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PREACHER'S Magazine

September
October
1950

Special Section
Of Interest to Women

The Preacher's Magazine

Volume 25 September-October, 1950 Number 5

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

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The Women's Sphere

IN THE LAST HALF of this issue the women's sphere is emphasized. The articles are intended to show the place and importance of women in the work of the church. Who will doubt that they occupy a place of supreme influence in the religious life of our denomination and also in America?

In church life this is especially so. In a great many of our local churches the women are in the majority. Even though there are few who hold positions of leadership, yet this minority expression is not significant of their power. Their election to church boards is increasingly significant. The positions held by them in the church school and their leadership in the department of religious education constitute an overwhelming majority in this field. Their place as teachers in the public school system and the large group elevated to executive positions in school administration give to the church, because of their membership, a much wider sphere of influence. Since the war they have continued to occupy places of importance with high pay in the technical field, such as in laboratories, aeronautics, and all types of manufacturing industries. Their tithe is no insignificant part of the financial success of our denomination.

Our church has never forbidden women to enter the ministry. It would be honest for us all to confess that such work has not been encouraged, but we are all convinced that God still calls women to be preachers of the gospel. We have a few very successful pastors and many evangelists among our most esteemed women.

The statement would be supported by almost unanimous agreement that the influence of the pastor's wife is one of the strongest sentiments in our church—and why shouldn't it be? She is an independent thinker. Sometimes we get the idea that she is always influenced by the thinking of her husband, but the way to disprove this is just to ask one of these pastor-husbands. There has been some kind of movement on foot to consider her neither fish nor fowl, and an endeavor was put forth to keep her from being elected as a delegate to the General Assemblies. We are in agreement with the idea that every delegate should be elected on the basis of merit, and not just because her husband holds a local, or district, or general office. But to eliminate a woman just because she is the wife of a minister constitutes the acme of unfair discrimination. She can stand on her own feet and should be treated just like any other layman in the church. In fact, because of her being continually in religious work, she is very well qualified to be a representative.

Organizationally the Church of the Nazarene has offered a very limited sphere for women's activities. The only organized fellowship is that of the Woman's Foreign Missionary Society. If the history of this organization were to be printed, it would read like a romance. The women have accepted the dictum of the denomination that this society shall constitute their sole outlet for expression. In fact, for women to carry the major burden of church benevolences is not new. History reveals the fact that in every major religious effort as related to the Christian Church, women

have always furnished the sympathetic and heart-warming understanding for denominational effort, especially in the field of missions and philanthropy. Where would the financial support of the Church of the Nazarene be today if it were not for the women? The writer has been connected with our denomination since its very beginning, and we can remember when our church missionary program would have been bankrupt if it had not been for our Woman's Foreign Missionary Society. Yes, even the offering of a year ago, when nearly a million was received, will reveal that the women paid a little more than 50 per cent of the total. Yes, friends, we might as well confess that they know how to do their job and they do it. To interfere with their God-given prerogatives would be to kill the proverbial goose that lays the golden egg. We sincerely pray that the W.F.M.S. will continue its good work.

This age is characterized by career women. Of course, there is the quite universal agreement that the basis for a successful society is found in the home. No one would argue this point. The propagation of the race demands that the home be established. We go even further and suggest that the ultimate success of any society rests on the Christian home. But we find that there is a new idea being advocated and worked in our social order which allows the woman to work as well as the man. No doubt this has been caused by two things: first, two world wars; and second, economic considerations. It is much better for young folks to be married and both work for a time than it would be for them to forego such a union or to enter into an unlawful relationship. Some of the most successful businesswomen today are mothers and supervise their homes with astonishing ability. Of course, the ideal is for the wife to devote herself entirely to the raising of the family, but we are not crying out against these fine women who have been caught in the vise of economic pressure and are accomplishing a dual task. The idea of a career is also fostered by the single lady. High idealism keeps her from choosing marital relations with non-Christian or far inferior individuals. A non-marital, independent status is far more desirable than marriage with a non-Christian, or with someone she cannot respect. She can work for God and the church and be a blessing to society and still be economically independent.

Since women have gone into politics and have obtained the vote, their emancipation has been greatly advanced. Now they are finding places in our legislatures, both Federal and State, and are occupying positions of responsibility in urban and rural community life. Two or three small towns recently elected councils composed completely of women. It has been whispered that there is a possibility of a woman being President of the United States someday. Be that as it may, no doubt she would do far better than several we have seen occupying this high position in our day.

But woman's expanding place is due to one thing and one thing only, and that is the place Christianity has given to her. If it were not for the gospel of Jesus Christ, she would still be a slave. From Christianity came the continued support of monogamy. From the attitude of Jesus came recognition of her importance. Wherever the gospel and the Bible teaching go, women become emancipated. We have one exception and that is Russia; but she can hardly be con-

(*Continued on page 20*)

The Counselor's Corner

L. A. Reed

JUST RECENTLY a pamphlet has fallen into the writer's hands entitled "New Ministers," from the Department of the Rural Church, Drew Theological Seminary, Madison, N.J.; Ralph A. Felton, author.

The information compiled therein was obtained from 1,978 ministerial students from forty-eight states, representing twenty denominations and coming from fifty-seven theological seminaries and church-related colleges. Hence the cross section would be fairly true to form.

There are several tabulations in this pamphlet (which can be obtained from the above adress for fifteen cents each or ten copies for a dollar), showing the various influences which have been brought to bear upon the youth who have entered the ministry. Before coming to the point at issue in this counseling article, we will give a few of the summary statistics.

1. Out of 1,471 students entering the ministry, 34 per cent of them were influenced by their pastors, 17 per cent by their mothers, and 11.2 per cent by their fathers. This shows a strong pastoral influence.

2. Sixty-five per cent showed that they first thought of entering the ministry while they were high school students. Here then is the major period when pastoral influence should be exercised.

3. The situations and events which influenced 1,573 ministerial students to choose the ministry showed that home training influenced 13.7 per cent; contacts with the pastor, 12.5 per cent; and a recognition of contemporary world needs influenced 12.5 per cent.

4. The factors which tended to retard or inhibit men from entering the ministry, based on replies from 1,334 ministerial students, showed that a lack of Bible knowledge and a feeling of unworthiness influenced 32.1 per cent; a lack of counseling or guidance influenced 19.5 per cent.

5. The reasons given by 1,704 ministerial students for entering the ministry show that 38.0 per cent felt a definite call of God; 31.1 per cent sensed a need of men and society for Christ and felt this constituted a call; while 26.0 per cent felt that this was an ideal way for one to serve mankind. It is interesting to note, even though the percentage is rather small, that a call is still the major factor.

6. The type of work desired by 1,482 ministerial students showed that 25.7 per cent desired a town parish; 18.7 per cent desired a rural parish; 13.7 per cent desired a city parish; 13.6 per cent desired foreign missionary work; 12.1 per cent desired to be teachers.

But the two points which we wish to draw to your attention are that, first, the pastor is a dominating factor in the call of the ministerial student and that, second, the counseling of the pastor was a major influence in their coming to a decision.

Three factors enter into this discussion and all are involved with the pastor. First, his preaching influence; second, his personality influence; third, his counseling influence.

Haven't you heard it said that the young people worship a certain pastor? Yes, frequently; and we use the word worship, of course, with reservations. Many times this is due to

this certain pastor's preaching ministry. He preaches where the people live and makes his sermons attractive and full of meaning for the young people. If he is sincere, spiritual, and versatile, the youth will recognize it and generally will respond with a loyalty which will be surprising. One cannot deceive young folks. Notice our college youth. Talk to them about those who have come to give chapel talks, and you will find that they evaluate just about everyone correctly, and sometimes their classification is not too complimentary.

Second, every preacher possesses and exercises personality influence. Some of us are ready to admit that our personality quirks are not what they should be, but we also know that God has given us the ability to change such twists from the abnormal to the normal. Such a book as *How to Win Friends and Influence People,* by Dale Carnegie, is a simple treatise on the adjusting of the personality so one will be acceptable to another. It appears to the writer that there should be more of an effort on the part of the pastors, especially, to endeavor to change their personalities until their entire effort and approach would be acceptable to our youth and make them more attractive to the outsiders. We sincerely hope that no one would pride himself on not being able to get along with folk. We can get along with people without compromising. We can be courteous, generous, approachable, understanding, sincere, and still be spiritual.

The third factor in influencing youth is found in the counseling approach. A young person does not like to be "called on the carpet." The old technique suggested that this was the case, but it is becoming more and more appropriate and customary for the young man or woman to approach the pastor voluntarily and not be misjudged in the doing of it. The pastor is now recognized as a technician. There is an element of the specialist in the work that he now does. Educational institutions are teaching him the psychology of approach and the science of counseling. In spite of this advance preparation, the pastor must always remember, just as his parishioners remember, that the power and significance of his effort rests in the realm of the spiritual. No scientific knowledge can take the place of a *Presence* which causes his counseling to be valuable. Young people recognize this. That is the only reason why they appreciate an understanding pastor: he can, through God, connect up problem solution with personality adjustment in the realm of religion.

On the basis of the statistics quoted at the beginning of this counselor's corner discussion, we urge the pastor constantly to be on the watch for those who show tendencies and convictions relative to the matter of preaching and Christian work. Of course, we do not want the pastor to *call* anyone to the ministry; that is to be left with God. But we do think that he should make himself available for counsel to the youth of high school and college age, and keep a sensitive ear and an alert eye on his youth situation, so he can know when any of his young people are being moved upon by the Holy Spirit. To be able to do this he must mix with them, know them, show interest in them and their activities, and be of an inviting personality which would naturally cultivate the confidence of the one who faces a problem. Remember, pastor! it is not the problem which should demand our first consideration, but it is the person involved. Get the personality adjusted and, in the majority of cases, the problem is solved.

Why Some Preachers Fail

By C. E. Shumake

PERHAPS this paper is already doomed to extinction because of the harshness of its caption. It is a very difficult task to advise fellow professionals. For the meekness that should adorn all others when we are preaching is often a forgotten virtue in self-application. How conspicuous sometimes is our vaunted knowledge; how embarrassing often our lack of wisdom! It seems a profitable thing that all preachers should remember, in the words of William Cowper:

Knowledge and wisdom, far from being one,
Have ofttimes no connection. Knowledge dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.
Knowledge, a rude, unprofitable mass,
The mere material with which Wisdom builds,
Till smoothed, and squared, and fitted to its place,
Does but encumber whom it seems to enrich.
Knowledge is proud that he has learned so much,
Wisdom is humble that he knows no more.

Enough said. Those who are deficient in the spirit of wisdom may stop right here. To go on would be merely a waste of time, perhaps a bombshell to ministerial ambition. But in this paper I am applying the measuring line to my own self, as well as to others. I have been helped in just the writing of it. I want my wife (the most competent person I know for the task) to sit down and read it to me.

Some Preachers Fail Because They Cannot Stand Authority.

I do not mean by this that a preacher is ever guilty of shunning authority; rather we seek it. We do not run away, as did Elijah to sit under the juniper tree; we run after this tool with zestful enthusiasm. And yet, should I say the average preacher? —no, I will say that many a preacher fails because he cannot stand authority. He does not know how to assimilate his authority, to bring authority into harmony, into agreement with his other relations. Certainly I have known some who so misconstrued their authority as to imply absolute competency and sovereignty. They evidently believed in the divine right of kings. Once in authority they wanted all to feel their power. The spirit and philosophy of totalitarianism are still a repulsive thing wherever they are found, in dictator, president, or preacher.

The psychologist will tell us (and I think the theory quite sound) that the superiority complex is often an inferiority complex disguised. They say the real complex is the sense of weakness and insufficiency, but to "save face" it is disguised in the cloak of superiority. I once heard a preacher ask for the opinion from a group of other preachers on a certain text of scripture. Before anyone from the group could reply (which was fortunate for the group, for it saved them from embarrassment), the preacher who had made the inquiry said, "Well, nobody has ever given me any light at all on the subject. I have read everyone, and I haven't been helped or given any light at all from any-

thing that I have ever read." The impression that I got was, "Brother, you will have to help yourself in adjusting a certain complex, before you will be able to get help from anyone else."

A preacher's wrong conception of authority makes it very difficult to receive advice. We take advice if it corresponds with our preconceptions. If it doesn't, we chuck it out the window and make a mental reserve about our adviser's deficiency in gray matter. A woman called one morning while I was engaged in more important concerns, and insisted on seeing me immediately. I knew the dear sister pretty well, so tried to stall her off. But she was one of my important and persistent parishioners, so what could *I* do? She came. She took fifteen minutes of my time telling me what kind of advice she wanted, implying in no uncertain tones that that was the only kind that she would receive, and woe be unto the one who advised otherwise. I spent one minute giving her what she wanted. She went away satisfied and an eternal believer in the profundity of my wisdom.

Did you ever attempt to give advice to a fellow preacher? If you haven't, "all's well that ends well." You have ended well.

A preacher's wrong conception of authority often makes him a poor administrator. We often wonder why we do not get the co-operation that we order. The reason is often in the order itself; we ask for it in the spirit and demeanor of a dictator. A preacher said, "Bless God, the *Manual* makes me chairman of the church board, president of the church, head of the church schools, the young people's society, and all other subsidiary organizations, and I'm going to be boss around here." He was, without competition, for one year. Then came recall. The rebels padded the ballot box, and he shrunk so that he finally became so little as to accuse those who voted against him as being carnal and backslidden.

In the administration of the church, authority is a very key element. In the business world the executive may require or demand obedience, though this has been proved to be poor administration policy. But he can say with authority to those under him, "Obey my wishes or get out." The minister, of course, cannot speak with that kind of authority. Or can he? I was holding a revival for a dear brother somewhere in these United States. Before my chance to address the congregation arrived, he tore loose on a spree and climaxed the rampage in heat and high C, with the words, "If you don't like it, *get out.*" Some of them did, and I myself felt that if I could do so gracefully I would be along with them. The preacher has authority all right, but not *that* kind of authority. An ostentatious display of authority is evidence of lack of authority, and again perhaps the indication of an inferiority complex. We cannot coerce people to give us their co-operation. I know, for I have tried and didn't succeed, and so have you. They are like the one son that Jesus mentioned who said, "I go," and went not. The meeting of stronger wills than our own and overcoming them for the advancement of Christ's kingdom is one task of the preacher, but only remember that they cannot be browbeaten into submission.

I heard Harry Rimmer explode in no uncertain terms our common picture of the shepherd and his sheep. He said the only sheep he knew anything about had to be driven. You had to get behind them and sick a dog on them and throw rocks at them to get them to know what to do and go where you wanted them to go. Now

I do not know if he was referring to rocky mountain goats or oriental sheep, but I do know that throwing rocks just will not work with people. But it still remains that the minister is the leader of his people, one that must keep his poise even when he meets wills contrary and stronger than his own. That is something that no dictator can accomplish. Armchair diplomacy might work all right in the swivel chair, but it just doesn't work good on the field of battle.

Some Preachers Fail Because They Lack the Power of Adaptation.

This is sometimes pretty difficult for the preacher to accomplish, but this ability to readjust and readapt ourselves is important to ministerial success. I knew a preacher who came from the north side of the Mason and Dixon Line into the deep South to pastor a church. He just didn't fit and would not put forth an honest effort to adapt himself. His idea was to convert the Confederacy, and so he kept talking about the "blooming rebels" until he had a little private civil war on his hands. Needless to say, he soon sought other pastures.

It is very noticeable how some preachers get the unbending complex that their mental capacity is unexcelled, and that the matter of adaptation is one exclusively for the congregation. We want them to conform to our ideas and methods, for ours were the only ones that worked down at Turkey Run; therefore they are the only ones that will work up on Fifth Avenue. A new preacher comes to town and starts immediately to tear down and cast out everything suggested and tried by his predecessor. He needs "new blood" he says, so he gets a new Sunday-school superintendent, a new church board, a new women's president, a new young people's leader, even a new janitor. A clean house is his goal, so he sweeps clean. This is certainly a clear example of how not to succeed. No use to cite examples here, for we have only to look within; for whether or not we have had the calamity to put those motives into final achievement, every preacher sometime in his career has gone a little beyond the stage of mere temptation on this particular point. Perhaps he was wise enough to see the end before experiencing it, and skillful enough to avert the head-on collision that he had started. And what applies here to the preacher in his pastoral relation also applies in every other office that he might hold.

The only two churches so far that we have had the privilege of pastoring have proved to be among the very best. Both of them had widely circulated reputations, and really both of them afforded excellent opportunities for a beautiful split. The first church I ever pastored, and one that has endeared itself to me without comparison, afforded indeed a wonderful and interesting experience for this preacher. In substance, I had two predecessors, members of my congregation, sitting among my flock, looking up at me each Sunday morning (one was the outgoing district superintendent, the other was the ingoing; and it seemed to me that I could detect what I shall call at least a little strained relation there), the district superintendent, the district treasurer, the district women's president, the district young people's president, half of the district advisory board, and in all fifteen preachers, members of my congregation, and among them one dear brother who was trying hard to be my successor. I think that I honestly deserve no merit for any success there; it was

merely a case where "you couldn't do anything else but." There was simply no alternative; "I *had* to succeed. Needless to say, it was a process of "give and take," and most of the time I took more than I gave. But the glad results were the progress of the church and the kingdom of Christ, and that was rich compensation for this humble servant.

Some Preachers Fail Because They Rely Solely upon Past Reputation.

