



**PREACHER'S**

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**Thanksgiving—Christmas**

# The Preacher's Magazine

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## THOSE SPECIAL DAYS

**A**S THIS ISSUE anticipates the Thanksgiving and Christmas periods, our thinking naturally goes to those Sabbaths wherein the sentiment of gratitude and the birth of the Christ child are involved. This also draws our attention to the fact that there are other days which should receive special attention from the minister as far as his sermon preparation is concerned. Our denomination does not demand that a pastor follow the pericopic idea, where sermon subjects are arranged for him to use on very special occasions such as the Episcopal and Lutheran churches demand. There is complete freedom on the part of the Nazarene pastor to preach just what he deems best on any or all Sundays of the year. But there is tradition which must be considered and respected. Methinks that many times we lose opportunities for an evangelistic emphasis in passing by special days and failing to divert their meaning to our special use.

Briefly let us consider some of the special Sabbaths when sermons built for that occasion would open an avenue of emphasis, and possibly draw new people to the church to hear the message.

*January*—1. The New Year's Sermon. A wonderful opportunity to present the idea of starting anew.

2. Youth Week. Now has become universally accepted in the Church of the Nazarene. Two Sundays and the nights in between for youth emphasis.

3. First week is the Universal Week of Prayer.

4. The fourth Sunday is commemorative of the conversion of St. Paul.

*February*—1. This is the month for stewardship emphasis. Headquarters always furnishes material, now through the *Pastor*, which is very helpful.

2. Washington and Lincoln's birthdays. Divert such emphasis to those points in the lives of the individuals which have to do with a positive spiritual relationship.

3. Other items. International Young People's Day, the first Sunday. A Fanny Crosby Anniversary Song Service. (She died February 12, 1915.) First Friday in Lent: World Day of Prayer. Lenten season series of services are supposed to deepen the spiritual life.

*March*—1. Generally a good revival month.

2. Home missions emphasis.

3. "March to Sunday School in March."

4. Generally a good time for Christian Service Training.

*April*—1. Palm Sunday. Such subjects as "The Fickle Multitude" or "The Triumphant Entry" could be used. Make this day an annual occasion for the singing of "The Palms."

2. Easter (if not in March). Easter Missionary Offering. (A grand opportunity to relate the Easter message to the spirit of sacrifice.)

3. Of course there are the special

Passion Week emphases; special celebration of the Lord's Supper.

4. Some pastors use the pre-Easter period for revivals; but they should end on Palm Sunday, and the pastor should be involved in co-operative Passion Week services and preside personally on Easter Sunday. No one should have his pulpit on that great day.

*May*—1. Mother's Day. This is now a national institution which we cannot neglect and which gives the pastor an opportunity to emphasize family relations and the home.

2. Pentecost Sunday sometimes comes the last Sunday in May, but it should receive special emphasis by every Nazarene pastor. This is the day in which our doctrine should be lifted before the vision of the people and its importance emphasized. "What Will Pentecost Do for You?" "Pentecost: the Day of Purging"; "Pentecost and Sanctification"; etc. are good subjects to use.

3. Memorial Day. Some notice should be taken of this commemoration of our heroic dead.

*June*—1. Children's Day is the second Sunday. Special sermon for children should associate the worship service with the church school. Don't miss this opportunity to tie your children into the church setup.

2. Father's Day. Give the poor man a break.

3. Vacation Bible School Emphasis. The last Sunday would be a good time to invite the parents to morning worship service and give them special attention in that service, relative to the need of spiritual training for children in this day and age.

4. The pastor will be involved in commencement. The Sunday morning after graduation why not welcome all the graduates he can gather together as well as those students returning

home from college, and preach a special sermon to them? "The Bible as the Word of God"; "Commencement Is Commencement"; "Over the Mountains, the Sunlit Valley"; "What Lies Ahead?" and like subjects could be used.

*July-August*—We place them together because these are the problem months. If there is a slump, it comes right in here. Why not preach a series on interesting themes such as we published in the May-June issue of THE PREACHER'S MAGAZINE for 1949? If you make them interesting (and you should), it will help you start the fall work with an increased attendance. Some time will be involved in summer camps and institutes, and possibly a vacation; but see to it that adequate supplies are available and the attendance keeps up.

*September*—1. Labor Day. I would not give it an emphasis wherein labor unions would be especially recognized, but show that there is dignity to labor. "If a man would not work, neither should he eat."

2. Back to School and Sunday School. Have a farewell service if any students are going back to college. Tell the youth what they are liable to meet, and help them build a defense against skepticism and materialism.

*October*—1. Lamplighters' League. First Sunday. It is time that every pastor wakened to the importance of this organization. Get literature on it and give it a start in your church.

2. A good month for visitation evangelism, especially prefacing the fall revival. Comb the neighborhood for prospects, and get the people upon whom you can depend into the homes for personal work. Three volumes published by our Publishing House will give sufficient information.

3. Rally Day starting with Sun-

day school and extending through the day's services. Why not rally all day instead of just Sunday school? This will call for special sermonic emphasis.

4. Between the last two Sundays, Religious Book Week. Our people read too little and that is why they are uninformed. Why not make emphasis one Sunday morning service on reading the Bible and other sacred literature?

*November*—1. Much should be made of Thanksgiving Sunday. Sermon outlines in this issue might be helpful. Build the entire service on "gratitude."

2. Thanksgiving-to-Christmas Bible Reading Emphasis.

*Christmas*—1. Christmas Sunday should be pregnant with joy and blessing. Here is the opportunity to tell the entire story. Let your choir, if you have one, give some great Christmas cantata. You be the reader, pastor. Let it be a day of joy over the birth of the Christ child.

2. Sometimes the last day of the year comes on Sunday. Make the Sunday night service your watch-night service and do not run it over two or three hours at the most. Plan it wisely and keep it from being dull. A section for praise and testimony; a brief message and serving of the Communion; the final sermon of the year with everybody on his knees as the new year comes in.

Thanksgiving and Christmas are two Sabbaths (excepting Easter) when the emphasis is prepared for the pastor, and when he can generally get people out to church. Generally everyone goes to church on Christmas and Easter, and in many places this same importance is placed on the Thanksgiving service.

Thanksgiving should bring out the spirit of gratitude from the heart of

everyone, but the pastor will be the one who will direct and produce such a response—being thankful for our material possessions, for all human values, for national prosperity, for our nation and country, for the spiritual benefits from the hand of our God. The pastor who misses this opportunity has lost his awareness.

Christmas represents the heart of the Christian story. There are so many angles of approach that an entire editorial could be written at this point. The angelic announcement—any pastor who cannot preach with enthusiasm and vision from Luke 2:11 should hand in his credentials. Then there are the shepherd scene; the coming of the wise men; seeking for shelter at the inn; the birth in a manger; gold, frankincense, and myrrh; and the Old Testament prophecies. All offer opportunity for a varied ministry at this significant occasion of the year.

All the above suggestions bring us to the thought that every pastor should plan a preaching program for his entire year. We cannot commemorate every anniversary, for there are more such anniversaries than there are Sundays in the year. Our major emphasis is information and evangelism—information in the form of doctrinal and inspirational preaching; and evangelism, giving very few Sunday night services to any other consideration.



# The Counselor's Corner

L. A. Reed

**M**ANY PEOPLE decry the use of psychology when such a procedure is suggested. And yet there is not a religious leader who does not use methods of psychology, either consciously or unconsciously, to accomplish legitimate ends. It is something which God has placed in humanity's hands, and which can be used for the advancement of the cause of righteousness or to the detriment of His kingdom. Every pastor should be a student of psychology—not that he will purposely use psychological methods, but that through proper study he will unconsciously adopt methods because they will represent the normal approach. The Spirit of Christ in the heart of the religious leader tempers methodology but in no sense eliminates it.

In the book, *Psychology for Christian Teachers*, by Alfred L. Murray, the first chapter, entitled "Psychology—A Fascinating Subject," is introduced by an incident in the life of a Sunday-school superintendent which aptly illustrates the thought of the first paragraph of this editorial. We use it here through the courtesy of the Zondervan Publishing Company.

(Quote) The superintendent of the church school knew that Mr. and Mrs. Flower had a little girl. He had seen her in the family car, and once when passing the Flower home he had noticed her playing on the lawn, dressed in her mother's clothes. He knew that the family usually spent the summer at the seashore, but he recalled, now that he was superintendent, that he had never seen the

Flower child in church school.

He had been elected recently to the office of superintendent, with the hope that he might build up the dwindling attendance of the school. He gladly accepted the position. He had become interested in psychology, and had found it a fascinating subject. He wanted to put into practice some of the facts he had acquired.

At the first opportunity he called on the Flowers. Mrs. Flower met him at the door and ushered him into a luxurious living room. The superintendent saw the child as he entered the room—a rosy-cheeked, golden-haired Primary child. But he did not see her for long, for she immediately ran outside.

The superintendent ignored the incident, chatted generally for a short time, and then told why he had come: he wanted the little girl to come to the church school. "We want her to go," said the mother; "but, as she is so shy, we cannot get her to attend. She cries when we mention it. She goes to public school but she does not seem to like it."

The mother continued: "Of course every mother thinks her child beautiful, but it is a real problem with Nancy. Everyone refers to her looks. She complains that people are always staring at her. Some jokingly tell her that they will steal her curls, and now she is afraid of everyone."

"Children like to be treated very much like adults," answered the superintendent, "and any adult would be embarrassed by the same undue familiarity that others adopt toward

your child. She merely wants to be treated as a normal human being."

Mrs. Flower nodded her head in assent and the superintendent continued: "Your child can be cured of her shyness by the process of re-education."

The mother interrupted: "What does re-education mean? How could I go about changing her attitude toward people?"

The superintendent, however, ignored the question and continued: "Pleasant associations must be established between other persons and the child until, by degrees, ultimately through curiosity and other interests, the child no longer recognizes in other people a source of humiliation."

"Is that a possibility?" asked Mrs. Flower.

"Yes," answered the superintendent, "by getting the child's attention away from herself to others. Others must be made more important in her life. Tell her about other children and other people. Ask your friends to co-operate with you. You must in reality change her thought-environment. Gradually lead her interests away from herself to other children. Give her definite tasks to perform for others; and when she does commendable work, be sure to praise her. I will be glad to work with you," assured the superintendent.

"But," asked Mrs. Flower, "how am I to go about this process of re-educating?"

"I will help you," the superintendent replied. "I will visit you again. I shall send several teachers from the department at various intervals, and I too shall come again. As you have the opportunity, introduce me now and the teachers later to your child and leave the rest in our hands."

Just then Nancy quietly slid into the room. Her head was bowed and her cheeks were flushed. Her mother arose, and said, "Mr. James, this is my daughter, Nancy. Mr. James is the superintendent of the church school." Nancy stood petrified, she knew from experience what to expect—a request for a curl, or for a piece of her cheek. Mr. James, however, quickly put her at her ease. "Glad to meet you Nancy," said he, "and will you please excuse me if I go right on talking with your mother?" This process of re-education had begun.

Nancy quickly left the room. Her mother remarked when she was out of hearing: "I did not know that superintendents of church schools made a study of their work. It was not that way when I was a child; and if I am not too bold, I should like to ask you another question. Possibly you can tell me why it is that Nancy's two favorite games are playing, first, that she is a baby, and, secondly, that she is I or another adult."

"I think I can help you," replied the superintendent. "Evidently the child has had a happy babyhood. It was free from the embarrassments of the present, and as she enjoyed it she should like to return to it. Yet your child possesses courage. She wants to get beyond the present age. She desires adulthood, so that she may escape the humiliations now imposed upon her by older people. She longs for the future because she is dissatisfied with the present."

Mrs. Flower volunteered additional information: "She always plays that she is I when she copies adults."

"That is all very natural," said Mr. James. "She will play being an adult because adult life seems pleasing to her. Unpleasant people and experiences naturally she will not wish to

duplicate. Your life is pleasing to her."

"Is there any danger in such practices?" Mrs. Flower anxiously asked.

"They must be broken," was the superintendent's reply, "and they can be."

In time the superintendent called again and so did his teachers. The child became acquainted naturally with them, and soon she was in the church school. The superintendent had not only won a pupil, but in all probability he had saved the mental life of a child because he had known how to apply some of the principles of psychology to his work. (End of Quote)

This interesting little story of personality adjustment and the part a religious leader played is quite characteristic of many such problems faced by the pastor. Winning this child through the art of applied psychology is the indirect method which must be used many times in approaching personality problems. Adults are just grown-up children. Feeling the call to Christian service, thousands of people have become religious leaders through the sacrificing of time and giving of talent for the Kingdom. But when God calls, He expects us to put forth the effort to learn every principle which would make us a success in approaching men. There are a few simple principles which one can learn and practice which will be of assistance and are not difficult to learn. We pass them on to you, brother pastor.

1. Always have an affable and pleasant attitude. Show it in both facial expression and general approach. Nothing "chessy-cat-ish" but real.

2. Approach men with the attitude of being a friend. Not gushing but

simple friendliness, suggesting helpfulness.

3. Never startle anyone, especially when you first meet him.

4. Personal remarks are taboo. A personal reference, even though complimentary, is generally embarrassing. Don't endeavor to outdo Dale Carnegie.

5. Let your handclasp speak for you. Do not relax your hand so as to give the impression of one holding on to a clam; neither grip one's hand with a vicelike grip. But clasp another's hand just firmly enough to denote strength of character. Incidentally, in meeting a lady, do not offer a handclasp unless she initiates the action.

6. The indirect approach is generally desirable. The establishing of rapport before the discussion of a problem is necessary. An empathic attitude will always win a friend.

7. Stand erect. Hold your stomach in. If there is a danger of your losing your trousers because of such a posture, then wear suspenders. Safety first. Your bearing will engender either trustfulness or lack of confidence.

8. Speak deliberately, with a smooth flow of language; and if you are compelled to carry the burden of the conversation, be prepared to be interesting.

There are a hundred other little items which might be mentioned, but these few will give one the idea of a proper approach and a proper attitude as he contacts other people. Be sensible and practical. Other people will like you, and then you can gain an entre into their heart lives and move them toward God.



# Church Pilots

By D. I. Vanderpool, D.D., Gen. Supt.

TUGBOATS AND BARGES carry up the Columbia River thousands of tons of freight, consisting of machinery, gasoline, and fuel oil; then return down the river loaded with fruit, wheat, and other grains. The entire trip up and back is filled more or less with perils. There are bends, narrows, shallows, hidden rocks, shifting channels, currents, and whirlpools—all of which call for wisdom and watchfulness on the part of the pilot. An overload, too much speed, a careless navigator can cause the total loss of both barge and freight.

To guard against these losses, signs and guideposts of different sizes, shapes, and colors are placed on both sides of the river. River pilots are patiently trained to know the river perils, to read the signs correctly, and to bring freight safely through, up or down, day or night.

The pastor has a task that is much like that of a river pilot. There are many perils that threaten the church as she carries through on her missions of mercy. The greatest need to assure success in her task is for the church to have for a pilot a pastor with sterling qualities, right attitudes, and proper training.

I wish to lift up some characteristics of a good church pilot.

First, *the pastor must be spiritual*. As water will not rise higher than its source, so people will be no more spiritual than their pastor. To have a *group of praying people*, the pastor must be a *man of prayer*. They hear him pray, they see him pray, they feel him pray; then they themselves are inspired to pray. To have a *group of holy people*, the pastor must be a

*holy man*. He must withdraw himself from the cheap, silly, superficial entanglements of the world. With warm heart and kindly attitude toward all men, he must place on unassumed display a holy life, kind, gentle, forbearing, and without faultfinding. The church of which such a man is pastor will quickly swing toward such a living example, just as the magnet turns toward the pole.

The pastor must not only be a holy man himself, but he must preach sanctification by baptism with the Holy Ghost, which is God's method of making men holy. A pastor's spirituality must not be determined by how loud he preaches, how high he jumps, or how much he skins the people; but rather by how closely he walks with God, how clearly he preaches, and how much he loves God and immortal souls.

Second, *the pastor must be wise about money*. He must preach on giving to God's cause and he must practice generosity in his own giving. His attitude toward authorized budgets and financial programs for the support of different departments of the church must always be magnanimous and wholehearted. A pastor can talk poverty and offer criticism about budgets and benevolences until he stops the springs of generosity in the hearts of God's people, and then whiningly come saying, "My board just will not take any more budget," or declaring that his board voted to take so much and no more. I knew a pastor who refused to take a \$25 home mission budget, but told the district superintendent a few weeks later that the church could easily give their pastor

a \$10-per-week salary increase if he would come over and present the matter.

Wisdom in money matters carries over into the realm of *spending* money as well as in *securing* it. Spending money for silly gadgets and unimportant things can keep the treasury drained and finally discourage the people because they see so little in return for their money. I heard of a church that spent \$500 for light fixtures for the basement when \$75 would have purchased fixtures that would have served well and been much more fitting for a basement.

The pastor's own finances can be so carelessly managed that, almost before he realizes it, his whole ministry has been jeopardized. He has borrowed money to buy a car, to make a trip, or to "make ends meet"; and then he has not come to grips with himself about paying back the loan. He is soon without a pastorate and out of the ministry, and wonders why.

Some evangelists whose offerings have been small and their meetings far between, or possibly they have some "get-rich-quick" scheme they want to put over, will borrow from a new convert or an old pillar in the church. Then when the offerings are not large enough to meet these legitimate commitments, or the "sure thing" did not pay off and they are unable to pay the loan, they have ignored letters and become unethical, as well as unwise, about money matters. That pastor or evangelist had better sell his radio, guns, golf clubs, fishing rod, and even his car, to pay up the withering debts. He should be willing to start from scratch, and then be more careful in the future.

Third, *the pastor must be loyal to his district*. Loyalty is a characteristic that is indispensable in the progress of any organization, and this is

certainly true in our church. There are so many ways in which we are dependent upon one another. If the laymen were not loyal to the church with their prayers, attendance, tithes, and offerings, the church doors would have to close, and the building would become an apartment house, a Legion hall, a storage building, or possibly a place of amusement. The pastor has every right to expect loyalty of the members of the church of which he is pastor. On the same basis, the district and district superintendent have a right to expect loyalty from the pastor who serves on the district.

Districts survive only by the loyalty of the churches on the district. The assembly sets goals and then elects a district superintendent, district advisory board, and other boards to chart the course of the district in reaching those goals. Every church must do her full share to enable the district to reach the goals desired. Here is where pastoral responsibility enters in. He must kindle the fires of loyalty to every district responsibility: district center, camp meeting, district parsonage, conventions and tours, young people's work, boys' and girls' camps, district budgets, general budget, seminary, school of nursing, or any district emergency that may arise—all must have the unfeigned loyalty of the pastor. A church's attitude toward district and general interests reflects the type of loyalty exhibited by the pastor in his preaching and practices.

The district superintendent can be hurt by the unfair disloyalties which he sees demonstrated by the very pastor whom he urged some church to call. The district superintendent may have erred in judgment a few times, but a pastor could do that too. It is only proper that you show your superintendent the same courtesies

and loyalty you expect from your own members.

The college on your zone must have your loyalty. The college president, with his faithful, sacrificing faculty, must not look in vain for your love, prayers, and support. The seminary, new, growing, and now filling an indispensable place in the educational program of our church, must have your loyalty.

There is a law as certain as gravity which moves the disloyal to the side lines and outer fringes of any organization.

