;

for instance, chapter 2 and in his references to the earthquake (v. 25).

2. The representation of the earth as the fellow convict of guilty man, sharing his curse, is very vivid in Isaiah, chapters 24-27.

3. In the Lord's court of judgment the prophets sometimes employ Nature as a witness against man, as, for instance, the prophet Micah, chapter 6.

4. Lastly, Nature may be used as the great assessor of the conscience, sitting to expound the principles on which God governs life. This is Isaiah's favorite use of Nature. He employs her to corroborate his statement of the divine law and illustrate the ways of God to men, as in the end of chapter 28 and no doubt in the opening verse of this chapter.

The people of Judah are the defendants. The charge against them is one of brutish, ingrate stupidity, breaking out into rebellion.

The witness is the prophet himself, whose evidence on the guilt of his people consists in recounting the misery that has overtaken their land (vv. 4-9), along with their civic injustice and social cruelty—sins of the upper and ruling classes (vv. 10, 17, 21-23).

The people's plea-in-defense, laborious worship and multiplied sacrifice, is repelled and exposed (vv. 10-27).

And the trial is concluded—Come now, let us bring our reasoning to a close, saith the Lord—see George Adam Smith on Isaiah.

The call and commission of Isaiah, as recorded in chapter six, are definite and spiritual. In the year of the passing of the good King Uzziah, the young prophet saw God; saw His royalty, "high and lifted up"; saw His universality, "his train filled the temple"; saw His holiness, "Holy, holy, holy, is the Lord"; saw His glory,

"the whole earth is full of his glory"; saw His power, "the posts of the door moved at the voice of him that cried." Then the prophet saw himself and cried out with confession. Then flew a seraph and pronounced his heart was cleansed. Then the call and the consecration, and the commission. Isaiah saw God, the upward look. He saw himself, the inward look. He saw the field, the outward look. The outstanding inspiration is, a dead king but a sanctified prophet.

Looking into this prophecy as a whole there are a few very interesting things, namely:

Seven Everlasting Things:

1. Everlasting salvation, 45:17.
2. Everlasting light, 60:29.
3. Everlasting joy, 35:10.
4. Everlasting strength, 26:4.
5. Everlasting kindness, 54:8.
6. Everlasting covenant, 55:3, 13.
7. Everlasting burning, 33:14.

Concerning the Holy Spirit: the anointing, 10:27; the Spirit of the Lord, 11:2; poured out from on high, 32:15; the Spirit of the Lord, 40:7, 13; my Spirit upon Him, 42:1; His Spirit poured upon the thirsty, 44:3; the anointing of Christ, 61:1-3; His Holy Spirit used, 63:10; the comfort of the Comforter, 40:1; 51:3, 12; 66:13; 61:2-3, 12; 63:9. The "blesseds," 30:18; 32:20; 51:2. Is there a hint as to the blessed Trinity in chapter 6:8?

Peculiar to this prophecy is the phrase, "the Holy One of Israel." It is found in three psalms, 71, 78, 79; twice in Jeremiah, 50 and 51; and in II Kings 19:22, where Isaiah is the speaker. This phrase and simple "Holy One" are mentioned around thirty-three times. Isaiah never got away from his vision recorded in chapter 6, where he saw God's holiness.

A life of our Lord Jesus Christ

may be gathered from the prophecy of Isaiah as from no other prophecy. His birth 7:14; 9:6; family, 11:1; anointing, 11:2; character, 11:3-4; life, 7:15; gentleness, 42:1-4; death, 53; resurrection, 25:8; glorious reign, 11:3-16; 33. See illustration in Thompson's Chain Reference Bible.

In this connection the fifty-third chapter of this prophecy is most interesting:

1. He is despised and rejected, v. 3.
2. He hath borne our griefs, v. 4.
3. He was wounded, v. 5.
4. He bore our iniquity, v. 6.
5. He was oppressed, v. 7.
6. He was cut off, v. 8.

7. He made his grave with the wicked, v. 9.

For a character study in this prophecy, there is, perhaps, none more interesting than Rabshakeh (Rabsha-keh), chief of the officers; a civilian, "probably a civil commissioner or political officer attached to the Assyrian army." He was a clever character, a fluent man. He would do anything to win, and he was smart enough to attempt it with fluent words. He would see the fall of Jerusalem without battle, win by words. Read carefully chapters 36 and 37 and the courage and boldness of Isaiah in 37:5-7, without which Rabshakeh might easily have won by words.

The third division of this prophecy commences with "comfort" for God's people, and it rises in eloquence as he discusses the coming of the Messiah and His rule.

For an analytical study of this prophecy, Dr. C. Morgan excels. He divides the prophecy into three parts:

- I. The Prophecies of Judgment, 1—35.
- II. The Historical Interlude, 36—39.
- III. The Prophecies of Peace, 40—66.

Amsterdam and Evanston: an Evaluation

By J. Kenneth Grider*

DURING THE LAST two weeks of August, 1954, the second general assembly of the World Council of Churches was held at Evanston, Illinois. This was the first of the modern international ecumenical gatherings to be held in the United States.

Much preparation was made for the meeting. Numerous official committees were hard at work for a long time. At Chicago's last two semiannual sessions of the American Theological Society, all the papers were on the topic discussed at Evanston.¹ Two of the papers read at the 1953 meeting of the Evangelical Theological Society were also on the Evanston topic. Gatherings were held in many cities to acquaint the public with the World Council and its objectives. Magazine articles and books were published for the same purpose.² And as it transpired, the Evanston assembly commanded more attention than has any ecclesiastical event since the organizational sessions of the council at Amsterdam in August and September of 1948.

An imposing body, this World Council of Churches! One hundred

and sixty-one denominations, Eastern Orthodox, Anglican, and Protestant, representing forty-eight nations, are members of it. Excluding Roman Catholicism, the largest group not in the association is the Southern Baptists. The council is the product of the ecumenical movement, a trend toward a united church which began in 1910 with the Edinburgh Conference.³

In 1944, when Bishop Francis J. McConnell retired from active leadership in the Methodist church, he made a prophecy. Knowing that the organizing of the World Council had only been postponed because of the war, and that it would soon be effected, he said, "Church historians of the year 2044 will look back on the organization of the World Council of Churches as the most significant event of the twentieth century."⁴

One might at least agree that the formation of this council was a significant event. But was it significantly beneficial to Christ's kingdom, or momentarily harmful to it? This writer's opinion is that the World Council is decidedly detrimental to the advancement of the Lord's rule in men's hearts.

Organic Unity Sought

One reason for this opinion is because current leaders in the movement seek the full, organic union of

¹The general topic considered by Evanston was "Jesus Christ—the Hope of the World," a subject loaded with involvements in futuristic eschatology. European theologians in general look for the second coming of Christ, while America's leading theologians have tended to discountenance that aspect of Christian hope. But there is at least sufficient agreement on this subject for it to have been selected for discussion at Evanston. This could not have happened thirty years ago.