Have you ever known anyone who always left the inevitable impression that he was being paid for his bigness and greatness in past achievements? that he was not employed to do the task at hand; he was just a figurehead to add weight and distinction to the cause? Brethren, there is no place for mere figureheads in the kingdom of Christ. That whole philosophy is unalterably against the basic principles of Christ's teaching. What has become the cause for the noticeable lack of effectiveness and worth of a brother's ministry? Frankly, when one looks honestly and searchingly into his own motives, he often makes some startling disclosures. Brethren, when one gets this conception of his own importance, in the vernacular of the common man, "your goose is cooked."

Did you ever pause long enough to inquire into the question as to just why many preachers are more useful and achieve greater things for Christ in the early years of their ministerial career than later? Might I suggest that it might be because in the beginning one had nothing at all to fall back upon, he had no reputation at all, and even if he did nothing at all he had nothing to lose; so he tried to do everything that entered his mind without the restricting fear that his reputation was at stake? Would it be too cruel to suggest that, as far as the advancement of the church is concerned, it might be pretty good policy to have a program of superannuation for the novice before he ceased to be a novice and settled down into the bog of his professional reputation? Might I close this division with a parable?

The colored sergeant was sent out to quiet a machine-gun nest. The officer told him that this was a very dangerous undertaking and that he must proceed very cautiously. "Don't go in a straight line; you must zigzag. Otherwise they will get a line on you and make quick work of you and your men."

"I understand, officer," said the sergeant. "I knows how to do it."

But it did not turn out so well, and soon a shot seriously wounded the sergeant and he was carried to the hospital. His officer called on him in the hospital and inquired how it happened.

"I told you," said the officer, "not to go in a straight line, but to zigzag."

"That is just what I did, officer," replied the sergeant, "but I guess I was zigging when I ought to have been zagging."

Failure is often incurred because the preacher is professionally zigging when he ought to have been practically zagging.

Some Preachers Fail Because They Never Truly Learn That It Is More Blessed to Give than to Receive.

I read a so-called recipe for success the other day. It is this: "Find out where the money is and get there as quickly as you can and when you get there get all you can get there and then get out of there with all you could get out of those that are there before those that are there get out of you all that you got there after you got there." Forgive me if it is a breach

of professional ethics in saying that it might be easy for preachers to attach themselves to this idea. It seems that I can faintly recall getting this impression a few times in my brief ministerial experience. Now far be it from me to discourage an increase in receipts, but this bug has been at work on far too many preachers. Perhaps the bite was all right, but the bite reacted too quickly; for many a preacher has plunged into the worthy effort of getting a raise in salary, to find sorrowfully that there are still those among his flock who believe that not only should their minister be a man of faith, but that he should live on it as well. Seriously though, I have heard a lot of sermons on sacrifice that left the indelible stamp of insincerity. Sacrifice is another one of those things that is easier to preach than to practice. I have caught many a sermon of my own on the rebound, because I had not convinced my people that I was willing to become a doer of my own word, as well as a dispenser. I have found the average congregation quite apt in estimating the sincerity of the preacher. Now I am aware of the truth that our preachers are not overly paid, but these truths are applicable to all of us, no matter what might be the proportions of our income.

Anyway, as a policy alone, it is better to give than to receive. But this need not be emphasized here, for preachers are still pretty apt students along some lines, and this could within itself become too great a temptation to the preacher himself.

Sincerely though, the preacher who is unwilling to put himself out and become the servant of all is unworthy of the sacred trust. A weeding out of the mere professionals ought somehow to be accomplished. Or better still, a plowing under until professionalism has a metamorphosis into a burning, throbbing, unselfish giving of one's all in the work of the Kingdom.

What is the world? A wandering maze,
Where sin hath tracked a thousand ways
Her victims to ensnare.
All broad and winding and aslope,
All tempting with perfidious hope,
All ending in despair.
Millions of pilgrims throng those roads,
Bearing their baubles or their loads
Down to eternal night.
One only path that never bends,
Narrow and rough and steep, ascends
Through darkness into light.
Is there no guide to show that path?
The Bible. He alone that hath
The Bible need not stray.
But he who hath and will not give
That light of life to all that live,
Himself shall lose the way.

The right instruction of youth is a matter in which Christ and the whole world is concerned.—MARTIN LUTHER.

It was into the real world that Christ came, and He comes to us, not to snatch us away by some miracle from the conflict of life, but to give us His peace in our hearts, whereby we may be calmly steadfast while the conflict rages, and be able to bring to the torn world the healing of that peace.—WILLIAM TEMPLE.

RULE OF MY LIFE—The rule that governs my life is this: Anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult is wrong for me, and I must, as a Christian, turn away from it. This simple rule may help you find a safe road for your feet along life's road.—J. WILBUR CHAPMAN.

The reason that I criticize
And find each person such a pain,
Is that to ferret out the good
Would be much harder on the brain.
—*Selected.*

Malachi

Ralph Earle

I HAVE LOVED YOU, *saith the Lord. Yet ye say, Wherein hast thou loved us?*

With this divine declaration and human response the Book of Malachi opens. God asserts His love; Israel challenges the claim. What was wrong?

The answer is probably to be found in recalling some of the utterances of the two prophets just studied. They had predicted that God's blessings were about to be poured out on a people redeemed and cleansed. But several decades had passed, and these prophecies of hope were still unfulfilled. The days had become increasingly drab and dreary. It was a period of disappointment, disillusionment, and decay, of blasted hopes and broken hearts.

The answering question of the people seems bitter. It sounds almost sarcastic. One is tempted to find a note of flippancy.

Perhaps the kindest thing to say would be that we have here an outburst of bitter disappointment due to shattered dreams. The margin between tears and anger is often very narrow. One verges on the other. Disappointment often expresses itself in reproach. Probably long days of weary waiting had left the people dull and doubting.

The prophet has an answer, a proof of God's love. Exhibit A is Edom. God had chosen Jacob and rejected Esau. Just see what had happened to the Edomites, the descendants of Esau. Soon after the beginning of the Babylonian captivity the Nabatean Arabs had pushed them out of their heritage and laid it waste. Now would they be allowed to return to their own land, as Israel had? No, Israel's misfortunes were nothing compared to Edom's. God still loved His own chosen nation.

After this introductory round with the people (1:2-5), the prophet turned his attention to the priests (1:6-14). He criticizes them for low views of God's majesty. They do not even show their God the respect that a son would his father or a servant would his master. Then he charges them directly with despising the Lord's name.

Immediately the atmosphere gets tense. One can almost see the priests bristling with anger and stiffening with resentment. "Wherein have we despised thy name?"

Whatever cloak of kindness we may spread over the people's "Wherein?" of verse two, it seems that here we can offer no apology. The tone is clearly petulant, peevish, sarcastic, saucy. We almost hear the undertones of a "Whadda ya mean?" attitude. Here is a flippancy amounting almost to blasphemy.

That this is the reaction of the priests is shown rather clearly by the continued conversation. When God answers their first rejoinder with "Ye offer polluted bread upon mine altar," they come right back at Him: "Wherein have we polluted thee?" When people talk back to God that way, sin has made them "tough."

How had they polluted God and His house? "In that ye say, The table of the Lord is contemptible." A contempt for sacred things is about the lowest thing in religion.

The phrase "ye say" is a keynote of this book. The author uses the didactic-dialectic method. He makes an

affirmation. Then he presents a supposed objection, in the form of a question introduced by "ye say." This is followed by a refutation of the objection, proving the original proposition. Some seven distinct examples of this occur in his brief book (1:2-3, 6-7; 2:10-16, 17; 3:7, 8, 13-14). A reading of these passages will reveal the force of this argumentative method.

Not that the prophet invented these objections. Doubtless he had heard them uttered aloud or at least had seen ample evidence of the attitude expressed by them.

How did the priests show their contempt for God and His house? By offering blind, lame, and sick animals for sacrifice. Would they offer these to the governor and would he accept them? Why then should they offer them to God?

While the Gentiles have been praising God's name (v. 11), the Jews have been profaning it. How? "In that ye say, The table of the Lord is polluted." But that is not the worst. "Ye said also, Behold, what a weariness is it! and ye have snuffed at it," or, sniffed at it. What an attitude of contempt!

In 2:1-9 the prophet brings a further charge against the priests. It is their duty to instruct the people in the law (v. 7). Instead they have failed to keep the law themselves and have thus caused the people to err (v. 8).

Then the prophet turns again to the laity (2:10-16) and rebukes the people for their sin of divorce. God declares that He will not any more regard their offerings (v. 13). "Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant." This prophet had high ideals of marriage and so he hated divorce, as did Jesus. With both, marriage was a proposition for life. The message of Malachi is sorely needed in this day of easy divorce.

Because of their sins, God warns of coming judgment (2:17—3:6). They had been rendering lip service. But that did not atone for their sins. "Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?"

This last question finds a quick answer in the opening verses of chapter three. A part of the first verse is quoted in all three Synoptic Gospels and applied to John the Baptist. It should be noted that the expression "my messenger" is "Malachi" in the Hebrew. It is exactly the same form as in 1:1. There is no way of telling whether it is there intended to be taken as a proper name, or as a common noun as here. If the latter is correct, then this book is anonymous. That is the way the Septuagint translates 1:1, which constitutes the heading for the book. But the author may have adopted the name Malachi at the beginning of his prophetic ministry.

The first verse of the third chapter goes on to say that the Lord will "suddenly come to his temple." Lest any should think lightly of this, the prophet portrays the character of God and the purpose of His coming. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver." When the Lord comes He will test and purify His people against the wicked; He will come near in swift judgment (v. 5).

This warning is followed by a plea for repentance and a rebuke for failure to tithe (3:7-12). "Ye say" oc-

curs twice again in close succession. "Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?"

In answer, God shows the people another sin that is preventing Him from blessing them. To return to Him they must turn away from this transgression of the law. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

Some people's backs begin to bristle at the very mention of this forbidden subject. But one of the surest tests of Christian consecration is one's attitude toward money. It is utterly inconsistent for one to declare his love for Christ and then object to paying his tithe. The tithe is simply an acknowledgment of God's ownership of us and all we possess. To refuse to pay the tithe is to deny that ownership.

But evidently the people had objected vociferously. For God continues: "Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God."

The people go on to declare that the wicked fare better than the righteous (v. 15). It is another echo of the question: "Where is the God of judgment?" (2:17). Some people expect God to settle His accounts every Saturday night.

The answer of the Lord is that He knows who are His (vv. 16, 17), and eventually all will be able to "discern between the righteous and the wicked" (v. 18). The promises of verses sixteen and seventeen have been a great comfort to God's people in time of test and trial. A true record is being kept in heaven of all those who put their trust in the Lord. ("Feared" in the Old Testament is close to "believed" in the New.)

The last chapter of Malachi is very brief. It opens with a declaration of coming judgment, which will burn like a hot oven. But that is followed immediately with the assurance that to those who "fear my name shall the Sun of righteousness arise with healing in his wings." The coming of Christ will be like the rising of the sun with life-giving light and warmth. Every sunrise proclaims the glories of our Christ. We ought to start every new day with a fresh consciousness of His presence lighting our pathway, warming and cheering our hearts, flooding our souls with a sense of the greatness of the Divine.

The book closes with a prediction that Elijah will appear "before the coming of the great and dreadful day of the Lord." Thus we find again at the very end this phrase which is so prominent in the minor prophets. We are not left in doubt as to the certainty of the day of the Lord. But at the same time we are assured that God will do His best to warn men of it and to seek to turn them to himself.

So we come to the end of our study of the twelve minor prophets. They were men whose messages were both timely and timeless. They preached to their own times and yet to all times. The sins they rebuked in their day are still with us today. It is still true that the essence of sin is selfishness and self-will. Men are still prone to forsake God and follow their own distorted desires. And still God's unchanging love calls to repentance and offers salvation.

The differences between the Old Testament and the New often appear in sharp outlines on the surface. But closer study inevitably reveals the fact that God's nature is the same and human nature the same, in both cases. Sin is the same in essence, and salva-

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Saving Nazarene Youth To Christ and Our Church

By J. Wilmer Lambert

LET US be honest with ourselves and admit our problem. We know how important it is, when dealing with souls, to get people to admit their sin before we can help them. Souls must first realize their need. If we will be frank with ourselves, we will see the need. We have all wondered, worried, and wept over the fact that we have not held our youth as we should. We have seen our young people come up in the church, reared in Christian homes (sometimes preachers' homes), seemingly with every advantage in the world, and yet, in spite of it all, something happened. Some of them grew bitter; others drifted; some were attracted by the world; some gave up; and others sought an easier way. We have excused ourselves, probably by saying that we could not hold them all, or the pull of the world is so strong today, times are different than they used to be, or other excuses. But we are not interested in excuses; we want the reasons. We are aware that excuses will not get people out to Sunday school; neither will they solve our problem with our youth. If we can establish some reasons for our failure and examine these, we can help find a solution to our problem.

Admitting our problem, we would have you see that an unnatural condition exists. It looks as though, with the agencies of the church and Christian homes, we would be able to hold our precious youth "fast in the faith." We preach a wonderful Christ. We have a great gospel. We have the best thing in the world, and yet we fail. You will agree that the weakness is not on the part of our God. The Word reads, "Greater is he that is in you, than he that is in the world." The power of God on the inside of the human heart is a greater force than all the devil can muster. The natural condition of one born in a Christian home, rocked in our cradles, molded by our Sunday-school teachers, instructed by our pastors, convicted under our evangelists, surrounded with prayer at our altars, and touched by our Lord should be a glorious establishing experience of salvation that could never be blasted from the solid Rock, Christ Jesus. The natural condition should be a faith that would never doubt, a step that would never falter, an experience that would never grow dim. When we see anyone brought up in our beloved Zion and then lost from the church at the tender high school age, put it down, an unnatural condition exists. Something is wrong.

Where do we look for the error? In solving a problem, if the answer does not come out as the book says it should, we check, test, and prove our figuring to find the mistake. In our problem at hand we cannot say the blessed Old Book is wrong, or the Great Instructor has misled us, but we must look within our own workings.

The telephone company has many miles of lines and cables. Sometimes trouble develops in one of these great cables that may house fifty lines. They go to work with a detector which locates the broken wire, so it can be fixed. They do not dig up the whole line or say that the whole system is wrong, but they fix the trouble. Like-

wise, do not say that our church is organized wrong or run at fault, but we must find the break along our line and repair it.

The problem lies in the home and the church. At first we would say the home is out of control, but we are not quite ready to agree. The church should be a mighty influence in establishing Christian homes. The world is wrecking the foundations of the home, and the church must take up the task of salvaging it. We must insist on normal home life for our children; we must instruct parents; we must see the family altar established.

But we cannot lay all the fault to home life. We must step up and plead guilty ourselves—guilty of neglect, guilty of lack of affection and love, guilty of lack of planning, guilty of failing our youth.

Facing the problems thusly, we have these things to suggest.

1. *We must repair the broken fences.*

It takes only one mistake or one hole in the fence to lose our youth. It will be important that we ride our fences or examine them frequently to see that they are holding.

Our needs of patching will be different according to our local organization and local emphasis. We have been far too slow in developing teenage societies in our churches. We have failed to pay proper attention to our tender-aged young people. If there is any one thing we can all do better, it is to give more attention and time to our youth. Some personal planning, some personal interest, and some personal attention will give them the feeling that we love them and are interested in them. In the Sunday school, in the young people's organization, and in prayer meeting we should give time and place to the young people.

There have been a few in our ranks who have fought institutes and organized youth activities, but we trust our leaders to lead the way and keep watch for the dangers. Our prayer is for bigger and better camps where our youth can fellowship, play, and pray together. God give us more scenes such as those we have witnessed around the altars of our youth camps.

Young people will go where they are wanted. We will have to cater to them. Some of us will have to overhaul our programs and gear our churches to appeal to and attract youth. We cannot give our attention to the whims and wishes of the adults and expect the young people to stay by the work. Some will be in places where they will have to pioneer along these lines, and may face opposition; but where youth are at stake, it will pay to forge ahead. If the institute and camp are a success, why not build the local program accordingly?

Examine your setup, organize your forces, fill the gaps, give the best of leadership, keep close to the hearts of these our own youth, and God will help.

2. *We must put our brand on our youth.*

Burn deep into their very soul the old-fashioned holiness brand, until they will be ruined for ever enjoying any other way. By heating the brand red-hot with fervor and prayer, we can get youth into an experience of salvation that will leave them marked for life. The branding will be of such a nature that no one can ever add to or take away from and make a good job of it. Those that we can really pray through to definite victory at the altars of God are ruined for any other way than holiness. They are ruined for enjoying the world; they are ruined for being happy with a tame, formal religion; they are ruined for

ever getting any joy out of fanaticism.

Many times our fires are not hot enough. We have no better influence on our youth because the fires in the camp are about burned out. It will take a fervent heat of old-fashioned, Holy Spirit, Heaven-sent, Holy Ghost fire. If our churches can have such a fire, we need not worry about our youth. We can apply the gospel with intense heat and a hand led of God.

If the church will catch fire, the young people will be on fire also. Too many times the church members have stumbled around in and out of the way, until those looking for the way could not find it. Jesus said of John the Baptist in John 5:35, "He was a burning and a shining light." He seemed to say that there must be a burning before there can be a shining. There must be a burning on our part before we can be the shining light for which the youth are looking. There must be a burning in our hearts, a burning that is a consuming fire, before we can save our young people to Christ and the church.

Along with this, we can inoculate our youth and immunize them to the poisonous doctrines and trends of the day. We can put so much of the Holy Spirit within them that the diseases of the world cannot take hold.

3. *We must feed them well.*

If we would hold our young people, we must feed them well. Someone who is half-starved will naturally look for greener pastures. Those who are weak and anemic will not be of help and service to us. Someone underfed will drop by the wayside when the going is hard. We cannot expect to hold our young people unless they are fed well and kept strong.