Fourth, *the pastor must have a purpose*. Pastoral work without a purpose is like trying to build a house without a plan. Daniel had a purpose—a worthy purpose—an unselfish purpose. He prayed, persevered, preached, and was triumphantly promoted because he carried through on a purpose. The pastor's chief purpose must be to enlarge, enrich, and strengthen God's kingdom on earth through every department in the church. When he preaches, when he prays, he must have some phase of this Kingdom-building business in mind. Someone needs comfort, someone needs guidance, or maybe someone needs to be awakened or warned. He may need to lift his voice for or against some community matters. The pastor's ministry and manner of living must all be channels for this one

consuming purpose, namely, to enlarge, enrich, and strengthen God's kingdom on earth. When questioned about what he planned to do, a man who had recently stepped down from a great world position answered, "I am just coasting." Pastor, do you have a purpose, or are you "just coasting"?

Fifth, *the pastor must be patient*. It takes a lot of *digging down* before the skyscraper can *go up*. We can't grow an oak tree in a day. It takes time and patience to do anything worth while and lasting. Time is a pastor's greatest ally. The pastor sees what needs to be done and what can be done, but others do not see it. Be patient—give them time. The individual does not see holiness nor have a conscience about the standards of the church. Be patient—give him time. Preach some more, pray some more, hold steady, wait awhile; victory is not far away. God's clock hands moved slowly in Joseph's day, but they pointed straight up at noon. After Daniel prayed twenty-one days God came and found him waiting. The pastor must be patient!

In closing, I suggest to you, pastor—the church pilot—the barges are loaded, the river is rising, darkness gathers; this is no time to coast. Keep alert, watch the signs, listen for the signals. The Master counts on you to be a good church pilot.



# When God Stepped Down

By Paul S. Rees

**TEXT:** *Christ Jesus . . . though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men"* (Philippians 1:5, 6, 7, R.S.V.).

**I**F ANYONE BELIEVES that Jesus was a man who somehow managed to become God, then for him this text has little meaning, and it is unlikely that he will be impressed with what I shall have to say about it.

On the other hand, if he believes, as the Christians of the centuries have believed, that Jesus was God become man, he will find that his spirit is moved to its depths as he thinks of the mystery and mercy of Bethlehem and the matchless birth that occurred there two thousand years ago.

If the Nazarene was man become God, then obviously there was no stepping down, no humiliation, no self-sacrifice of God. There was only the exaltation, the deification of man. In that case, St. Paul's words are worse than incorrect: they are meaningless, stupid, absurd.

I prefer to think that Paul knew what he was talking about. He believed that what happened at Bethlehem gave the world not only a tender word about Jesus but a thrilling word about the God who is revealed in Jesus.

Passing through Chicago one day, I picked up a copy of the *Chicago Daily News*. There I saw a picture of a young woman who was being finger-printed and fitted for a prison dress in one of Illinois's penal institu-

tions. What was her crime? Nothing! What was her sentence? Nothing—at least as far as the courts were concerned. It doesn't make sense, you say. But it does. She was a newspaperwoman. She had been assigned the task of preparing a series of articles for the *Daily News* on prison life among girls and women in the state of Illinois. So, to make her report authentic, to give it the realism of "inside" experience, she had decided to enter prison herself and share the sort of life to which women who have offended society are committed by the state. She who was a free and innocent citizen stepped down, temporarily, to a manner of existence that was new and alien to her. More than once, she declared, it made her shudder.

I do not pretend for one moment that this is a perfect illustration of what God has done in Jesus Christ. There are, in fact, no perfect illustrations of truths whose fringes reach out into ultimate mystery. I venture to suggest, however, that this incident puts us *in the realm* of truth in which St. Paul is moving in this second chapter of Philippians. While the theology of what he says has had the scholars in a sweat for twenty centuries, actually his purpose is very simple and wholly practical. Look at verse 3, where the apostle is introducing the theme of this paragraph: "Do nothing from selfishness or conceit, but in humility count others better than yourselves." **U**nunderscore that word "humility." It is a key that fits the theological lock that you will face in just a moment. Now mark verse 4: "Let each of you look not only to his own interests, but also to the interests

of others." "Or," says Paul, "if I may state my point in one comprehensive, summarizing sentence, 'Have this mind among yourselves, which you have in Christ Jesus.'"

It is at that juncture in the paragraph that our text begins. Paul now proceeds to base his plea for simple, everyday Christian morality on the highest Christian theology. "Don't forget," he cries, "that in all this wide universe and in all the dim reaches of history there has never been such a demonstration of humility as when God in sheer grace descended upon this errant planet in the person of His Son, Jesus Christ." Don't forget that never, never in a million eons, would He have done it if He were the kind of God who looks only to His own interests and closes His eyes to the interests of others. You must remember, my brethren, that as a principle of conduct you are to be guided by the mind of God in Christ. That mind stands forever unveiled in Jesus, who, "though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men."

And, of course, Paul was right. God stepped down in order that He might lift men up. He ensmallled himself that men might be enlarged. His deprivation was in order to our elevation. If we miss this gigantic truth, we have miserably fumbled the Christmas story. If we glimpse it, even a little, we have at least struck close to the heart of the Nativity. Christmas, let us understand, is the everlasting miracle of the God who stepped down.

## I

Reflecting on this huge matter, let us say to ourselves, quite clearly, that

when God stepped down in Jesus, it was a *voluntary limiting of himself*. "Though he was in the form of God," says Paul, He "did not count equality with God a thing to be grasped, but emptied himself . . . being born in the likeness of men."

Ponder this phrase: "he emptied himself." Whatever it means, it signifies that all the poverty, all the frailty, all the hunger, all the thirst, all the physical weakness, all the suffering and humiliation, all the countless restrictions upon Deity that you and I see in Jesus of Nazareth were the limitations that God put upon himself when He chose the route of childbirth and a developing human nature as the path of His redeeming revelation to sinful men.

"It can't be done," some philosopher may say. "You can't reduce the infinite to the finite like that." To which the Christian replies, quite boldly and historically, "But it *was* done," and then hastens to add: "Only it wasn't something that was done to the Infinite." As Forsyth puts it, in his illuminating volume on *The Person and Place of Jesus Christ*, "If the infinite God was so constituted that He could not live also as a finite man, then He was not infinite."

Follow Paul's thought carefully. He says of Christ that He "was in the form of God." "Was"! Past tense! When? *Before* His human birth at Bethlehem! How long before? Forever—always. The word "form" can easily mislead us. Dismiss from your mind any thought of physical shape. That comes in a later phrase which refers to Christ in His earthly existence. This word "form," in the Greek, means what we understand by the English word "essence"—that which makes a thing centrally and fundamentally what it is.

Now to Christ, says Paul, has al-

ways belonged the quality of Godhood, or "Godness," and nothing will ever change that fact. In His human birth He did not empty himself of this essential Deity—a thing which He could not have done without ceasing to be God. Of what, then, did He empty himself? What do we mean by the voluntary limitations that He set about himself when He chose to unite with His divine nature a human nature, and to fashion, in that mysterious union, one unique personality—the personality that the world knows as Jesus Christ?

Let me attempt an answer by another one of these very imperfect illustrations which nevertheless, when discreetly used, are windows through which light may flash. I well remember from my boyhood the "big news" that was made in the public press when the man who is now the Duke of Windsor, but was then the young Prince of Wales, left Buckingham Palace one day, journeyed south into the coal mining district, put on a miner's cap, and went down into the dingy tunnels to see for himself the conditions in which men toiled in that difficult and dangerous branch of British industry. As a member of the royal family he was as much a prince in the coal mine as he was when he roamed the palace in London. But, while his essential equality with royalty was unchanged, there was no longer an equality of *experience*. He had consented to enter into and to share experiences that never came to him back there at the palace. For the time being he had descended to a new and very humble mode of existence.

I warn you that the picture is by no means an adequate one. It would be much closer to the facts concerning Jesus Christ if the story made the Prince of Wales leave Bucking-

ham Palace for a career in which he would actually be born and reared in a miner's cottage and in which he learned "the hard way," as we say, what it means to ply a miner's trade. Even that portrayal would not meet *all* the facts with respect to our Lord, for it still moves entirely on the level of human nature—human nature in a palace moving down to human nature in a mine pit.

In contrast to this, we have Jesus bringing His divine nature into a union with our human nature and, through that human nature, passing down to where His experiences are no longer simply the experiences of One who possesses "the form of God" but rather, as Paul puts it, of One who possesses "the form of a servant." Look at Him—this amazing Jesus! He is helping Joseph make a yoke in that little carpenter's shop at Nazareth. Before He "emptied" himself He could far more easily make a solar system or a galaxy of systems. Look at Him again! He is dressed like a slave, and He is washing the feet of some friends of His. Before He "emptied" himself He was no servant but the Lord of an army of servants—angels in white livery who rejoiced to fly at His beck and nod. Yes, "He who was the universal Sovereign became the universal Servant," as Scroggie puts it so truly.

Emily Elliott's homely hymn—and I use the word "homely" in its British, complimentary sense—says it truly:

*Thou didst leave Thy throne and Thy  
kingly crown,*

*When Thou camest to earth for me;  
But in Bethlehem's home there was  
found no room*

*For Thy holy nativity.*

*Heaven's arches rang when the angels  
sang,*

*Proclaiming Thy royal degree;  
But in lowly birth didst Thou come  
to earth,  
And in great humility.*

It was the voluntary limiting of himself—this stepping down of Deity.

## II

Exploring our theme a step further, let us say that when God stepped down, *He visibly expressed himself*. Take this phrase in verse 8: "being found in fashion as a man." It would do no violence to Paul's meaning if we were to read it: "He made himself visible in the likeness of a man."

Do we overstate the case when we say that one of the deepest cries of the human spirit—a cry that is at once insistent and incessant—is for a God who gives proof of His *nearness*, and this in a way that furnishes us assurance and comfort? We long for some guarantee that He is personally available, intimately accessible, compassionately helpful.

And we make a mistake if we imagine that evidences of His majesty and power and wisdom are enough for our satisfaction. We want God himself. We yearn for assurance that His character is such as to be trustworthy, lovable, redemptive. Brunner says, "The world with a million fingers points toward God, but it cannot reveal Him." Right! It may reveal some of His attributes, but not *Him*.

An old African chief was asked if the people of his tribe believed in God. He replied: "We know that at nighttime somebody goes by among the trees, but we never speak to it." That is the savage mind feeling its way around, with some instinctive realization of the divine mystery in the universe but no understanding of the Divine Personality.

Now, in contrast, listen to the way a Christian speaks of God. First a

contemporary Christian, Dr. James Stewart of Edinburgh:

"The Christian religion is first and foremost and essentially a message about God. . . . It is not just a gospel of brotherliness and loving our neighbor and accepting the Golden Rule. It is not in the main a philosophy of life or a social programme. Doubtless it includes all that . . . but basically it is none of these things. It is not a message about human virtues and ideals at all. It is a message about God.

"That message is this—that the living God, eternal, immortal, invisible, has at one quite definite point broken through into history in an unprecedented way. Once and for all, in an actual life lived out upon this earth, God has spoken, and has given the full and final revelation of himself."

Do you agree? I do.

Or, listen to a first-century Christian, the Apostle John: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). Or this from the same apostle: "That which was from the beginning, which we have heard, which we have seen with our eyes, and our hands have handled, of the Word of life; that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son, Jesus Christ" (I John 1:2, 3).

Let me call one more witness, who is neither contemporary nor ancient. Robert Browning, a nineteenth-century voice, is speaking for us all when he says:

*'Tis the weakness in strength, that I  
cry for!  
my flesh, that I seek*

*In the Godhead! I seek and I find it.  
 . . . it shall be  
 A Face like my face that receives thee;  
 a Man like to me,  
 Thou shalt love and be loved by, forever:  
 a Hand like this hand  
 Shall throw open the gates of new  
 life to thee!  
 See the Christ stand!*

Ah, my soul, when God stepped down in Jesus—stepped down to gather little children in His arms and bless them, to take men and women of reeking record and give them a new start, to take the broken hearts of the sorrowing and mend them—He achieved, for all eyes to behold, a visible expression of himself for which the weary world had long been waiting.

### III

Furthermore, if we are to follow St. Paul in the teaching that is associated with our text, we must see that when God stepped down it was *a victorious sacrifice of himself*. Return to verse 8: "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Actually, you see, the humiliation of God in Christ appears in two stages, one lower than the other. It was stage one when He descended to the level of *birth* at Bethlehem. It was stage two when He descended even lower, to the level of *death* at Calvary. The first was when He stepped down to earth; the second when He stepped down *on* earth.

You and I can never understand the amazing self-abasement and sacrifice of God upon the Cross unless we understand the central purpose for which God came into the world in the person of His Son. That purpose is stated frequently upon the pages

of the New Testament, and always with reference to man's sin and his deliverance therefrom. "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21). "The Son of man is come to seek and to save that which was lost" (Luke 19:10). "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Corinthians 5:21).

I want now to quote a sentence which I recently came upon, and then relate its truth to the meaning of Christ's death for us upon the Cross. W. Crosby Bell makes the remark that "in all reflection a point is always reached where, before further progress can be made, something must be done." With utmost reverence I venture to suggest that this was precisely the case with God in the ongoing of His relations with the sinning, striving, warring, lusting, hating children of men. Their sins, from the first, had been a grief and a burden to Him. He had condemned evil. He had commanded against iniquity. He had made plea after plea for righteousness.

But now, at long last, something must be *done*—something more and something decisive. So He comes in Jesus and lets the sin of man sear His soul and smite His body with its shame. He acts as though that sin and shame were His own. Up the hill of Calvary He staggers, bearing our sin—yours and mine—identifying himself with it; suffering, bleeding unto death over it. Sin killed Him, we say. Yes, but the other side of it is that, strangely enough, He killed sin. Death conquered Him, we may say. Yes, but, amazingly enough, in conquering Him death itself was conquered. Hell struck Him down, we may say. Yes, but, gloriously enough,



hell was smashed into terrible defeat at the very moment of its seeming victory.

And now this humiliated God, triumphant in resurrection, powerful in grace, moves down the centuries and across the continents, forgiving man's guilt, routing out man's corruption and furnishing his soul with righteousness, driving out the hopelessness that sits within his spirit and lighting lamps of cheer warmer than any which a fond mother ever set in the window to welcome a wandering son. That, my friends, I beg you to believe, is the all-important reason why God stepped down. It was a voluntary limiting of himself—and that was impressive. It was a visible expression of himself—and that was illuminating. But, mainly, supremely, it was a victorious sacrifice of himself—and that was imperative. It calls us to hope, and faith, and love, and worship.

Here is a gathering where men are telling of their defeat by King Alcohol, and then of their victory over the monster. A man spoke up who had been a particularly difficult and hopeless case. He said that one time he had wanted to buy a fine watch. It combined some unusual and costly features. It was a regular timepiece, a stop watch, a chronometer, and a calendar, all rolled into one. It even showed the phases of the moon. "In fact," he said, "all it lacked was hot and cold running water." But he realized that if he owned a watch like that and anything were to go wrong with it no ordinary jeweler could repair it. In that case, it would have to be sent back to the maker. "Then one day," said this man, "it came to me that my life was a very complicated affair, like that watch. It had broken down. It was out of control. I decided that my only chance was

to take it back to its Maker." That was the very thing he did. What he found was that his Maker was also his Saviour. He met Him at the Cross; and there he learned the meaning of that beautiful hymn which St. Aloysius gave the world long ago:

*O Christ, Love's Victim, hanging high  
Upon the cruel tree,  
What worthy recompense can I  
Make, mine own Christ, to Thee?*

*My sweat and labor from this day,  
My sole life, let it be,  
To love Thee aye, the best I may,  
And die for love of Thee.*

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## Why I Belong to the Church of the Nazarene

1. Because it speaks the truth concerning God.
2. Because it speaks the truth concerning Christ.
3. Because it speaks the truth concerning the Holy Spirit.
4. Because it speaks the truth concerning the Word of God.
5. Because it speaks the truth concerning the *whole* scheme of redemption.
6. Because of its uncompromising stand against evil.
7. Because it engenders a positive world program for good and righteousness.
8. Because it is a young, vigorous, and growing denomination.
9. Because I believe that it has the greatest future of any church in existence.
10. Because, in the midst of both internal and external transition, it calls forth with a challenge: *All out for souls!*

—OSCAR F. REED

# The Preacher's Pulpit Prayers

(As distinguished from pastoral prayers)

*By Ward B. Chandler*

**D**OES IT MATTER how the man of God approaches his pulpit ministry? Are pulpit prayers only formalities? Does it matter whether he prays after reading the Word of God? Would the audience prefer an informal approach to his message? Preaching has changed, preachers have changed, and methods have changed with the passing years. Certainly our audiences have changed. In the light of these things, what is the value of pulpit prayers anyway?

In the first place the preacher should pray because prayer will make for a better beginning. I am old-fashioned enough to believe that a good beginning makes for greater success in any venture, whether it be preaching a sermon, building a house, planting a garden, or making a speech.

All will agree that the man who stands between the living and the dead should avail himself of anything that he may legitimately use to make his message more effective. Surely all would agree that prayer is a great lever at the preacher's disposal for forcefully applying the Word of God.

This being the case, then, how could any thinking soldier of the Cross neglect what is so apparent to all? Since prayer is the true beginning of all real preaching, and the spiritual exercise which germinates truth into sermons, one can but believe that this vehicle would be a logical carrier from which all divine truth should be launched anyway.

Earnest pulpit prayers are to the sermon what an electric starter is to an automobile. One may get started

with a hand crank; but it certainly is a slower, less dramatic, and satisfactory take-off. Some sermons I listen to sound as if they were started by hand-cranking human manipulations, and the preacher forgot to turn the switch over on the "mag."

In the second place the pulpit prayer should be the usual preface to every message because preaching is supernatural ministration performed by a natural man. Prayer is the only power that can lift the natural man into the presence of a supernatural God. The man who stands up to preach must needs have the unseen One stand up with him if his message is to be more than a discourse.

Doctor James B. Chapman graphically described this unseen power as God's thumb on his back. Our now sainted leader spoke often of this thrilling experience known only to the "sons of thunder."

Every minister knows what it is to stand up to preach without this unseen power. There is no position in life more awkward and embarrassing than to rise before an audience to deliver a message without God's divine help and presence with you. Therefore, why should we take chances on being left alone with only human ability, when appeal to the throne of grace will insure strength for our herculean task?

Thirdly, the minister should avail himself of the prayer prelude to preaching because it shows reverence to almighty God. Irreverence is one thing the preacher's audience will not forgive him for. They will look over

poorly timed statements, and endure an ordinary sermon; but they will not forgive insincerity if it is apparent in the speaker's approach to his divine work for the Lord. I do not mean to imply that all who preach without invoking God's blessing are irreverent. I am merely suggesting that by some it might be interpreted as such.

Everyone knows that in some sections there is prejudice against the man who stands up to preach without either Bible or prayer. Personally, I have always felt that the man who does so already has two strikes against his message.

Doctor J. B. Chapman invariably approached the pulpit with open Bible (New Testament) in hand, and proceeded to read as if he were utterly alone. He would read slowly, thoughtfully, and reverently. Occasionally he would pause, as if giving thought to newly revealed truth. Such procedure was no mere formality with this spiritual giant. Everyone knew that he was in touch with the One who carries an extra "thumb" to lend. This always made a profound impression upon his audience. If the time was late, sometimes he did not pray; but his reverence for God's Word made a spiritual approach that solemnized every heart.

Fourthly, the preacher should call on God before speaking to the people because prayer will give him confidence in himself. The minister must possess confidence in himself, or he cannot speak with authority to the people. Many of God's great men are timid by their very nature. They may not be "man fearing," but they are "afraid of men"—afraid of men as such. Prayer is a mighty force for banishing any kind of fear, and usually changes ordinary men into Elijahs who will dare face the Jezebels of

any age. No servant of God can afford to neglect a transforming power such as this, whether his audience be large or small.

In the fifth place the preacher who begins with prayer wins his audience before he starts to preach. The well-known Doctor T. M. Anderson arose in Oklahoma City to face a sleepy-eyed afternoon audience, some few years ago, and had them in tears with a few simple sentences of earnest prayer. They were in his hands after that to do with as only he can wield an audience.