²The World Council's magazine, the "Ecumenical Review," is the best source for such articles and for information about books on ecumenism.

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³See William Adams Brown's "Toward a United Church," 1946, p. 12.

⁴Quoted in Henry P. Van Dusen's "World Christianity," 1947, p. 66.

all denominations. In an article anticipating Amsterdam, W. A. Visser 't Hooft, still the council's general secretary, writes, "The World Council cannot be content to be a federation of bodies, each of which watches jealously over its own sovereignty."⁵ Paul Devanandan, in an article he was asked to write for presentation at Amsterdam, speaks of "... the ultimate goal of the organic unity of the Church universal and catholic."⁶ The union sought even includes Roman Catholicism. An entire article in the "Amsterdam Assembly Series," a group of four volumes published with the title *Man's Disorder and God's Design*, is devoted to the problem of her present exclusiveness.

The author of the lead article in the *Ecumenical Review* for the third quarter of 1953 calls for the organic unity of all denominations. He laments, "We do not demonstrate that because we are one in Christ we are under a primary and absolute obligation to manifest that oneness in the healing of our divisions."⁷ He even says that the present fellowship and co-operation in the council is actually regrettable since it tends to keep the denominations from uniting organically, functioning as an aspirin to counteract a symptom, without healing the trouble at its source.

Union of the Church of the Nazarene and the International Holiness Mission was desirable. Why did the two bodies need to remain separated, with doctrines and practices so similar? Other denominational mergers have also been wholesome. Yet who besides these ecumenical extremists

would ever like to see both Greek Orthodoxy and the Southern Baptists deny their sovereignty and merge into one organic body?

Leading ecumenists of a few years back were not so much bent upon the organic union of all churches. In 1943 William Adams Brown wrote that the type of unity sought by "... those touched by the ecumenical spirit" is "harmonious relations between Christian Churches, denominations and groups."⁸ Basil Matthews, writing in 1939, presents a similar view of the movement's goal. He says, "Whether or not our goal is organic unity, today the urgent and imperative duty of every member of the world church in this world crisis is to throw his powers into cooperative advance."⁹ In 1942 William Paton wrote: "The ecumenical movement is not primarily a matter of organization. It is primarily a matter of personal confidence and trust which is the human response to an act of God, assuring His children of a unity which they have not created but which they accept and enjoy."¹⁰

The degree of ecumenicity urged by these earlier men is desirable. Doctrinal differences of various groups may well be studied at inter-faith conferences; it might assist denominations in the art of living in the thirteenth of First Corinthians. Some denominations are so much alike they should form organic union, as these earlier leaders would urge. United planning, area by area, has helped the Christian forces not to overlap on mission fields and to take the message to new areas which no church was evangelizing. John R. Mott, most outstanding ecumenist of

⁵Visser 't Hooft, "The Significance of the World Council of Churches," in "Man's Disorder and God's Design," Vol. I, 1948, p. 185.

⁶Devanandan, "The Ecumenical Movement and the Younger Churches," *Ibid.*, p. 153.

⁷Leslie E. Cooke, "Implications of Ecumenical Loyalty," p. 349.

⁸Brown, *op. cit.*, p. 4.

⁹Matthews, "Through Tragedy to Triumph," 1939, p. 156.

¹⁰Paton, "Religion in Life," Autumn, 1942, quoted in Van Dusen, *op. cit.*, p. 10.

them all, urged this. In 1939 he wrote, "Without doubt united planning, field by field, is the key to ensuring desired progress."¹¹ Through such co-operative efforts the Church of the Nazarene has been allocated some of her missionary areas.

But if the organic unity of all denominations were ever accomplished, it would be tragic. Essential doctrines would be compromised. Dogmas would be diluted. Convictions would be exchanged for convenience. A broad tolerance would be agreed upon. The result would approach a mutual vacuity of belief. Such union would strike the deathblow to Biblical, aggressive, impassioned Christianity.

Unity as End in Itself

A second reason for the opinion that the World Council is significantly harmful to the progress to Christ's kingdom is because potential evangelistic energy is wasted while unity is sought as an end in itself. Speaking of "... the unity which we seek," Visser 't Hooft says, "Thus it gives the Council the indispensable foundation for its existence."¹² He also states that the council has "... no other *raison d'être* [reason for existence] than to be used for the building of the *Una Sancta* [One Church]."¹³ The unity is here an end in itself. The objective is unity for unity's sake, and not as a means of winning the lost to Jesus Christ.

The same official writes, "If such a generally acceptable ecclesiology were available the ecumenical problem would be solved, and there would be no need for an ecumenical 'movement.'"¹⁴ The council's general secretary does not seem to have an

adequate understanding of non-sacramentarian groups. With them, the doctrine of the church is not nearly so important as are numerous other beliefs. Furthermore, even the sacramentarian bodies are at wide variance on doctrines not directly related to ecclesiology. But aside from what appears to be an unscholarly element in this statement, Visser 't Hooft here shows what other quotes already noted also reveal: that he seeks unity for unity's sake. Why is there an ecumenical movement, for Visser 't Hooft? Not that the world might be evangelized, but that the denominations might be brought into organic unity.¹⁵

One editor of the "Amsterdam Assembly Series" writes, "The fundamental problem of the Church is the existence of the Churches."¹⁶ The principal problem faced by Christianity, in other words, is not that of evangelizing the lost, but the existence of the many denominations. Again, unity seems to be sought for its own sake.

It was the year 1521. A diet was being held at Worms. Emperor Charles presided. A converted monk, tending toward sectarianism, was on the spot. "Will you here and now recant your errors?" he was asked.

Martin Luther replied, "... I cannot and will not revoke anything. My conscience must be obeyed. To act against my conscience is neither right nor safe, and I will not do it. Here I take my stand, so help me God."¹⁷

The present-day ecumenists would have advised, "Recant, you bigot. Don't you know you are about to

¹¹Mott, "Five Decades and a Forward View," 1939, p. 114.

¹²Visser 't Hooft, op. cit., p. 187.

¹³Ibid.

¹⁴Ibid., p. 178.

¹⁵This article was officially approved by a commission of the World Council.

¹⁶"Man's Disorder and God's Design," Vol. I, p. 17.

¹⁷Unpublished translation. See a similar one in Heinrich Boehmer's "Road to Reformation," p. 415.

break the church wide open? And don't you know that another division in Christendom would be contrary to the will of Christ?" They would also have said something similar of Bresee and other Luther's God has raised up.