Let us preach directly to the youth and not all the time to the pocketbook members. Put plenty of rich food where it can be had by the young people.

Also, let us teach them. We will have to use various ways here. Our Sunday-school department admits that there is a need for a new Sunday-school quarterly directed at helping high school students. They are making plans toward correcting this need. Until the machinery gets rolling, we need to give extra special attention to instruction. Teach the doctrines of the Bible and church in an interesting way. Teach them the advantages of the church. Teach them the way of life. Above all, teach them Jesus.

It is most important that we love our young people. It is said that the world is dying for lack of love. A compelling love such as Jesus had will aid in the task of helping these our youth. We will never convince them of our interest unless it is backed with love.

We must get our Nazarene youth into Nazarene colleges. We, as pastors, will have to take the initiative at this point. We find many times that the parents leave these choices to the boys and girls. We will need to assert ourselves and insist that they attend our schools. We must hold our schools in high esteem, brag on our colleges, and be definite about it that Nazarene schools are the places for Nazarene young people. Ford is advertising "Ford Service for Ford Cars!" Let us advocate "Nazarene Colleges for Nazarene Youth."

4. *We must place a yoke on them.*

If we expect to hold our youth to Christ and the church, we must keep them busy. To harness them for service is most important. Young people can help carry the load and be a great blessing if we will give them work to do.

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The Pastor's Standard of Living

By Richard S. Taylor

RECENTLY in an informal gathering of Nazarene pastors and their wives the question of a minister's standard of living was raised. Said one pastor: "There is the level of bare necessity. Then there is the level of comfort and convenience. Beyond that, somewhere, is the level of extravagance, which lies close to pride. Where is the dividing line between the temperate and extravagant in the parsonage standard of living?"

In response, several helpful suggestions were made. It was felt by one that the general level of the people whom we were serving and the community in which we were living should be taken into consideration. Others felt that the factor of age and experience should carry some weight.

I went away feeling that here was a very fruitful field for careful thought and self-examination by all of us. My own meditations unearthed what appear to me some very simple, basic principles.

Without question a minister's standard of living should be within his income. A determination to "keep up with the Joneses" regardless of financial ability is indicative of pride and cannot help leading to disaster. Since when has secondhand furniture, maybe even a bedroom dressing table made out of orange crates covered with cretonne, been a disgrace, except in the eyes of cheap people before whose opinions only other cheap people bow? Adam Clarke advised preachers: "Be ashamed of nothing but sin." *And debt.* Second-rate furnishings, clothes, and cars do not bring half as much reproach on the cause as past due, unpaid bills. This does not mean that nothing should ever be bought on the installment plan. But our financial commitments should be kept courageously within the range of our ability to pay. If our determination to maintain a certain standard of appearances should ultimately force us out of the ministry because we find ourselves compelled to make more money, we will face the Judgment with blood on our hands. What will a preacher say then who chose sofas to souls?

Furthermore, a preacher's standard of living should not involve possessions which entangle him, so that he is not free to serve where and when he is most needed, and where the Lord leads. It is possible to be so tied to a huge supply of expensive furniture that we overstay our usefulness in our pastorate, trying to find another church financially able to move us. In order that they may be free to go at once anywhere, Salvation Army officers are forbidden to have personal possessions at all which would hinder them from moving at a day's notice. We don't care to go that far. But after all, it is still true that the word, "No man that warreth entangleth himself with the affairs of this life," was not spoken just to Salvation Army officers.

A third principle is very basic: Holiness, historically, theologically, and scripturally, in both terminology and experience, has always implied

standards of living in keeping with Christian simplicity, economy, and self-sacrifice. No heart can possibly be holy which is not in affinity with this fundamental note of scriptural holiness. Extravagance, luxury, and self-indulgence have always been condemned as absolutely incompatible with true Christian piety. But how does this apply to the pastor? Simply that he is to be an example of the believers at this point as well as every other. How can he preach sacrifice to his people if his people see not the slightest evidence of it in the parsonage? How can he urge simplicity and economy on his people if he and his family are determined to have the best and fanciest that money can buy in autos, furniture, clothes, and food? It becomes apparent that here, as elsewhere, the preacher often finds it obligatory to *set* patterns rather than follow patterns. If the standard of living among his people is unnecessarily low and shiftless, he should live above them. But if the prevailing standard is extreme in the other direction, he should become a healthy corrective by exhibiting simpler tastes and more conservative expenditures.

It is still true that the majority of our ministers are not faced with the temptation to extravagance, because their income does not provide the opportunity. But in many quarters the preacher is rapidly coming into his own financially, and he finds that a greatly expanded income permits a more expensive standard of living. Within limits this is right and proper. But it constitutes one of the most subtle dangers that he will ever face! If he loses a wise sense of values, and becomes infected with the materialistic money craze of this age, and begins to swing his new ecnomic independence around in free spending and swanky living, he will become lean in soul and a travesty on the holiness which he professedly represents. There is something shockingly incongruous about a minister of the lowly Nazarene, who in the name of that One urges his people to "give until it hurts," spending on furniture or car a thousand dollars more than safety, comfort, or respectability would require.

Within the framework of these basic principles, admittedly, there will be differences of opinion as to what *is* economical. I have always tended to measure economy in clothes by the price tag, but that is not always accurate. Recently a fellow pastor said to me, "How long have you had that suit?" "Two years, and I paid $42 for it." He replied, "I paid $60 for this. How long do you think I've worn it?" Since it still looked good on him (good enough to preach at a convention in), I cautiously suggested what seemed to me a reasonable length of time. Imagine my astonishment when he said six years! Though he paid more cash than I have ever paid for a suit, he was actually more economical than I.

Not only so, but there will be differences of opinion as to what is *exemplary*. Nor will the right answer be the same in all situations. Whether a man is in the city or country, among prosperous or poor people, serving a large church or small, will unquestionably have definite bearing on what is the proper standard of living for him. Nevertheless, the foregoing principles are universally applicable, and should govern every pastor's own personal solution. Regardless of differences between parsonages, the people within any given parish should *sense* that their pastor is setting a Christian example. Even well-to-do-people, if they possess any spiritual discern-

ment whatsoever, will have more respect for a preacher who lives like a servant of Jesus Christ than one who lives like a playboy or a capitalist.

And having said all this, we need to remind ourselves constantly that a Christian definition of the term "standard of living" implies infinitely more than refrigerators and radios, overstuffed chairs and innerspring mattresses, houses and cars, or anything that can be measured statistically. That is a gross worldly conception, utterly materialistic, and its infection we must shun as the plague. The problem has its practical side, surely, and it was that side which the brother had in mind. But as holiness ministers we will never rightly decide the practical side if we for one moment forget that it is the least important side. The true standard of living of any home, intangible but more real, which our forefathers knew better than modern Americans, can be defined only in terms of noble living and high thinking, of fine music and good literature, of cleanliness and orderliness and wholesome conversation, of mutual love and consideration and prayerfulness. True culture is not synonymous with price tags and brand names. Though our people may see only our furniture the first day, they will look for something more important later on, and its presence (or absence) will determine the measure of their lasting respect for us.

Therefore, let us constantly keep our sense of values Christian. Let us have quality fabrics if we can, but exhibit *quality* anyway. And of course it goes without saying that if we can't be happy unless our furniture is as nice as that in our brother's parsonage, we need a trip to the altar. If we saw that kind of false pride and foolish envy in our laymen, we would quickly prepare a sermon on carnality.

The Women's Sphere

(*Continued from page* 4)

sidered, as almost her entire populace are under the slave domination of an authoritarian dictator. Women living in free states today where Christianity is the dominant religious factor can thank our Christ for the liberties and freedoms which they now enjoy. Only as they foster this Christian spirit will there be a continuity of such freedom.

Thank God for our women. Let our church rejoice that we have such a loyal, saved and sanctified band of ladies who are willing to sacrifice, pray, work, and deny themselves that the cause of God may be spread to the far ends of the earth. Regardless of their rank or station, they can teach lessons in loyalty. Let us not be critical of any place which they might attain and to which God might call them. There is a tremendous job to be done, and to get it done there must be complete co-operation on the part of all of us. Thus far the Lord hath led us on. We look to Him for further guidance.

Malachi

(*Continued from page* 14)

tion is and always has been a divine work. The central theme of the Old Testament as well as the New is redemption.

In the light of the religious, moral, social, and economic conditions of our day, we cannot help affirming again our conviction that the minor prophets have a truly modern message for these times in which we live. We need to echo their words in the ears of our contemporaries. May the prophetic ministry carry on!

Special Section

OF INTEREST TO WOMEN

LADY PREACHER

By Thorp McClusky

Need women be freaks or sensationalists to be successful ministers? If you think so, you need to know about the success of Norma Brown!

(Courtesy of *Christian Herald*)

SHOULD women go into the ministry? Or should the pastoral calling remain what it is today—almost exclusively a masculine prerogative? To go a step further, should the distaff side be admitted generally to the pastorate on an equal basis with men? Or should the few females now actually heading congregations be frozen out and the rising generation of young femininity informed that leading a flock is a man's job—that "no ladies need apply"?

In one community, at least, there's a woman pastor the parishioners consider the equal of any man and the superior of most. Her name is the Rev. Miss Norma Craig Brown. Since the fall of 1947 this blue-eyed, strikingly handsome woman with graying cornsilk-blonde hair has successfully filled the post of her late father, the Rev. Ransom DeLoss Brown, as pastor of the First Christian Church in the bustling little rural community of Mt. Sterling, Illinois.

There was considerable opposition, at first, to the idea of a woman pastor. "I remember well our meeting that Sunday morning, when we faced the fact that Norma's father could no longer be with us," a board member of the little white clapboard church admits frankly. "There was apprehension, certainly on my part and probably upon the part of some of the other members. The idea of a woman pastor had been unheard of in our community, but we decided to 'take a chance.' "

Now, after nearly three years, all doubts have vanished. When Norma Brown assumed the pastorate, the church had a total adult membership of only 350. She promptly started an intensive membership drive that netted 95 new parishioners in twenty months—no small achievement in a village of only 2,500 population. Her church gained more new adherents than the other three Protestant churches together.

Financially and in other ways Norma has strengthened the position of her church. The budget is up two-thirds over 1947. The building has been painted inside and out, new furniture has been installed in the Primary and Nursery departments, the fine walnut pulpit and other woodwork refinished, a $300 gas stove installed in the kitchen. In a few weeks last fall, $1,000 was raised for a new furnace and stoker. Since Norma assumed the pastorate, $5,000 has been contributed to the denomination's Crusade for a Christian World—over and above the regular missionary program.

Now plans for a new church building are well advanced. "Just recently Miss Brown devoted a whole Sunday morning to stimulating interest in the proposed structure," a board member told me when I visited Mt. Sterling to find out why Norma Brown was so deeply loved and why her pastorate was so successful.

I was inspired by what I found. Parishioners and nonmembers of

Norma's congregation alike---scores of them—told me in almost identical phrases of their fear that Norma would soon be called to a more influential pastorate. "We're reluctant to praise her too highly," they said, "because we don't want her to be taken away." After I returned to New York, they kept sending me letters about this great and splendid woman.

Certainly the problem of women in the ministry—pro and con—is a serious one. Certainly the need for ministers is desperate. Thousands of pulpits—particularly in rural and suburban areas where small salaries are powerful deterrents to men with families to support—stand empty today, or are served inadequately and infrequently by pastors who eke out a subsistence living by dividing their efforts between three, four, or even more, tiny congregations. Congregations are dying at the source because there is nobody to serve them.

Yet the experience of Norma Brown's denomination—one of the few which have no "official" sex discrimination in the ministry—is that women are often better pastors than men, particularly in rural and suburban churches. They frequently surpass men in securing new memberships, particularly among the young people, in strengthening the Sunday school, in home, family and missionary programs, in obtaining contributions to worthy causes, and in maintaining and enhancing the beauty, utility and financial solidity of the church plant.

Incredibly—and despite these findings—Norma's denomination had only 84 female pastors as compared with 2,228 males, according to recent tabulation! These 84 clergywomen served a total of 99 churches, while more than 1,000 churches had no pastor at all!

Why? One of the reasons is the stubborn, age-old resistance to change, which may be summed up in the dogmatic comment, "Man's place is in the pulpit; woman's place is in the home."

Even St. Paul supported this viewpoint. He put woman "in her place" when he asserted grimly (I Timothy 2:8-14) ". . . . Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. . . . ."

It is ironic that the most enthusiastic supporter of the church Paul founded in Philippi—the first Christian outpost in Europe—was a woman named Lydia, who opened her home to the missionaries, converted her own family, and gave freely of both time and money to the advancement of the new religion.

Perhaps Paul was apprehensive of female exhorters who might someday turn their pulpits into a stage for vulgar personal self-aggrandizement! This has, in fact, happened occasionally—but sensational showmanship and outright charlatanism have not been limited to women.

The truth is, the world until recently has belonged almost exclusively to the men. Paul only reflected the current social thinking of his time. I was amazed to learn that the ecclesiastical authorities did not decide that woman possessed a soul until the close of the sixth century A.D.—and then by a majority of *only three!* Milton dismissed the spiritual potentialities of woman with two blunt lines: "He for God, only; she for God in him." Tennyson asserted: "Woman is the lesser man . . . . I am ashamed through all my nature to have loved so slight a thing . . . . something better than his dog, a little dearer than his horse."

In this country, women didn't even

have the vote until a few decades ago!

No wonder the idea of a woman pastor still incites skepticism and hostility! In Mt. Sterling, these were some of the objections—spoken and unspoken—that were in the minds of the elders as they considered Norma Brown:

"What if she gets married? Will she quit the ministry? Does she know enough about business? Can a woman preach with the same authority as a man? Wouldn't the women themselves rather have a man preacher? Wouldn't she be at a disadvantage if she tried to counsel our boys and young men? How do we know she won't take advantage of her sex—show off in the pulpit and turn the church into a 'woman's church'? Won't she be primarily a woman and only secondarily a minister?

Fortunately, some of the church leaders knew that women in other fields of activity have successfully overcome objections similar to these. They recalled that women are now in top posts in banking, industry, science, medicine, wholesale and retail merchandising. There are women in Congress, in literature, in the press. Finally, most of our educators are women.

Certainly woman had proved her right to compete with man in the secular professions. Wasn't her right even greater in the field of religion? Women are the backbone of most churches: they prod their husbands into attending services; they organize and carry out most of the congregational activities; they set up the family altars; they get the children off to Sunday school.

"Go into any church on a Sunday and count the women in comparison to the men," an elder observed. "But look at the pulpit—and whom do you see there? A man—almost every time. There's something not quite fair in this."

Norma's name had come up quite naturally when her father resigned because of failing health. She was not just "another woman preacher" to the congregation; she had spoken in the Mt. Sterling pulpit many times. They knew her credo about women in the pulpit, which was, briefly, "Never lose your standards. Forget that you're a woman, but never that you're a lady."

Norma also had quite a reputation as an outstanding woman, both in and out of the ministry. At the time she was associate director of the Illinois Disciples' Foundation; but she had held pastorates, off and on, ever since 1921. She had a national reputation as an orator; she had spent fourteen years as a platform crusader against booze with the Flying Squadron Foundation, during which time she had traveled more than half a million miles and addressed more than ten thousand audiences in every state in the Union. She had also been a highly paid lecturer under the auspices of the National Forum.

They knew that Norma would work hard. She did not discount the objections to a woman in the ministry; in fact, her advice to girls who wished to enter the profession had been almost Spartanly stark:

"Enter every open door, however uninviting. Treat the smallest opportunity as though it were of utmost importance. Develop a large capacity for endurance; many girls have to 'wait it out.' Understand that, generally, girls are not sought after for student pastorates; overcoming the barrier of an initial hearing will be one of your most difficult problems. But if you can get that first chance, you will probably find your congregation fair-minded and objective,

judging you solely on the quality of your work. Substitute, preach anywhere, any time."

The Mt. Sterlingites knew that marriage often spells "finis" to the career of the woman pastor, particularly the woman who marries a clergyman. In their own denomination, two out of every three woman pastors who became "parsons' wives" gave up their own pastorates and contented themselves with helping the work of their husbands. Those who married laymen were somewhat more likely to continue in the ministry.

There was little likelihood, however, of Norma's marrying. It was really strange that so beautiful a woman was single, but the Mt. Sterlingites knew her story. When she was at the age at which most girls are "keeping company," the United States was at war with the Kaiser; there was a dearth of young men. Later, as a girl-minister, she was so engrossed in her work that the thought of marriage never entered her head. Still later, when she was on tour as a high-powered lecturer, she seldom spent more than a day in any town; this was a fine way to see the nation but a poor way to meet young men. Finally, Norma's standards were always high; she wanted the best or no man at all. So the years slipped by, and she never married. "It's a pity, for she would have made somebody a wonderful wife," they told me.

Thinking it all over, the Mt. Sterling congregation decided to take the chance, and invited Norma to assume her father's pulpit. She accepted, and was installed as pastor on September 21, 1947. Her father died eight days later.

Now she was "on her own." And from the start, Norma had to stand constant comparison with her father. He had been a dynamic preacher of the old school, full of warmth and fire, with a heart as big as all outdoors.

The Mt. Sterlingites agreed that Norma's father had been strong on inspiration, but a little weak on organization. The daughter, however, set out to get certain concrete things done on time, and according to a planned schedule, allocating the jobs among the congregation on the principle any good executive follows—to get as much co-operation as possible so that the executive will have more time for planning, organizing, and top-level decisions.