Call it crowd psychology or whatever you will, but the fact remains that prayer "prepares" an audience for the more complex exercise of preaching a sermon to them. Who has not seen a very limited man in the pulpit change an ordinary message into a real spiritual lift because he launched it upon the wings of public prayer? His holy heart had a chance to reveal its love for the Saviour, mutually loved by both preacher and audience, therefore binding his crowd to him with mutual interest. Prayer did it! Nothing else earthly will. Prayer is the key to dynamic preaching because it prepares both preacher and audience for the visitation from above. Then earnest prayer enlists the sympathetic help of the audience, giving the Holy Spirit a chance to make application of the messages to every heart present. "The letter killeth, but the spirit giveth life." He "helpeth our infirmities." He came upon the Early Church in answer to prayer, and earnest pulpit prayer out of a heart that is holy will today induce the Spirit to move men Godward. Brethren, let us avail ourselves of this power from on high when we stand between the living and the dead.

# Paul's Most Significant Mission

*By Richard S. Taylor*

**T**HIS RATHER SWEEPING CLAIM I make for Paul's mission against the Judaizing Jewish believers focused historically in his trip to Jerusalem as recorded in Acts 15, and unfolded theologically in his letters to the Galatians. The issue was vital to the very survival of Christianity, more truly so than any of the council-participants knew, excepting Paul. Simply stated, it was whether or not Gentile believers should become Jewish proselytes by being circumcised. It was not merely a political issue—though political considerations doubtless motivated the circumcision party more than they would have admitted—but, more seriously, it was a theological issue, for circumcision was held to be a condition of salvation. "Except ye be circumcised after the manner of Moses, ye cannot be saved," was the dictum of the party. The manifold implications of the controversy will be discussed later. It will suffice now to observe that Paul was used by divine providence "as the great instrument in accomplishing a work necessary to the very existence of the Christian Church."

The issue came to a violent head in the Jerusalem meeting and was officially settled there. But the minority were silenced only temporarily, and soon were once again spreading their divisive propaganda, this time following Paul's missionary tracks even more widely, and vigorously undermining him in his absence. Particularly effective were they in the churches of Galatia, which lay close to Paul's heart. When tidings of the foul work reached him (Conybeare and Howson think this was upon his

second arrival in Corinth, about the winter of A.D. 57), Paul immediately wrote the letter known to us as "The Epistle of Paul the Apostle to the Galatians." In this letter he exposes the issue in all its profound religious outreaches, and likewise throws considerable light on his part in the general controversy both at Antioch and Jerusalem. I am assuming, in harmony with the majority of scholars, that the second visit of Galatians is the third visit of Acts (occasion of the Great Council), and that differences in detail between the two accounts are supplemental rather than contradictory. Therefore I will draw on both sources.

In the background of the controversy was the deeply-rooted Jewish conviction that they alone were the legitimate recipients of salvation, and that whatever salvation Gentiles were to experience was a sort of condescension, and then only on condition that they become Jews religiously, adopting Moses as their standard. An inevitable by-product was an intense social exclusiveness, as rigid as any Hindu caste system. With this conception and sentiment so ingrained in the very fiber of the Jewish make-up, it is not surprising that conversion to Christ did not necessarily deliver them from such racial narrowness. Christ was acknowledged to be the Messiah, but He was the *Jews'* Messiah. Even the Baptism with the Holy Spirit, while it purified their motives and imparted a grand courage and selfless fidelity, did not sweep at once the provincial cobwebs out of their minds or give them an immediate comprehension of the world-wide mis-

sion of Christianity. This is evident in the fact that Peter had to have a most spectacular vision to be convinced the Gentiles could be anything other than unclean, unfit for his society. And the general feeling in the Christian community was all too evident in their readiness to take Peter to task for associating with the uncircumcised.

But though the evidence of Peter's divine guidance was so incontrovertible that they "held their peace" at that time, there must have lingered a prejudice against such Gentile conversions and a feeling that, though valid, they were surely to be considered as exceptions to the rule. Over the years this suspicion and resentment deepened, crystallizing in what must have been a relatively small but certainly a vocal and militant group of believing Pharisees. How long this opposition was in the gestation stage we do not know. When referring at the Great Council to his experience in the house of Cornelius, Peter described it as occurring "a good while ago," and judging from other chronological points it could easily have been ten or twelve years. Nor do we know the exact nature of the real feelings of these subversive agitators. It may have been largely jealousy over comparative freedom of the Gentiles: it didn't seem right that these outsiders should have all the privileges of Christ and none of the burdens of Moses. Or it might have been an honest conviction that Christ's mission was not to absorb but perpetuate the Mosaic order, and hence that uncircumcised Gentiles who adored Jesus but snubbed Moses simply did not grasp the real nature and demands of the gospel. At any rate, they showed a keener insight into the far-reaching consequences of the issue than did many who defended

Gentile freedom. They sensed that to permit the free evangelization of Gentiles without their subordination to Moses would be the death-knell for Judaism itself. Or, to put it in the words of Conybeare and Howson, they saw "that Christianity, instead of being the purest and holiest form of Judaism, was rapidly becoming a universal and indiscriminating religion, in which the Jewish element would be absorbed and lost." On the opposite side, only Paul clearly perceived that the contrary was just as true: to demand circumcision and its implied law-order of Gentiles would be the death-knell for Christianity!

The situation came out in the open at Antioch, when unauthorized members of the Judaizers, purporting to represent the true teachings of the mother church, infiltrated the Christian community. With disconcerting insistence, they upset the Gentile Christians by teaching that circumcision was the true initiation into salvation. Immediately Paul and Barnabas locked horns with them, even to the point of a "near-riot" (or so Robertson translates it). In Galatians Paul goes so far as to call them "false brethren" and even quite frankly impugns their motives, saying they came to "spy out" their liberty in order to bring them "into bondage."

Who is meant by the "they" who decided a Jerusalem trek was advisable is not clear: whether it was the Judaizers who, worsted at Antioch, thought they would have more support at the home base; or the church at Antioch; or Barnabas and Paul. Robertson assumes it was the church. My opinion is that Paul had much to do with it, he deciding that now was the time to carry the battle right to the center of authority, and settle the question once and for all. Accordingly, with a great send-off

by the church, he and Barnabas took several Antiochians, including Titus as a sample of an uncircumcised believer, and departed.

An attempt to fit together the details of Galatians and the Acts would suggest that Paul first interviewed the various apostles privately, then he and Barnabas reported in a preliminary open meeting. Into the rejoicing of this meeting was injected the sour note of the opposition (possibly the Antioch disturbers, who had likewise returned to Jerusalem for this conference), saying "that it was needful to circumcise them, and to command them to keep the law of Moses." This necessitated the Great Council of the apostles and elders to hear and consider decisively both sides of the controversy. During the "much disputing" of the meeting Paul and Barnabas were shrewd enough to hold their peace, and let the lesser lights argue it out until they wearied themselves. Then Peter, Paul, and Barnabas stepped in and with their persuasive, climactic appeals prepared the way for James, the brother of the Lord, as president of the Council, and obviously the most influential personage on both sides, to render his verdict.

Both Peter and the Paul-Barnabas duo argued from experience: Peter from the Cornelius episode, and Paul and Barnabas from the "miracles and wonders God had wrought among the Gentiles by them." The point in both cases was, since God had already manifestly put His seal upon the conversion of the Gentiles *without* circumcision, why say they could not be converted except they be circumcised? or why impose a load God himself evidently did not require? It was as if a Californian should say to a Floridian, "You can't raise oranges in your desolate country,"

and the Floridian should reply, "I can, for I have already." "Now therefore," concludes Peter, "why tempt ye God,"—why reflect on God's intelligence and integrity—"to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Such an appeal would naturally carry tremendous weight with the Jewish mind, which had back of it a natural history of beliefs and experiences validated by divine miracle. James strengthened this stand by supporting it from Scripture, the final court of appeal, then closed the debate with his epoch-making decision—a decision which was a complete victory for Paul and his party.

Though James's sentence and the official letter which followed disclaimed all Jerusalem responsibility for the subversive agitation, and nobly vindicated Paul and Barnabas as "men that have hazarded their lives for the name of our Lord Jesus Christ," nevertheless, because four regulations were enjoined upon the Gentile Christian community, the decision is held by many to be a compromise—the first great ecumenical compromise, and the justification for all subsequent compromises. However legitimate a compromise might often be, this is not a true one. The issue was circumcision, and a compromise would have concerned this issue. At this vital point the victory for freedom was complete and untrammelled. The stipulation concerning the "necessary things" was precautionary, lest the Gentiles mistakenly interpret their freedom from Moses as "an occasion to the flesh." They did not want ethical antinomianism to replace Judaism. But even the wording of the letter was admonitory, not legalistic. Moreover, there may have been intended a reminder that

as Christians they should exercise mutual consideration: if the Jews were not to impose Moses on them, neither should they give needless offense to the sensitive Jews on ceremonial matters.

However, the central point of this article is the leadership of Paul in the whole affair. Casual reading of the Acts account would credit Peter and James, not Paul, whereas the assertion has already been made that only Paul fully realized how vital was the issue to the preservation and usefulness of Christianity. Certainly Peter and James had more *official* influence in determining the outcome, but Paul showed a deeper grasp both in forcing the issue into a Jerusalem Council and in following it up in later years. Both Peter and James saw that circumcision was *unnecessary* to salvation through Christ; Paul saw it was *incompatible* with salvation through Christ. *Their* sentiment was, "Why bother them?" Paul's conviction was that, "if ye be circumcised, Christ shall profit you nothing." Moreover, Peter's later conduct at Antioch, in which he ate freely with the Gentiles until certain reactionaries from Jerusalem came down, then withdrew from them to pacify the Jews, revealed a bit of the appeaser in him concerning the question. In this even Barnabas joined. They meant well, doubtless, and were simply seeking to accommodate themselves in the interest of peace. But there was no appeasement in Paul, for he saw more clearly. There could be no compromise whatsoever, not only at a doctrinal point, but in the social aspect; for "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Therefore, just as earlier he had given no place to the Judaizing spies, "no,

not for an hour," so now he risks his own standing as an apostle by openly rebuking popular Peter.

It is evident in all of this that, though Peter had since his Cornelius experience a growing comprehension of the equal claims of the Gentiles to the gospel, and that the Jew-Gentile social barriers were unimportant, still he had not penetrated the implications of the matter so keenly as had Paul. Why, we cannot say with assurance. Maybe Paul was basically better fitted for understanding of all Gentile problems of his more cosmopolitan background. Possibly, too, his Arabian sojourn during which time he was removed from the constant impact of Judaeon prejudices enabled him to emancipate his thinking. It is likely that the direct challenge to his personal authority at Antioch and elsewhere compelled him to rethink the whole ground of the Christian message. More probably, he had by natural endowment a sharper mind. But no matter what the explanation, it is clear that he saw farther, and was used by God in keeping Christianity from being wrecked on the rock of provincial Judaism, and in pointing her prow into the open sea of a universal religion.

Just what *were* the life-and-death implications for Christianity which Paul saw? Some measure of understanding has already been given. Robertson calls the issue "one of the greatest religious controversies of all time . . . that between spiritual and ritualistic or ceremonial religion." From one aspect it was the struggle between grace and law. From another view it was the struggle between sectarianism and catholicity, between narrow provincialism and world-wide evangelism. From yet another angle it was the struggle between bondage and freedom. "Ye have been called

unto liberty," asserts Paul. But the striking genius of Paul was in proving that the grace-law, sectarian-catholic, bondage-freedom *systems*, as such, could not exist together. One canceled the other. If children of the freewoman, then the bondwoman and her son must be cast out. If under faith, then we are no longer under the schoolmaster, law. If righteousness comes by the law, then it *cannot* come by grace. If salvation begins in the Spirit, it cannot be established by the flesh. Paul's whole thesis is that true salvation, with its concomitants—grace, catholicity, and freedom—is entirely of Christ, and all other systems, persons, or means are shadows, forerunners, or counterfeits; and to seek salvation to any extent whatsoever in the law-system, or to seek to improve upon salvation by appending to Christ either Moses or Plato, was to imply the insufficiency of Christ, and thereby in effect deny Him altogether. With Paul the whole controversy was not "both-and" but "either-or."

And of the whole law-system, circumcision was both the symbol and the initiation, and whoever was circumcised was "debtor to do the whole law." *Therefore* (to quote again) Paul's flat pronouncement: "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing." Here we have the first great historical elucidation of the principle enunciated by Jesus that, since new wine would burst old bottles, the new wine must be kept out of the old bottles. The Mosaic regime, then, was but a passing preparation for Christianity, a phase in God's progressive revelation which was both climaxed and dissolved in Christ.

To understand the globe-encircling secondary implications we have only to visualize the subsequent course of

Christian missions if the Jerusalem Council had turned the other way. Paul, as the great Apostle to the Gentiles, would have been officially repudiated, his ministry and influence crippled, and it is very improbable that we would now have in our New Testament thirteen letters bearing his name—if indeed we would have had a New Testament at all. The whole basis of evangelization would have been shifted. Official missionaries would have been Judaizers; and Gentiles, if they were evangelized at all, would have been compelled to become Jews. Thus throttled, it is unlikely that the Jesus teaching would have spread far or lasted long, excepting possibly as another limbo of Jewish traditionalism. Christianity could not have been "the religion of people of all races." The fundamental soteriology and Christology of the Church would have been altered. The perverted Judaistic concept of law would have been perpetuated, and Moses would have remained the acme of divine revelation, with Christ inevitably fading into the background. We have but to allow our minds to go on in such reconstruction to be deeply convinced that surely Paul's most significant mission was his history-turning trip to Jerusalem and his subsequent writings on the subject.

It appears to be entirely proper to add a few words in which practical application is made to our times. The controversy we have been describing has carried over into Christendom as the "faith vs. works" struggle. Is entrance into the Kingdom by sacraments or supplication, ritual or repentance, form or faith? by priest-craft or by preaching? It does not take much knowledge of history to know that Romanism is Judaism's successor, and that Rome has out-Judaized Jerusalem. True, the re-



quirement is not circumcision, but the principles of legalism and elaborate externality are the same. The mantle of Paul, however, has fallen largely upon Protestantism. But Protestantism has not always succeeded in holding "fast the liberty wherewith Christ hath made us free," but too often has itself become "entangled again with the yoke of bondage." How? By allowing forms, creeds, ritual, and sacraments to become a hollow substitute for vital Christian experience. It has been really much easier for the Church to elaborate its funeral service than to stay out of the coffin. We need to watch our own emphases, therefore, if we are to claim the right to castigate the empty mockery of modern Romanism, lest we provide a case of the kettle calling the pot black: "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision"—nor water baptism, confirmation, church membership, or Lord's Supper—but "a new creature."

On the other hand, there has been in every age of the Church the real danger, and often the fatal error, of entirely misinterpreting Paul's letter to Galatians, and allowing antinomianism to replace Judaism. There is little value in getting rid of legalism if you have nothing left but license. When Paul was pleading for freedom from the law, he was not pleading for lawlessness. He was showing the inability of the Mosaic ceremonial and sacrificial system to either save the soul or achieve holiness, but he of all men knew that there could not be—nor would intelligent men desire—escape from the eternal obligations of ethical conduct. To save ourselves from such a fallacy we need only to read again and see that the liberty to which we have been called is in *Christ*, not in fleshly desire, which always engenders a worse bondage by far

than Moses. We need to read and re-read likewise that they who "do such things" (i.e., interpret freedom as occasion to the flesh, and proceed to permit the works of the flesh) "*shall not inherit the kingdom of God.*" Paul was not advocating an emancipation which became anarchy, therefore, but an emancipation which would lead to a new allegiance. "I live," he exults, "yet not I, but Christ liveth in me." Here is obedience without enslavement, submission without coercion, bonds without bondage. Here is no spiritual vacuum, a sort of no-man's-land in the soul; here, rather, is a new fullness and a new enthronement. And the fact that the cleansed house is so often left vacant, instead of being filled with the Holy Spirit, as is the divine intention, is the very reason the cast-out demon so often sneaks back in, entrenched worse than ever with his sevenfold reinforcements. "Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen."



# The First Christmas

*By Ralph Earle*

**N**OW THE BIRTH of Jesus Christ was on this wise." So begins Matthew's account of the first Christmas.

There are four Gospel records of the life of Christ. But only two of them—Matthew and Luke—tell us anything about His birth and childhood. Mark and John are entirely silent at this point.

Mark begins with a brief account of the ministry of John the Baptist, in only eight verses. Then he introduces Jesus full grown, at His baptism by John in the Jordan. This is told in three verses. Two more short verses record His temptation in the wilderness. At verse fourteen we are plunged immediately into the public ministry of Jesus. How well this fits in with the fact that "immediately" is the keyword of Mark's Gospel!

John begins his Gospel with a theological prologue, consisting of eighteen verses. Here we are introduced to the eternal Logos who "was made flesh, and dwelt among us." John's primary interest is in the divine, rather than the human, origin of Jesus.

So it is to the first and the third Gospels that we must turn for all our source material about the birth and childhood of Jesus. The purpose of this article is to examine and compare the two accounts and see exactly what these "infancy narratives" tell us.

It is interesting to note that both Matthew and Luke devote two full chapters to this part of Jesus' life. In both Gospels the third chapter records the ministry of John the Baptist and his baptism of Jesus. The fourth chapter of both begins with an account of Christ's temptation in the wilderness. In contrast to Mark,

with its thirteen verses of introductory material, we find in Matthew seventy-six verses and in Luke one hundred and eighty-three verses before we come to the public ministry of Jesus.

Luke's longer account begins at an earlier point than Matthew's, with the announcement of the birth of John the Baptist. This is followed by the so-called "annunciation" to Mary of the birth of Jesus. Then comes Mary's visit to Elisabeth, the birth of John the Baptist, the birth of Jesus, the visit of the shepherds, the circumcision of Jesus, His presentation in the Temple, and His visit to the Temple at the age of twelve.

Many people have never noticed that Matthew and Luke have no duplications in their accounts of the birth and childhood of Jesus. Matthew records the annunciation to Joseph, the visit of the wise men from the East, the flight into Egypt, and the return to Nazareth. It was to Joseph that the angel came with the warning to flee from Herod's designs. Obviously the account in Matthew is written from the standpoint of Joseph, while that in Luke is written from Mary's point of view. Matthew was writing for the Jews, who relegated women to a very inferior place. Luke wrote for the Greeks, who were granting a larger freedom to womankind.

With this brief notice of the differences between the Gospel accounts, we wish to trace the sequence of incidents as given in Matthew and Luke. Too often the Christmas story is presented in a badly garbled way, as far as the Bible narrative is concerned. It is the first duty of the preacher to ascertain exactly what

the Bible says. His second responsibility, no less important, is to seek to find out what it means. Then, thirdly, he must give this Biblical truth its spiritual application to his hearers.

The aged priest, Zacharias, was ministering in the Temple at Jerusalem. This day it was his privilege to burn the incense in the holy place. Perhaps this was his one and only opportunity to perform this special task, as there are said to have been about twenty thousand Jewish priests in Jesus' time.

Hence it was a high day for the devout old priest. We can see him as he reverently enters the sanctuary with slow and measured tread. This is the climax of his whole life. He has prepared his heart for coming close to God. For days he has intensified his prayer that God might again visit His people. Oh, that the Messiah might come to bring redemption to His chosen ones!

Suddenly something happened! Right there—beside the altar! What was it? An angel!

As Zacharias stood alone in the sanctuary, trembling from head to foot, the angel sought to allay his fright. "Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son." No, not the Messiah, but the forerunner, who would come in the spirit and power of Elijah. A new day was dawning. At last God was about to visit His people again.