These papists, denying the Protestant heritage, seeking to reverse the Reformation, said as much at Edinburgh in 1937, when the way for the World Council was being prepared. They agreed, "We humbly acknowledge that our divisions are contrary to the will of Christ, and we pray God in his mercy to shorten the days of our separation."¹⁸

Division has often been a sign of new life in the Church. Historian John Foster says, "The typical expression of revival in the medieval Church was a new monastic order."¹⁹ In an official Amsterdam article Miss Olive Wyon emphasizes the fact that sects have brought new life to the American church. She writes: "One of the most significant events in the American religious life of the present day is the rise of new sects which 'are sweeping across America like a spiritual hurricane.' . . . Of course this emotional kind of religion is sometimes exploited by unscrupulous people for their own ends. But in

the main it is true to say that these people are genuine, and that their religious experience means everything to them; that is why they are so eager to share it with other people."²⁰ In another official Amsterdam article Bishop Neill makes a statement of similar import. He says, "To-day there is no Church in the world (except some of the smaller pietistic bodies) which can claim that it is showing forth in doctrine and practice anything that even faintly resembles New Testament Christianity."²¹

If divisiveness was a sign of new life in medieval times, if the sects are conspicuous for new life in America just now, and if only certain smaller pietistic groups are fostering New Testament Christianity, why is there this widespread stress upon togetherness, an emphasis in the opposite direction from the type of Christianity which seems to be succeeding?

Church historians of a century hence, then, as from their vantage point they estimate the significance of the organization of the World Council of Churches, will surely agree that at that time something happened which was detrimental to the progress of Christ's kingdom rather than beneficial to it.

¹⁸Quoted in Brown, op. cit., p. 220.

¹⁹Foster states this in an article in "Then and Now," ed. by Kenneth Latourette, 1942, p. 34.

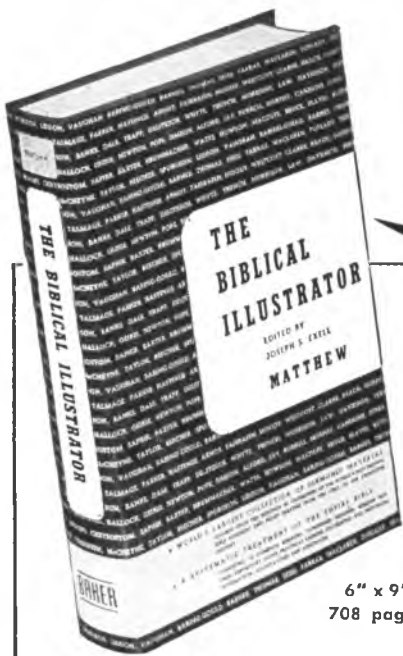
²⁰Wyon, "Evidences of New Life in the Church Universal," Vol. I, p. 124.

²¹Neill, "Man's Disorder and God's Design," Vol. II, p. 167.

Prayer—Selfish

Little Margaret surprised her mother with a postscript to her bedtime prayer. She said very sweetly, "And, dear God, please send the beautiful rain to make the little flowers grow."

Climbing into bed, she confided to her mother: "That's the time I fooled Him. I want the rain so I can wear my new raincoat and hat tomorrow, and show Mary Jane I got a prettier coat and hat than she has!"



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"QUEEN OF THE PARSONAGE"

The Hostess

By Mrs. John Riley *

THE LADY in the parsonage needs social winsomeness among her other graces. The first lady of the church is hostess at all sorts of occasions. Entertaining is part of the job. It will never seem burdensome if you count all the church your big family. The new, the shy, the odd one need your thoughtfulness. The new people coming to church need to be tied to the group; the old folk need to feel remembered; young folk need to be guided through parties, weddings, and showers. About the most necessary equipment is a kind heart and a thoughtful alertness. Manners prompted by a kind heart will never offend. If you can learn to put yourself in another's place and do the natural thing from a heart full of loving-kindness you will be correct in every community.

Many times sitting down and eating together solves problems and saves misunderstandings. And I have noticed if your husband has to deal with someone it seems to hurt less if you can bring him close at the parsonage. (That is an old principle—the farther away, the longer the swing of the switch.) Sitting down together in the parsonage, your people catch your vision and really know you. And the better they know you, the more they will like you and the better you can help them.

As pastor's wife you belong to the whole church. The folk will love you for helping with showers and weddings and receptions. It is safer to help in the background than to preside. Let someone else do the inviting, even though the shower is held in the parsonage. The mothers and girls will depend on your experience. You become part of their families by helping with the high moments of life.

More than any other hostess the minister's wife needs to know basic good manners, how to introduce people, how to keep her home orderly, how to set a table, how to adapt herself to the customs of her community. It will give confidence to know the correct way. The minister is every now and then asked to speak at some formal banquet. You will often be included with the other important people of your town. And then all the young wives use the minister's wife for a pattern.

You will be introducing hundreds of people, so learn some simple formula for doing it correctly. An easy way to remember is to name first the married one, the older one, or the one you wish to honor. It is just as important to be friendly and cordial as it is to be correct. If you work at the job of remembering names, the Lord will help you.

An orderly house helps the morale of the preacher and is the first prep-

*Nampa, Idaho.

aration for company. You might as well expect company every day and be halfway ready. It is surprising how far a can of tuna fish can stretch by adding carrots and onions and celery and potatoes and sauce. If you clean part of the house each day, it is better than tearing it all apart on Saturday. For no day will go by without front-door or back-door company. You will have to organize your own system of picking up and cleaning and corralling the children and their belongings. An orderly house, sufficient food not to embarrass the head of the table, and a friendly hostess are necessities.

Entertaining will mean wear and tear on you, but the wear and tear

on furnishings is more than made up by the pride the church folk will take in their parsonage. Better than complaining in board meeting is to let them see for themselves the stain from the leaky roof or the threadbare rug by the door. If it is *their* parsonage, they will help to make it shine before the general superintendent visits or the evangelist comes. You are the mother, the hostess, of the church. The closer the family feeling, the stronger the ties and the more winsome the appeal to outsiders. As hostess, the important things are few; the many nervous details will soon be forgotten. Church life will center around a parsonage where warm-hearted people live.

My Prayer for You

By Mrs. R. T. Williams, Sr.*

Teach us, loving Father, that, mighty as Thou art, Thou art concerned with our brief day, having so loved the world that Thou didst send Thy Son, Jesus, to redeem us. Our hearts are filled with wonder, love, and praise for this wondrous gift.

Bless Thou all who seek to serve Thee; all, whoever they may be, who love Thee and strive to bring in Thy Kingdom. Crown our days with joy and peace.

May we not suffer from the human tendency to scorn the "second fiddle" and miss God's priceless blessings because we rebel at playing a secondary role. May we remember that the important things come neither from accident of birth nor rank or money, but are, instead, of the Spirit—truth, humility, and thanksgiving in the sight of God.

May we not accept the gifts and benefits bestowed upon us, with complacency and pride, but with gracious humility and appreciation. Help us to merit in some degree, by our faith, loyalty, and devotion the "La Aippi" of the gospel, remembering that God always gives good measure, pressed down, running over.