"That isn't what she called it," a local businessman told me, grinning, "but that's what it was. Miss Brown has a positive genius for getting others to notice that something needs to be done. Then they suggest it and follow through as though it's their own idea!"

I asked her about this. She looked at me serenely. "I try to develop leadership in the congregation," she said simply. "I do nothing that somebody else can do—but I concentrate on seeing that everything possible is done."

Norma's whole aim is to be judged solely as a pastor. She guards against performing any activity with an air of "See, it's a woman doing this." She wears no jewelry in the pulpit, because she does not wish to call attention to herself or divert attention from her message. All her sermons are written out in advance in longhand, but she carries no notes into the pulpit—not even an outline or a few scribbled key phrases. When she is ready to preach, off come her glasses, she looks straight at her congregation —and delivers the carefully planned sermon from memory. "There is no fumbling for words, no idea begun and then left undeveloped," they all say. "Her sermons are on a par with those

of the best oratorical pastors in the largest city churches."

Norma meets the challenge of comparison with male pastors by giving her utmost in everything she does. She expresses it this way: "There are many things one could do that would not be missed if one failed to do them. But when one actually does the extra, unexpected thing that meets a real need—then the strength of the pastorate is multiplied many times."

Christmas before last, Norma brought the Communion service into the homes of sixty-three persons who were shut in due to illness or age. It occupied much of the busy week, but the "extra thoughtfulness" paid rich dividends in satisfaction and appreciation. Norma goes long distances in her car to visit the sick in hospitals —forty-two miles to Quincy, sixty-eight miles to Springfield, and so on. She will not perform a marriage until she has had a heart-to-heart talk with the couple first, and she gives each young couple a copy of some authoritative text on marriage problems.

Norma is always stopping to talk to people in the street. When she goes to the post office for her morning mail, she doesn't know whether it'll take her five minutes or two hours. In street-corner conversations she frequently gets clues as to what family needs counseling, who is in trouble, who is ill.

Norma works a schedule that would exhaust many men. She is usually on the job before 8:00 a.m., averages at least a couple of hours each morning with her correspondence, at least one conference daily with some church group. She is active in everything under the sun; she is vice-president of her district convention of the Disciples of Christ and vice-president of her denomination's state ministerial association. She is county chairman of the Displaced Persons Committee, and belongs to the local New Century Club, a women's cultural group. She is a frequent speaker before secular groups such as Rotary and Kiwanis clubs—and more often than not she is the only woman present.

Norma's congregation, which includes many prominent business and professional people, is today the largest in the county. Significantly, many of these leaders joined Christian Church because they felt that Norma Brown was the outstanding pastor in the area.

Norma is accepted now, fully. In every respect, she is recognized as a community as well as a religious leader. There is high praise for her many-faceted abilities as orator, executive, organizer, businesswoman, her initiative, warmheartedness, and genuine interest in people.

She receives the highest salary ever paid by her church, and the congregation say, "We wish we could pay her more."

Norma frankly recognizes the prejudices that exist against the woman preacher. She is just as firmly convinced that it is perfectly normal for a woman to be in the pulpit, and that the competent, intelligent, persevering woman can overcome those prejudices.

Norma Brown feels that, if a woman has the firm conviction that God wants her for the ministry, then she should prepare herself for the pulpit in every way possible, and prove by her every act that she is both a worthy pastor and a lady.

The day when women pastors will be accepted universally on an equal basis with men is still distant, but it is coming closer, and every worthy woman who enters the pastorate will help to speed its advent.

This Divine Urgency

By Jean Church

TEXT: *But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard* (Acts 4:19-20).

There appeared a few years back a defiant statement in the *New Yorker* magazine, a magazine which is not particularly noted for its vital interest in things religious. The statement was this: "If the Church has anything to say, now is the time to say it." The meaning is only too clear. The strong intimation is that the Church has not proclaimed its dynamic message. If the Church of Christ has nothing more to say to men about themselves than could be said to them on a non-Christian basis, then the word gospel has to undergo a radical transformation. If the Church has nothing to talk about except what it could find in the Hebrew prophets and elsewhere in the Old Testament, then let us lay aside the New Testament except in so far as it may be an interesting commentary on the Old. The world is looking to the citadel of faith for hope in these perilous times; yet even the Church itself today is in grave danger of defining the content of its message in a way that makes it a matter of indifference that Christ should have lived and suffered and died and risen again. It is obvious that the Christian Church is desperately in need of and must have, if it is to survive, the fearless witness of messengers like Peter and John.

They were preaching Christ. The people were clamoring to hear, for the sick were being healed and minds were put at rest. Yes, the people were pleased with this message which would replace their old legalistic and paganistic religious rites which were antiquated for their needs. They found that Judaism was too small a house for their souls to live in, and they were listening to men who would lead them in the general direction of the mercy seat. All eyes were on these two Galahads of God who fearlessly flung their gospel bombs as if they were divinely mad. Goodly! Godly! Courageous! Inspired! Men with burning spirits who never once said, "Be still, my soul"!

The populace was pleased but the hierarchy was horrified. They could tolerate no innovators, no men who would trifle with their government or faith: this was no place for radicals, dissenters, cranks, or men with independent minds. Judaism was a closed shop; they either did as the Jews did, or they got out. Further, the council, having been cut to the quick by the oft-repeated name of One whom they had rejected, reviled, and crucified, and being consumed with guilt, hatred, and jealousy for the mighty works done in His name, doubtless thought the issue would be closed by their threat. See these men, then, confronted by a positive command from the nation's highest tribunal to be silent—a tribunal, too, that had condemned their Master. National love, respect for law, pride of race, reverence for institutions hoary with age, strength of social ties, personal friendships, fear for personal safety—all these conspired to intensify the command "not to speak at all nor teach in the name of Jesus." Yes, the

council pronounced its threat and sat back, knowing of course that the young men would stagger and stammer as the import of it dawned upon them. Of course, they would recant; this was the ecclesiastical order which carried tremendous alternative.

But they had not figured on the real power which gave impetus to those who so vociferously proclaimed the Source of their power. The threat of the council was as weak waves lapping at Gibraltar. Though they noisily beat their little judicial tom-toms, it was to no avail. Peter and John were set like concrete in their conviction of the urgency of their message. And rightly so, for they were obsessed with a Christocentric message which was prompted by two of the most powerful dynamics that could ever force action.

I

Peter's and John's very beings were pulsating and vibrating with an unflinching loyalty to the dictates of God, and to Him only. "Whether it be right in the sight of God, to whom both you and we are accountable, to hearken unto you more than unto God, we appeal to yourselves, you judge." Peter, here, appeals to an age-old precedent that where there is to be a choice between two or more authorities, when God is to be involved as one of them, He must ever be pre-eminent. It would seem that the prudence of the serpent would have directed them to be silent, and, though they could not with good conscience promise that they would not preach the gospel any more, yet they needed not to tell the rulers that they would. But the boldness of the lion directed them thus to set both the authority and the malignity of their persecutors at defiance. They do, in effect, declare to them that they will go on preaching Christ upon commandment of God. God charged them to preach the gospel, committed it to them as a trust, required them upon their allegiance faithfully to dispense it. And Peter, rather ironically, says, "You judge whether your paltry little threat is even worthy our consideration when we have the command of Almighty God in this matter." Bound to their nation by enduring ties, a stronger cord bound them to Jesus! "We cannot but speak." And speak they did, with added boldness. There are currents in the sea which, despite opposing winds and tides, move on their way unhindered, impelled by a mighty force hidden far in the depths. No wonder Peter and John were heroic; for the history of their nation, and of all nations for that matter, showed that such reference to God had stopped the mouths of lions and quenched the violence of fire more than once. How could they fail with Omnipotence on their side? What could the Sanhedrin do to such men?

The twentieth century Christian Church has the same glorious commission as did Peter and John, but it seems too tragically evident that generally it has received its orders from and sold its loyalty to quarters other than divine.

1. One of the most subtle and yet disintegrating forces which has feverishly battled for recognition in ecclesiastical circles (and has won it in too many instances) is the two-plus-two-equals-four attitude of mind. Plain as day that attitude—plain as death the reasoning behind it. It has brought with it its accompanying generalizations of miracle-annihilation, Deity-questioning, and finally Christ-denying. The philosophy which makes logic omnipotent involves the refusal to see in personality anything more than the capacity to construct a syllogism. A system which makes logic the sole measuring stick for all knowl-

edge must slough off any indication of the supernatural; and without this, Christianity is nothing! There is no virgin birth, no miracle, no atonement, no resurrection, no ascension, *no Christ!* And this was what the council demanded—"not to speak at all nor teach in the name of Jesus." But Peter and John answered, "But God said, Speak!"

2. Every bit as harmful in its finality, but not quite so brazen in its method to deter the Christian message, is the other would-be dictator, the humanistic or "social gospel" attitude of the world. As Mr. Edwin Lewis has said: "It must be remembered that Christianity is not primarily an ethic, although it carries with it an ethic incomparable and revolutionary. It is not primarily a form of social reorganization, although it carries the promise of a new society. Christianity is not humanitarianism; but a Christianity that is not humanitarian is alien to the Spirit of Christ." Men who wish to define religion as "the consciousness of the highest social values" may do so if they wish; but it is very certain that their definition leaves out what is most distinctive of Christianity, namely, the divine reference and Christ's inseparable relation to it. A church dies when it cuts off its living Head, and that living Head is Christ. This was what the council desired of Peter and John, but Peter routed them to anger with his persistent declaration, "God, who is divine, has chosen that I should first lift up Christ, and I am constrained to do it." In our day, the weakening of belief, which is to say, the surrender of faith, has resulted from a too ready listening to alien voices. Christianity has been guilty of taking its orders from the secular mind.

Whatever the mood of this time, it is perfectly clear that our hope lies in the acceptance of an unapologetic faith. For our own beloved church, the decision to stand unapologetically for the gospel has been tantamount to a new conversion. It brings peace; it dissolves fears; it snaps fingers at ridicule. Herein lies much of the power of many of the new cults, which demand public witness as a first evidence of sincerity, and whose members are so often placed in positions where they are immediately subjected to ridicule. Any group that is wholly unapologetic will work wonders in any community. Ten such will accomplish more in any Sodom than will a thousand lukewarm "members." What we seek, then, is the fellowship of the unashamed. The world will know us by our faces, for they will be unabashed. We will have one golden text, and that text will be the sixteenth verse of the first chapter of Romans: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation."

Until we are obsessed with this divine imperative; until this realization is singing in our blood, and shouting in our souls—this realization that "God commands"—we shall never know the courage of those first sentinels of the faith, Peter and John. It was a matter of life and death to them that *God* should be pleased. I read in a periodical the other day that the fundamental thing is how we think of God. How God thinks of us is not only more important, but infinitely more important. Indeed, how we think of Him is of no importance except in so far as it is related to how He thinks of us. It is written that we shall stand before Him, shall appear, shall be inspected. To please God . . . . to be a real ingredient in the divine happiness . . . . to be loved by God, not merely pitied, but delighted in as

an artist delights in his work or a father in a son—it seems impossible, a weight of glory which our thoughts can hardly sustain. But so it is—that is, if we consider His demand urgent enough to offset all the clamoring claims of life.

II

Further, Peter and John were compelled to preach by reason of the things which they had seen and heard—the external and internal evidence of a supernatural Power. There was an impelling force or urgency about their own experience of this Divine Truth—something like Mary Magdalene's childish debate with the *disciples* after she had seen the risen Christ: "But I tell you, I have *seen* Him. He *spoke* to me. He *lives*." Whatever they said, she *knew* it. There was a certainty about the validity of the truth about which Peter spoke, an experience of its practicability which urged him to share. "We cannot but speak those things which we have seen and heard." This was one of the most conclusive reasons Peter could have uttered. If his message had been of God and yet he himself had felt no part of it, then we may have reason to believe that he very likely would not have been so dogmatic in his announcement to the council, for men did not openly defy the council in such an audacious manner without very conclusive cause. So timid was Peter before he heard and saw that he was like a soldier who trembles at the flutter of his own banner; but words from heaven so aroused his latent courage that now he gloried in the battle of a true life; and instead of shrinking cowardly in the corner, he now, in the thickest, sharpest warfare, stood!

It is of utmost importance that we have this compelling force in our own lives as well as the distinctive touch of God for our message. If an uncertain sound is given out by us who claim for ourselves such a distinctive state of grace, that of holiness, and whose supreme task it is to declare Christ to those whose lives we touch week by week, nothing that is done elsewhere can ever quite offset this uncertainty. An ambassador out of sympathy with the power he represents is an anomaly. The convictions some Christians are called upon to create, they do not themselves share. Because they do not share them, they are in danger of becoming as sounding brass or a tinkling cymbal. The traditional Nazarene discipline is a source of enormous moral strength. It is like high, straight banks, which make a stream run swiftly instead of spreading into swamps. If we cannot have a personal sense of high and serious purpose, we cannot guide other wavering souls; for a person who does not greatly believe cannot greatly achieve. The personality is inseparably involved with our message. The Catholic priest may submerge his personality, but the effective witness never can! We must be a living voice uttering from out of a living experience what have become to us the most living of all realities.

This certainty is not born of the mind nor is it totally an act of the will, but it is more nearly a product of the heart. It comes from the personal knowledge born out of the fact that I am a person fit to live with, I have a purpose fit to live for, and I have a power fit to live by. Peter was changed from a reed swaying in every least wind to a rock that moved the earth, thus making himself a person fit to live with. His purpose changed from dabbling in Galilee in the search for fish to dragging his great gospel net through the cesspools of sin and degradation in the quest for souls,

thus giving him a purpose fit to live for. He lived constantly in the power of the white heat of the Holy Spirit instead of the flash of burning straw of his own self-reliance, thus giving him a power fit to live by. If our message is to be more than nauseating, lukewarm pep talks, then it must be proclaimed by changed persons with changed purpose in the demonstration of a new power! Yes, the Church of the Nazarene has a goodly and godly heritage, for which we are all thankful. But God forbid that we, by resting upon those past laurels, should give God and the world cause to liken us to a potato plant whose best part is under the ground! Rather, we should be likened to the living vine, as Jesus was wont to do.

Peter's vision was centered on the people with but one motive in mind —to tell them of the Christ. Peter saw their need, had the message, God's command to give it, and he said, "We cannot but speak the things which we have seen and heard."

The people living next door to you are crying out of their hearts, "Give us a sure word! We are lost in the jungle of puzzlement; lead us to the highway of surety. We read our biologies; tell us, are we only animals? We read our astronomies; tell us, are we only infinitesimal specks in a sea of immensities? We read our histories; tell us, are there no motives but economic motives? We read our psychologies; tell us, are we only puppets to dance about when strings are pulled? We look out upon our disintegrating social, economic, and political order and we tremble; tell us, must we always flounder, must we always build up only to tear down? Or is there something we have never yet tried?" Such a situation, multiplied by thousands, is enough to wring the heart of a statue if there were no sure answer to give them.

But there is an answer! And nothing should deter one who has attained everlasting life in the vision of God, and who has known Him very intimately through the experience of Christ, from pointing them to the one ground on which alone the human soul can securely stand, and bidding them stand there, confident and unafraid, "amid the flood of mortal ills prevailing." We must remember that those who have not come to know the precious secret of this full life in Christ which we so jealously hold to our breasts will thirst after it only in so far as they get hints of it in us. They see in us only the scent of a flower they have not found, the echo of a tune they have not heard, news from a country they have never yet visited. It is our God-given challenge to bring them to the feet of the Christ who spoke peace to our troubled hearts. It is our task to bring them to Pentecost. Then the door on which they have been knocking all their lives will open at last.

There is something virile, red-blooded, electric about the Christianity of Peter; it smacks more of the battlefield than of the classroom. There is a shout in it—a shout which has rolled like thunder across the years and across the world. The shout of a massive man and a massive spirit, who fought God's Armageddon wherever sin lurked, and brought off the victory! All the leaves of the New Testament are rustling with the rumor that, where men align themselves with God and His Son against all opposing forces, victory is assured!

It has been reported that there was a conversation recently between two demons in the nether regions concerning conditions on earth.

The understudy was heard to remark to his chief: "I see you have released a great smoke-screen on earth."

"Yes, that is to confuse and besmudge the mortals."

"But," says the lesser demon, "there's a light down there that the smoke doesn't seem to cover."

"Yes, that place is Calvary. There's nothing I can do about it."

"What! Nothing *you* can do? That seems incredible. Have you tried to entice the followers with worldly acclaim for wisdom and cleverness?"

"Oh, yes, long ago I tried that missile on one of the most likely mortals of them all, and do you know what he said? I got nowhere with him. He said, 'I am determined not to know anything save Jesus Christ, and Him crucified.' So you see, I was right back where I started from."

"Well, these mortals have a way of fearing the unknown. Did you try threats with your new hell atomizer, the 'H' bomb?"

"Yes, but I was only met with the senseless reply, 'For us to live is Christ, but to die is gain.' What is death to these people?"

"Did you try to confuse them with divided loyalties? You know these mortals are great joiners; if you could just get them to divide their time among social, religious, political, and patriotic factions, they might forget Calvary."

"Oh, I tried that when I first noticed their insane zeal for this Christ, but they are so stubborn. They always answer with that infernal optimism which they seem to take particular delight in, 'Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.' You see, they have the almost exasperating characteristic of getting back to Christ in any conversation."

"That sounds bad for us, but there is yet one other spot where all mortals are vulnerable—the desire for power. Have you approached them from this angle?"