Six months later the angel Gabriel appeared to Mary in faraway Nazareth, nearly ninety miles to the north. Much more startling was the announcement to her. While John the Baptist's birth was in a real sense miraculous, yet what the angel said about her son was utterly out of reason, entirely beyond the bounds of

possibility. A son born to a chaste virgin? It just couldn't be.

But when the angel explained to her the nature of this virgin birth, conception was to be by the supernatural power of the Holy Spirit, Mary bowed her head in humble submission. It would be difficult for us to realize what it cost this devout maiden in Israel to believe and accept the message of the angel. Sholem Asch has given what is probably a fairly authentic portrayal of the sufferings Mary endured in the way of misunderstanding and slander. The work of redemption is a very costly affair. There is no such thing as salvation without suffering. Even today a saving ministry must be a sacrificial ministry.

When Joseph learned that Mary, his betrothed, was to be the mother of a child, his happiness was shocked and shattered. It took another angelic visitation to silence his fears. But he, too, believed and also humbly accepted the role of being misunderstood and maligned by the people of Nazareth.

At such times as these a woman always feels like sharing her secrets with another woman. So we find Mary hastening south to the hills of Judah. There she found her kinswoman Elisabeth thrilled with her prospect of having a child in her old age. The Holy Spirit immediately revealed to Elisabeth the meaning of Mary's visit, before the younger woman had opportunity to tell it. Almost in an ecstasy, Mary broke forth in the majestic lines of the Magnificat. What a time of rejoicing there was in the little Judean home that day! God had heard and answered the prayers of the faithful few in Israel. The Redeemer was about to be born, His coming heralded by the Spirit-filled forerunner. These were days to make one tremble with joy and expectancy.

The christening of John the Baptist was the occasion for another outburst of praise. When Zacharias announced emphatically the name of the child, his tongue was loosed and he gave us another hymn, the Benedictus. The hillsides of Judea eclipsed the eager questionings of the people. What was happening? Some thirty years would pass by before the answer would be apparent.

The birth of John was followed six months later by the birth of Jesus. Luke tries to date the event for us by telling us that it took place when Caesar Augustus called for a census while Quirinius was governor of Syria. Unfortunately, archaeologists and historians have not been able to establish with certainty the date of this census taking. But Luke has already placed these momentous events he describes as being "in the days of Herod, king of Judaea" (Luke 1:5). Matthew dates the birth of Jesus definitely "in the days of Herod the king" (Matt. 2:1).

The king referred to was Herod the Great, who ruled from 37 B.C. to 4 B.C. So we know that Christ was born not later than 4 B.C., and probably in 5 or 6 B.C. His crucifixion is now generally dated in A.D. 30, although some hold to A.D. 29. Of course, the important thing is not the date but the event. The birth of Christ is the watershed of human history.

It was in Bethlehem of Judea that Jesus was born, as foretold by the prophet Micah (5:2). As we sat last Christmas Eve in the Church of the Nativity at Bethlehem and at midnight heard the great bells in the belfry boom out their echo of this great event, we were thrilled afresh. Not only were we celebrating the birth of a Baby in a manger nineteen and a half centuries past, but we were also rejoicing in the fact that Christ

had been born again in our hearts some thirty years ago. What a joy to experience the reality of a living Saviour within!

On that first Christmas night shepherds watching in the near-by fields saw a light and heard a voice. The good news was given to them that a Saviour was born, Christ the Lord. It was not a hallucination, for soon their own eyes were looking down into a stable manger where lay the promised Messiah. No wonder they told folks about the glorious news and glorified God for what they had been privileged to see.

When Jesus was eight days old He was circumcised at the same time He was christened, receiving the name Jesus, which is the Greek equivalent of the Hebrew Joshua, meaning "Jehovah is salvation." Though born on earth, the Child was named in heaven.

When the Baby was forty days old, He was presented in the Temple, in accordance with the Mosaic law, and Mary made her offering of purification. This was the first of many journeys which Jesus was to make to Jerusalem. How different was His last!

It is Luke who actually describes the birth of Jesus in a manger at Bethlehem. He is the only one who tells us of the visit of the shepherds and of Jesus' circumcision and presentation in the Temple.

Now we turn to Matthew (2:1-12) for the visit of the wise men. Just who they were we do not know. We are told that they came from the East. But whether this means Arabia, Persia, Media, Babylon, or Parthia we cannot tell. Nor does it matter. They were magi, men who dealt in astrology. They were following a star which they felt signified something supernatural. Evidently God could

get to these faraway foreigners more easily than He could reach the religious leaders of Israel. What a commentary on the attitude of "his own"!

In Christmas art we often see shepherds following a star and wise men kneeling at a manger. Both portrayals are contrary to the scriptural account. Luke tells us that the shepherds saw a light and heard the angels speak. But no mention is made of a star. Matthew tells about wise men following a star and finding the Child Jesus in a house (2:11). A comparison of the last part of the seventh and sixteenth verses of the second chapter of Matthew would seem to indicate that probably something like a year had passed since the birth of Jesus before the wise men found Him in a

house. Evidently Herod, at least, assumed that Jesus was born a time the star first appeared, months would pass before the wise men reached Jerusalem.

Matthew alone records the flight into Egypt to protect the Child from Herod's wrath. Luke alone tells of the visit to Jerusalem when Jesus was twelve years of age.

Certainly this day of all days, when the divine invaded the human in a new way, is worthy of our careful study. The earnest preacher of the gospel will seek to learn all he can about both the historical circumstances and the theological implications of the birth of Him whom the prophets foretold would come.

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## Don'ts for Pastors

*(Anonymous)*

1. Don't reflect on the work of your predecessor. Compliment him.

2. Don't expect more from your laymen than you would be willing to give or do were your positions reversed.

3. Don't preach storehouse tithing unless you practice it yourself.

4. Don't house an evangelist with economy as the main consideration. Place him in the best hotel and feed him at the best restaurant your church can afford.

5. Don't cancel an engagement with any speaker, including the evangelist, without giving him an opportunity to fill the date vacated.

6. Don't practice favoritism. Treat rich and poor alike.

7. Don't get into a preaching rut. Give variety to your ministry. Remember, you are supposed to feed the flock.

8. Don't sleep late. Your laymen rise early. Do the same for prayer, meditation, reading, and study.

9. Don't forget that your wife's children are yours also. Give them companionship as well as correction.

10. Don't let your wife carry the whole domestic responsibility. Lend a hand.

11. Don't leave any of your personal problems unsolved. Your first counselee might have the same problem disturbing you. The blind cannot lead the blind.

12. Don't leave your pastorate suddenly and accept a new pastorate too quickly. God doesn't lead one in this manner.

13. Don't be self-centered financially. Remember the golden rule when you pay evangelists, missionaries, and all invited public speakers.

14. Don't be easy on yourself and hard on the other fellow. Reverse it.

# The Bible and Mental Health

By W. T. Purkiser

ONE OF THE MOST ALARMING effects of the tensions of modern life is the ever-increasing amount of mental illness encountered. Every pastor has been puzzled time and again as to how to advise and what to do in cases of mental and emotional breakdown among his people or in their families.

It is now estimated that 8,500,000 people in the United States are currently suffering some form of mental ailment, or approximately one out of every eighteen. The majority of these cases are not severe enough to require hospital care, but there are still more people in institutions for the care of mental disorders than there are Freshmen in all of the colleges and universities of the land put together.

There are many reasons which may be given for these conditions. One of the most significant is the increasing tension under which modern man lives, together with the decline of vital personal religion. The basic insecurities from which people suffer—social, economic, psychological, and spiritual—take a terrible toll of emotional and mental health.

Some one facetiously remarked that "an atheist is a man with no invisible means of support," and that comment goes for the practically irreligious as well as for the theoretically irreligious. The net result of such lack of spiritual support is frustration, uncertainty, and, under increasing pressure, breakdown.

What is known as the mental hygiene movement, which has come to prominence within the last four dec-

ades, is attempting to stem this rising tide with an emphasis on prevention rather than cure. But psychology alone has no solution for the uncertainty and frustration of twentieth-century worldliness. Here the gospel of Jesus Christ is desperately needed to provide the required help.

It is encouraging to find signs of increasing recognition of this fact among professional workers in the field of mental health. It is still true, of course, that the majority of psychiatrists have been trained in the tradition of Sigmund Freud, and are materialistic and antireligious in their thinking. Their favorite remedy, as has been said, is on a par with a suggestion to a man troubled by the sight of the city garbage dump across the street from his house, that he put out his eyes. The non-Christian psychiatric method of offering "relief" for the tensions brought about by a recognition of guilt is all too often to tear down the moral standards and conscientious convictions which give rise to that sense of condemnation.

But there are leaders in this new field who recognize a better approach. Karl Menninger observes, "It is doubtless true that religion has been the world's psychiatrist throughout the centuries."<sup>1</sup> John Rathbone Oliver, professor of medicine at Johns Hopkins University, says:

I sometimes hear one of my psychiatric colleagues proclaiming some new truth in connection with mental illness, and somehow the new doctrine seems to have a familiar sound. When I trace this familiarity to its source, I find myself not

1. "Man Against Himself," p. 449.

in the latest book by Freud or Adler, but in the Gospels. Many general principles that our Lord laid down long ago have been rediscovered by scientists and proclaimed from the housetops as something new.<sup>2</sup>

And Arthur L. Bietz a few years back prepared a thesis at the University of Southern California contending that the major principles of mental health are all to be found in the Bible, and are an essential part of the Christian heritage.<sup>3</sup>

It goes without saying that the development of a stable and mature spiritual life depends to an important degree upon the parallel development of sound mental and emotional health. Holiness and wholeness have more in common than just the sound of the first and last syllables. Mental health, like physical health, requires more than a sound constitution to begin with. It demands observance also of the laws and principles of healthful living. A strong body may be weakened by careless living, and a sound emotional constitution undermined by violation of divinely established laws of mental hygiene.

There are many different lists of the principles or laws of mental health, but at least seven principles occur on almost all of the lists, and stand out as particularly important. All of these are likewise principles of spiritual growth, and are taught definitely and repeatedly throughout the Word of God.

The first of these Biblical principles which have been rediscovered by modern psychologists is the importance of proper care for the physical body. It is true, of course, that many of God's great saints have risen to heights of spiritual achievement in

spite of the handicap of poor physical health. But it is also true that the Bible stresses the importance of obedience to the laws of sound living. The body is the temple of the Holy Ghost, and is to be treated with the consideration and respect which befits the habitation of God through the Spirit.

An example of the emphasis the Word of God places at this point may be seen in its teaching regarding alcoholic drink. A classic passage is found in Proverbs 23:29-35, "Who hath woe? who hath sorrow? who hath contentions? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine," etc. Other passages indicate the need for control of appetite, eating and drinking only to the glory of God, with recognition that the body belongs to God.

A second principle found in the Scriptures which is of vital importance to mental health is the development of self-discipline, the control of every impulse and desire in the interests of a central purpose in life. The psychological "fad" that every desire and impulse should be satisfied lest the development of personality be "frustrated" seems to be almost a thing of the past. It is being recognized more generally that the growth of mature persons depends upon the control of desire and the discipline of impulse. Freedom is the heritage of one who holds all of his capacities and powers to the service of his highest ideals.

The importance of temperance and moderation in the Bible ideal for human life is found everywhere. "Let your moderation be known unto all men" (Philippians 4:5); "He reasoned of righteousness, temperance, and judgment to come" (Acts 24:25);

2. Quoted by Norman Vincent Peale, "The Art of Living," pp. 120-121.

3. "Biblical Parallels to Modern Mental Hygiene Principles," unpublished Master's thesis, U.S.C., February, 1945. I am indebted to Mr. Bietz for some of the points developed here.

"The fruit of the Spirit is love, joy, peace . . . temperance" (Galatians 5:22-23); and, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Corinthians 10:4-5)—these are but a few of the many examples which might be given.

A third cardinal principle of the modern mental health emphasis which echoes the deeply rooted teachings of the Word of God is the importance of developing emotional stability. The person who lives by his feelings, who is characterized by emotional reactions to life problems, who lacks stability of conviction and character, is neither a wholesome personality nor a strong Christian.

The Bible gives full play to the range of legitimate emotions. It encourages the "joy of the Lord, which is your strength" (Nehemiah 8:10), and speaks of rejoicing in the hope of the glory of God (Romans 5:2) and "joy unspeakable and full of glory" (I Peter 1:8). But it also recognizes the "heaviness through manifold temptations" which may be "for a season" (I Peter 1:6), and encourages a life built upon the guiding principles of faith and not of feeling (Romans 1:16; 11:20; II Corinthians 1:24; 5:7; etc.).

Emotional maturity is included in Paul's exhortation, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the

head, even Christ" (Ephesians 4:14-15).

The Word of God also warns against tolerating the harmful, destructive, and detrimental emotions such as malice and envy (I Peter 2:1), hatred (I John 2:9), anger and wrath (Colossians 3:8). Science may point out the danger in these emotional reactions, but grace destroys their roots and drives out their expression (Romans 6:6; Hebrews 12:15).

Closely related to emotional stability is a fourth cardinal principle of mental health, freedom from anxiety and worry. This is also stressed in the Bible as the norm for Christian life. Fear is a reaction to something real, and in the case of the presence of physical danger may be part of our God-given protective mechanism. On the other hand, anxiety is a reaction to something imaginary, or at least out of proportion to the real danger, and is destroyed by a genuine trust.

Faith and worry are opposite attitudes, and cannot exist together in the same mind at the same time. The sixth chapter of Matthew is a classic tonic for faith, and an antidote to worry. The marvelous security passages of the Bible, such as Philippians 4:13; Psalms 91:5; Proverbs 14:26; and Romans 8:31-39, may help prevent the anxiety which is usually the first breach in the defense of the healthy mind.

A fifth important principle of emotional and mental health is the cultivation of wholesome and adequate relationships with others. No person develops normally who is deprived of or who shuts himself off from proper and natural social relationships with other people. Herein is the danger of an extreme social introversion, in which an individual withdraws into



an inner world of fantasy and day-dream.

The Bible repeatedly emphasizes the fellowship of the saints. It speaks of the rich social life of the Early Church (Acts 2:46), and of the importance attached to hospitality (Romans 12:13), as well as the value of close personal friendships (Proverbs 18:24). An interesting human feature in the Gospels is the frequency with which Jesus visited the homes of His friends. And the first miracle our Lord wrought was in connection with His attendance at one of the happiest social events of Jewish life, the wedding feast in Cana of Galilee.

A sixth principle of healthful living is a realistic attitude toward oneself and one's abilities or limitations. The emotionally healthy individual avoids the uncomfortable extremes of feelings of superiority on the one hand and of inferiority on the other. He is conscious of his ability without pride, and aware of his limitations without self-condemnation.

The Word of God clearly counsels this attitude, from within the framework of a religious experience. Paul writes: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Romans 12:3); and, "For if a man think himself to be something, when he is nothing, he deceiveth himself" (Galatians 6:3)—but, one might add, nobody else.

A final cardinal principle of mental hygiene is the development of what is often called an adequate philosophy of life. This covers much ground, but in general means the discovery of that which gives meaning to life both as a whole, and as the individual is called upon to live it. C. C. Jung

has stated that personality breakdowns are by-and-large to be understood as "the suffering of an individual who has not discovered what life means to him."<sup>4</sup>

The Bible is far more than a philosophical treatise; yet it presents the most comprehensive, adequate, and personally satisfying philosophy of life which can be found. Speaking of the importance of such a unifying world-view, Gordon Allport, the outstanding Harvard psychologist, says: "Religion is the search for a value underlying *all* things, and as such is the most comprehensive of the possible philosophies of life. A deeply moving religious experience is not readily forgotten, but is likely to remain as a focus of thought and desire."<sup>5</sup>

The dignity and worth of the human soul, the sovereignty of God as the supreme Creator of heaven and earth, the purpose and plan of God in salvation, the basis and certainty of truth as expressed in the Christian revelation, an unchanging norm of right and wrong—these are a few of the elements of a scriptural philosophy of life which contribute to the stability and health of the soul.

Thus the Bible has a tremendous contribution to make in the realm of emotional and mental health. The experiences of divine grace in regeneration and entire sanctification to which it leads, and the stability and counsel which its faithful study and earnest preaching impart—these are genuine resources in the never-ending battle for completeness and maturity of character.

4. "Modern Man in Search of a Soul," p. 260.

5. "Personality: A Psychological Interpretation," p. 226.

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An Ocean: A huge body of water surrounded entirely by rumors of everlasting peace.—*Philnews*.

# Discernment in Preaching

*By John Thomas Donnelly*

**A** VERY GREAT DEAL has been said and written about "powerful preaching." Now, powerful preaching as such may not be too worthy an ambition. It all depends on what interpretation is placed on the word "powerful" and what one's motives are in being ambitious along that line. There is one point upon which there is full agreement, and that is that we do need discernment in preaching. As always, so in this case, Jesus is the supreme Example. His parables were certainly not oratorical nor homiletical. They were quite commonplace incidents of a farmer in the field, a father and a son, or a master who had three servants. In fact, they were so commonplace that the great teachers never thought to use such unpretentious things as a waving wheat field or a wayside lily, but the Master Teacher did. Yet these so-called commonplace "sermons" of Jesus were amazing in their discernment into the ways of God and man. What, then, were the sources of Jesus' discernment?

We oftentimes fail to remember that Jesus had saturated His mind with the religious literature of His people. He was so familiar with it that it was a very part of himself. It is true that He superseded it, but He could do this only because He was so familiar with it. It was a source of strength in His own life. How often, as at the temptation experience, He met the issue with the statement, "It is written . . ." and here found guidance and strength!

How presumptuous it is to "stand up and preach"! We who are so limited, who are so full of mistakes,

who are so human in judgment, justice, and mercy, dare to get up and attempt to tell others how to live! However, there are great comfort and encouragement in this thought. We have the wealth of the ages at our disposal. We have not only the Old Testament of Jesus' day, but the even more significant record found in the New. We have the reflections of the philosophers, the meditations of the mystics, the judgment of the historians, the findings of the scientists, the counsel of the sociologists and psychologists—all this and much more is at our disposal if we will but take the time and make the effort to let it become a part of us. All of the great preachers have done this. If the minister is to speak with authority, he must have so saturated himself with the great religious literature, especially the Bible, that it is a very part of himself.

Another source of discernment, as we find it in the life of Jesus, counterbalances the first. There is a danger that the scholar will become bookish, or that study will become so attractive that one retreats to an ivory tower of scholarship. Jesus knew the literature of His people but He was not bookish. He spoke with such insight and discernment because He knew people so well. So closely did He identify himself with people that He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." He was accused of being the Friend of publicans and sinners—it was a just accusation, for that is exactly what He was. It was unjust in its implication, for it was meant as criti-

cism, whereas it was really a compliment. He was the Friend of everyone—poor and rich, fisherman and tax-gathers, publicans and sinners, but especially of those in need. In fact, His public preaching and teaching might well be called conversations or counseling. It was to a man who came at night, troubled about spiritual matters, and to a group who were asking Him questions, and to a woman by a well, that He made some of His greatest statements. The Sermon on the Mount, sublime as it is, is nonetheless most informal in its setting: "And seeing the multitudes . . . he opened his mouth, and taught them." Knowing them as He did, their ambitions and desires, their hopes and fears, their sins and their failures, He spoke to their deepest needs.

After all, unless our preaching speaks to the needs of people it might as well be left unsaid. Walter Rauschenbusch was a scholar so outstanding that some say of him that he changed the course of American Christianity. But be that as it may, Walter Rauschenbusch knew people. For ten years he served a little church on the edge of Hell's Kitchen in New York City. There he labored to meet the needs of his people, most of whom were victims of misfortune; and out of his contact with these people came the discernment, the knowledge, expressed in his books. When he spoke and when he wrote, he had people in mind.