Lord Jesus, be Thou a lamp unto our feet and a Light upon our path. Cause us to see Thee amidst the confusion of these evil days as a strong and mighty Tower, a Refuge to the stricken, and a Haven to all who cry unto Thee.

For Thy name's sake, we ask it.

Amen.

*Bethany, Oklahoma.

The Sunday Evening Service

By a Busy Pastor

THE SUNDAY EVENING SERVICES will always demand more from the pastor than the other services of the week. Custom and practice bring many folk to the morning worship, but enterprise and informality must be utilized to bring them out for the evening. The tide against which one must pull in order to get folk out of a Sunday evening is a strong one, and the contrary current will never lessen in its intensity. Nevertheless, by tradition and by conviction we are committed to a vital Sunday evening service—hence, we *must* find a way to make it profitable and worth-while. We believe it can be done.

We realize that with various areas there are varying problems to cope with. Television has not made the problem any easier, for many of the most sought-after programs occur on Sunday evening. A general indifference to this service has been created by the fact that so many of our more liberal denominations have dispensed with it altogether. Even some of our own folk have the feeling that they have performed their religious duties for the week if they worship once on a Sunday.

All of the above-mentioned circumstances can become either an excuse or a challenge. To the credit of many of our brethren, the Sunday evening service in their churches is still the

largest in the community, and may well be so in many more of our churches! In our particular church, we enjoy this distinction. While the means we have used to build the congregation may not be original or unusual, they have tripled and quadrupled the evening attendances—this is one man's method! If anything about to be said sounds redundant and unnecessary, as it will to many, perhaps it may be helpful to our younger men. In this spirit the following experiences and suggestions are offered.

PLANNED INFORMALITY

One of the primary efforts in this service is a sort of *planned* informality. Every song and chorus, every special number, and the place for testimonies may *seem* to be spur of the moment, but they are *planned* that way. We seek to shun the stilted and usual, so that every service has a surprise in one way or another. The message is keyed to some current event, kept brief, prayed over, and God has been good enough to honor with His presence, and seeking hearts at the altar have found help in most of the services.

To begin with, two folk are charged by the music committee to plan for and arrange the rehearsals of all special music, either vocal or instrumental. At least five special numbers are planned for each Sunday evening

service, interspersed with hymns, spiritual songs, and choruses. Just before the announcements, we have what is called "Testimony Time." From five to ten minutes is given over to this, and it usually is a high point in the service. There are times when the testimonies come slow and without real spontaneity—then they are cut short, and we slip in an extra chorus. Long before the service begins, the song director makes four copies of the evening service schedule: one for himself, one for the organist, one for the pianist, and one for the pastor. On this program are listed the hymnbook numbers; the choruses are indicated with a circle about the number. (We mimeographed a large number of choruses and had them inserted in the rear of the hymnal.) The special numbers are spread out so that the choir number comes just before "Testimony Time." They can then leave the platform during the offertory. The vocal numbers and the instrumental numbers are so distributed that when all are put together, with the hymns and choruses sung by the congregation, attempt is made to make it one whole unified portion, rather than unrelated in subject and theme. The various special numbers are *not* announced, but each is notified before the service just where he will come in. As their turns come to present their offerings in music, the participants simply get up and sing their songs. Actually, there is an almost continuous background of music during the early part of the service, by either the organ or piano or both. Changing from one number to another is done without break most of the times by these instruments. A soft organ backgrounds the evening prayer as well. A final special number is presented after the offering, and then the message. This message is seldom longer than thirty

minutes, and the invitation is begun by eight-forty-five.

MUSIC ATTRACTS

Perhaps some who read the above will feel that the forty-five minutes of music preceding the message is too much. But a "live" song director who will give his best with enthusiasm and a big smile will do much to enliven the musical portion. As to the special numbers, one may not be able to *begin* with the best talent there is, but it is amazing how such a program *attracts* talent from sources hitherto unknown. We have discovered fine instrumentalists that no one knew were about. Many of the parents have been encouraged to have their youngsters take voice as well as instrumental lessons. There are times when we have utilized the services of one who is not as proficient as another might be, either in singing or playing, but we have found that the people responded well to the gesture offered in encouraging said person in his efforts. New voices find their way into the choir, new instruments keep finding their way into the services. Perhaps one of the main reasons is to be found in the fact that we *use* them, and everyone used in a public service will bring others to listen to him, and ultimately to the *pastor*, and, God grant, finally, to *Him*! Only last week we lost a voice in our male quartet. A few months ago this would have been a serious thing but now, because of having attracted others who love music, we have at least two who can be called upon to fill the place. Not many weeks ago a former dance band director and player of several instruments found peace at our altar. Music attracted him. (He is almost ready for church membership.)

Or again, perhaps there are some who would approve the above pro-

gram, but feel they do not have sufficient talent. This may be a hindrance to begin with but need not be an insurmountable obstacle. In most high schools one can find groups who would be grateful for the opportunity to come over and sing. A bit of instruction as to the sort of music desired may be necessary, but this will not be resented. After a few visits to the church, at least some of them will become attracted to a church that gives young people an opportunity to sing or play. Then, too, there are often hidden talents in the average congregation that need to be searched out and brought forward. With some cultivation and practice groups can be developed. Unusually well-trained voices are scarce, but a group of folk who can stay on tune can be taught how to present a worth-while number, and the blending and harmonizing of various voices makes good listening.

Too much cannot be said about the song director himself. It is not too difficult to teach one to lead and direct the congregational singing. It is important that whoever faces the audience should have enough spark and interest in what he is doing so that those facing him will *want* to sing. A couple of years ago the man who is now our song director was a drunkard, smoker, foul-mouthed blasphemer. God saved him and sanctified him. Today, while not the best in the business, he does have a smile and an enthusiasm that make people *want* to sing. The droll and dull directing of the songs, the uninspired singing on his own part, the dead voice in announcing each number—and the song leader has done an effective job of killing the evening service!

USE PEOPLE

One other feature of the evening service is the use of as many people

as possible. We usually have someone on the platform with the pastor, who leads the prayer, receives the offering, reads the scripture, and makes some announcements. This keeps the pastor in the background until the high moment of the evening, when he may deliver his soul to the people. A pastor can so obviously control the entire evening service that, by the time he gets up to bring his message, the people are tired of him before he begins his most important task. Their attention is divided and little seems accomplished. But let him come into the picture as a new face toward the end of the evening, and he will be greeted with anticipation and expectation. If he does make the announcements, they should be brief. If he seeks to do anything at all prior to his preaching, it should be with the idea of making others feel important—something nice said about someone in the audience or on the platform, in the choir or orchestra. Such positive and complimentary statements help to weld the people together, and create a helpful contact with the audience. Preaching will be easier in such an atmosphere.