"Yes, but these people are willing to wait for that. They even build their hope on the cornerstone that when Christ, who is their life, shall appear, then will they also appear with Him in glory. Why, one of their number has even claimed to have seen a vision and he's got them all believing that it will be so. It seems that he saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshiped the beast; and they lived and reigned with Christ a thousand years. I say, what can you do with people like that? No, that light that centers around Calvary will just have to shine. My powers are no match for it."

Even the devils believe and tremble at the name which is above every name, Jesus!

What you and I need is God—God gripping us by the hand and pouring courage into us, courage enough to live as Christ once lived in Galilee and Jewry, the way He and His saints now live in that reality which is beyond our cabined world of time and space, beyond it but judging it and us; courage for us to defy the worldly world as He did, as all the saints have done, and yet love its people the while we defy it. We whose world continues to disintegrate cry out for God. Nothing less will suffice. No one can minimize the difficulty of the modern Christian, and we may well appreciate the fact that we must have an unusual stabilizing element in our lives in order to remain dauntless while the tides of our modern times rage about our feet. But we may be sure that we are safe so long as we are motivated

(Continued on page 59)

The Psychological Aspects of Diplomacy and Charm in the Preacher's Wife

By Ruth S. Reed

LOWELL THOMAS captioned one of his reviews "A Short Cut to Distinction." I use his words in this introductory sentence, suggesting that there is a short cut to distinction for every minister's wife. Nazarene women need some of the attributes so frequently possessed in a large measure by other groups of religious women. I refer to *diplomacy* and, the most coveted of all womanly virtues, that something called *charm*.

We are in this world and we cannot get out of it unless we go by one of two routes, death by ceasing to exist or death by isolation. In other words, if you refuse to get along with people, you die of isolation. In this discussion I want to consider a theme which is especially needful to the wives of preachers. When our husbands are being considered for the pastorate, one of the first questions and one which is considered of primary importance is "What kind of a wife has he? Can she get along with people? Is she attractive?" et cetera. This is just another way of saying, "Has she diplomacy and does she possess charm?" Of course, being spiritual is taken for granted, for a nonspiritual pastor's wife spells doom for her husband. If she qualifies, then he is advanced; if she does not, he is either left where he is or left out. If you have these qualities, you don't need to have much else; if you don't have them, it doesn't matter what else you have.

One of the first things a pastor's wife must do is to *learn to forget*. I mean "forgetting those things which are behind." This is just as important in the mind of Paul as "reaching forth unto those things which are before." Mental habits are great determiners. Until a woman learns to bring her unhappy memories of failure under control, she will be a problem not only to herself but to all around her. Slay the ghosts of the past. Let each morning be a resurrection.

Who bears in mind misfortunes gone
Must live in fear of more.
The happy man whose heart is light
Gives no such shadows power.
He bears in mind no haunting past
To start his week on Monday;
No graves are written on his mind
To visit on a Sunday.
He lives his life by days, not years,
Each day's life complete,
Which every morning finds renewed
With temper calm and sweet.

There are four sets of memories which we must unwaveringly control. Failure to do so brings misery untold.

First, we must learn to forget our own past failures. They range all down through the gamut of our life, from a consciousness of our own stumblings of the past to the friendship from which we expected a great deal but actually received nothing. The only way the memory of a failure will ever do us any good is to profit by it as we meet an ensuing experience. Sometimes you are not to blame for your failures and yet you chastise yourself unnecessarily. Circumstances over which you have no control enter into many disasters which must be brushed aside if we are to succeed.

A *second* set of memories we must

bring under control is made up of the recollections of other people's unkindness. And here is where our great religion comes to our rescue. The best way to overcome such memories is deliberately to be kind to those who have hurt us, for this is the heaping of "coals of fire" of which the wise man speaks in Proverbs. Sanctified Christians never hold grudges. "Great peace have they which love thy law: and *nothing* shall offend them." Learn to forget slights easily. They will slip off the surface of your personality with great ease when you learn to forget. The spirit of forgiveness, if we keep it in constant operation, will solve this problem, which is another way of saying that we possess spiritual patience and persistent self-discipline.

The *third* set of dangerous memories which we must control is those which would permit us to debate what might have happened had we made our choices differently. This is the shortest cut to inner restlessness. When you begin to explore your vanished alternatives, you immediately plunge yourself into hopeless despair. There is one consolation that can be enjoyed in such speculation, and that is that you know absolutely nothing about the road you didn't take. Frequently we meet people who are always prefacing their remarks with "if": if I had done this; if I had gone that way; if I had spoken otherwise. *Moral!* Don't be an "iffer."

The *fourth* set of memories which you *must* forget has to do with others. To a degree—yes, to a large degree—the pastor's wife is like a Catholic priest. People pour confidences into your ears, things you sometimes would rather not hear; yet your position makes it imperative that you patiently listen. These memories it will be well for you to forget. Throw them into the stream of your forgetfulness and then you will never repeat them. Have two receptacles and use them often. First, a garbage pail outside of your mind for a certain class of confidences, and then a filing cabinet in your mind for future reference. Let the garbage man cart off the one, and forget the other unless it is legitimately needed. Learning to forget is real diplomacy. You may not always catalogue it as forgetfulness, but there are many things which others would not want you to remember, and it will be to your credit to have folks realize that your mind is not full of their shortcomings.

One of the most irritating situations of life is to take second place. When we do it gracefully, we show a diplomatic spirit which is tremendously influential, not only in making friends but also in presenting an example which is all too rare. When you begin to trespass on the second half of your allotted time, especially then the taking of second place may be difficult. We should look upon such a transition as a natural and normal thing. It does not mean that we lose our ability or charm or that we are entering a dreary period of diminishing usefulness, but rather that we are passing from one phase of our career of life to another. I simply refuse to allow my spirit to get disturbed by being put into second place. I well remember when our oldest son, after playing tennis with Mr. Reed for years, finally defeated him. It was quite a blow, but my husband came through with flying colors and sincerely congratulated him, even making him a present of his new tennis racket. Did he stop playing with the children? No, of course not. He is not the speed demon that he used to be, but he takes them on and still gets a thrill out of giving a defeat as well as receiving a defeat. Further, he has a new sport, and I

suppose some of you have heard him. That is reveling in the victories and triumphs of his children.

I think that one of the great influences is the example of diplomatically taking a lesser place when it comes in the natural course of events, rather than becoming sour and embittered because life has caught up with you just like it catches others. Nature is no respecter of persons. Let us be sincere and diplomatic in our intercourse with the processes of life. As pastors' wives we will frequently be compelled to take second place. Just because we are the pastor's wife does not mean that we must be the W.F.M.S. president, the N.Y.P.S. president, the Sunday-school superintendent, the pianist, or the teacher of the largest Bible school class. In many, if not all, of our churches in this advanced day of culture there will be people by the score who might do the job as well or even better than we. Let us cultivate *their* activities and congratulate *them* upon successfully doing the tasks in the church, and take a place of general booster and diplomatically urge them to greater successes.

Another difficult situation in which a pastor's wife frequently finds herself is that of taking criticism in the right way. Here is a real test of diplomacy. There is no pastor's wife but what will be both praised and blamed in the years to come. The praise is always gladly received, but what is our attitude in the furnace of criticism? If our position in the community is a lesser one, we get only a small amount of abuse; but if our position is more important, we might encounter more extensive hostility. The unworthy attitudes which some take under criticism are prompt resentment which borders on anger, or weakly following the path laid down by the critic—either of which is quite fatal. One must remember that the major portion of all criticism is worthless and should be ignored. Again one must look at the credentials of the critic and if he has none promptly and quietly disregard the criticism. Equally worthless are the criticisms which spring from unworthy motives. At one time D. L. Moody was accosted by a minister who said before a group of men, "Excuse me, but you made eleven mistakes in grammar tonight." Of course it was embarrassing for Mr. Moody, but he jovially and promptly said, "Probably I did. My early education was very faulty. But I am using all the grammar I know in the service of Christ. How about you?" The source of the criticism was obvious; it was jealousy.

Then criticism sometimes comes from folks who desire to gain attention or win a reputation for cleverness. Whatever it is, we must always meet it with a quiet, happy spirit and move on in the even tenor of our ways.

But if the right type of criticism is given, then we must have a receptive mind. If it cuts deep, profit by it. Don't defend yourself, especially if you need the criticism. Be diplomatic in thanking the person sincerely for his interest and profit by the suggestion.

In all of our lives, however, there come moments when we must make our own decisions and then resolutely abide by them regardless of comments or criticisms. This is so, many times, in our domestic duties; in duties which demand conviction when the good of the church is at stake. When you know you are right, you can just abide by it without creating a scene. You can diplomatically face the path of duty even though you may be in the minority.

They are slaves who fear to speak
For the fallen and the weak;

They are slaves who will not choose
Hatred, scoffing, and abuse
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

If most of us were honest we would make this admission—that we have more trouble with ourselves than any other person we know of. If every person put forth a supreme endeavor to manage herself properly, rather than endeavoring to manage other people, then our most serious problems would be solved. We find our primary help in self-mastery and in self-development in our Christian faith; but in our human relationships we find many problems of the human aspect which our God would assist us in solving in a very practical way rather than in a miraculous way, which some of us expect.

An enemy I had whose mien
I stoutly strove to know,
For hard he dogged my steps, unseen,
Wherever I might go.
My plans he balked, my aims he foiled,
He blocked my onward way.
When for some lofty goal I toiled,
He grimly said me "nay."
"Come forth," I cried, "lay bare thy guise!
Thy features I would see."
But always to my straining eyes
He dwelt in mystery.
One night I seized and held him fast,
The veil from him did draw.
I gazed upon his face at last . . . .
And, lo! myself I saw.

None of us desire flattery. None of us want insincerity. All of us crave appreciation and recognition, and there is a legitimate place for this desire in the development of our spiritual characters. Complete acquiescence and resignation without initiative will result in stagnation. We all want to be somebody and get somewhere, not for any carnal reason, but that we might be at our best for the kingdom of God and for our Christ. This, indeed, is the problem of each one of us; in reality it involves two things—managing ourselves and getting along with people. We are ruined if we cannot do both. The development of normal personality is almost impossible without some praise and encouragement. But we must not form the habit of expecting praise and depending upon praise in our world of maturity. In order to get along with others we must learn to manage ourselves and control our own spirits. Jesus did not succeed in getting along with everyone; you cannot hope to improve on His record. Yet you can go ahead and endeavor to get along with everyone, and if you fail be sure that the blame is not too much on your side of the scales. Generally it is possible to get along with everyone if we will only control and manage ourselves. That is the first lesson.

Being a pastor's wife is a unique career, and there is just a world of interest in it which should bring us happiness in our calling. We do not attain a position of leadership, but it is just dropped in our laps, as it were. Just think, in a community of ten thousand people there are only about twelve pastors' wives. Such a situation creates a unique position for us that should challenge us to be at our best for our communities, our church, and our Christ. This unique position of leadership should cause us great happiness in considering our position as a career. Many times we hear pastors' wives say that they gave up a career to be a pastor's wife. I would say that you relinquished a career of lesser importance to assume one of greater importance—that of helping people to a better life. More or less we are called to just go forward hold-

ing up our heads, after perhaps a little cry and a talk with our Elder Brother, and just have to act as though nothing had happened to disturb our equilibrium. This career of ours involves not only leadership but influence. I am of the belief that if we learn to excel in our field, it will be because we learn to manage ourselves, as we have said before, and get along with people. Consider the women of our own acquaintance who are failing. Is it not mainly because they are irritating and alienating folks rather than winning their confidence and friendship? We must learn to look at every other person's problems through his eyes. We must get the gift of seeing life through the eyes of others. Then we will be better able to turn our enemies into admirers.

True diplomacy is always honest. Businessmen recognize that honest indirection is better than blatant direct statement of fact when the feelings of the individual are at stake. We women frequently lack tact in dealing with others and this lack frequently makes enemies who, many times, bring about our husband's defeat. There are a few standard forms of conduct which always produce friendly attitudes instead of enmity which it would be well for us to remember. It really is never too late to learn. We must keep from giving offense or arousing resentment if it is at all possible. (You are where you are because of your husband.) Dale Carnegie makes a few suggestions which might be helpful to us in our task.

1. Begin any complaint or criticism with praise and honest appreciation. Surely there is something about every person that is worthy of praise. And anyway, you can always express appreciation over the most trivial thing. But, *please don't overdo it.*

2. Call attention to people's mistakes indirectly and talk about your own mistakes before any criticism of the other person. I presume each of us has made a few mistakes that needed to be rectified. This causes the person whose mistakes you wish to correct to realize at the start that we are all on the same level and do make blunders once in a while, and places that person at ease.

Indirection is well illustrated in the preacher who was to preach his first sermon as the successor to a great pastor who had passed away. He wrote and rewrote and polished his sermon and then read it to his wife. She saw at once that it would not do, and could have told him so and thus hurt his feelings. But instead she addressed him with endearment and suggested that it would make a wonderful magazine article. He took the hint and preached a masterful discourse extemporaneously. That is an illustration of indirection.

3. Praise the slightest improvement and praise every improvement. "Be hearty in your approbation and your praise." You can do this and be honest. Never be dishonest even in praise, for that is flattery and no one appreciates that if he is wise. Some people think that it is hypocritical to praise. It is if there is nothing to praise. But where is the individual who is so bereft that he has not one thing that is praiseworthy in his make-up or service? You must hunt for these in some people, and then use words of encouragement and make the fault seem easy to correct.

4. Give the other person a fine reputation to live up to. Supposing you do shoot higher than the personality mark which stands before you; you are not harming either yourself or the other person. He will say to himself: "Well, if she thinks I am that

good, I guess I will have to live up to her expectations." It does no harm to make another person feel good. I have met ladies whose personalities seemed to be in reverse, and they eased their own pain by making someone else suffer too.

5. Finally, make the other person happy about doing the thing you suggest. And you can even work it around so as to make the other person believe that he made the suggestion. That is not only diplomacy but good leadership. No one likes to take orders. Sometimes in our position instructions need to be given or suggestions made which we know are beneficial for the church. But people resent taking them from the pastor's wife. So, in a tactful way, you can engage the person involved in conversation, in the course of which the suggestion may be broached in a roundabout way and he will leave you thinking he has found a fine new idea to work in his department. You have put over your plan; the department progresses; the people think the pastor has a bright, intelligent wife; and your husband might be assured a continued call.

Last, but not at all the least, of our considerations is that quality which would make any lady a beloved pastor's wife. Thomas L. Masson said, "A homely woman with charm is more beautiful than a beautiful woman without it." "Youth without charm is more tragic than old age without wit." Of all the tricky words to define, charm is the most provoking. It is easy to spell but simply too terrible when you attempt to define it. To define charm is like making fudge. The first thing you know the stuff may turn to sugar. Heaven forbid that we should be sugary. The one who said, "Be good, sweet maid, and let who will be clever," gave excellent advice; but most of those who have taken it are old maids. Charm is really a combination of several characteristics, e.g., goodness, sweetness, poise, cleverness, tact, and diplomacy. Charm is never superior on the one hand, and not too humble on the other, and is never ingratiating. It gives and takes gracefully. The cornerstone of charm is to consider others; and next comes sincerity, and then naturalness. Charm never has to maintain appearance, for it is appearance itself; it is real.

One of the attributes of the charming pastor's wife is that she is a good listener. My husband tells me that this is the first law governing a good counselor. Nearly all of the people who come to us come with their problems and troubles. If you can listen to them without interrupting and let them pour out their hearts to you; if you can be sympathetic in your listening with a soul that yearns to help; if you can show a real love that sympathizes with distress; if you can feed a friendship hungry soul with even a crust of companionship and understanding, then people will say, "Isn't she a charming woman!" Have you ever heard a woman exclaim, "I couldn't get a word in edgewise"? Did the person who said this also say that the party referred to was charming? Never! So be a good listener as well as a good conversationalist. You can be pondering the solution of satisfying the needy inquirer, but pay attention and really listen while she lays bare her heart.

We are indeed thankful that charm is not beauty alone. In fact, the most charming people are rarely beautiful. They are attractive, but quite frequently beauty is a hindrance rather than a help in charm. Have you not noticed that many high school girls and college women are in demand by the opposite sex, who have no beauty of face, but there is an indefinable

something that places their company in demand. Just enough reticence to cause someone to be attracted to them! Yes, as we hear these youngsters say, "Personality plus." Not too forward, and yet having sufficient initiative to be interesting. Never loud in voice or behavior, but sufficiently retiring to draw others to them. Always considerate, concerned, and affable. This is charm. Still further, keeping one's appearance acceptable; always clean; wearing clothes that are becoming; no clash either in your attire or your spirit. Yes, all these things give you that something which makes your husband still love you after twenty-five years of married life and makes your husband's congregation love and respect the pastor's wife. This is the something we call charm. Such a little word with tremendous implications! In other words, let us follow the beaten path of don'ts and do's.

Don't pity yourself aloud.

Don't praise yourself aloud.

Don't pose.

Don't repeat mean gossip.

Don't be a rubber stamp.

Don't be a slave to any mode.

Don't talk too loud.

Don't twang and slur and shout and burr.

Don't contradict.

Don't pretend to know more than you do.

Don't be too dignified or yet too casual.

Don't get too stout if you can possibly help it.

All these things hurt charm.

But the affirmative side of the case is also interesting.

Know yourself.

Cultivate a pleasant voice.

Take pains with your appearance.

Cultivate good manners.

Be kind.

Be agreeable.

Make yourself interesting by learning to converse.

Read good books and hear good music.

All these assist one's charm.