Charles S. Medbury wrote in his creed, ". . . mindful of hidden struggles in all things, I will strive to help and to serve."

Ian McLaren, out of a long ministry, said, "Be kind . . . everyone you meet is fighting a hard battle."

John F. Oberlin, the great Protestant preacher in France, used to spend

an hour each morning in his study, praying for the people of his parish by name. The people in the parish knew his custom and passed the house in silence during that hour. It is no wonder that, as he passed from that period of devotion to the preparation of a sermon, he developed a sermon with discernment, for he had definite personalities in mind. It is such attitudes carried through the work of a day and the activities of a week and into the study that enabled such men to preach with discernment.

The third source of discernment is the deepest of all. In the morning the disciples found Jesus apart by himself in prayer, and in the evening again by himself on a mountainside. It is a fair conclusion that this was the pattern of each day. It was in these moments of prayer and meditation that Jesus found the power and the insight which He later expressed as He taught and preached.

It is not necessary to here point out again that there is a difference between "studying religion" and "being religious." It is an act of studying religion to read about people—to learn how folk act and react, what their problems are. It is an act of being religious to make these problems of people our own burden and responsibility. It is an act of studying religion to read about prayer. It is commendable to know about the origin of prayer, its various expressions, petitions, aspirations, confessions, and so on. However, it is an act of being religious really to pray sincerely. Jesus studied the religion of His people, but He also went apart to pray. When He prayed, the results were evident. The disciples noted the difference and made the request we all should make if we, too, would speak with discernment: "Lord, teach us to pray."

# Our Church And Its Central Message

By Paul J. Stewart

*From the "Australian Nazarene"*

*And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints (Ephesians 4: 11, 12).*

**T**HE PURPOSE of the Church with its central message is to remedy the world with its central trouble. There is something fundamentally and radically wrong in the world today. One need not have much insight, perception, or discernment to realize this world—with all its sanitation, reformation, cultivation, and education—is money-mad, pleasure-crazy, totally depraved, and half-damned. Deep within, back behind, down beneath this modern world with all its streamlined program and headline propaganda is an uncivilized civilization and unchristian Christianity.

It is my proposition based on scripture, experience, and testimony that the Church and its central message are God-o r d a i n e d, Christ-commissioned, and Holy Ghost-manipulated to remedy the world and its central trouble. Many and varied topics and subjects may have a place large or small in the promotion of truth and in the program of our church. The gospel is fourfold: justification, sanctification, divine healing, and the second coming of Christ. I believe in all four of these, but I do not believe that these four lines of truth are of equal importance. Therefore t h e y should not have equal emphasis.

Heaven is not conditioned upon my being a postmillennialist or a pre-millennialist. Heaven is not condi-

tioned upon whether I am sick or well. Heaven is not conditioned upon whether I eat pork or drink coffee. Heaven is conditioned on heart purity. Therefore, it should be the central message that should have the emphasis. Truth is a unit; and if we lift truth out of its proper proportion, and unduly stress a minor truth at the expense of a major truth, we hinder the whole range of truth. We should not minor on majors or major on minors, but always minor on minors and major on majors. Our emphasis should be on the primary and not the secondary, on the internal and not the external, on the essential and not the nonessential, on the fundamental and not the trivial. The clarion-call and trumpet-toned message of the Church to this devil-captivated and sin-infatuated world is condensed, compressed, and expressed in the possessing, the preaching, the practicing, and the promoting of holiness to the ends of the earth. Healing of the body, the second coming of Christ, and a hundred other topics and subjects may have a place large or small in our preaching program; but centrally our deepest, highest, and greatest message is second-blessing, carnality-crucifying, sin-eradicating, heart-cleansing, red-hot holiness. That is the center, the core, the circle, the content, the circumference, and the climax of God's message from the Church to the world. This message is sufficient, adequate, and equivalent.

In Psalms 51:10 holiness creates a

clean heart. In Isaiah 1:25 it purges away our dross. In Ephesians 4:20-24 it puts off the old man. In Romans 6:6 it crucifies the body of sin. In Luke 3:16 it burns out the chaff. In Acts 15:8, 9 it purifies. In Acts 1:8 it brings power. Holiness meets the central need of the world; therefore it must of necessity be the central message of the Church.

Holiness is central in the plan and program of God. God is holiness personified. Jesus is holiness incarnated. The Holy Ghost is holiness executed. Sinai is holiness demanded. Calvary is holiness provided. The Bible is holiness explained. Pentecost is holiness experienced. The sanctified saint is holiness demonstrated. Evangelism is holiness in action. The Rapture is holiness promoted. Heaven is holiness consummated.

Holiness is central in the Bible. From Genesis to Revelation, holiness is paramount. It shouts from the mountain peaks of Bible history. It is the angels' song, the saints' theme, the climaxing purpose of Christ's mission, and the central theme of His message. It is the heart of the Gospels; the backbone of the Acts; the lifeblood of the Epistles; and the glorious consummation in Revelation where we view, in gorgeous panorama, the sanctified saints of all ages standing around the grand galleries of the New Jerusalem praising and adoring God for redemption full and free.

In the qualifications of a minister, in our *Manual*, on pages 121 and 122, we read, "The minister of the gospel in the Church of the Nazarene must know that he has peace with God, through our Lord Jesus Christ, and that he is sanctified wholly by the baptism with the Holy Spirit . . . . The minister must likewise have a deep sense of the necessity of be-

lievers' going on unto perfection and developing the Christian graces in practical living."

In the educational department in our *Manual*, on page 182 we read, "No educational institution shall employ or retain permanently in its employment any faculty member who is not in full accord with the doctrine of, and in the experience of, entire sanctification."

In the church discipline in our *Manual*, on page 193, we read, "Holiness of heart and life being the New Testament standard, the Church of the Nazarene insists on a clean ministry, and requires that those who bear its credentials as ministers be orthodox in doctrine and holy in life."

In the ritual of reception of church members in our *Manual*, on page 225 we read, "We believe in God the Father, Son, and Holy Ghost; we especially emphasize the deity of Jesus Christ and the personality of the Holy Spirit; that man is born in sin; that he needs the work of the Holy Spirit in regeneration; that, after the work of regeneration, there is the further work of heart-cleansing, or entire sanctification, which is effected by the Holy Ghost. And to each of these works of grace the Holy Spirit gives witness . . . . Do you heartily believe these truths?"

For forty years we have preached, practiced, and promoted this kind of program. The banners of the Church of the Nazarene are aflame with the signals of a thousand victories. She has planted the standard of full salvation from the North Star to the Southern Cross. We have heralded our message around the world. We have sailed the Atlantic and crossed the Pacific. We have churches in the United States, Canada, England, China, Jerusalem, Japan, Africa, South America, Australia, India, and

around the world. The sun never sets on the Church of the Nazarene. The Church of the Nazarene, preaching and practicing, teaching and trumpeting, singing and shouting, exhorting and exemplifying "Holiness unto the Lord," with a God-called, Spirit-filled, fully-equipped, thoroughly-prepared, equally balanced, properly-proportioned, fiery, fearless, and fascinating ministry and a prayer-prevailing, truth-proclaiming, sin-uncovering, carnality-crucifying, holiness-promoting, hell-upheaving, church-electrifying, and heaven-populating program, has enjoyed an unusual, extraordinary, supernatural, phenomenal growth. It has belted the earth and girdled the globe, reaching the farthest outposts of human need, evangelizing, Christianizing, and civilizing by the power of the Holy Ghost sent down from heaven.

The evidence of the supernaturalness of the Church of the Nazarene is that, in spite of the opposition and antagonism of those who fight it and the inconsistencies and discrepancies of those who betray it; in spite of its clear, clean, straightforward, open and aboveboard, uncompromising and unswerving standards and convictions, it is growing faster than any other orthodox church that ever preached the Wesleyan doctrine of entire sanctification. The founders of the Church of the Nazarene and the old-time, battle-scarred pastors and evangelists of our early movement had real, genuine, supernatural revivals that gave us our church. Dr. Bresee, Dr. Walker, Dr. Reynolds, Dr. Morrison, Dr. Goodwin, Dr. Williams, Dr. Chapman, Dr. Miller have reached the celestial shores a little while before us. They got in under the old constitution according to the terms of the old administration of purification, eradication, and sanctification. I do not believe that all the

great leaders, powerful preachers, Holy Ghost evangelists, outstanding soul winners are dead. They did not all redden the sands of the Colosseum long ago. They are not all buried in the catacombs of Rome. They were not all torn to pieces in the amphitheater by Nero's bloodthirsty lions. The Luthers and the Wesleys, the Asburys and Cartwrights, the Breeses and Walkers, the C. W. Ruths and John Flemings are not all dead. Thank God for our sacrificing evangelists and our godly pastors. The only thing we all need more of is the anointing and unction of the Holy Ghost.

Preaching may be scholarly and homiletical and yet be but the beautiful flowers on the coffin lid of the corpse. We need to preach, practice, and promote sin-killing, devil-driving, jealousy-lancing, anger-amputating, sin-eradicating, ambition-decapitating, joy-percolating, hallelujah-articulating, second-blessing holiness. There is a danger of a nice, cheap, pale, stale, sickly, anemic, fireless, juiceless, powerless, dignified, theoretical, stereotyped, artificial, superficial, shallow, counterfeit profession of holiness that makes angels weep and devils laugh, heaven put on mourning and hell celebrate a jubilee. We cannot afford to tone up, let down, or cool off. We have the field. We have the force. We have the organization. We have the facilities. We have the equipment. We have the opportunity. We have the message—the central message, the basic message, the essential message, the supreme message.

"Holiness unto the Lord." This is our central message. God help us to live it and preach it as though Christ were crucified yesterday, risen today, and returning in the clouds of heaven tomorrow.

# "Send Us a Man Who Can Preach"

By A. S. London

A LEADING CHURCH OFFICIAL in a sister denomination was speaking to a group of ministers a few weeks ago and said that, in the few months that he had been in his office, there had come to him calls from every section of his territory asking that he send them a man who could preach.

Many will recall the story of our late Dr. R. T. Williams, how he had told a church board of many good qualities of a certain man that they could get as pastor; and when he had told of his college degrees, his fine personality, good family, his ability to mix and mingle with the people of the city, an old gentleman, somewhat dry and dull, rose and said, "Doctor, can he preach?"

A noted professor of a leading university has described preaching by saying, "The prime function of a sermon between 'me' and 'thee' is to convey truth in such a manner that it becomes really thine." An Anglican bishop once remarked that a sermon is something that a minister will cross the continent to deliver, but will not cross the street to hear.

The preacher preaches himself. This has been said so often that it has become common, but the truth of the statement is vital. A man preaches out of the overflow of his heart, whatever that may be. He speaks what he is inwardly. A little, stingy, debased man cannot long proclaim the truths of Jesus Christ without his hearers' knowing of his inward condition. Abraham Lincoln was once asked to sign a lottery paper, and he would be given \$10,000 just for his name; but he replied that he could not do it, as sometime he would be up speaking and suddenly out of his

inner self he would say, "Lincoln, you are a liar." He went on to say that he could not afford to do anything that would be questionable. God grant that every minister may have that same feeling!

## PREACHERS MUST BE BIG MEN

My mother drilled it into my life that, first of all, I must be a man. She meant by that that nothing should be permitted to come into my life that would defile or make me stoop to do little things. I once heard a man say that the late Walter Johnson, of baseball fame, made the remark that in twenty-two years that he had played baseball up to that time he had never done anything that was detrimental to manhood. It was no longer a wonder as I stood some months ago in the cathedral in Washington, where two thousand people had gathered a few months ago to pay tribute to the man who said that he had never done anything that was not up to the standard of a real man.

## DIRTY STORYTELLING

My mother said, "If I ever hear of your telling dirty stories, I will wash your mouth out with Grandpa soap." That was the strongest soap known to us in my childhood days. Well, it takes more than even Grandpa soap to get at the bottom of this matter of telling dirty stories. God is my witness that I have never used a word in public or in private that I could not use in a mixed audience. I was told that I ought never to use a word that I could not use before my mother or my sister. Why can't a man be as pure in his language as a lady? What is there about a man that he has to tell dirty stories that linger with people for months to come?

A man came to Abraham Lincoln one day with a story of resentment and bitterness toward a certain gentleman. Lincoln said quietly: "You have more of that feeling than I have. Perhaps, I have too little in this matter of personal resentment; but I never thought it paid." Of course it does not pay. Hatred and revenge have a peculiarly self-blinding and self-binding effect upon a man's life. They lead to deception, tricks, and to a false philosophy of life. The minister who permits personal resentment to come into his life will soon become a fraud.

A preacher friend became bitter toward a district official. For years he has been out of the ministry and now indulging in habits that shock his closest friends. "Payday someday." A man cannot get by with wrong attitudes toward his brethren.

A preacher friend felt that he had been wronged. He harbored thoughts in his mind toward others that led him to quit the ministry. He was once a leading pastor, a useful man, a good preacher; but now for several years he has been a human wreck. There is not a single ground for ill-feeling in the life of a preacher of the gospel. A personal damage is done that will mar any man's ministry when he feeds others on a cold shoulder or makes slighting remarks about a preacher brother. Revenge leads to an emotional disease. It will turn any life into a living lie.

Dishonesty and greed will soon come out. Wrongdoing is its own tell-tale. A mood of apathy has gripped many preachers. It is the mood which says, "I don't care." It will soon put a man out of the ministry.

"Send us a man who can preach," a man whose conscience is not dead, one whose life is in harmony with the gospel he preaches.

## I Am Your Church

*I am your church.* I am here because men of intelligence and high ideals felt that I would be necessary to your community life and best interests. I am beautifully situated in your midst. In the very center of your community I will be cherished as a landmark to those who enter my portals within the coming years. I was built because wise men knew that your life would be incomplete without me.

*I am your church.* I am here not simply to adorn the landscape; I am here to serve. Your children and growing youth should come to me to be taught the ways of honesty, industry, morality, and religion. Your brides and grooms should come to my altar that their wedlock may be halloed and sweetened by the divine blessing.

*I am your church.* My doors swing open to all, without distinctions of any kind. I welcome the poor and the humble just as I welcome the prosperous and so-called successful. All men need me, as they need the Christ whom I exalt. My pulpit rings out the message of peace to men of good will, pardon for the penitent, and a Saviour's love for all. I teach the way of life, and guide you on the road to heaven.

*I am your church.* Come, worship with me, and support me with your presence, your influence, and your prayers, and I will serve you all your days. Give me your love, and I will make love to blossom in your life a hundredfold. And, in the end, my portals will open for you into the blessedness of eternal life.

—Nazarene Bulletin, Great Bend, Kansas



# TRUE HOLINESS

*By Evangelist Howard W. Sweeten*

TEXT: *And that ye put on the new man, which after God is created in righteousness and true holiness* (Eph. 4:24).

That the standard of piety in the American church has taken a noticeable moral sag in recent years, we believe, will be generally acknowledged by almost all observing people. The spirit of the world has deeply pervaded and definitely hindered the spiritual progress of Protestantism to the place where it has become serious. There is an extensive public sentiment which repels the idea of personal holiness until people either hear it with such prejudice or ridicule it with such sarcasm that this glorious truth has been cheapened in the estimation of those who are uninformed concerning the way of salvation. The very mention of the word holiness is a signal in some quarters to prepare to reject or oppose it. People often act as if holiness were public enemy No. 1 to the kingdom of God. In fact, the matter and manner of holiness are in such disrepute in the minds of some pulpiteers that they spend more time ridiculing holiness than they do preaching against sin. Then there are those who heartily endorse holiness as an ideal, but who deny the practical aspect of it in everyday life. They would seek to divorce the fact from the idea; they endorse holiness as an ideal and repudiate it as an ethical fact.

It is obvious from the language of the text that there is something of considerable importance which the apostle designates as "true holiness"; and he exhorts us to "put on the new

man, which after God is created [not counted] in righteousness and *true holiness*." This exhortation leaves no doubt as to the fact that he is referring to a true holiness by way of contrast to whatever other kind of holiness there might be. He implies that the true holiness, at least, which he urges upon us has its counterpart in some other kind of holiness which in the last analysis is not true (or factual) holiness.

The doctrine of an ideal holiness that is impractical is a reflection upon both the wisdom and the ability of God. Think of a holy God hating sin and then making a plan of salvation that made sin a necessity, or only an idea which could never be reached in this world by saint or sinner. There is but one rule by which men can be judged in this world or the one to come, and that is "by their fruits ye shall know them." Whatever, therefore, true holiness is or is not, it must be holiness that is actually and factually holiness. Holiness that is merely an idea, or holiness that is counted holiness when in fact it is not, can never be consistently interpreted as "*true holiness*." Holiness to be true holiness must be holiness that is holiness; or in other words, must literally and definitely *be* holiness.

Perhaps the apostle is making this discrimination so as to draw a distinction between holiness that is actually holiness and holiness that is ritualistic, or ceremonial, or even initial holiness. He seems to sense the soul's danger in being led to accept a substitute or false holiness for the genuine, and thus he emphasizes the

importance of playing safe at this point by putting on "the new man, which after God is created in righteousness and *true holiness*." What a glorious standard, "righteousness and true holiness"!

Perhaps, because of the moral confusion in the world today, it would be well to define these terms righteousness and true holiness. Righteousness, if you please, is the outward integrity of inward character and has to do with our conduct. It is rightness of behavior; it means that outward actions conform to inward holiness. One is what we do; the other is what we are. All things being equal, righteousness means nothing more than that the outward life is the expression of an inward rightness, an inward condition that has been restored to the lost image of holiness, through sanctification of the Spirit and belief of the truth. Yes, righteousness means doing unto others as you would have them do unto you. A moral correctness of conduct is righteousness. However, God does not stop with the mere outward man; He does not doctor merely for symptoms (outward manifestations) but, being an expert Diagnostician, He goes down to the cause, and provides a remedy for man's condition that is based upon his needs as well as his deeds. This, and nothing less than this, is "true holiness."

The fall in the garden resulted in the loss of the original image of God in man; man became impaired in knowledge and lost the moral image, which was supplanted by a tendency to evil. Hence Paul says, "We are all by nature the children of wrath." Adam transmitted this fallen image to his posterity, so that what we see now in man is not the image of God but the image of Adam. Thus when man sinned he lost something essen-

tial out of his nature; he lost the image of God in moral likeness (holiness). And the purpose of the whole redemptive idea is to restore man to moral purity; a salvation less than this is unlike God and insufficient for man.

In determining the meaning of true holiness as herein expressed, it will be necessary to recognize the fact that true holiness must be holiness that is holiness, or holiness that is a fact and not merely a theory, holiness that is not an experiment but an experience. Only such holiness can consistently be labeled true holiness. The Apostle John amplifies this somewhat in his recording of the high priestly prayer of our Lord in his Gospel when he says, "And for their sakes I sanctify myself, that they also might be sanctified *through the truth*." Here the expression "through the truth" means "in reality" (that is, experiential rather than imputational), as is seen from the marginal, which has it "or *truly* sanctified." The Revised Version also emphasizes this fact by saying "they themselves may be sanctified *in truth*," or in other words, *truly sanctified*. Any other holiness is merely ritualistic, or imputed, and is only a means to an end in obtaining true holiness. Imputed holiness is never *true* holiness, but only an emergency provision, where light and obligation are unknown, as in infancy or ignorance of the full privileges of grace. However, holiness is never even imputed where light and obligation are being ignored or evaded, or where obligation and responsibility are being dodged. To know that God has called us unto holiness, that He has commanded it, and that He has provided it, and then deliberately walk behind light is to nullify the possibility of any kind of holiness being imputed.