The message itself seeks to follow the pattern suggested by one of our general superintendents: inform, instruct, appeal to conscience, appeal to the will. It is brought into focus by relating it to some timely or relevant current event, insofar as possible, and without appearing to appeal to the sensational or cheap. We try to spend some time in the late afternoon in prayer and meditation as preparation for the service, so our own hearts are conscious of the divine seal when preaching. Thus, with some planting, some watering, and God giving the increase, our hearts are blessed, souls are saved, and the attendance keeps increasing.

To Remember in December

DECEMBER, perhaps more than any other month, is the time of "remembrances." The pastor had well take a good look at the month in advance to be sure that he does not miss anything significant. Here is a check list that might help.

✓ 1. The second Sunday of the month is Universal Bible Sunday. Special emphasis should be given to the world-wide work of translating, printing, and distributing the Word of God. Work with your young people's society to make a place to receive an offering for the Bible Society. But do not stop with mere promotion. Make this a time when your people are impressed with the worth of the Bible and its power in redeeming men.

✓ 2. The Christmas program in the Sunday school is important. Make all of it that you can. The boys and girls count this season of the year as the most significant of all. A modest treat for each child seems to be a must. The question arises. Should this program be on a week night or as a part of the Sunday morning Sunday-school hour? It can be worked successfully either way.

✓ 3. Christmas gifts also play an important part of this season. Don't forget to plan for gifts.

✓ (1) Be sure that you and the other pastors of the district plan some gift for your district superintendent and his family.

✓ (2) Take this opportunity to have the church give some gift to persons who have carried special loads for the church during the year: your pianist, organist, caretaker, song director, secretary, and others. Per-

haps a personal letter to each, expressing your appreciation for specific tasks well done, would be an alternative.

✓ (3) Be sure to prompt your Sunday school to have some gift for the superintendent.

✓ (4) Check to be sure that the members of the classes plan some gift for their respective teachers.

The pastor must give the guidance necessary to keep such a plan for gifts from "running into the ground." Sometimes we feel that unless a gift is expensive, or costs up to a certain predetermined amount, it is not worthy. But, actually, it is the act of giving that is appreciated and remembered.

✓ 4. Shall we do all that we can to keep the "Christ" in Christmas? The church is the most significant force in the world to counteract the high tide of commercialism. One little girl, listening to a radio program which pointed up the fact that the birth of Jesus Christ was the heart of Christmas, turned away in disgust, saying, "Mother, they aren't going to drag religion into Christmas, are they?" Let us be sure that our church emphasis is strongly Christian and not half pagan.

✓ 5. Let us remember the retired ministers of the church. Christmas is the time when we give attention to those who have served through the years, giving their lives to the Christian ministry. At this point it is good for each pastor to remember the Golden Rule. Each church, wholeheartedly encouraged by its pastor, should faithfully accept its share of the care of our retired ministers.

Are You Out of Christmas Subjects?

SPECIAL DAY SERMONS are the most difficult to prepare, in my opinion. I come up to a Christmas or Easter or Mother's Day message with a haunting fear that I have nothing fresh to give. Even titles grow trite. It is always a mad scramble to find a new approach. Maybe you feel this way about it also. In any event, these special days need not be so difficult. Certainly there is plenty in the Word of God to keep us preaching on any of these themes for a lifetime.

While thinking about this December issue, I thought it might be helpful to dig into a Christmas passage

and see just what possibilities it contained. I chose Luke 2:1-20. Here, in twenty verses, are at least twenty-eight good subjects, any one of which would make a good sermon. After you have run the gamut of these, take some of the other great passages and work them up after a similar pattern.

It helps to read from several different versions while choosing your subjects. A catchy phrase used by one translator may be just right for a sermon title. Abbreviations of versions: Phl, *Phillips*; Wey, *Weymouth*; Gds, *Goodspeed*; R.S.V., *Revised Standard Version*; Mft, *Moffatt*; Wes, *Wesley*.



Subjects

- 1. GOD'S PURPOSE IN A KING'S PROCLAMATION
- 2. BETHLEHEM—CITY OF DAVID
- 3. GOD'S TIME FOR MAN'S GOOD
- 4. SWADDLING CLOTHES FOR THE SON OF GOD
- 5. THE MANGER OF DESTINY
- 6. "NO VACANCY"
- 7. A SUPERNATURAL MESSAGE FOR COMMON SHEPHERDS
- 8. A HEAVENLY MIDNIGHT VISITOR
- 9. THE SPLENDOR OF THE LORD
- 10. MIDNIGHTS MADE BRIGHT

Scriptures

- 1. v. 1, *There went out a decree* (Phl).
- 2. v. 4, *The city of David . . . Bethlehem.*
- 3. v. 6, *The days were accomplished* (cf. Gal. 4:4) (Wey).
- 4. v. 7, *Firstborn son . . . wrapped . . . in swaddling clothes.*
- 5. v. 7, *She . . . laid him in a manger.*
- 6. v. 7, *There was no room . . . in the inn.*
- 7. v. 8, *Shepherds abiding in the field* (Wey).
- 8. v. 9, *The angel of the Lord came upon them* (Wey).
- 9. v. 9, *The glory of the Lord* (Phl).
- 10. v. 9, *Shone round about them* (Phl).

- | | |
|---|--|
| 11. FOREVER FEARFUL | 11. v. 9, <i>And they were sore afraid</i> (Wey) (Phl). |
| 12. WHEN FEAR DEPARTS | 12. v. 10, <i>The angel said . . . Fear not</i> (Phl). |
| 13. GOOD NEWS DURING DARK DAYS | 13. v. 10, <i>I bring you good tidings</i> (Wey). |
| 14. "JOY TO THE WORLD"—THE MESSAGE OF GOD | 14. v. 10, <i>Tidings of joy</i> (Wey). |
| 15. CHRISTMAS, CHRISTMAS—EVERYWHERE | 15. v. 10, <i>Joy . . . to all people</i> (Wey). |
| 16. A SAVIOUR IS BORN! | 16. v. 11, <i>Unto you is born . . . a Saviour</i> (Wey). |
| 17. "CHRIST THE LORD" | 17. v. 11, <i>A Saviour, which is Christ the Lord.</i> |
| 18. SIGNS FOR THE SKEPTICAL | 18. v. 12, <i>And this shall be a sign unto you</i> (Gds) (Phl). |
| 19. ARMIES OF HEAVEN | 19. v. 13, <i>A multitude of the heavenly host</i> (Phl). |
| 20. HEAVEN SINGS WHEN EARTH IS BLESSED | 20. v. 13, <i>Glory to God in the highest.</i> |
| 21. THE SUPREME FORMULA FOR WORLD PEACE | 21. v. 13, <i>On earth peace.</i> |
| 22. GOOD WILL IS GOD'S WILL | 22. v. 13, <i>Good will toward men</i> (Phl). |
| 23. PERSONAL ACCEPTANCE OF A DIVINE MESSAGE | 23. v. 14, <i>Let us now go . . . and see.</i> |
| 24. FINDING GOD FAITHFUL | 24. v. 16, <i>And they came . . . and found.</i> |
| 25. BECOMING HERALDS OF THE GOOD NEWS | 25. v. 17, <i>They made known abroad the saying</i> (Gds) (Phl). |
| 26. THE UNIVERSAL GRIP OF THE GOSPEL | 26. v. 18, <i>And all . . . that heard wondered.</i> |
| 27 MYSTERIES BEYOND THE MANGER | 27. v. 19, <i>Mary kept all these things . . . in her heart.</i> |
| 28. MAN'S RESPONSE TO GOD'S REVELATION | 28. v. 20, <i>Shepherds . . . glorifying and praising God.</i> |

Accomplishment

A young man sauntering along was whistling carelessly. A little boy nearby asked: "Is that the best you can whistle?"