Finally, ladies—which reminds me of the definition of an optimist. An optimist is one who reaches for his hat when the preacher says, "Finally, brethren." Again, I say, Finally, ladies, we have the opportunity of adding our personality to the charm that others might possess, by crowning our lives with the charming personality and presence of Jesus Christ. The finest women whom I have ever met, and who were the most charming, were Christian woman. This should be so, for the touch of the Master is the climactic point of development in making us just what we should be to grace the position of a pastor's wife and win someone for the kingdom of God. It is the presence of the Holy Spirit who really produces radiance in personality. Emily Post says, "Would you know the secret of popularity? It is unconsciousness of self, altruistic interest and inward kindliness, outwardly expressed in good manners." Add to all this *Christ,* and you become a person who is appreciated, loved, and wanted.

(*The above paper was read before two women's organizations and hence not documented. If any material is recognizable as "quotes," we will be very happy to give credit for same in a future issue of the* PREACHER'S MAGAZINE.)

The Joys and Sorrows of a Minister's Wife

By Mrs. James Robbins

"WHOSOEVER WILL COME AFTER ME, let him deny himself, and take up his cross, and follow me."

THIS SCRIPTURE was not written specifically to ministers' wives, but I am sure that it applies to us. Whatever our walk in life, Jesus knew that we can be happy in it only as we forget ourselves, and lose ourselves in serving Him and others.

It is hard for me to think of many sorrows that are peculiar to a minister's wife—*real* sorrows. I grew up in a home that was not Christian, an unchurched home, and it would be much easier for me to write of the sorrows of a wife in such a home as that, and the joys of a minister's wife. Please do not judge me too hastily, as being over-optimistic. I am aware of the many inconveniences, impositions, interruptions, etc., that we are called upon to bear; and, unless I can see God in them, I find myself dwelling upon them and soon they become enlarged and I feel that too much is being expected of me. On those occasions these words of H. W. Smith are very helpful: "Nothing else but seeing God in everything will make us loving and patient with those who annoy and trouble us. Nothing else will put an end to all murmuring or rebellious thoughts."

I presume that I shall be expected to mention some of the things that we ministers' wives might be prone to call sorrows. I hesitate to do it, lest some of our good laymen fail to understand. It is different when we discuss them at home with our husbands. We expect them to understand that we are tired physically and need some sympathy. (And, minister, if you are wise you will administer a little sympathy on these occasions. *It* works wonders!)

'Most every wife likes a nice home and *time* to keep that home neat and tidy. The average housewife can plan her week so this can be done. The average minister's wife cannot. If she manages to do it, it is by working hours when others are resting. Our time is not our own. We are expected to be able to pray with anyone who needs it at any time, answer the telephone and door many times each day, visit the sick, attend all young people's, missionary, and church activities, and numerous other things. In spite of this our houses should be immaculate, our children neat and well trained, and our husbands properly cared for.

Personally, this is my biggest trial as a minister's wife—trying to conserve my time and energy, to be able to meet all the demands that are made on my life, and still be a happy, calm, and congenial mother and wife. I do not want release from the demands; I want only grace and strength to meet them more efficiently. A. B. Simpson has said: "There are two ways of getting out of a trial. One is to simply try to get rid of the trial, and be thankful when it is over. The other is to recognize the trial as a challenge from God to claim a larger blessing than we have ever had, and to hail it with delight as an opportunity of obtaining a larger measure of grace." *I choose the latter way out.*

We wives know so well the many

other things that might be considered here—packing and moving on short notice, always adjusting ourselves to a new home and new people, trying to help our children to keep Christian attitudes under all conditions that arise, never knowing exactly when to expect our husbands home. These are only a few of them, I know; but, frankly, I just cannot call these sorrows. I have seen too much of the real sorrow that sin brings to call these sorrows. After thinking on this for several weeks, I have concluded that the sorrows of a minister's wife —the *real* ones—are much the same as those of any Christian wife. The only real sorrows that I have known as a minister's wife have been those of seeing some for whom I had prayed *fail*; some of whom I had expected much go down in defeat; those who had once walked close to God grow cold; churches that once had a passion for the lost lose that passion. The few instances where we have seen ministers or their wives lose God and bring shame to His name and the church have brought real sorrow to our heart. Then, always, when I see our parsonage children stray from God, let down His standard, and bring reproach to His cause, my heart is torn with genuine sorrow, as is yours. These, I would say, are some of the sorrows of a minister's wife.

When I became a minister's wife I knew nothing of what it was going to be like. My husband told me when he asked me to marry him that we would never have a nice home or much money. That was about the only insight he gave me into the future. However, when God sanctified me wholly the folk around the altar sang, "I'll go where you want me to go, dear Lord," and I said, "Yes, Lord, I will." There have been some times since then when I have needed to look back to that altar scene and remind myself of those words, but not once since that day have I said, "No, Lord, I won't," when I knew He was leading. I believe that my family and I have lived in some of the poorest living quarters in the movement—it just seems to have been our lot—but no family in the movement has had happier times than we have had in those parsonages because, after prayer and fasting, we knew that we were in the will of God. We have got along without fine furniture and other things that we would have enjoyed, in order that my husband might be able to build his library, because we knew that a workman needs tools. When Paul said to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed," I believe that he implied that Mrs. Timothy, if there was one, should not make so many demands on his pocketbook that there would be no money left for books to study. I am always grieved when I see a richly furnished Nazarene parsonage with a paltry library. It bespeaks *misplaced emphasis.* To have a part in helping a minister to prepare himself to be a better soul winner is one of the joys of his wife.

I believe that the **greatest joy** that any person can know comes from serving, and no person has a greater opportunity for service than the minister's wife—not even the minister. He has his field of service and we have ours. Many a poor, timid woman or self-conscious young person would never go to the pastor with her burden or problem; but across the ironing board or over the sink she will pour out her heart to his wife, and she can take a little time out and help her pray until God lifts the burden or solves the prob-

lem. Not long ago I heard a pastor's wife say that her husband notified his congregation that he was the pastor, and they need not expect his wife to call. She was pleased, but I am grateful that my husband permits me to devote some time each week to calling. It is one of my joys! I enjoy calling in the homes of our members; but my happiest moments are when I can get into an unchurched home, get the eager-eyed little children on my lap, and tell them of the things we do in Sunday school, watch their faces light up, and then, kneeling, ask God to help the parents to feel responsible for getting the children to Sunday school and to Jesus. Oh, this is real joy!

Recently some ladies of our church let me go call with them on an elderly man who was dying of tuberculosis. He had not been to church for many years and had never been saved. We went to his home twice a week. They sang; we read scriptures and prayed and urged him to pray. Finally, one day he was gloriously saved. The next week he would have been too weak to pray. My husband baptized him and just before Christmas had his funeral. He is in heaven now, and, oh, the joy of this minister's wife as I feel that I helped a little in getting him ready! There is no joy that exceeds it!

In spite of what I have said earlier about keeping my work up, there is real joy for me in living in the parsonage. I always want our children to feel that it is *their* home, for I suppose it is the only home that they will ever know with us. Then I want our church folk to feel that it is, not their home, but a place where they can come for help when they need it. I feel a certain joy when our people call and ask for prayer or for help of any kind when they are in trouble. I would not want it any other way. I love for our people to feel free to come and talk over their problems in our home and let us pray with them. It is always a happy moment for me when our young people choose to say their wedding vows in our home. I like for them just to drop in and visit with me, play the piano, sing, or just have a good time in their own way. Also, I look forward to having our good evangelists in the parsonage. I don't like sending them to a hotel, perhaps because my husband used to write me such pathetic letters from hotel rooms and tell me how he appreciated it when he could stay in the pastor's home. I like having the influence of godly men and women around our children, and I count the fellowship of fellow workers a real joy.

I could dwell long on the joys of a minister's wife, but with this one I conclude: the joy of seeing our husbands' ministry a fruitful one—of seeing souls saved, believers sanctified wholly, our folk becoming established Christians. These joys will compensate fully for any sorrows that we might be called upon to bear.

Sister Maud Chapman, wife of our beloved Dr. Chapman, said to her husband: "I cannot be happy if I seem to hinder you in the work of the Lord. I promised God when I married you that I would never stand in your way as a preacher." Ministers' wives, we must never lose that spirit! Someone has said that we wives can make either a success or a failure of our preacher husbands. I believe this to be slightly exaggerated, but I am convinced by what I have seen that we do have much to do with determining whether they shall succeed or fail. Any of us, I am sure, would far rather have our

husbands be a success in God's vineyard than a failure.

If our burdens have seemed too heavy for us, our work too taxing, let us revise the scripture we started with to read, "Whosoever will come after me, let *her* deny *herself,* and take up *her* cross, and follow me." Then when our going becomes difficult that very cross may become the "rod and staff" that will comfort us.

Measure thy life by loss and not by gain,
Not by wine drunk, but by the wine poured forth;
For love's strength standeth in love's sacrifice,
And she who suffers most has most to give.

Musings of a Minister's Wife

By Mrs. W. M. Franklin

I'M GLAD I live right next door to the church in this pastorate. There have been times when I could easily have wished the parsonage had been built some blocks from the church. For instance, one parsonage was used for its rest-room facilities (poor as they were) because the people thought the church equipment was not nice enough. That parsonage really should have been the Sunday-school annex, for every Sunday there were three or four classes there. I really felt that home was not quite "home" for the parsonage family.

In one pastorate, the parsonage was eleven blocks from the church, and when those old North Dakota blizzards came and cars and busses could not be used, and drifts were many feet high, you can be sure we wished the parsonage was next door to the church. But, it was a lovely home; very comfortable, with many conveniences before unknown to us, so that I really felt at "home" when I was there.

I didn't think too much about the location of this parsonage until our twelve-year-old son was ordered to bed with rheumatic fever. Weeks of staying home from church to care for the sick one can be quite disappointing, but here the parsonage is next door to the church. I can slip over for Sunday school and teach the class, then come home for a few minutes to see that everything is all right. Then I can still get the blessing of being in the morning worship service. Sunday evening I help with the Junior Society, come home for a look at the situation here, and return for church. I can attend prayer meeting, too. So you easily see why I am glad this parsonage is next door to the church.

We've put Milton's bed by the front picture window of this new parsonage, and he enjoys having the folks who come to church wave to him and say, "Hello." He is to be kept quiet of course; but the people know that, so just a few come in on any day. He watches for their smiles and loves them for the little kind things they do for him. He hears the singing of the congregation, too, so feels as though he has almost been to church.

Whenever the doctor does tell us he can be up, he will be able to be at a few of the services, which would be impossible if we lived at a distance from the church.

I'm happy for this home. It's a lovely place to be in on my journey to the heavenly home, and I'm glad it's right next door to the church. Do you enjoy your parsonage home?

I'm wondering if any of you ministers' wives would like to tell me your problems. Don't misunderstand me, please. I'm not a wizard at solving parsonage problems. But perhaps some discussion of the way you handled a certain situation may be of special help to some other minister's wife. Maybe the difficulty you have has already been met by some other faithful worker who can help you. So, if you care to write to me, I'll be glad to open the discussion by way of another "Musing."

I'd like to have someone tell me what to do in this situation. Our son is missing much of a semester of that important grade seven. He is entitled to what is called a "bedside teacher," but this county does not have them. So Milton is doing some work at home. He becomes too weary to write long assignments, yet the teachers expect much written work because of missing the class discussion. The semester will close long before he has completed the work required. Summer will be coming, and teachers will not stay here to help him or grade his papers. I do not have a teacher's certificate (though I have had one year of college and the Minister's Course), so my examinations during the summer would not bring proper credit to the boy who needs it. What do we do? The eighth grade is a full course, no study periods at school; so do we have a boy taking the seventh grade over? Do we try to gvie him summer school work? But where? This is a rural community.

There's our problem. Does anyone have an answer? Romans 8:28 is the verse we claim in this: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Milton has for nearly four years told us that God has called him to be a missionary in Alaska. He loves God, so has said that any way the Lord works it out will be all right with him.

Isn't it wonderful to have such a precious and understanding Saviour? How I love Him this morning as I muse on His goodness to me! I'm glad to serve Him as a minister's wife.

Questions for Mothers

A specialist of family relations in North Carolina gives the following "Questions for Mothers":

1. Have I shown any interest in the things my children are doing?
2. Have I taken time to listen when my child wants to talk to me?
3. Have I given my child an opportunity to explain his side when things have gone wrong?
4. Am I careful not to embarrass my child by correcting or criticizing him before others?
5. Am I careful not to betray any confidence my child has placed in me?
6. Am I very careful to keep promises made to my children? If I fail, do I take time to explain the reason?
7. Am I willing to acknowledge my mistakes and apologize when I am wrong? (Answer this honestly!)
8. Am I as courteous to my children as I am to my friends?
9. Do I express appreciation to my children for their efforts, as well as for their achievements?
10. Do I try to make my children feel that they are safe and secure in my love for them? (This would keep us from ever saying, "Mother won't love you if you are not a good boy!")

—*Missionary Worker*

HOLY DEMONSTRATION

By Mrs. Fannie D. Erb

IT SEEMS that demonstration is a mighty force in this world. It seems to fix and make things more clear in the minds of the people if they can see a demonstration of the thing in question. And it will inspire confidence and faith in the thing demonstrated if the demonstration really shows up the worth of the article. God also has His demonstrations, in the physical, material, and spiritual realm. But He never demonstrates just to show His power, or favor someone, or to entertain, but only for His glory. Here is where we can tell the difference between demonstrating that is of God and demonstrating that is of the devil, for we must not forget that the devil can demonstrate too. The devil can imitate and counterfeit such as God does in the physical and material realm; but he cannot demonstrate a holy fire, victory in trial, sweetness under stress, courage in time of danger, determination to go through at any cost when all goes wrong, faith in the dark, love for God through thick and thin. Thank God, these are beyond his reach to falsify.

The trouble is that people will believe and accept the devil's demonstration before they will accept God's, because the devil doesn't fight his own but does fight the true. The only way the devil can get some folks to hell is to deceive them and pawn off some false religion on them. All demonstrating that lifts up self is of the devil. Anyone that demonstrates in a meeting, and then looks around to see how folks are taking it, is wrong. A person demonstrating in the Holy Spirit will rather be abashed, and feel humbled instead, for the devil will be on hand to tell him he made a fool of himself, while the false feel highly elated and honored, and will show as much.

A great many people don't know that the devil can heal sickness. Christian Science, which is neither Christian nor science, has many healings to its credit, and we know that they are not of God. Brother Troxel told in one of his missionary meetings how he knew a demon-possessed man in China that did wonderful healings in the power of the devil. To say that a child of God that suffers want or pain lacks something is wrong; for does not Paul say, "Even to this present hour we both hunger, and thirst, and are naked" (I Cor. 4:11)? Who dares to say Paul suffered these things because of lack of faith? See also in II Corinthians 11:27—in painfulness, in hunger and nakedness. Nor is it right to say that a person is backslidden just because God does not always heal one when He is called upon, for Paul left a brother sick at Miletum, and Paul would never do that if it were always God's will to heal (II Tim. 4:20). Then Timothy was in trouble with his stomach and other infirmities, which could have been a number of ailments (I Tim. 5:23), but would never have been allowed to afflict him if it were God's will, as some say, always to have good health. God uses afflictions many times to teach lessons that can be learned in no other way, and which are much more important to learn than good health could ever

be; and the only right way ever to get true divine healing is to say, "Thy will be done," for submission to God's divine will is the important thing.

In the early part of the holiness movement a certain brother with many others took a kind of vow that he would never employ a doctor or take medicine of any kind. But this same brother was caught in a streetcar accident, was taken unconscious to the hospital, and there ministered to by the doctors. He said afterward that God had to permit it to show him never to say he wouldn't do this or that, only taking a positive stand against sin, but leaving all else in the hands of God, to follow as He leads.

A joyful Christian will demonstrate the joy of the Lord in one way or another. It may be only by a radiant smile, and the soul that rejoices in the truth will respond to the same, even though carnal professors may object. The quiet saint will have to be careful that he does not grieve the Spirit by not speaking and demonstrating when he is moved upon; and the noisy saint will have to be careful that he waits on the Spirit for direction, and does not give over to the flesh, which can be controlled by the enemy. The true saint will never be guilty of working up a shout, for that is only for those who wish to show off and that would brand him as false right from the beginning. The true shout comes spontaneously from the heart and glorifies God. It brings victory to the ranks of God's little ones, but persecution from the false. As the church becomes dead and cold, the shouts of victory will be less and the response to the truth dimmer and dimmer. That is why evangelists sometimes try to work up demonstration. But that only spells defeat. Get people right in their soul, let them see their deadness and lack of holy fire and victory, expose sin in their lives and hearts, and then the Holy Spirit will once again come on the scene with holy laughter and victorious shouting, and God will get the glory.

We have heard it said that wild fire is better than no fire at all, but that is a mistake. A cold, dead church can be restored and renewed, but even a little wild fire can soon get things out of hand and do more harm in a little while than a dozen cold churches. This is because people burned with wild fire rarely ever get straightened out again. They seem to be so settled in their deception that nothing much can be done for them. When a drunk man can lie on the floor and talk in tongues, then we know it is of the devil, but how many thousands are deceived in this modern heresy, and nothing can persuade them differently. Only a very few ever get free from its insidious coils. That is why our preachers should be crying out against it, and warning people of its baneful effects.

The only way to escape the traps set by the devil for unwary feet is to be sure there is no unconfessed sin lurking in the heart and life. That the past is all under the Blood, that the life and will have been handed over to God one hundred per cent, that the Holy Spirit abides, that God saves, and sanctifies wholly—that is the first requirement. The next is that God is first in love, obedience, confidence, and is sole Manager, Lord and Master. Then all will be taken care of to His honor and glory. Praise the Lord!