Now since God's desire for our sal-

vation is based upon and essentially grows out of His own holy character, it would be a reflection upon both His wisdom and ability to think that He would make a plan of salvation that called for the necessity of sin.

This matter of *true* holiness is of the utmost importance, as may be seen from the following facts.

FIRST, the Apostle Paul leaves no doubt as to the purpose of salvation, when he makes it plain that *God's choice* for us from the beginning was to be holy. Like many other things in the world in which we live that were once only ideas but had to be translated into fact, so the plan of salvation, before anyone was ever to become the recipient of its benefits, was only an idea in the mind of Omnipotence; and accordingly "he hath chosen us in him before the foundation of the world, that we should *be* holy and without blame before him in love." To the Thessalonians Paul writes, "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through *sanctification of the Spirit* and belief of the truth." In both of these scriptures we see that God's choice, even from the beginning, was that His people should be holy. Peter also reminds us that "as he which hath called you is holy, so be ye." This is not an imputed holiness; neither is it suppression, for the demand here is: "*As he which hath called you is,*" so be ye. Unless God's holiness is imputed or mixed with sin, it is evident that our holiness must not be imputed or mixed with sin, if it is to be "*as he which hath called you.*" "So be ye" as it sustains a relation to God's holiness can never be consistently interpreted as an accredited holiness which we in no measure possess. When we say the blood of Jesus Christ

cleanseth us *from all sin*, we see no reason to be ashamed of or need to apologize for what God has written for our instruction.

One thing that is frequently forgotten is that man's sin made no difference in the requirements of the moral law. There was no lowering of the moral standard. The laws of the moral and spiritual realm are inherent in the Divine Character, and are as unalterable as the laws of nature. There never has been a time when God's standard relative to sin has been changed. God required holiness of the first man, and He will require it of the last man. He will ask no less of us than He has purposed from the beginning. To be saved in any less degree than holiness of heart and life would be to be saved in sin. In the very nature of the thing itself, *true holiness* cannot be mixed with sin; a mixture of sin and holiness would disqualify it as being *true holiness*. There can be no purity where there is mixture. A mixed holiness is a false holiness; such holiness neither glorifies God nor meets the needs of man. Being holy by proxy (imputation) or professing a holiness mixed with sin (suppression) is neither the ideal nor ethical consummation of the great plan of salvation that cost the life's blood of the Son of God. Yes, holiness was God's choice from the beginning.

SECOND, holiness is God's promise. The prophecy of John the Baptist in Matthew 3:11 shows that it is substantially the fulfillment of a prophecy made by Malachi. Here the prophet predicts the coming of John to prepare the way for the advent of Christ and His work. He represents Him as the Great Baptizer, or Purifier, of His people. He represents Him (that is, the coming Messiah) as purifying or refining them as does the refiner of silver or gold. He says, "He is like a

refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver." This language is so similar to that of John the Baptist in the New Testament that it leaves little room for doubt that the plain statement made here shows conclusively that the work done is substantially one of purification or cleansing. The terms applied to our Lord as a Purifier and Refiner indicate the nature of the work that is to be done. The elements used here also denote the nature of the work that is to be accomplished, for they are soap and fire—two powerful instruments of cleansing or purifying. Even the words applied to the process by which it is to be done, "He shall purify," also leave no ground to advocate imputation or suppression. Dr. Adam Clarke, referring to this passage, says: "The Holy Ghost and fire in Matthew 3:11 does not mean two things, but one, the Holy Ghost under the similitude of fire pervading every part and refining and purifying the whole."

All of our spiritual blessings as designed in the mind of God and promised for our Christian life here upon earth lead us to believe that God wants His people to be holy. We cannot make ourselves believe that God's promise to deliver us out of the hands of our enemies, that we might serve Him in righteousness and holiness *all the days of our lives*, is a promise that He has neither the intention nor the ability to fulfill. To be delivered out of the hands of our enemies certainly would not be fulfilled if we were forced to contend all of our lives with that in us that "is not subject to the law of God, neither indeed can be." Is having to contend forever with public enemy No. 1 to the advancement of our best spiritual interests being delivered out of the hands of our enemies? Is this the salvation

that promises to *make us free from* the law of sin and death? Is this inward foe of antagonism to the will of God always to hinder our spiritual progress? If so, then the promise to deliver us from our enemies breaks down by failing to deliver us from our most outstanding enemy to moral and spiritual advancement—the carnal mind, which is not subject to the law of God. Did God promise us suppression or eradication when He said, "Now the end of the commandment is charity [love] out of a *pure heart*"? If suppression, then humanity is destined to suffer its greatest disappointment in the potentiality of the plan of salvation and the promise of God.

THIRD, holiness is God's provision. It is not likely that an intelligent God would design a plan of salvation with an objective, and then forget to make any provision by which this objective could be obtained. The Word of God is clear at this point, leaving no doubt concerning the provision that has been made to carry out God's design. Titus records the fact that "the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, *in this present world*; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, *that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*" Here is definite provision for heart holiness (or purity), or words fail in their significance. The Apostle Paul amplifies the language of Titus by saying, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Yes, thank God, provision sufficient for our need has been made for us to live righteously

and godly in this present world, *because our hearts have been purified.* God purposes to transform us and enable us to put off the old man with his deeds, and to "put on the new man, which after God is *created* in righteousness and *true holiness.*" Let us not think of holiness as merely a subject for debate, but as means designed, promised, and provided, at infinite cost, whereby men may be holy and without blame before Him in love. Most certainly whatever God has provided in Calvary He will demand at the Judgment.

FOURTH, holiness is God's purpose. None of God's promises or provisions are without purpose; and when God demands and provides holiness for His people, there is no doubt that He had good and sufficient reasons for so doing. It was the purpose of God that there should be happy and harmonious fellowship between man and his Creator. This could be accomplished only by making man in His image (morally); for as the prophet very pertinently asks, "Can two walk together, except they be agreed?" Thus we are told in the Old Testament and reminded of it in the New Testament that God's command is, "*Be ye holy, for I am holy.*" Yes, all of our spiritual blessings are essentially according to the design of God, for the restoration of the image of God which man lost in the tragedy in Eden; the purpose is to *purify* (not count him purified) and restore man to his lost estate. There are over fifteen hundred passages of scripture that use the words sanctification, holiness, and their relative terms; and it is therefore apparent that this matter of holiness is paramount in God's plan of restoration of man. *True holiness* is a sort of leveler that keeps the soul on the level; it prevents it from running into formalism on the one hand and fanaticism on the other.

*"Such as I have"*



## THANKSGIVING OFFERING

There are many who are great on ritualistic and formalistic holiness and who are fond of high-sounding terminology and phraseologies, but are outstanding opposers of the things for which their rituals stand and are bitter antagonists to experiential holiness. We have often wondered how people who have such little love for holiness and are so bitter against it in this world are going to enjoy it in heaven. Don't think we are narrow and pessimistic, friends, when we say this question has been settled in New Testament language: "*Follow peace with all men, and holiness, without which no man shall see the Lord.*" Certainly there will be no sin in heaven. If we are expecting to make heaven our place of everlasting abode, it is apparent to all that we must get rid of sin; for God cannot admit that into heaven which is not subject to the law of God, neither indeed can be.

Now if the Bible emphatically states that without holiness "no man shall see the Lord," and sanctification does not make us holy, then we will either have to put something in the Bible that will make us holy or preach a better gospel than the Bible advocates, or none of us will ever see the Lord. There are no reasonable objections nor any intellectual obstacles to the obligations of Christianity. It is not Christian doctrine to which men object, but the obligation of right living; and so they throw up the old "smoke screen" of "I don't see it that way," as if this relieved them of all obligation to comply with God's demands and measure up to God's standard of *true holiness.*

## Ideas for Wide-awake Pastors

By the Roving Pastor-Reporter

1. One year ago today we first entered your study with this department of "Ideas." I am wondering if you have profited by any of them, or if you thought they were just for some other pastor in some other church in some other place. William James used to say that habitually we used but 10 per cent of our real capacity, but 10 per cent of our real selves. Are you using any more of your opportunities than the average 10 per cent? This would be a good month to take an inventory of yourself, your church, your program, and your actual accomplishments.

2. Last year we urged you to set a goal for 1950. Now is the time to set the goal for 1951. Carleton Ponsford, of Long Beach First Church, has set a goal of one hundred new members for this year. He will make it because he knows what the target is.

3. A report from Calgary First Church indicates that Ponder Gilliland recited the entire wedding ceremony by memory. It was not only a beautiful service, but the entire audience was tremendously impressed by the recitation of the entire charge and vows by the pastor. I began to think immediately of other effective and impressive uses of memory. Neal Dirkse, of Glendale, California, recites the reception of members without the aid of the *Manual*. I assisted Rev. W. L. Wilkerson in a revival some years ago; he quoted a complete chapter of the Bible at every service. General Superintendent J. W. Goodwin usually quoted his scripture chapter at each Assembly meeting. Years ago I sat in a crowd of three thousand

people for two solid hours and listened spellbound while Uncle Bud stood on the platform giving from memory any verse in the Bible which anyone in the congregation called out. In two hours he hesitated only twice, and then each time he said, "It's either Psalms [he used to call it *sams*] or—," and it proved to be one of the two references he gave. Lon Woodrum has memorized all the writings of St. Paul. One theological seminary I know of requires each graduate to be able to quote the entire New Testament. The greatest Communion service I ever took part in was conducted by Dr. Daniel Poling, editor of the *Christian Herald*, and he quoted the complete Communion scripture. In deciding upon your goals for 1951, why don't you include the goal of memorizing a large part of the scripture and *Manual* which you use repeatedly?

4. This week (August) word comes of the death of our Nazarene Chaplain Byron Lee in the Korean fighting. The President's message calls for an army of three million, but that's just the beginning. Our churches are bringing out the service flags again. This time as you add a star to your church flag, be sure to put the picture of each soldier on the star as it appears. This way there is never any doubt of which star belongs to which soldier.

5. J. Frank Norris of First Baptist, Ft. Worth, Texas, plans to and does visit on Christmas Day every home of his congregation which has a son or daughter in the service. I told one minister about it the other day and

he said, "Christmas is my day; I don't do any calling on Christmas." Perhaps that's why he is pastor of a small church. Perhaps that's one reason why Dr. Norris is pastor of a church of some ten thousand members. He visits every home with a member in the armed services, and he has prayer in every home. I remember during the war he was as busy as Santa Claus is supposed to be as he visited over two hundred homes, beginning well before daylight and ending up after ten o'clock that night. Your pastoral call will be doubly appreciated on Christmas Day.

6. An impressive prayer chorus for the service boys and girls of your church will be found in one of the Singspiration books. I have used it Sunday after Sunday, and it doesn't grow old.

*God bless our boys, wherever they  
may be.*

*God bless our boys on land or on the  
sea*

*Or in the air. We'll follow with this  
prayer:*

*God bless our boys, God bless our  
boys.*

7. Coming up to Christmas and its usual Sunday-school program, I want to impress on you again the fact that Santa Claus has all but crowded Christ out of Christmas. Insist on your Sunday-school committee's seeing to it that *wise men* or *shepherds* distribute the gifts to the congregation rather than the world's traditional Santa Claus.

8. Your choir will be working faithfully and hard to present a fine program at your church, but why confine their activities to the sanctuary? Arrange now for them to give it at some of the institutions of your city where it will be *really* appreciated. Take

your choir cantata to the Soldiers' Home, the Vets' Hospital, an orphanage or old folks' home. They will be given many programs by lodges and public schools, but they will not get the spiritual impact of a real church service which your choir can give. Suggest to your choir leader that the choir give their program at some institution *before* the church program; it will give them a public appearance and rehearsal which will give a finer rendition when the time comes for your program.

9. I like Seth Parker's Christmas greeting. I used it on the church Christmas card when we gave our program at the state prison one year. We gave every prisoner a gift from the Sunday school and a card with this verse mimeographed on it; and, although many of the prisoners were Catholic, Jewish, and of all the Protestant faiths, they accepted the gifts and cards with real pleasure. For some of them it was the only gift and only card they received that year.

*You go to your church and I'll go to  
mine.*

*Our Heavenly Father is the same,  
So let's walk along together.*

*The road is rough and the way is long,  
But we'll help each other over.*

*The chimes of your church ring loud  
and clear;*

*They chime with the chimes of my  
church.*

*You go to your church and I'll go to  
mine,*

*But let's walk along together.*

—PHILIP H. LORD.

(radio's Seth Parker)

10. During the war, the First Presbyterian Church of a Western city planned a state get-together at the church on each New Year's Day. They arranged a one-hour program by the organist, the choir and/or

soloists, to be given every hour on the hour from one till five. The first thirty minutes was devoted to music, scripture, prayer, and a few congregational songs. Then for thirty minutes the audience was invited to the young people's room to meet their friends. The unique part of the program was that the forty-eight states were divided into five groups. In a large New Year's Day church ad, the five lists of states and hours of meeting were printed, and all friends and visitors from these states were invited to meet their friends at the church for music and fellowship. Hundreds of people who never thought of going to that church went anyway, for they wondered whom they might find there from their home state that afternoon. It was one of the most successful projects ever carried out by an individual church in that city. You may not be able to carry on a full afternoon like that, but for an hour or two you could invite visitors to your church. You will be surprised at the response and the new names you yourself will have to contact later on.

11. I have been surprised to find the idea of a watch-night service dying out in our church. I have visited churches where they have not had a watch-night service in ten or twelve years. This has always been a wonderful night of blessing to me; and if you give a program worth coming to, your people will respond. Of course, if you are too lazy to get out of the rut, your people will soon know your number and many of them will be quite satisfied to let you stay there, *alone*; they will be out looking for some other church or denomination where something is doing. Actually, recently, in a good church of our denomination, the pastor's wife said, "It's hardly worth while to have

a Sunday night service any more." What she really told me was: "My husband is coasting on his previous records. He has lost his enthusiasm; so he has lost his crowd, and our people either stay home or they go to the tabernacle a few blocks away!!!!" Plan a watch-night service *now*. Write it up in the bulletin if you have one; talk it up; brag on it; make them think it's going to be the greatest service they ever attended. Generate enthusiasm. The climax of the service should be the Communion service timed so that your congregation will be on their knees as the old year closes and the new year dawns.

12. For nine years the outstanding feature of the watch-night service in my church was the opening of the Prayer Chest. The Revival Prayer Chest is Dr. R. V. DeLong's idea, but I used it throughout the entire year. Secure a wooden gift box, like a stationery or handkerchief box, and place a notch in the cover large enough for a prayer request to be slipped through. Write two or more good promises on the bottom of the box, and recite these promises every time your congregation prays. I instituted the Prayer Chest as soon as I became pastor. I told the folk that at the watch-night service we would open the Prayer Chest. Urge your people to place *every* prayer request in the box every week. Then as they pray at home or in service, train them to pray for every request in the box, which will concentrate and visualize their praying. At the watch-night service that first year, after using the box for seven months, we had *seventeen* people present whose names had been placed in the Prayer Chest. They had been saved as a result, and they had joined the church. In your opening of the box, turn out



all the lights, burn the requests in a large pan (be sure to include a handful of good Oriental incense), and as the requests are burned sing all the songs of praise and thankfulness which you can think of: "Praise God, from Whom All Blessing Flow," "Thank You, Lord, for Saving My Soul," "I Will Praise Him," and songs of that nature.

After the Chest is emptied, seal it again for the coming year and ask your people to fill it again, looking forward to new answers and new victories next year; and at the following watch-night service repeat the cere-

mony. Your people will keep expecting victories, and they will be rewarded.

13. I described last year the Cradle Roll Graduation Exercises at Edmonton First Church. Today I received an invitation to visit the Second Annual Graduation Exercises of the Cradle Roll Department, and the list of graduates is exactly doubled over last year. That's a marvelous growth in twelve months.

Do you have an idea to share with readers of this department? Sit down now and write to me, care of THE PREACHER'S MAGAZINE.

## Thanksgiving Sermon Outlines

Thanks to Whom?

D. E. SPARKS

TEXT: *Thanks be unto God for his unspeakable gift* (II Cor. 9:15).

### INTRODUCTION

What is the meaning of Thanksgiving? Whom do we thank?

#### I. WE BELIEVE IN GOD.

- A. Personal
- B. Unchangeable
- C. Holy

#### II. WHY SHOULD I BELIEVE IN GOD?

- A. Anything good about man has its basis in God.
- B. An orderly, purposeful universe
- C. Religious experiences tells us of God

#### III. HOW CAN I KNOW GOD?

- A. Reason
- B. Divine revelation through His Son

### CONCLUSION

- A. Can we witness the life of Jesus and say there is no God?
- B. Quote "Fairest Lord Jesus."

### Thanksgiving Is Worth While

TEXT: *It is a good thing to give thanks unto the Lord, and to sing praises*

*unto thy name, O most High* (Psalms 92:1).

### INTRODUCTION: contextual

#### I. God Makes Men to Prosper

- A. Every material gift is from God.
- B. God gives men the ability to prosper.

#### II. God Makes Men Glad

- A. Much evil—hardships in the world
- B. Much happiness in the hearts of men

#### III. God Is Good; Is Faithful.

- A. Every good and perfect gift is from above.
- B. God is faithful to supply our needs, both material and spiritual.

CONCLUSION: thankful the year around

### Thanksgiving, Why?

PAUL K. MOORE

TEXT: *The Lord is my strength and song, and he is become my salvation; he is my God, and I will prepare him an habitation; my father's God, and I will exalt him* (Exodus 15:2).

SCRIPTURE READING: Exodus 14:26—15:5

#### INTRODUCTION

I. The song of thanksgiving because of the Exodus.

- A. Story of the Exodus
- B. Freedom from bondage
- C. They sang of thanksgiving

II. We should sing of thanks for material blessings.

- A. Necessities of life
- B. Relatives and friends
- C. Freedom from bondage
- D. Hymns of praise

III. We should sing songs of thanksgiving for spiritual blessings.

- A. The story of our exodus
- B. Freedom from bondage
- C. Our hymns of thanksgiving for salvation

#### CONCLUSION

We have much to be thankful for: that is why we have Thanksgiving.

#### Universal Thankfulness

J. WALTER HALL

TEXT: *In every thing give thanks* (I Thess. 5:18).

#### INTRODUCTION

I. Perpetual Rejoicing

- A. Christian rejoicing is a deep, calm joy.

B. The secret of Christian joy is inwardness.

C. Joy of the future.

II. Thankful in Heart.

- A. Blessings outnumber troubles.
- B. Faith makes trouble blessing in disguise.

#### CONCLUSION

#### Thanksgiving Sermon

VICTOR F. ENOCH

SUBJECT: Let Us Be Thankful

TEXT: *O give thanks unto the Lord; for he is good: for his mercy endureth for ever* (Psalms 136:1).

#### INTRODUCTION

I. The goodness of God

- A. To the children of Israel
- B. To the Pilgrim fathers

II. The mercy of God

- A. Applies both to the just and the unjust
- B. Is longsuffering

III. Our thanks is due God.

- A. Our nation is blessed in the temporal realm above all other nations.
- B. Our nation is blessed in the spiritual realm above all others.

#### CONCLUSION

## Christmas Sermon Outlines

### The Background of Christmas

TEXT: *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth* (John 1:14).

I. The Meaning of the Incarnation.

- A. Truth of the Redeemer as divine declared in the Nicene Creed.
- B. The humanity and divinity of Christ deepen the mystery of Christmas.
- C. The mystery lying back of

Christmas is deeper when we think of Christ in the light of today.

II. The Spirit of the Incarnation.

- A. The incarnation shows the meaning of God in human experience.
- B. The incarnation reveals the best truths we can know about God.
- C. It reveals the truth about man.
- D. It reveals the truth about the Christian life.
- E. The apostle bids us take the incarnation as the pattern for all Christian living.