"No," answered the big boy, "but can you beat it?"

The little boy said he could and proceeded to show him. When he had finished he said to the big boy, "Now see if you can beat *that*."

The big boy whistled again, much better than before. "How do you like *that*?" he exclaimed.

"Well, that's all right," replied the little boy, "but if you can whistle that way, what are you whistling the other way for?"

—Mortarboard

BITS OF THIS AND THAT

Contributed by Nelson G. Mink*

Thoughts for "Universal Bible Sunday"

John Wesley, author and compiler of more than a hundred books, called himself "a man of one book."

Scott, the novelist, called for "The Book" when he was dying, and mildly reproved a friend who was in doubt as to what book he meant.

Gladstone of England and William Jennings Bryan of America each sets apart an hour of his busiest day for Bible reading and prayer.

The Sidewalk Preacher (Suggestions for the Outside Bulletin Board)

"God blessed the Sabbath day and hallowed it—rainy ones too."

"Praise on the tombstone does not scratch out the harsh words spoken in a lifetime."

"Life is measured by thought and action, not by time."

"All the world's a camera. Look pleasant, please!"

"You cannot kill time without injuring eternity."

"People who attempt to dodge their obligations often find the detour much rougher than the highway of plain duty."

—SELECTED

Christmas Suggestions

The First Peace Convention: *Glory to God in the highest, and on earth peace* (Luke 2:14).

The Greatest Quest: *Where is He?* (Matt. 2:2).

Around the Cradle of Jesus: *Unto him shall the gatherings of the people be* (Gen. 49:10).

The Attractive Christ: *. . . and they came to him from every quarter* (Mark 1:45).

Christmas Thinking

"In many places the most audible Christmas bell is the one attached to the cash register."

Christ's birth brought the first "Christmas rush." The news propelled people in motion everywhere—shepherds, wise men, the king, soldiers, everybody.

*Ah, dearest Jesus, Holy Child!
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.*

—MARTIN LUTHER

Gems from the Pastor's Study

"The only people you should try to 'get even' with are those who have helped you in some way."

"Patience is the ability to idle your motor when you feel like stripping your gears."

*Pastor, Lansdale, Pennsylvania.

THE KINGDOM OF GOD—HOLINESS

TEXT: *For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men* (Rom. 14:17-18).

INTRODUCTION: At my ordination, the committee asked if I was ashamed to be a holiness preacher. Of course, I said, "No." But I must confess now that at times I am ashamed because of some of the inconsistencies which some "holiness" people have. What is the answer? In an understanding of these two verses of scripture and the threefold nature of the Kingdom.

- I. It is a consistent righteousness wrought by the Holy Ghost through confession of sin and a crucifixion of self.
 - A. Through confession comes a love for God that changes our lives and we do not live in sin. Rom. 6:6.
 - B. Through self-surrender comes a crucifixion that we love God and our fellow man. We do not have to put on a front.
 - C. Our experience can be genuine. It will make people want what we have.
- II. The second problem is solved by this: Holiness is a peace that comes, not from outward suppression, but from the solution of an inner conflict and a simple trust and commitment into God's hands. "Peace in the Holy Ghost."
 - A. Some say only way to peace is to police it. No.
 - B. Surrender of self is necessary for peace.
 - C. But what about conflicts? upsets? unexpected issues after you're sanctified? Solved by commitment to God.
- III. The third problem is solved by understanding that the kingdom of God is a joy that comes, not by consuming, but by giving out. "Joy in the Holy Ghost."
 - A. Some of our people have been hearing good preaching for forty years—consuming but not giving out.
 - B. Some of our people have been in their neighborhood and community professing, but never witnessing.
 - C. There are some people who take a bottle of booze and a drink in order to loosen their tongues and free them from their timidity. "Be not drunk with wine . . . but be filled with the Spirit." The Holy Spirit will loosen your tongue.
 - D. The world is surprised when one gives of himself freely.
 - E. When the Holy Ghost comes, ye shall be witnesses.
 1. The greatest joy comes to the Christian who has done something for God, for others—winning a soul to Jesus.
 2. "He that loseth his life for my sake shall find it."

J. OTTIS SAYES, *Pastor*
Arlington Heights Church
Fort Worth, Texas

SHOD FOR THE ROAD

SCRIPTURE: Deut: 33:24-29; note verse 25.

TEXT: *And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high* (Luke 24:49).

INTRODUCTION:

- A. There is a general correspondence between those blessings Moses gave the different tribes and the territory or land which they were apportioned.
 - B. Asher's portion was rocky for the most part, with but a few fertile valleys. So, "Thy shoes shall be iron and brass."
 - C. Like correspondence in our day. "Tarry until . . ." "Thy shoes shall be iron and brass."
- I. STRENGTH SUFFICIENT FOR THE SIZE OF THE TASK
- A. Illustration: The Aplinist preparing for the climb—heavy shoes, etc.
 - B. So Asher had to be shod for his roads.
 - C. God does not turn people out to scramble over rough mountains in thin-soled shoes. He does not send them mountain climbing in oxfords. "Tarry until . . ."

II. STRENGTH PROPORTIONED TO THE LOCATION OF THE TASK

- A. There is the suggestion here as to the sort of traveling to expect.
- B. "Thy shoes shall be iron and brass." "Tarry . . . until ye be endued with power . . ." "The primrose way will lead somewhere else." We cannot get to heaven in silver slippers.
- C. The icebreaker is equipped for the Murmansk route or the St. Lawrence route in winter.

III. STRENGTH MEASURED BY THE LENGTH OF THE TASK

- A. There is the further suggestion that it shall be worn by use—
 - 1. Leather the thickest will be cut by the jagged rocks.
 - 2. A soft, well-padded pathway will never polish the grace God supplies.
- B. There is a personal Pentecost, a provision for each one.
 - 1. And if we keep marching along we'll shine and strike fire.
 - 2. Illustration: The metal tungsten in the light globe burns brightly as though about to be consumed.
- C. "And as thy days, so shall thy strength be."
 - 1. There need be no spiritual recession. "The path of the just is as the shining light, that shineth more and more unto the perfect day."
 - 2. Every preparation has been made for your living a victorious Christian life. "Tarry . . . until . . ."