—from the *Home Missionary*

A Laywoman's Viewpoint

Of Woman's Place in the Church

By Georgia M. Anderson

I AM neither a suffragette nor a crusading champion of "women's rights," whether in the religious or in the secular realm. Most of us women (like the rest of the human race) are cramped far more by our own littleness and laziness than by any externally set barriers.

The question, "What is woman's place in the church?" might be considered from either of two angles: "What is her place inherently, because she is a woman?" or "What is her place actually, historically?"

Do women have a distinctive place in the church, in contrast to that of men? The womanly capacities, gentler touches, faithful devotion of God's "elect women" are of inestimable value. Yet in the final analysis the laywoman's task is probably not sharply differentiated from that of the layman. Rather, as Paul wrote to the Galatians (3:28), "There is neither male nor female: for ye are all one in Christ." In larger churches, where the membership includes a larger number of men, the laywoman will usually have little occasion to serve on the church board or in other administrative capacities—nor will she feel slighted. Rather, we thank God for Christian men who afford wise and strong leadership. There is no doubt but that women have often been forced by divine urgency and dire necessity to assume responsibilities which are decidedly *man*-sized jobs. To their credit and to God's glory it must be said that they have done a tremendously successful job in countless instances. Sometimes a woman's courage and initiative have been necessary to move the men to action. Witness Deborah and Barak in Judges 4:8.

However, to say that, in the main, woman's place in the church is not unique may as well be positively stated: Woman's place in the church is as vital and far-reaching as that of men. Miriam, Ruth, and Esther of the Old Testament, together with the "great" (though unnamed) Shunammite woman; the three Marys, Lydia, Dorcas, and Priscilla of the New Testament, lead the queenly procession. And all through this Church age many godly women have "followed in their train."

Let us consider some specific avenues of service and responsibility for the Christian woman in the church.

1. The first duty of the laywoman is to maintain *a personal, vital Christian experience.* There is nothing more important. A lack here largely vitiates all other efforts. But the radiance of a life touched afresh each day by God gives any individual an important "place in the church." Such a one "cannot be hid"; others will see her good works, will glorify God, will be enticed to higher ground, and the whole church will be blessed.

2. The "woman's place in the church" is also that of *loyal support* in prayer, giving, attendance, and all-around enthusiastic co-operation. Sincere, hearty participation will preclude any spirit of censoriousness. It will encourage the pastor and other leaders, will inspire fellow members to do their best, and will make pos-

sible greater progress in the Kingdom work. Little did Mary think when she brought her precious alabaster box to the Master that her "place" would be an exalted one in all Christendom. Probably the widow who gave her two mites, "even all her living," never did know that that act influenced anyone else, much less gave her a "place in the church." And though some offices never lack for aspirants, there are always plenty of openings at the place of prayer, both public and private. To women's credit it may be noted that they often far outnumber men in prayer groups. Taken by and large, perhaps women have or can make more time for prayer than men can. If this is so, then this greater responsibility is ours.

3. Much is being said today in the general church world about the value and importance of *visitation*. Here is a wide sphere of Christian usefulness for the laywoman; it is limited only by her willingness, time, and strength. Visit the newcomer, the sick, the absentee, the non-Christian, the one under censure, the new convert, the wayward, aged, shut-in, lonely, bereaved—and don't overlook the children and young people. Make it visitation with a purpose—to encourage, inspire, restore hope, establish friendly contacts, give counsel and help. Your "place" will be one of inestimable importance.

4. Closely related and really overlapping is the important matter of *personal work*. There is much need here for wise and loving but plain, faithful dealing with souls—privately, in the homes, before and after public seeking at the altar. I fear no public altar alone would have "landed" me. But faithful, persevering, loving, and even sacrificial personal effort, plus God, did. Praise His name! How was it with you? And are you as diligent in seeking to help other souls as you were blessed in receiving the assistance God gave you through human instrumentalities?

5. The *Sunday school* offers a great field of service, from the nursery to the oldest classes. This is by no means exclusively a woman's field, even in the children's divisions. More of our boys ought to have the inspiration and example of Christian men as their teachers and leaders.

Probably every Sunday-school teacher sees those times when she feels she is a failure. But there are also times of encouragement and rich heart rewards. And the promise is sure: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." I am confident that in that day of rewards many a humble woman will wear a glittering crown because of faithful service rendered in Sunday-school teaching across the years. I think now of a precious little lady who for some twenty years has taught a Junior class in a small Sunday school. In spite of meager education, poor health, and limited means she has put many a more favorably situated individual to shame. She has lived with and for her boys and girls seven days a week. Class teaching has been a vital, varied, and conscientiously conducted part of her work—but only a part. There have been home visitation, parties, letters, prayers, tears, and toil. Once she felt she could not go on; the children were "getting on her nerves." But since God showed her it was His will for her, she has never tried to shift the responsibility again. Oh, for more God-commissioned laywomen as Sunday-school teachers, directors of girls' clubs, and like activities!

6. If there is one "place in the church" which has been turned over to the women in a specific manner, I suppose it is the *missionary work.* Here again women have no inherent priorities, but they have actually been very prominent. Thank God for all He has enabled us to do as a church and as a W.F.M.S. Though the responsibility belongs not one iota more to us than to the men, yet it is so tremendous as to challenge all there is of all of us. What we do we must do quickly! May God help us!

Volumes have been and could be written about God's heroic women. We thank God for the Christian women of the church, both of the yesterdays and of today. May it still be true: "And many women were there . . . . which followed Jesus . . . . ministering unto him" (Matt. 27:55). God grant that you and I, as women of the church, shall find our "place" near the Cross. If we find and keep that "place in the church," we shall hear the Master's commendation, "She hath done what she could." What will He say of me? Of you?

Yes, I'm a Minister's Wife

By One of Them

YES, I am a minister's wife, but please don't feel sorry for me. I wouldn't exchange places with the wife of the President of the United States. I love my preacher husband, I love my church folks; they seem like our family. I love my job. What more can a woman ask to make her perfectly happy in this old world of ours? I am not sure that I am an entire success; in fact, I am sure that I do fall far short of the ideal. But for all that, I love to be a minister's wife, and I resent very strongly anybody's feeling sorry for me.

Sometimes I wonder just why folks feel that way about us. Why should a minister's wife need sympathy? I think she is a fortunate woman. Surely folks who are so up-to-date about everything else in the world are not so out-of-date that they think we are still in the class who wore shiny black alpaca that had been turned until only an expert knew which was the right side of it.

In the first place, the minister makes an ideal husband because he is usually a cultured gentleman and finely attuned to spiritual things. That means much. I have an idea that it must be rather tiresome sitting across the table 30,000 times in a lifetime from a man who does not possess either or both of these qualities.

Again, the minister's wife may take her position with the most cultured people in the town or city. If she desires position or prestige, she may have it without money and without pedigree.

Then there are the children to be considered. Oh, yes, I know there is a lot said about the preacher's children (sometimes called P.K.'s): that they are bad and "no-account" and all that; but after all, they rank high in the business and professional

world. They have high ideals, usually live clean and orderly lives, and very early in life set about to get the best education possible on a minimum of cost.

There is yet another reason why I am glad I married a minister, and that is found in the fact that there isn't another profession in the world that affords a better opportunity for the wife to be a real pal to her husband. You can make his work your work if you so desire. You can know all the ambitions, aspirations, discouragements, and problems of his life. If your husband is a chemist, you may be so dumb that you would not know an acid from an alkali; or if he is a lawyer, he might be so technical and mysterious that you are simply lost in a maze. He may be a doctor; if so you are lucky if he is at home long enough for the children to get acquainted with their father. But the minister's wife climbs right into the old car and goes along. If he visits the sick, she may go too. She goes with him to the house where the shadow of death is lingering; she is usually invited to the weddings, goes along to the conventions, and gets as much out of them as her husband does. I have heard many ministers' wives say that they would rather attend a ministerial convention than any other kind because they knew more about it. Then, if you are the right kind of wife, he reads his sermons or outlines them to you and hopefully looks for kindly criticism. My husband says he cannot get started into his sermon until he locates me and knows that I am following him. I read his books and magazines. What a wonderful thing to have similar tastes! Then, if the wife has a little musical talent, it is very convenient for him to call up and say he needs a soloist for a funeral or radio service or for an emergency rehearsal. A niche-filling job, to be sure! But I like it.

Somebody says, "Church folks are so hard to get along with!" That is not true. The finest people in the world are in our churches. They are human, but that is what makes them so nice.

Again, I like to be liked. Who does not? So I like the place the minister's family occupies in the hearts of the people. When the young folks marry, the first invitation to their new home comes to the minister. If death comes stalking in, they look to you helplessly and hopefully for comfort and consolation; and, finding it, they remember you gratefully and you are always welcome to that home.

You are urged to enter into the social activities of the church. What a joy to be able to keep young with the young people! You may enjoy it quite as much to spend a more quiet evening with the older folks. When Christmas comes with all its hurry and festivities, it is a cheering thing to receive several hundred cards of greeting, reminding you that they remembered their minister and his family at that busy season of the year.

When the minister moves to town, his place is already made for him. In a few weeks he will know most of the congregation by sight. You need not sit around "lonesome-town" waiting for someone to call. In just a little while you know several hundred people. The sense of strangeness disappears and you are as happy as a lark.

No, indeed, I don't want anybody feeling sorry for me because I am the wife of a minister. I surely like it!

Why Women Missionaries?

By Mary L. Scott

This article is written from the viewpoint of the place of women missionaries in ministering to the people of the land to which they are sent. All recognize that a missionary's wife is to the missionary what a pastor's wife is to a pastor. This phase has not been dealt with at all.

For a firsthand, interesting, and touching account of the work of one woman doctor, read "What God Hath Wrought" in the June "Other Sheep," page 10. You'll not regret you took time to read it.

IN CHRISTIAN AMERICA (one has but to observe a pagan people and *feel* a pagan atmosphere to realize that our own country is essentially Christian in spite of its wickedness) women are accepted more or less at face value. In some cases prejudice fails to give credit to a woman where credit is due; but generally speaking, the one "who puts the goods on the counter," whether he be man or woman, is recognized for what he is worth.

However, when one turns to non-Christian lands, he finds that the economic and social status of any woman is low indeed; but the status of an unmarried woman is worse than low, for she has no standing at all. Time and again I have had to answer such questions as these: "If you have no husband, how do you get clothes to wear and food to eat?" In short, they were asking, "How do you get along at all without a husband?" The look of wonder, pity, and puzzlement on the faces of my inquirers told me that, even though I tried to explain that it is possible for a woman to make her own way, they still would not understand. The generic answer, "My Heavenly Father looks after me," was the only one that seemed to satisfy them. One good old grandmother simply would not be convinced. To the end she insisted on calling me the "wife of an educated man," for she could not conceive of any woman as old as I (thirty-one at that time) being still unmarried. There *must* be something wrong.

When Dr. Reed asked me to write this article on the place of women on the mission field, I did not realize that I was not fully qualified to speak for all classes of women, belonging as I do to that more or less pitied and wondered at group of unmarried women past the usual age of marriage. Though I am not, then, fully qualified from experience to speak of the place of both married and unmarried women on the mission field, I shall try to make up in observation what I lack in actual experience.

First, let me point out that the Christian message is one which brings hope to millions of oppressed, downtrodden women in pagan countries; for their own religions exclude them from the ranks of those even possessing souls, or of having any rights and privileges except as related to their husbands. Women are not important. With this concept of the place of women it is very easy to understand that the status of women is everything but exalted. The main purpose of their existence is simply to do the hard work and bear children. There is no thought of companionship as an essential part of married life. Love is not even thought of as the foundation of the home.

Women are just so much chattel, to be bought and sold on the open market with very little consideration for the feelings or welfare of the women involved. It is almost impossible for one who has not been in a pagan country to comprehend the utter lack of consideration for the women of the land.

And this is where missionary women play their greatest role. The place of women missionaries on the field is twofold—first, the active verbal teaching of the native women; and second, teaching by example. In most non-Christian lands it is considered unfitting for a man to talk to a woman, for it is below his dignity and position to waste his time talking to a woman, who holds no higher position than that of a domestic animal. Only a woman can give sympathetic hearing to the heart cries of her less fortunate sisters and understand somewhat, at least, the longings and aspirations of even the darkened soul of a woman. Only a woman can deal effectively with a woman.

In teaching the native women it is necessary for the missionary (man or woman) to start from the very beginning, emphasizing that before God each soul stands in his own right, that in His sight men and women are equal and of equal value to Him. It takes line upon line and precept upon precept to pierce the ignorance and darkness which envelop them to the point where the women themselves begin to understand their own worth before God. When this truth finally breaks in, what joy and hope flood the soul once filled with sorrow and despair! They "who sit in darkness have seen a great light" —the Light that tells them that God, the loving Heavenly Father, has included even women in His far-reaching provision for the redemption of all mankind. No one can proclaim this great truth to a pagan people more effectively than a woman who within her soul and being is conscious of divine love, operative within and without.

But the preaching and teaching ministry of women on the mission field is not limited to the strictly spiritual or religious aspects. Far from it! The filth and dirt of a heathen land is indescribable. Women must be taught how to take care of their homes (even dirt floors can be clean or dirty); they must be taught how to take care of themselves and their babies. What a field this is! For the placing of the dust of a village road on the navel of a newborn babe, or putting the little newcomer in a sand bag to save "diapers," is a very common practice in some parts of China. The ministry of medicine and sanitation cannot be underestimated, for millions of women receive no medical attention whatsoever under their own systems. It is only when they hear that the mission has a woman doctor or nurse that they dare appeal for medical help. This is especially true in the Orient.

Then there is the vast field of teaching women to read. Only one who has ever tried to do this task knows the energy and patience required to carry on through many tedious hours. But when one sees a woman reading the Bible for herself and notes the look of joy and pride on her face as the Spirit seals some passage of scripture to her heart, the teacher forgets about the long, weary hours of toil as she realizes the joy of accomplishment.

But the ministry of women on the mission field is not to be measured alone by the teaching and preaching ministry in these various phases of

life: religious, intellectual, social, and physical. Teaching and preaching are indispensable. We cannot get along without them. All agree, however, that one of the most effective ways of teaching is by example. In the religious and intellectual fields the example of men or women is equally effective; but when one enters the social and physical fields, the special ministry of women to women is needed.

How can a pagan woman, who has been used to considering herself nothing more than a beast of burden and the mother of numberless children, comprehend the beautiful relationships of a Christian home? How can she understand the solicitous ministrations and consideration of a loving husband? How can she learn to think of herself as being of some worth to her husband even in the realm of sharing mutual experiences which result in a companionship formerly unknown and unthought of? How can a husband learn his place and duty in the Christian home?

The answer to these questions is found largely in the example of a Christian home as founded by the missionaries. It is here that the one-time pagan husband learns how to express in action the new concept of the husband-wife relationship. True, it is not likely that he will ever become a "knight gallant." But one of the greatest compensations of missionary endeavor is to see the working out of Christian principles in the lives of those who have been saved. Often I have seen a husband show some little consideration, or help his wife even in a rather insignificant way, which let me know that Jesus was living and working within. The missionary's wife must be a living example of what a Christian wife should be—given to hospitality, kind to the poor, contributing to the comfort and well-being of her family and community—devoted, modest, liberal, wise, and virtuous. This is by no means an insignificant phase of the place of women on the mission field.

But I would not leave the impression that the place of women on the mission field is limited to ministering to women only. Even men will listen to what a *foreign* woman has to say and accept what her example teaches. But first and foremost her job is with the women.

Many of the phases of mission work in which women play an important part have been merely mentioned, such as hospital, dispensary, clinic and public health work; educational work in both coeducational and girls' schools, adult classes in reading, health, sanitation, housekeeping, care of children. Each of these is a field in itself.

Women have and always will play a very important part in the spread of the gospel which liberates them from the bonds of human slavery. It was the women who were last at the cross and first at the tomb. Anna the prophetess, as she extolled the Babe in arms, was the first missionary to her own people, the Jews. Women were the first to proclaim His resurrection. They were the first to greet the Christian missionaries, Paul and Silas, as they made their first journey. And all down through the ages, sometimes more and sometimes less, women have taken their place beside men in going to all nations, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever" Jesus had commanded. And may it be so to the end.

Sermon Outlines

SCRIPTURE: John 14:5-7

TEXT: *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me* (John 14:6).

INTRODUCTION: If one would plan a trip in this modern world, there would be many ways to travel and still arrive. But Jesus said that there is only one way to God—Text.

I. CHRIST IS THE WAY THAT LEADS TO THE FATHER.
   A. By His doctrinal part of the Trinity.
   B. By His example on earth.
   C. By His sacrifice on the Cross.
   D. By His Spirit among people.

II. HE IS THE TRUTH THAT TEACHES KNOWLEDGE OF GOD AND DIRECTS THE WAY.
   A. In opposition to all false religions.
   B. In supplement to the Mosaic Law, which was only a shadow.
   C. In respect to the promises of God in His Word.

III. HE IS THE LIFE THAT ANIMATES THOSE WHO SEEK AND SERVE HIM.
   A. In saving grace.
   B. In sanctifying power.
   C. In salvation from eternal death.

CONCLUSION: "No man cometh . . . ." by any other doctrine, merit, or intercession "but by me."

—BEULAH CAMPBELL

Sanctification

TEXT: *And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it* (I Thess. 5:23-24).