## Comfort from the Cradle

DONALD W. HOUGH

TEXT: *And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us* (Luke 2:15).

SCRIPTURE: Matthew 2:1-23

### INTRODUCTION

1. The shepherds came in haste.
2. The wise men also came from afar.
3. Simple souls come even today.
- I. The Controlling Purpose and Power of God
  1. In the fullness of time
  2. God sent His Son
  3. The Babe of Bethlehem
- II. The Lessons Particularly for Us
  1. God speaks in a way we can understand.
  2. The divine revelation comes along the line of duty.
  3. God regards what man disregards.
  4. Christ is still here to comfort.

### CONCLUSION

## Naming the Christ Child

DAVID ELLSWORTH

TEXT: Isaiah 9:6

### INTRODUCTION

- I. Wonderful
  - A. In life
  - B. In ministry
  - C. In salvation
- II. Counsellor
  - A. He instructs
  - B. He guides
- III. Mighty God
  - A. Against enemies
  - B. Working in our behalf
  - C. Redeemer
- IV. Everlasting Father
- V. Prince of Peace

### CONCLUSION

## The Meaning of Christmas

DAVID ELLSWORTH

SCRIPTURE: Luke 2:1-20

TEXT: Matthew 2:2

### INTRODUCTION

- I. The fulfillment of prophecy
  - II. The love of God
  - III. The cost of redemption
  - IV. The hope of the future
- ### CONCLUSION

## Stranger at Bethlehem

D. E. SPARKS

TEXT: *And she brought forth her first born son, and wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn* (Luke 2:7).

### INTRODUCTION

All famous cities are secondary in importance to a tiny village called Bethlehem, nestled in the hills of Judea. All great men, as significant as their contributions may be, pale into insignificance as we focus our attention on the Babe who was born in a manger, grew to manhood, and died on a cross. There was no room for the Greatest of earth or heaven, except in a stable.

### I. NO ROOM IN THE WORLD

- A. Great empires produced colorful figures. They were not watching a manger.
- B. Herod's edict against children of Bethlehem.
- C. Jewish nation, His own nation, did not receive Him.
- D. Rome crucified Him.

### II. NO ROOM IN BETHLEHEM

- A. No greatness had come from Bethlehem.
- B. The city was too busy with money matters.
- C. Our city of Man-Soul too often busy.

### III. NO ROOM IN THE INN

- A. No reservation had been made.

Must Christ make an appointment to see us?

B. A manger in our hearts for a Monarch instead of a throne.

#### CONCLUSION

How must the innkeeper have felt when it dawned upon his consciousness that he had refused to shelter the Messiah?

### "Glory to God in the Highest"

ROY E. CARNAHAN

TEXT: *And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men* (Luke 2:13-14).

#### INTRODUCTION

A. Contextual shepherd scene

PROPOSITION: Christmas is the time when "Glory to God" is the expression of the universe.

I. The Fulfilled Prophecies Glorified God.

A. Scriptural prophecies.

B. Their fulfillment.

II. Men Glorified God.

A. Shepherds praised God.

B. Wise men worshiped Him.

III. Peace and Good Will Glorified God.

A. Essential elements in the kingdom of God.

B. Manifest at this time.

IV. Christ Glorified God.

A. Fulfilled Redemption's Plan.

B. Purified men.

### "Glory to God in the Highest"

J. WALTER HALL

TEXT: *Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us* (Matthew 1:23).

#### INTRODUCTION

I. The Virgin Birth

A. A mystery

B. A miracle

C. A holy birth

II. The Divine Nature

A. The fact

B. The grace

III. The Response of Ecstasy

#### CONCLUSION

### Christmas Pictures in Words

PAUL K. MOORE

TEXTS: *But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting* (Micah 5:2).

*I will declare the decree: The Lord hath said unto me, Thou art my Son: this day have I begotten thee* (Psalms 2:7).

*Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel* (Isaiah 7:14).

SCRIPTURE READING: Psalms 2

#### INTRODUCTION

We wish to sketch three pictures in words this morning.

I. Micah 5:2

A. Sketch of Micah the Prophet.

B. Emphasis, "But thou, Bethlehem Ephratah."

C. Analysis of smallness, but He can make us as He did Bethlehem.

II. Psalms 2:7

A. Sketch of David.

B. Emphasis, "Thou art my son."

C. Will He say to us, "Thou art my son"?

III. Isaiah 7:14

A. Sketch of Isaiah

B. Emphasis, "Call his name Emmanuel" (God with us).

C. Is God with us in our own lives?

#### CONCLUSION

Three pictures. It matters not who we are, we can be called the sons of God, for His presence can be with us.

# ILLUSTRATIONS

## Selected by Leewin B. Williams

### Peppery Paragraphs

Better be fooled a few times than to go through the world suspicious of everybody.

Touch the self-made lion on the pocketbook and you will hear the grunt of a hog.

People who do their religious duties by proxy must be willing to take their rewards in the same way.

No man is going to walk straight who keeps his eye upon his neighbor.

The modern girl admires spinning wheels, but she wants four and a spare.

Money may free one from want, but rarely from wounds.

One does not stumble over the moral law until he tries to cross it.

The most striking sermon is the one who hits the man who is not there.

Few things are more dangerous than a train of thought which carries no freight.

The man who wants but little here below generally gets it.

### Something to Be Thankful For

The following card of thanks appeared in a Western newspaper: "I wish to thank the city authorities for quarantining my family and me for three weeks recently because one of them had the smallpox. During that time my wife caught up with her sewing; we had three square meals each day, as no one came in and she was not permitted to leave; we enjoyed three weeks of good nights' sleep; and, best of all, a cousin with four children who had arranged to visit us saw the smallpox sign on the door

and left town so scared she will never come back again. So for these and other blessings we are very thankful for the quarantine."

### Government Aid

A sick mother with a baby is told by her physician that she has tuberculosis and that she must seek a higher altitude. Lacking means, she applies to the government and is told that there is not a dollar to save the mother or child from death. At the same time a farmer observes that one of his hogs has cholera symptoms. He sends a telegram collect to the government. An inspector comes the next day, treats the hog with serum, and cures it.

*Moral:* Be a hog.

### The Many Mansions

Still we do not know all about heaven, despite the rich imagery in the Book of Revelation. A physician once told me this story. As he visited a dying patient and talked of life beyond death, his dog pawed at the door of the sick chamber. "I am like my dog. He does not know what is in this room; he has never been in it. But he knows I am here, and that is enough for him. He wants to come in. Just so, I do not know what is in the 'many mansions,' except that I know Jesus Christ is there. That is enough for me. I ask no more questions."

### Seeing Them All

Colonel Thomas D. Osborne was an ex-Confederate. He was also an ardent Baptist. Both loyalties came close to his heart. A friend stopped Colonel Osborne and inquired wheth-

er he was going to the Confederate reunion at Chattanooga.

"I am sorry I cannot," said the colonel. "General Bennet Young is urging me to attend the reunion to meet my old comrades because I may never see them again. But I have a Baptist convention to attend just at the time the reunion will be held. I told General Young I was sure to meet all Confederates in heaven, but I must meet my Baptist friends while I can."

### Another Mouth Trouble

A wealthy young man called at the undertaker's and identified a corpse as his father. He gave orders for an elaborate funeral. Just as he was leaving he took a last look and observed that the lower jaw had fallen, exposing a set of false teeth. "That's not my father," said he, "my father did not have false teeth," and immediately left.

The undertaker yanked the body out of the handsome coffin, slapped it down on the slab, and said to it: "You fool! If you'd kept your mouth shut you'd got a first-class funeral!"

### Early Impressions

In our great museums you see stone slabs with the marks of rain that fell hundreds of years before Adam lived, and the footprints of some bird that passed across the beach in those olden times. The passing shower and the light foot left their prints in the soft sediment; then ages went on, and it was hardened into stone; and there they remain, and will remain forevermore. That is like a man's spirit; in the childish days so soft, so susceptible to all impressions, so joyous to receive new ideas, treasuring them all up, gathering them all into himself, retaining them forever.—ALEXANDER MACLAREN.

### Gaining Higher Ground

Promotion means more responsibility, more work. The higher men climb, the longer their working day. Any young man with a streak of idleness in him may better make up his mind at the beginning that mediocrity will be his lot. Without immense, sustained effort he will not climb high. And even though fortune or chance were to lift him high, he would not stay there. For to keep at the top is harder than to get there. There are no office hours for leaders.—CARDINAL GIBBONS.

### A Mother's Love

Out in the great American desert one day a child was lost. All were excited to the last degree. The hours passed, and search was made, but every effort failed. At last hope was abandoned and there seemed no further possibility of finding the lost child. They had wandered through the cacti and the sagebrush and sand and found no trace of the missing one. They had shouted and received no answer. But there was one in the number who would not give up the search. It was the mother of the child; and, when all the rest began to disband, she sobbed her heart out and declared, "Not until death reaches me will I give up the search for my child." Then, to the amazement of everybody, she lay down on the desert sand and put her ear to the earth and listened. Suddenly she leaped up: "I have heard my baby cry." She ran and they followed her. Three miles away, under a cactus bush, she found her child.

### Religion and Business

When religion and business interests come in conflict, it is normally too bad for religion. It is amazing

*(Continued on page 59)*

# A Brief Introduction to The Study of the Apocalypse

By Peter Wiseman

## *Apocalyptic Literature*

This book belongs to a class of writings, a class known as *apocalyptic literature*.

Some date the rise of this class of writing to the reign of King Antiochus Epiphanes (175-164 B.C.) when that cruel tyrant sought to destroy the national life of that day by uprooting the religion of his subjects, forbidding the observance of any religious rites upon pain of death, and erected the images of a heathen god in the Temple for the people to worship. This was followed by a revolt under the Maccabees, who in turn succeeded in establishing the period of independence that made possible Roman domination.

Persecution, suffering, and trials formed the soil out of which grew apocalyptic literature.

The writings of Daniel were the first in permanent form, and set the style somewhat for the Book of Revelation. Not only did this class of literature flourish among the Jews but also among the Christians during the early centuries. They did some writing of this kind as is seen in the fact that books appeared in the name of Peter, Paul, Thomas, and Stephen. Outstanding, of course, and as being of a type adjudged worthy of a place in the New Testament canon, is the Revelation by John.

## *Pseudonymous Authorship*

This is considered a characteristic of apocalyptic literature; written in the name of some great man of the past, as Enoch, Abraham, Ezra, Moses, and others. The prophecy by Enoch

(Jude 14) may have been a book of this class.

Another characteristic of apocalyptic literature is producing the messages through visions, in which symbolism is much in use; for instance, a lion with eagle's wings (Daniel 7:4) would denote not only cruelty but swiftness of action; numbers are frequently used, and many other forms of symbolism.

Dr. H. B. Swete says: "The Book of Revelation has, with one exception, these characteristics that mark apocalyptic literature. It is a studied literary work, consisting for the most part of series of visions, with details and symbolism carefully thought out. The letters to the churches of Asia at the opening are a unique feature and give a personal touch to the book that other apocalypses do not have. It is very dependent on the Old Testament for ideas and imagery; in fact, no book in the New Testament is so infused with the concepts and figures of former Scripture. While there are few, if any, actual quotations from the Old Testament, one commentator has counted that out of 404 verses in Revelation 278 contain references to the Hebrew Scriptures, largely taken from the Psalms, Isaiah, Ezekiel, and Daniel."<sup>1</sup>

The imagery of the book is drawn from nature as well as from similar apocalyptic literature of that day: animals, storm, thunder, volcano, earthquake, and such like exhibit the power and majesty of God.

1. Swete, "The Apocalypse of St. John."

Seven is a number very prominent in this book, found more than fifty times. "As a symbol, it expresses completeness, fullness, or perfection." Here for instance are seven sevens: The seven churches (1:4; 3:22); the seven seals (4:1; 8:1); the seven trumpets (8:2-11); the seven personages (12:1-14); the seven vials (15:1-16); the seven dooms (17:11-20); the seven new things (21:1 to the end of the book). The Lamb had "seven horns" and "seven eyes," which are "the seven Spirits of God" (5:6). "Twelve is another number denoting completeness and perfection; hence it is especially appropriate that the new Jerusalem should have twelve foundations (21:14) and twelve gates (21:12) and that its tree of life should bear 'twelve manner of fruits' (22:2). Ten, being a round number, seems to signify indefiniteness or magnitude. Thus ten days (2:10) is a period of indefinite length, while the ten horns of the dragon (12:3) and the ten diadems of the beast (13:1) denote immense power and authority. When multiples of these numbers are used, their significance is of course enhanced; so 'ten thousand times ten thousand' (5:11; 9:16) is an innumerable host; 'a thousand years' (20:2-7) is a period indefinitely long; 'twelve thousand furlongs' (21:16) constitutes a suitable measurement for the dimensions of the great and perfect city, New Jerusalem; and 144,000 (the square of 12 multiplied by the cube of 10) is an appropriate number for the vast and complete multitude of the faithful servants of God (7:4; 14:1)."<sup>2</sup>

### *The Relationship of the Five Books of John*

It may be of interest to note that five books are attributed to John.

As to the Gospel and First Epistle there is a general agreement that they were written by the Apostle John. The difference, if any, in style and thought are of minor importance. The relationship, on the other hand, between the Gospel and the Second and Third Epistles appears to disturb some, and yet many outstanding students find ample proof from similarity of style and thought to decide on a single authorship, the Apostle John; for expressions common to each are found, such as light and darkness, love and hate, life and death. A very different attitude, however, has been taken toward Revelation. It is argued that diction, style, grammar, thought are different; yet we find many expressions common to both books, the Gospel and the Revelation; for instance, Christ the Word of God (John 1:1; Rev. 19:13); Christ the Lamb of God (John 1:29; Rev. 5); Christ as the pre-existent One (John 1:1; Rev. 1:17). Also expressions found in both are "water of life," keeping the commandments of God, overcoming the world, doing the truth. It should be remembered that apocalyptic writing would in its very nature necessitate a different style from that of a Gospel record. The arguments against the Apostle John as being the author of Revelation are not conclusive, so that, after all, the general opinion among conservative students of the Word is that the same John, the Apostle John, who wrote the other four books wrote Revelation. The Christian writers of the early centuries were almost unanimous in this opinion. There is no attempt to conceal the author's name (Rev. 1:1, 4, 9; 22:8), and from personality and characteristics of the Apostle John, the author of Revelation would fit perfectly into the mold.

Dr. Henry H. Harman, in his *Introduction to the Holy Scriptures* (an

2. Cady H. Allen, "The Messages of the Book of Revelation," Abingdon-Cokesbury Press, pages 22, 23.



old work, now out of print), has this to say:

"This book, which closes the canon of Holy Scriptures, is almost unlike any of the New Testament. No part of the Bible is so highly symbolical; it abounds in the most striking and awful imagery. Nothing can be more sublime than the description of our Saviour in the opening chapter; and the mighty in the history of the church are set forth in symbols and language of almost equal sublimity. Even the addresses to the seven churches, which, of course, are didactic, assume an earnest and lofty tone. John reaches the loftiest heights without effort. He borrows, it is true, a part of his imagery from the Hebrew prophets, but he by no means slavishly copies them; in some aspects he passes them. His descriptions are more lifelike and more terrible. He carries us up to the throne of God, shows us the eternal, the magnificent court of heaven, the glorified saints, and the forces and weapons which the Almighty employs in the destruction of His foes. But amid all the storms of divine wrath, amid thunderings and earthquakes he never loses sight of God's people; he represents them as secure."<sup>3</sup>

#### *Four Systems of Interpretation*

There are four systems of interpretation of this prophecy. First, that known as the *Praeterist*. This traces here Jewish history down to the fall of Jerusalem and of pagan Rome.

Second, that which is called the *Presentist*. This finds here an outline of events during the whole period since the writing of the prophecy.

Third, that which is known as the *Futurist*. This interpretation refers to the prophecy in the light of the

events closely connected with the return of Christ.

Fourth, that which is known as the *Spiritual*. This regards the prophecy as a battle scene where all the great forces of evil are brought in line against Christ and His followers. The conflict will be that of the ages, with Christ Jesus emerging as Victor. At least, this last statement is true and very encouraging.

#### *Probable Structure*

Some writers have viewed the structure of this book thus:

I Introduction, chapter one

II. *The People of the Earth*, chapters 2, 3

A. 4, 5, In Heaven. (The Throne, the Book, and the Lamb)

6:1—7:8, On Earth. (The Six Seals and 144,000)

B. 7:9—8:6, In Heaven. (The Great Multitude and the Seventh Seal)

8:7—11:14, On Earth. (The Six Trumpets)

C. 11:15-19, In Heaven. (The Seventh Trumpet)

11:19, On Earth. (The Earthquake, etc.)

D. 12:1-12, In Heaven. (Woman, Child, and Dragon)

12:13—13:18, On Earth. (The Dragon and Two Beasts)

E. 14:1-5, In Heaven. (The Lamb and 144,000)

14:6-20, On Earth. (The Six Angels)

F. 15:1-8, In Heaven. (The Seven Vial Angels)

16:1—18:24, On Earth. (The Seven Vials)

G. 19:1-16, In Heaven. (The Marriage of the Lamb, etc.)

19:17—20:15, On Earth. (The Final Five Judgments)

III. *The People of the New Earth*, 21:1—22:5

IV. *Conclusion*, 22:6-21

3. Peter Wiseman, "Searching the Sacred Scriptures," Pentecostal Pub. Co.

The book may be divided thus:

I. *Revelation of the Lamb*

1. The Seven Churches, 1-3
2. The Opening of the Seven Seals, 4-7
3. The Sounding of the Seven Trumpets, 8-11

II. *Revelation of the Bride*

1. Vision of the Woman and the Dragon, 12
2. Vision of the Two Beasts, 13
3. Vision of the Mount Zion, 14
4. Vision of the Seven Last Plagues, 15, 16
5. Vision of the Mystic Babylon, 17, 18
6. Vision of Parousia, Millennium, and Judgment, 19, 20
7. Vision of the New Jerusalem, 21, 22

Some, however, attempt to divide the book according to chapter one and verse 19—1. "the things which thou hast seen"; 2. "and the things which are"; 3. "and the things which shall be hereafter." The first includes chapter one; the second, chapters two and three; the third, chapters four to twenty-two.

"That the Book of the Apocalypse," says Doctor Adam Clarke, "may be considered as a prophecy continued in the church of God, uttering predictions relative to all times, which have their fulfillment as ages roll on; and thus it stands in the Jewish Church; and by this special economy prophecy is still continued, is always speaking, and yet a succession of prophets rendered unnecessary. If this be so, we cannot too much admire the wisdom of the contrivance which still continues the voice and testimony of prophecy, by means of a very short book, without the assistance of any extraordinary messenger, or any succession of messengers, whose testimony at all times would be liable to suspicion, and be subject of infidel

and malevolent criticism, however unexceptional to ingenuous minds the succession might appear."<sup>4</sup>

*Revelation, an Unfolding*

For an encouragement, however, toward understanding the book, the words of Dr. W. M. Clow are applicable: "But the book itself is neither so dark nor so perplexing as many suppose. If men would read it patiently, and be less eager to turn its symbols into realities and its figures into doctrine; if they would ask only its moral and spiritual significances, and leave its material fulfilment greatly alone, the strangest and most pictorial chapters of the Book of Revelation would be to us, as they were to the early Christian Church, a well of consolation whose waters would never fail."<sup>5</sup> Apocalypse means revelation. So let us be encouraged.

*The Evident Design*

"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." The design of the book is revealed in the words, "to shew unto his servants things which must shortly come to pass" (1:1). John received the vision while on the Isle of Patmos (1:9), and wrote it down perhaps after he returned to Ephesus, as Clement of Alexandria and others believe. It is believed that it was written before the destruction of Jerusalem, for it is gathered from 11:1, 2, that the Jewish Temple was still standing.