CONCLUSION:

Illustration: R.C.M.P. checked Alaska Highway travelers to make sure that they had made every preparation for the difficult journey, to see that success would be theirs.

LEONARD H. FALK, *Pastor*
Port Alberni, B.C., Canada

OTHER LITTLE SHIPS

TEXT: *And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships* (Mark 4:36).

INTRODUCTION: In the Word of the Lord there are times when we must catch what is under the surface from what appears on top. We must catch what is between the lines by what is in the lines. This is where we gain our subject—mainly between the lines—“Other Little Ships.”

I. *Ships Filled with Sight-seers*

- A. This is a sight-seeing world.
 - 1. The navy advertises, “Join the navy and see the world.”
 - 2. A few years ago the motto was, “See America First.”
- B. They desired to be on hand to see everything that Jesus was going to do—but wanted to keep their distance.
 - 1. They desired to be around Jesus and His crowd but did not want to get involved.
 - 2. If they went to church anywhere they went to His church; but they didn’t want to get unbalanced and too active. After all, sight-seers don’t draw much criticism.
- C. They desired to be close enough to see divine power work, but far enough away so they would not be taken up with it.
 - 1. Anything with power attracts sight-seers.

II. *Ships Filled with Travelers*

- A. It mattered not the course nor the traveling conditions—something new and exciting had appeared on the screen of life and they were following.
 - 1. Life had been dull and here was a bit of breath stirring in the land.
- B. It mattered not the particular ship they entered, as they were all going the same way—in their thinking.
 - 1. Just so they could see a dim outline of Christ somewhere and their boat stayed afloat they were sincere and satisfied.
 - 2. Perhaps the course had been sailed many times before safely—there was nothing to fear in the ship. One ship is as good as another. One church is as good as another.
 - 3. Their church had stood for years and years raising its testimony of new tries, morality, sincerity; so there should be nothing to fear. It was a strong church.
- C. Bible speaks of only two routes.
 - 1. God warns of a literal, eternal, burning hell.
 - 2. He also tells of a literal, eternal, glorious heaven.

III. *Ships Without Christ*

- A. Near to Him. In the same fleet with Him. But without Him.

- B. Some were followers of Epicurus—but were without a greater than Epicurus. Believing him rather than Christ. Some were Stoics, followers of Zeno, but were without a greater than Zeno. Religion? Yes. Christianity? No.
- C. When the storm arises, all *other little ships* disappear—only the ship of Christ weathers the storm. Thus with the judgment. Only the ship of Christ can stand in the day of His wrath.

CONCLUSION: Let us enter Christ's ship.

MILTON HARRINGTON, *Pastor*
Porterville, California

CHRIST, THE SOURCE OF LIFE

SCRIPTURE: Luke 8:22-26

INTRODUCTION: Life, to be successful, must be built around a motivating source of power, and Christ must be that source.

I. RELATIONSHIP. "He went into a ship with his disciples."

A. Must be in contact with the divine.

B. "Ye must be born again."

1. Separate from old ties.

2. Broken from old habits.

3. The love motive changed.

C. "Ye shall receive power," etc.

1. The promise.

2. The power.

3. The purity.

II. PARTNERSHIP. The Christian life is a partnership—they went into the ship together.

A. Christ with us:

1. In religious crises.

2. In life's problems.

3. In life's battles.

4. In life's sorrows.

B. Nothing can harm us as long as Christ is on board the ship!

C. He will still the storm. "Peace, be still!"

III. STEWARDSHIP

A. "Where is your faith?"

1. Faith to save.

2. Faith to sanctify.

3. Faith to keep.

B. Faith to deliver in the challenging issues of life.

C. Dare to trust Him. He will be your Partner if you will let Him.

PAUL W. LEE, *Pastor*
Mt. Vernon, Illinois

THE LOST BOOK

TEXT: *And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord given by Moses (II Chron. 34:14).*

INTRODUCTION:

- A. As Josiah began his reign, he sought the God of David. He realized something was keeping God's blessings from Israel. He set out to conduct a house cleaning.
- B. The book of the law found.
 - 1. This book had been lost many years.
 - 2. Many books have been lost.
 - A. Some lost by disaster.
 - B. Some by carelessness.
 - 3. The burning of the great library of Alexander, where hundreds of thousands of volumes were lost.
- C. Books are like men—they are born.
 - 1. Emerson once said that the average life of the novel of his day was nine months; books of science, history, etc., somewhat longer.
 - 2. Books have an interest.
 - A. The fairy story book is fascinating to the child.
 - B. The book of philosophy fascinates the philosopher.
 - C. The book of history grips the historian.
 - 3. The Bible grips the mind, soul, and body of the Christian.
 - A. It is the Book we do not outgrow.
 - B. It speaks to the needs of our day.
 - C. It was born of divine seed planted in human soil.

I. THE BIBLE A GUIDE TO MORALS.

- A. While it was lost, sin reigned.
- B. Nations who have rejected the Word have suffered.
- C. Where the Bible and its teachings are not respected, the morals are very low.

II. THE BIBLE AS LITERATURE.

- A. It is the greatest single piece of literature.
 - 1. Biography: Abraham, Jacob, Moses, *et. al.*
 - 2. Oratory. "If there is anything of eloquence in me, it is because I learned the Bible at my mother's knee."—Webster.
 - 3. Drama.
 - A. Rich fool. Luke 12:16-21.
 - B. Dives and Lazarus. Luke 16:19-31.
 - C. The prodigal son. Luke 15:11-32.
- B. One cannot understand the best of modern literature without knowing the Bible.

1. Could almost make a small volume like the Bible from the writings of Tennyson and Browning.
2. Great literary men bring their choicest water from this mountain spring.

III. IT IS A BOOK OF THE HEART.

- A. It is God's revelation of himself to the human soul.
- B. It shows:
 1. Who God is—the Heavenly Father.
 2. Reveals Christ—redeems and supplies.
 3. Presents the Holy Spirit—as Sanctifier and Guide.
 4. How the Godhead feels about man, sin, and righteousness.
- C. It is a unified Volume, written by some forty authors, of every walk of life, over a period of some sixteen hundred years, all having perfect unity concerning one subject, one theme, one Saviour.

Tom Payne once said—"Christianity will have vanished from the earth by the end of the nineteenth century." But the Bible is still here, and will be here as long as time shall stand. Matt. 5:18.

JACK L. THOMPSON, *Pastor*
Taylorsville, Illinois

GIVEN UNTO YOU

SCRIPTURE: Luke 2; Matthew 1; Isaiah 9

TEXT: Isa. 9:6

INTRODUCTION: Note the many places where the scripture says, "Unto you," and like passages concerning Jesus' birth, and God's gift to the world.