There are many evidences to prove the use of symbolism by Christians in times of persecution, symbols that

4. Commentary.

5. "The Cross in Christian Experience."

would not be understood by their persecutors.

### *Interpretations*

The Reverend John Wesley, on chapter 13 of this prophecy, describes the beast out of the sea as the Romish papacy. He says that "the beast is a spiritually secular power, opposite to the Kingdom of Christ; a power not merely spiritual or ecclesiastical; nor merely secular or political; but a mixture of both. He is a secular prince; for a crown, yea, and a Kingdom are ascribed to him. And yet he is not merely secular; for he is also a false prophet"; that the beast has strict connection with the city of Rome, as is gathered from the seventeenth chapter; that the beast is now existing, for Rome exists; that the papacy or papal kingdom began long ago. Mr. Wesley in his notes gives in brief the rise and the doings of the papacy commencing with the year A.D. 1033. Benedict IX, "a child of eleven years old, is bishop of Rome, and occasions grievous disorders for about twenty years."<sup>6</sup>

The aforementioned is a view held by a good and great man and shared by many; indeed among the early martyrs and reformers a host shared a similar view, many of whom not only believed that the beast and beasts represented the Pope and his successors in office, but that "Babylon" on "the seven hills" was Rome, and "the great whore" the Church of Rome.

Sometimes the meaning is made clear by the writer himself; for instance in chapter 1:20: "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."

### *The Millennium*

The expression, "a thousand years" denotes, it seems, an indefinite period of time and is known as "the millennium." The fact of it is clear, but the program of it not so clear.

### *Special Responsibility*

There is a special responsibility involved concerning our attitude and use of this last book in the New Testament. Here it is in chapter 22:19: "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

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### **Illustrations**

*(Continued from page 54)*

how many men today will choose hogs instead of *redeemed*, transformed manhood. Roger Babson tells of being entertained in the home of a cattle fancier who was inordinately proud of his blooded stock. He showed Mr. Babson through his splendid barns and displayed a surprising knowledge of the pedigrees of his prize cattle. After their return to the house, a young man called for the daughter of the home and they went out together. When Mr. Babson asked the father who the young man was, he received the nonchalant reply, "Oh, I don't know. Some friend of my daughter, I guess." And Mr. Babson observes that here was a man who thought more of the pedigree of his choice stock than he did of the pedigree of the young man who was seeking the hand of his daughter. Moved by a similar spirit, no doubt, these Gergesenes rejected Christ and hurried Him out of their country. And there is no evidence that He ever returned.

6. "Notes on the New Testament."

# Flags Right!

By Paul Steele

**P**ASTOR, you've seen the American flag placed in various positions in churches. Attend a zone rally and you might find the flag to your right; then attend a district gathering and you might find the flag to your left; go into a high school auditorium and you're apt to find the American flag placed to your right in one auditorium while to your left in the adjoining classroom. Then come home to your own church and you don't know what to do with your own flag.

But there is a definite policy which governs this, and it should be strictly followed. Especially should our churches understand and evidence this understanding by consistently placing the American flag in its proper location. And you, Reverend Pastor, are the one most responsible for this.

"When the Flag is displayed in the body of an auditorium or church it should be from a staff placed on the congregation's right as they face the clergyman. The service flag, the state flag, or other flag should be at the left of the congregation. If in the chancel, or platform, the Flag of the United States should be placed on the clergyman's right as he faces the congregation and other flags on his left." Thus speaks the *Handbook* for the Boy Scouts of America.

It's really simple. If you have your flags on the main floor, then put the American flag to the right of the people. But if you are placing your flags on the platform, then have the flag to the clergyman's right.

"Flags Right!" is the motto. *Always have the American flag to its own right, and locate it to the right of that section of your church in which it is*

*placed.* If you place your flag in the body of the church where the people sit, then put it to their right. If your flag is in the chancel, in that section of the church where the pulpit is, then put it to the pulpit's right.

There is no Federal law laying down hard and fast rules for civilians to follow, as to displaying, hanging, or saluting the flag. However, there are certain fundamental rules of good taste which make the matter very simple and, if followed, uniform. The national flag represents the living country, a nation that is very much alive. Thus it is the symbol of a great country of forty-eight sovereign states. As such a symbol, personality is ascribed to the flag with the privilege of having its own right and its own left. For this reason we select this short motto, "Flags Right!" and believe this should adequately guide you in all questions that may arise regarding the placement of the flag.

Maybe you're interested in a few other simple rules to follow relative to the flag. Here are a few.

When displayed with another flag against a wall from crossed staffs, the flag of the United States should always be on the right, i.e., *the flag's own right*. Its staff should be in front of the staff of the other flag. Two United States flags should never be displayed in this manner.

No flag or pennant should ever be placed above or to the right of the flag of the United States. Again we speak of the flag's own right.

When displayed horizontally or vertically against a wall, the flag should have the union uppermost and to the flag's own right (your

left). When displayed in a window, this same principle follows: put the union uppermost, and to the flag's own right as observed from the street.

When used on a speaker's platform, the flag should be displayed above and behind the speaker if on the wall. Or if flown from a staff, it should be to the speaker's right and a bit in front of him.

The flag should never be used to cover the speaker's desk nor to drape over the front of the platform. Use red, white, and blue crepe paper if you need some patriotic-looking covering or drapery. When you use bunting for decoration, the blue color should invariably be at the top. If the blue in the bunting contains stars, be sure those stars are at the top. Else it would be equivalent to placing the flag upside down.

The "Flag Circular" issued by the War Department, April 14, 1923, says that "old or worn-out flags should not be used either for banners or for any secondary purpose. When a flag is in such condition that it is no longer a fitting emblem for display, it should not be cast aside nor used in any way that might be viewed as disrespectful to the national colors, but should be destroyed as a whole, privately, preferably by burning or some other method lacking in any suggestion of irreverence or disrespect due the emblem representing our country."

For further details you could request literature from the War Department, through our Secretary of National Defense, Washington, D.C., or pick up any Boy Scout *Handbook*. Probably these rules as herein set forth will quite well serve the purpose that is in mind, to guide primarily the pastors of our churches in the use and display of the American flag.

It is to be sincerely hoped that every one of our churches will be-

come uniform in the placement of the flag of the United States. In conforming to the proper use of it, we show our respect for the country and our appreciation for the flag which represents this free nation. This proper use of the flag may help the youngsters who know to hold their pastor and church in higher respect also.

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## A Little Laugh Leaveneth the Whole Life

Perhaps the real basis for most complaints about the younger generation is that we no longer belong to it.—*Gab Bag*.

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President Woodrow Wilson once told a story about a group of Negro soldiers in a World War I front line trench on the eve of an attack. A white officer approached one and asked, "What would you do, Bob, if you suddenly saw the whole German cavalry coming straight at you?"

"What would I do?" said Bob. "Why, I sure would spread the news through France."—*Christian Observer*.

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An accordion is an instrument invented by the man who couldn't decide how long was the fish that got away.—*Outdoor Ind.*

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I suggested to my eight-year-old son that he give something for Lent, something that would really hurt, like candy. The boy hesitated, and then asked me what his dad and I were giving up. I replied, "Liquor." The boy objected, "Before dinner I saw you and Daddy drinking something." "That was wine," I answered. "We gave up hard liquor." The boy thought for a while and then said, "Well, I think I'll give up hard candy!"—*Times-Picayune New Orleans States*.

# An Interesting Experience

*By the Editor*

**D**URING THE PAST SUMMER, after a glorious camp meeting and convention period, Mrs. Reed and I traveled north through the beautiful White Mountains of New Hampshire, into Quebec, Canada. We were indeed surprised to find a city almost more Catholic than Rome (if possible) and more French than Paris. Space will forbid us telling of our experience at St. Anne De Beaupre Cathedral and other interesting points. Traveling west through Montreal, we stopped three days at Toronto, Canada, at the World Council of Christian Education Convention, where over five thousand delegates had assembled from sixty-one countries of the world. It was indeed an inspiring sight and fellowship, not only to meet with these different peoples, but to sense the spirit of the occasion. Not once was I asked concerning my denomination and affiliation. The thing that was paramount was, "Are you a Christian?" It was refreshing to enjoy a Christian fellowship which seemed to be fused by the Spirit of Christ.

Friday morning, August 11, a plenary session was held at the Varsity arena, where an address was given by the Honorable W. A. Visser 'T Hooft, representative from Holland. He challenged the convention by declaring and deploring the condition of many churches where there seemed to be a total absence of the power of God and a formalism which did not represent the Spirit of the Master. Of course I am not using his verbiage, but that was the sense of his approach. It seemed to create quite a stir in the minds and hearts of some of the representatives. A few of the

modern group were not quite so happy over his declarations, but those who enjoyed a spiritual emphasis were in full agreement with his thesis. After this address the various groups (there were ten) assembled in their meeting places and freely and informally discussed this address.

Our group met in the Mining Building at the University of Toronto (where the convention was held) and without preliminary statement, under the leadership of a missionary from India, the discussion proceeded, and none was prone to "pull any punches." Dr. Visser 'T Hooft's subject was "Christian Education in the Contemporary World." Representatives from the following countries took part in the discussion: Central America, India, Puerto Rico, Canada, Panama, Peru, Mexico, England, So. Somaliland, Samoa, and the United States. A young woman opened the discussion with the question, "How can we maintain the Christian life in the child, as being superior to the moral life alone?" And now the fight was on. The Samoan delegate, much to my surprise, seemed to be very modern in his approach and failed at the point of Christian experience. He asked, "What do you mean by moral?" It was brought out that his concept of morality was quite different as expressed in conduct from that of the more civilized areas, but he sounded as though he had been trained in one of our universities where morality did not function as a Christian force. Another asked, "Is the efficacy of religion in what you believe, or is it reflected in ethics and morality?" The answer came right back from one of the foreign delegates, who said: "The

reflection of the Christian life is in morality and ethics, but these alone are insufficient. A man may be moral and not be a Christian, but he cannot be a Christian without being moral. One must come in vital contact with Jesus Christ." Still another asked, "Can't we train our children to be Christians?" Immediately the answer came from the representative from Puerto Rico. "Training might lead one to know of the Christian faith, but training itself will not make a Christian. *You must be born again.*"

Such a note, of course, pleased your editor and we listened to the further debate. One leader said, "Religion must be taught and religion must be caught. But we must teach it so that it will be sought and caught." The Mexican delegate thrilled my soul when he arose and said, "Christian education is only a means to an end, and that end is the new birth and sanctification, which really makes it possible to live a Christian life." Canada added its bit by saying, "Christianity must be placed first in the child's thinking and then the experience will come."

The question was asked, "How can we co-operate our Christian thinking so that we can present a united front to the world on the new birth?" This from the English delegate. One American leader responded and gave what I considered to be one of the greatest answers of the entire session. We are victims of Dewey's philosophy. He taught that if we know what is right we will do it. Now we all know that this is not so, for men know but do not perform. He also taught that anyone born in a Christian home has sense enough to be a Christian. We also know that this is not so in theory or practice. He declared that too much of Christian education is just teaching and not enough commitment.

We must lead men to an intelligent experience found only in Jesus Christ.

The Puerto Rico delegate suggested that we must rid the world of the idea that we are a Christian nation. The soldiers and sailors have helped out in this by their sinful conduct. He said: "We teach our people that the United States is a Christian nation, and then the armed forces come to our areas and act sinful. How can we reconcile the conduct of our men with our claims? We must teach them that only a commitment to Christ is the answer." The emphasis and demand for a vital experiential religion thrilled our hearts, and we found out that seven thousand had not as yet bowed their knees to Baal.

At the coliseum every night, the great mass meetings were held. It was a colorful sight. Lord Mackintosh of Halifax presided at the one which we attended, and we were impressed by his spiritual emphasis and his Christian dignity. A great choir of the united choirs of Toronto sang a beautiful anthem, "Shepherd of Youth." The scripture lesson was given by representatives from six different nations, three men and three women: Holland, China, Lebanon, Philippines, Madagascar, and India, reading first in English and then in their native tongues, and the Spirit of God honored the reading. The hymns we sang were printed in four languages on the program: English, French, German, and Spanish.

The main address was given by Dean Emeritus Luther A. Weigle of Yale on the subject, "Christian Education in the Second Half of the Twentieth Century." We were unable to obtain the entire address, but the burden of his message was significant. Once he cried out: "Who will deliver us from the body of this death of our present selfishness? Science, knowl-

edge, and skill cannot save mankind. Science can be used for destruction as well as building up society. Psychological and social science are insufficient. They can be used for evil ends as well as good. It is evident that men have become a prey to their own fears and worries. The only thing that can save us is truth of faith as revealed in Jesus Christ. A student asked me one time, 'Why do men write books?' and then, not waiting for an answer, suggested that those men who wrote the modern theologies seemed to be writing for the benefit of one another rather than for the benefit of the people. I had no answer for him, but I do know that the old theologians wrote for the benefit of men and taught us truths which saved our souls . . . . The Church is God's redemptive purpose in human history. It is supposed to continue the work of a living Christ in this world of men. But far more evident seem to be our differences. They have become barriers when they need not be. We are all part of the Holy Catholic Church. We need not and cannot have organic union, but we can have a co-operation in an ecumenical sense. No group should hold back because some distinctive belief of theirs is not universally accepted. One thing is certain: we must oppose the philosophy of a determined group of secularists to eliminate God from education. Extreme, complete separation of church and state is unwarranted in law and good sense. Separation as we know it in America does not mean that the state owes no allegiance to God or is divorced from Christian principle. The attitude of some of our atheistic citizens and their influence on the Supreme Court would make one think so, but we are a Christian nation. We are committed by all of our national documents to a Christian philosophy, and

this is a philosophy which we can tie to and live by."

All in all, the fellowship in such an experience was tremendously uplifting. I talked personally with the India delegate and the Holland delegate, and my heart was thrilled. Of course, others crossed our pathway but these were the two outstanding conversations. Our own denominational representatives were there, and of course it was like going home to meet our Kansas City delegation. We had a Sunday fellowship with our St. Clair church, of which Rev. Guy Neese is the very efficient pastor, and had the opportunity of speaking a good word for our Seminary, as it happened to be an educational service with the representatives from E.N.C. having charge.

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## Musings of

### A Minister's Wife

By Mrs. W. M. Franklin

NOT SO LONG AGO I was changing depots in Chicago when I noticed that one of the occupants of the exchange taxi had also been a passenger on the train I had just left. He was dressed in the uniform of the fighting men of our country and a strange, happy look was upon his face. I spoke to him about his trip, and there really was a lilt in his voice as he told me he had traveled nine thousand miles to spend three weeks with his parents in Illinois. He had been in the service about four and one-half years, and much of the time had been spent in Japan. I asked if he was to return to Japan and he said, "Yes, for about four or five more years, before I'll get to come home again."

The way he said "Home" has never left me, especially when I think that as soon as he returns to his head-



quarters he may be sent into active service. Maybe he never will see home again. Only the Father knows the future of that young soldier who came so far for a few weeks at home.

Christ says He is preparing us a home. He is paying our fare from this scene of action (battle against sin), and when we reach that home it will not be for just three weeks and then a trip back to sinful earth. It will be forever and forever.

When I think of what it meant to that young man to be going home, I wonder if we weary mortals appreciate enough the thought of the heavenly home. And, oh, the multitudes who are making no provision for going home!

This preacher's wife has had a lesson by this incident, for if ever I wanted to help others reach home it's now. I cannot sit here and muse. There's work for me to do. But I did want to pass on to you the story of this soldier. "Am I a soldier of the Cross?" Then someday the fighting will cease and I shall go home. Praise the Lord for such a wonderful eternal home, prepared for us by our wonderful Saviour Jesus.

\* \* \* \* \*

*'Twas the night of the annual church meeting,*

*When the people were all in their pews;*

*They were hearing reports of the year's work*

*And deciding what leaders to choose.*

*They nominated, questioned, and voted;*

*They prayed and some scripture they read;*

*They moved and then seconded motions;*

*They sang songs their good pastor led.*

*The annual meeting was attended  
By young, old, and some in between.*

*The business for God they were tending.*

*Each action in heaven was seen.*

*We're doing our business for Jesus.*

*We're paying our bills as we go;  
We're working and toiling and praying*

*For souls to be whiter than snow.*

\* \* \* \* \*

It's kind of a mixed-up summer. We all went to Iowa for a while; now my husband has started on a long trip. He's going to see sons and grandchildren, some nieces and nephews, and some doctors, too, before he returns. He leaves the work of the church in the hands of the assistant pastor, who has had seven years of pastoral experience herself. I suppose you've guessed by now that this minister's wife is also a minister. God has promised grace and help for every day, so I'm trusting Him to make me a blessing to our people while their pastor is away.

The children will go to boys' and girls' camp soon, and I'll have this new parsonage all to myself for a while. I'll have to keep so busy writing, studying, calling, praying that the emptiness of the home does not overwhelm me.

Then afterwards we'll all be together again. Life is like that. Duties call some here, some there—but, oh, the preciousness of the promise that where Christ is there we may be also! Loved ones are gathering yonder. Someday we'll all be together "over there." My heart thrills with the joy of His presence as I think of His wonderful provisions for those who love Him.

\* \* \* \* \*

We started out well, that week of the boys' and girls' camp. But things didn't go too well for a while. You see, with my husband taking a vacation in the West and both children at camp I had planned to do a lot of calling and reading and praying. Well, I accidentally fell that Monday night and ended the incident by going to the doctor. He saved me the expense of an X ray by telling me that it would mean no difference in the treatment, but that if I had pain for about three weeks I could be sure that I'd had a broken breastbone. The pain continues now into the second week, so the suspicion is that there was a break.

I made calls, studied, and prayed, as well as got up in the middle of the night when I couldn't sleep and wrote some poems. We're using one next week in the W.F.M.S. service, for it fits the special emphasis for this month.

Saturday, I went to the camp for the children and found our son exhausted. Yes, tests show that it is a return of the rheumatic fever, so there will be more weeks in bed for him.

Monday of this week my husband had some surgery at Nampa. The operation was not serious; but with his being so far away, our boy in bed, and our daughter using an icebag on her side because of some pain there, you can be sure it was a long day for me. Telephone connections were made to the Samaritan hospital, and what a relief to hear the cheerful voice of the doctor say that everything was all right! Tears of relief and rejoicing came as I heard the words spoken in their kindly tone by a Christian doctor who sounded as though he really cared. His pleasant, "Hello there, Sister Franklin," meant a lot to me.

God does answer prayer. A billfold had been lost on the streets of Chicago and we prayed that an honest person would find it. Sure enough, a telephone call came from another state telling that it was found. The money was sent, my driver's license and W.C.T.U. card were returned, and a note of appreciation has been sent to the lady who refused a reward. I told her to let me know if ever I could help her, even to praying for her if she ever had a need. She said, "Oh, I'd be delighted to think you were praying for me." She had made a number of attempts to contact me, but our telephone system is nothing to brag about. In all the attempts she had found out I was a minister's wife. She said she did not need the money but knew that I did because ministers' wives never have more than they need. So now I have another name on my prayer list. How I have rejoiced that before I called He answered! Praise His precious name! His promises are sure. I'm so glad I've learned to trust Him!

\* \* \* \* \*

We have dozens of new little homes coming into our community, many trailer houses with lovely people in them, and some shacks. Our visitation groups have called in these places. We have been able to reach a few for the services, but so many people are doing the building jobs themselves, and Sunday is their day for building. We keep calling, trying to help in the homes where trouble and sorrow come, having prayer when the opportunity affords itself, once in a while finding some who tell us to go on our way and to tell other Nazarenes not to stop.

Yes, the day is coming when people will not be too busy to call for the rocks and the mountains to fall upon them and hide them from the face of God.