I. GOD GAVE UNTO US.

- A. His only Son, His very best.
- B. How, when, and where accurately foretold.
- C. Prophecy fulfilled.

II. THAT WE SHOULD BE REDEEMED.

- A. From our sins.
- B. From carnal self.
- C. To a life of holiness.

III. THAT WE MIGHT GIVE OURSELVES TO HIM.

- A. In love.
- B. In worship.
- C. In service.

CONCLUSION:

God gave His best.
Have you given your best?

BRUCE B. HALL, *Pastor*
East Point, Georgia

THE MANGER AND THE SWADDLING CLOTHES

SCRIPTURE: Luke 2:7; Matt. 2:6

INTRODUCTION: The Christmas season is to all ages. There have been many other "events" of historic value, but none has been so meaningful to us as that represented by "The Manger and the Swaddling Clothes."

I. A MESSAGE OF "GOOD WILL"

- A. Many outstanding men of our own country have made "good will tours" of other nations.
- B. Jesus came to give us a "better covenant," a "better hope," a "living way," "better things."
- C. This motive has its application to individuals as well as to nations. Our liberties and the other person's rights are equally valuable to Him.

II. A MESSAGE OF "PEACE ON EARTH"

- A. "Peace on earth" may be had as a result of recognizing the supremacy of God's law. Ps. 119:165; Ps. 1:1-2.
- B. "Peace on earth" may be realized when we remember that "love worketh no ill to his neighbor."
 - 1. Nations must see that the rights of man are the same the world over.
 - 2. God doesn't have one law for one and another law for another. "There is no difference" regarding the principles of "peace" in the eyes of God.
 - 3. He "came not to be ministered unto, but to minister." His mission was not to destroy, to kill, to steal; His great purpose was to make alive (John 10:10).

III. A MESSAGE OF "GLAD TIDINGS"

Micah 5:2

- A. Let us look at the "glad tidings" and "good news" through other eyes.
 - 1. To Moses He was the great "I Am."
 - 2. David recognized Him as the Good Shepherd.
 - 3. Jeremiah saw Him as the Fountain of Living Water.
 - 4. Malachi beholds Him as the Sun of Righteousness.
 - 5. John the Baptist said that He was "the Lamb of God, which taketh away the sin of the world."
- B. We can see Him today as the "glad tidings" and "good news."
 - 1. To the sinner, He is the One who "forgiveth all thine iniquities."
 - 2. To the believer, He is the One who "suffered without the gate" that we might be sanctified.
 - 3. To the discouraged, He is the Comforter.
 - 4. To the fearful, He speaks: "It is I; be not afraid."
 - 5. To the sick, He is the Great Physician.
- C. What do the "Manger and the Swaddling Clothes" mean to you this Christmas season?

G. M. AKIN, *Pastor*
Minden, Louisiana

The December Book Club Selection

*****CHANNELS OF SPIRITUAL POWER**

By Frank C. Laubach (Revell, \$2.50)

Here's a book that so surpasses the usual that stereotyped phrases and cliches, which, in spite of the Book Man's prejudices against them, he sometimes uses, are out of the question here. It's a disturbing book in the same sense that the Bible is disturbing. Don't read it if you have the least touch of complacency and are afraid of having the light of truth turned in on it.

This book is a challenge to the Church to combat evil in every form. It is an analysis of the Church and its weaknesses and failures. And it is a guide to a life of entire surrender, complete dedication, and unselfish service to all who are in need.

The highest accolade your Book Man can give it is to rank it with the writings of Oswald Chambers and Bertha Munro. The minister who fails to read it is making a grave mistake. And the pastor who doesn't recommend it to his people is guilty of serious remissness.

It isn't easy, but we confine our quotations to the following lines: "This world has a deep soul-disease, and nothing short of a drastic change in our human nature will save us."

"If we follow Jesus, then we will live a life of self-giving to the end of our earthly days, with no regret, no self-pity and no self-praise. We will not even call ourselves noble. . . .

"The saint is not a saint until he ceases to desire comfort, or notoriety, or power. And one of the blockages of many a person who is saintly in other regards may be his desire to bask in the limelight."

Dr. Laubach has devoted practically all of his adult life to missions. He is especially interested in teaching the illiterates of non-Christian countries to read. As a result of his efforts and methods more than sixty million people speaking 200 different languages and dialects have learned to read in their own language or dialect.

PASTOR, THIS BOOK IS FOR YOU.

MACLAREN'S SERMON OUTLINES

Edited by S. B. Quincer (Eerdmans, \$2.50)

A collection of thirty-five sermons selected from the published works of Alexander Maclaren, well-known author of *Expositions of Holy Scripture*. These outlines are quite detailed.

MY CHRISTMAS BOOK

By F. W. Boreham (Zondervan, \$1.50)

This is a 1953 publication, but your Book Man thought you would appreciate having it brought to your attention now that it is the 1954 Christmas season. These are not sermons but articles or essays rich with anecdote pertinent to the season when we commemorate the birth of Christ.

***STRENGTH FOR TODAY

By Bertha Munro (Nazarene, \$2.50)

One of the best selling titles in the Nazarene Publishing House list is Bertha Munro's *Truth for Today*, a book of daily devotional material published several years ago. Now Dean Munro gives us another, a companion volume, *Strength for Today*. It is assumed that every minister in the church will order a copy. And we make bold to suggest that every pastor in the church would do his people a service by recommending the book and urging his people to buy it and read it. No sincere Christian can read Miss Munro's writings and not be immeasurably benefited.

*THE MINISTER'S MANUAL

Edited by M. K. Heicher and G. B. F. Hallock (Harper, \$2.75)

A well-known sermon "helper" now in its thirtieth year. For those who are not familiar with it a brief description is in order. It has complete morning and evening sermons for each Sunday, a prayer-meeting topic for each week, a discussion of each Sunday's Sunday-school lesson. Besides all this there is a section of invaluable helps for missionary promotion, communion services, Lenten preaching, bulletin briefs, Junior pulpit, etc. Here's a lot of material for an amazingly small sum.

IF YOU MARRY OUTSIDE YOUR FAITH

By James A. Pike (Harper, \$2.50)

Eleven chapters of helpful counsel to ministers dealing with those contemplating marriage outside their own faith, for those planning such a marriage, and for those already in a mixed marriage. Here's a problem that faces every minister even in our own denomination.

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The following system of rating is used:

*** You cannot afford to be without it

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17 Whose fan *is* in his hand, and he will
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ther the wheat into his ⁷garner; but the
chaff he will burn with fire unquench-
able.

Mt. 16. 7, 8
Mk. 2. 6, 8
Jno. 11. 50
L Jno. 1. 19
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