INTRODUCTION: Contextual

I. THE PROCESS (sanctify you wholly)
   A. Sanctify—imperative
   B. You—personal matter
   C. Wholly—completely and completed transaction

II. THE PURPOSE (be preserved blameless)
   A. Kept in spirit
   B. Right in motive life
   C. Sacred in works

III. THE PROMISE (Faithful is he that hath called you, who also will do it).
   A. Numbers 23:19
   B. In calling—calls you
   C. In doing—"will do it"
   D. The promise based on His character

—B. M. SPRENGER

"Then Were the Disciples Glad"

TEXT: *Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you.*

And when he had so said, he shewed them his hands and his side. Then were the disciples glad, when they saw the Lord.

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost (John 20:19-22).

INTRODUCTION: Through the turbulent waters of the past, into the life of the present, Jesus seeks to enter and make the future worth while.

I. PAST DIFFICULTIES RECALLED
   A. Years of teaching under Him

B. Trial scene
C. Calvary
D. Assembled for fear of Jews

II. PRESENT DISTURBANCES SUBSIDE—"PEACE BE UNTO YOU"
A. Evidence of His resurrection—"he shewed them his hands and his side"
B. Past becomes present reality

III. FUTURE HELP ASSURED—"HE BREATHED ON THEM AND SAITH . . . . receive ye the Holy Ghost."
A. In personal life, at peace
B. In divine mission—"As my Father hath sent me even so send I you," as messenger of peace

—B. M. SPRENGER

Achievement of Spiritual Goals

SCRIPTURE: Psalms 15

TEXT: *Who shall ascend into the hill of the Lord? or who shall stand in his holy place?*

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully (Psalms 24:3, 4).

INTRODUCTION: Whom do you seek for counsel in times of need? Frequently the help of human friends is inadequate for our spiritual concerns. The Word of God provides the infallible aid at all times. Ask your heartfelt questions of the Lord.

I. VITAL QUESTIONS
A. "Who shall ascend into the hill of the Lord?"
1. The sojourner in the Christian life
B. "Who shall stand in his holy place?"
1. The one dwelling in holiness

II. ADEQUATE ANSWERS
A. "He that hath clean hands"
1. "Walketh uprightly"
2. "Worketh righteousness"
3. Does not do "evil to his neighbour"
4. "Sweareth to his own hurt, and changeth not"
B. He that hath a "pure heart"
1. "Speaketh the truth in his heart"
2. "Honoureth them that fear the Lord"
3. "Hath not lifted up his soul unto vanity"

III. ABUNDANT REWARDS
A. "He shall receive the blessing from the Lord."
1. Eternal life
B. He shall receive "righteousness from the God of his salvation."
1. A steadfast life—no wavering

CONCLUSION: We find the counsel of God adequate for the attainment of gracious spiritual blessings by the earnest, obedient, seeking heart.

—RACHEL SPERRY

Christ's Admission of His Mission

READING AREA: Luke 4:1-18

TEXT: *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised* (Luke 4:18).

INTRODUCTION:

1. Christ tempted by the devil.
2. Christ returned to Galilee.
3. He arrived at Nazareth and, as was His custom, He went to the synagogue.
4. He read from Isaiah His mission on earth.

I. CHRIST'S MISSION WAS TO PREACH THE GOSPEL TO THE POOR.

1. The gospel was needed the most by the poor. They were subject to:
A. Unremitting toil.
B. Severe privations.

C. Hard oppression.

D. How precious and necessary to them were the joys that cannot be found on earth!

2. The gospel was most appreciated by the poor.

A. The poor appreciated it because it filled them full of hope for a better life.

B. The poor appreciated it because they had no one to help them in their difficulties.

C. The poor appreciated it because now there was One who understood them.

II. Christ's Mission Was to Heal the Brokenhearted.

1. The broken human heart

A. To heal the heart that is broken when the sense of shame for sin comes upon him.

a. It may be flagrant sin.

b. It may be common sin.

B. To heal the heart which is broken from overwhelming sorrow.

a. From crushing disappointment.

b. From a trying sickness.

c. From a heavy loss.

2. The divine Refuge—Christ

A. Offers the most tender sympathy.

B. Ministers divine comfort.

C. Grants effectual help.

a. Enlightens our minds.

b. Energizes our spirits.

c. Fits us to take our part and do our work.

III. To Preach to the Captives, Those Captives in Sin.

1. The bondage of sin.

Sin is of many types and degrees. There is the sin of:

A. Error which becomes an inveterate prejudice through which no light will break.

B. Folly such as procrastination.

C. Vice such as intemperance.

D. Vanity.

E. Rebellion against God.

2. The freedom which is in Christ. This comes when:

A. Jesus went to Calvary to die for our sin.

B. He takes the penitent to the favor and love of God.

C. By giving Him access to a source of divine power.

IV. To Recover the Sight of the Blind.

1. The sadness of blindness.

A. It is bad to be physically blind.

B. It is worse to be mentally blind.

C. It is worse still to be morally blind.

D. It is worst of all to be spiritually blind.

2. Christ, the great Restorer of our spiritual vision.

A. He restores our vision by making quite plain and certain that which would have remained shadowy and uncertain.

B. By bringing truth close home to the eyes of the soul.

C. By fully enlightening the minds of those who go in faith to seek and to serve Him.

V. To Set at Liberty Them That Are Bruised.

1. Bruised souls.

A. Those who are chafed with the worries of life.

B. Those who are perplexed with the problems of life.

C. Those who are smitten with the persecutions of life.

D. Those who are worn with excessive toil.

2. The refuge they have in Christ. He blesses these bruised souls by:

A. His sympathy

B. His example.

C. His aid.

D. His promises.

Conclusion: Everyone is included in Christ's mission. Jesus Christ came to meet the need of man, and that need was a Saviour.

—Frances Vine

Ideas for Wide-awake Pastors

By the Roving Pastor-Reporter

SAMPLE advertising from a recent revival meeting fell into my hands, so I called the pastor to find out how he did it. Rev. G. A. Gough, of Wichita, Kansas, First Church, secured hundreds of dollars worth of newspaper publicity, five pictures of himself and evangelists taken and printed within three weeks, plus radio interviews of his workers on the important 5:15 and 8:00 p.m. newscast spots, all publicity of the type which cannot be purchased at any price.

Rev. G. A. Gough told me that it is his practice to show apppreciation for every favor the church receives from businessmen, newspapers, radio stations, or elsewhere. I thought of Phil Kerr's song, "The Attitude of Gratitude." For instance, Rev. Gough said that in one of his pastorates the church editor of the paper was a snip of a girl who evidently made fun of our church, ignored the stories brought in, or else mutilated them so that the members hardly recognized the announcements of their own services. Important services and speakers were given a brief line somewhere in the column of city activities on the back page. The first Christmas in that city, Rev. Gough sent this church editor a box of candy with a note in it thanking her for the fine job she was doing for the paper. As soon as the messenger delivered it, she called him and she was crying now. She said, "For years I have worked at this desk and I have done my best for the churches of this city, but you are the *first pastor* who ever so much as said, 'Thank you.'" No wonder he made front page.

I have just discovered that the Seventh Day Adventist churches appoint and train a local reporter for each congregation. They have regular conferences or press rallies for these reporters, and general officers give them pointers and aids to secure more space for the local church activities in each community. I read one report where the reporter for the Twin Falls, Idaho, church received *three hundred and eighty-four* inches of publicity in the newspaper for his church last year. To visualize his activity he pasted all the clippings together into a roll thirty-two feet long and unrolled it as he went to the platform. At twenty-two inches to the column and eight columns to the page, he had received nearly two and one-half full pages of news stories last year.

Another Seventh Day Adventist listed the subjects the local newspaper carried regarding her church: visiting speakers, church school, missionary society, teachers, home and school, departing pastors, new ones to take their places, arrival and departure of college students, students who made the honor roll, calendar reform—and practically every item for which her church stands or promotes.

Pastor, why don't you appoint a church reporter for your congregation? The best book I know on the subject is *Keeping Your Church in the News.* I have used the outline suggested by the author and have my

stories, articles, and sermons printed practically word for word. Once your reporter gets on to the type of writing which your local paper uses, you can secure publicity for every event in your church program.

The best correspondence course for yourself or for your reporter is that given by the Christian Writers Institute, 434 South Wabash, Chicago, Illinois. The first course of seven lessons covers all phases of newspaper reporting for church editors or writers and costs only $15. The seventh lesson is to be sold, and many of the five thousand students have sold their last lesson for enough to cover the entire cost of the course.

I know of several pastors who have taken this course and have done such a fine job that the local papers have put them on salary to act as part-time church editors. One of our own laymen, a lady in California, is now church editor for her city paper, a job she secured through the Christian Writers Institute.

Many of our churches are in the process of building new auditoriums or school rooms. A building program always lends itself to church publicity.

First, the church board votes to build. Story to the papers would carry the action of the board, cost and type of the church, size of auditorium, and location of the new edifice. A short history of the church can always be given, age of church, number of charter members, and present membership of the congregation.

Second, the contracts are let. Weekly newspapers will give this more space than a daily will, but submit it to the church editor anyway.

Third, construction begins. Submit architect's drawing. Prepare stories for all papers with the notation "For Release Sunday, August First." Include in this story any information regarding the pastor which may generate interest, such as, "This is the sixth church Rev. Smith has built since entering the ministry." If members of the congregation are donating any labor, always play it up. If the old church is offered for sale, give it out as a news story. When it's sold, tell the story again.

Fourth, as construction progresses, the paper may want to take pictures of members and/or the pastor in overalls, the ladies making curtains, or the men making Sunday-school furniture.

Fifth, announce the dedication. Give speaker, officers of the church, and if possible secure from the minister dedicating the church, a series of quotations. Remind the editor that he might want a picture of the service, and suggest that you will see to it that he secures the pictures that he wants quickly.

Titles on a new church project could furnish the following stories for your church:

Nazarene Church Offered for Sale
Nazarenes Buy Lots, Will Build
Nazarenes Plan New Church (submitted with architect's plan)
Construction of Nazarene Church Starts
Nazarene Church Sold
Nazarenes to Move Sunday
Nazarenes Hold First Service in New Church

Along with the properly written and submitted ideas for news stories, you as pastor could do a lot to cultivate your church editor. Above all be sure to show him your appreciation for any favor regardless of how little. Don't mail in a story; take it to him personally. When I took a pastorate, the first man I made it my business to meet was the church editor, and I saw to it that he re-

membered who I was also. Remember him on regular occasions and if necessary make some occasions, until when he thinks of a minister he thinks of you. In my wartime pastorate, when Pearl Harbor broke, the city editor routed a long distance interview from *Time* magazine to me as they asked one hundred ministers across the nation for a quotation that Monday morning. My editor evidently thought of me first in a city of 160,000.

However, the finest idea I received from Rev. G. A. Gough is his *Key Women* plan. For every *ten members* of the church, he has a key woman. These thirty-five key women contact the entire membership of the church for every service. They have a list of ten names; they check on them for attendance at every service and Sunday school and check immediately, so that in a matter of hours Rev. Gough knows of any serious trouble or difficulty which may have kept someone from the services. When anything extra special comes along, the office secretary contacts the thirty-five key women and in an hour they in turn can and do contact the entire church membership—*with marvelous results* in attendance or response to a sudden call or emergency. Every few months, the key women are given a different set of names to contact, so that indifferent members do not get the idea that one certain person is after them all the time.

Geoffrey Royall, new pastor at North Hollywood, California, tells me that one of the most effective attention-catching ads he has ever used was to place a small ad on the church page, "See page 9"; then on the theater page he places the church ad. He explains in the ad that it is not placed there by mistake, but that the people he is interested in reaching are the readers of that page.

Rev. G. Royall also increases revival attendance during the meeting by giving out the names and addresses of twenty-five people every night. The members who receive these names call or visit these prospects and urge them to come or actually call for them the following night. He himself makes five calls *every* day of the year. Another reason why Bay City jumped to first place in Michigan Sunday schools!

One time I received a bulletin from Grand Rapids, Michigan, First Church while W. G. Heslop was pastor. The thing that impressed me the most was the fact that twenty-eight members of the congregation were mentioned by name in the bulletin. I thought that was unusual, so I secured several other copies; but I found that every week Brother Heslop included the names of as many people as he could possibly find who had made news that week. He mentioned relatives, visits, gifts, illness, honors, Sunday-school classes, and all church activities with their lay leadership.

This Divine Urgency

(*Continued from page* 32)

by an unflinching, unwavering determination to hold up Christ by reason of God's command and our own experiential knowledge of the truth. God expects no more of us, but He certainly cannot accept less!

Somewhere it has been written that men will march to music when appeals to reason leave them cold. More than once the "Marseillaise"—"which above all other songs ever written has stirred the hearts of men"—has saved France. The Church of Jesus Christ has a song, "the song of the Lamb"—if only we dare to sing it!

ILLUSTRATIONS

Selected by Leewin B. Williams

Barbed Quotes to Sharpen the Wits

Husbands and onions are responsible for most women's tears.

Deep sea diving is the only profession where one begins at the top and works down.

The human body is remarkably sensitive; pat a man on the back and his head swells.

Prudence is just common sense brought up in the way it should go.

Fortune knocks but once at a man's door; but misfortune has more patience.

If worrying would move mountains, there would not be a hill in the neighborhood of a widow with one child.

Some are interested when a man is born, others when he gets married, but the whole town will turn out to see his funeral go by.

If you ever see Economy walking the street, it's a man doing his wife's shopping.

Devotion to Task

Henry Van Dyke offered this prayer: "Lord, let me never tag a moral to a tale, nor tell a story without a meaning. Make me respect my material so much that I dare not slight my work. Help me to deal very honestly with words and with people, for they are both alive. Show me that as a river, so in writing, clearness is the best quality, and a little that is pure is worth more than much that is mixed. Teach me to see the local color without being blind to the inner light. Give me an ideal that will stand the strain of weaving into human stuff on the loom of the real. Keep me from caring more for books than for folks, for art than life. Steady me to do the full stint of work as well as I can; and when that is done, stop me; pay what wages Thou wilt, and help me to say, from a quiet heart, a graceful Amen.

Give or Keep

(*Show a diamond, or a bit of charcoal, or both.*)

A diamond and charcoal are composed of the same substance. Both are pure carbon. Yet there is all the difference in the world between them. A diamond is beautiful, glittering, and valuable. Charcoal is black, sooty, and almost worthless. What makes the difference? The diamond gives, the charcoal keeps. The diamond gives back every particle of light that strikes it. If it began to keep the light instead of giving it back, it would cease to be a diamond.

Carrying Enthusiasm Home

Isn't it strange how soon our enthusiasm cools off when we return from an assembly or another "rousing" convention! It is difficult to carry our enthusiasm home and transmit it to others.

The new church janitor was given instruction by the pastor in regard to controlling the heat in the church furnace. He was told to watch the steam-gauge, and when it showed a certain head of steam not to allow it to go any higher. On Sunday morning the fire was increased and the steam-gauge began to mount up. Soon it passed the danger point, and the bewildered janitor undertook to reduce the pressure. All his manipu-

lations of the doors and dampers did not appear to affect the gauge. Becoming more alarmed, he grabbed the steam-gauge, twisted it off, and, putting it under his coat, ran down the street to the parsonage. Hastily calling the pastor, he told him that the furnace had gotten beyond his control. Producing the steam-gauge and pointing excitedly to the dial—lo, it had settled back to zero!

Who Was the Better Educated?

(A talk to children)

"Who was the better educated—Abraham Lincoln or John Dillinger?"

This question was asked by a Sunday-school teacher. A few of the pupils shouted "Lincoln," but most of them said "Dillinger."

"Why do you think Dillinger was better educated?" asked the teacher.

"Because he had more schooling," replied one youngster.

"Because Dillinger made some dandy escapes that Lincoln couldn't have made," said another.

"Because Lincoln was an awkward man and would have been caught after the first crime," answered still another. "Dillinger got away from the best G-men in the country for a long time. Lincoln couldn't have done it."

"But Dillinger finally was tracked down, wasn't he?" asked the teacher.

"Yes," replied the children in unison.

"Is he now looked upon as a hero or a great man or a man who did something for humanity?"

"No," answered the pupils.

"It wasn't necessary for Lincoln to spend time escaping from the police, was it?" asked the teacher. "He didn't have to find places where he could hide, did he?"

Asking questions of this nature soon convinced the class that Dillinger was not the better educated.

Power of Forgiveness

In a certain prison was an incorrigible prisoner. He would not keep the prison rules and was a constant menace to the peace and order of the place. He brooked all punishment, spent days in solitary confinement on a ration of bread and water, and yet came out sullen and defiant. He became the dread of the prison officials. But the warden was a Christian. One day the prisoner came before the warden under a new charge of disorder and incorrigibility. The warden heard the charge, then turned to the prisoner and said, "You are guilty of a serious offense. But I am going to forgive you. Go back to the enjoyment of full immunity from punishment for this offense." It was a long minute before the prisoner stirred. When he did move it was to burst into tears, and he became a new man. Punishment could not change him, but pardon did.

Plenty More

Chinamen are not usually very courageous in the wild woods. The following, though, seems to show the ready wit of the race:

An old Chinaman, delivering laundry in a mining camp, heard a noise and espied a huge brown bear sniffing his tracks in the newly fallen snow.

"Huh!" he gasped. "You likee my tlacks, I makee some more."

You Can't Always Tell

When Philip Henry, the father of the celebrated commentator, sought the hand in marriage of the only daughter and heiress of Mr. Matthews, an objection was made by her father, who admitted that he was a

gentleman, a scholar, and an excellent preacher; but he was a stranger, and "they did not even know where he came from." "True," said the daughter, who had well weighed the excellent qualities and graces of the stranger, "but I know where he is going, and I should like to go with him"; and they walked life's pilgrimage together. How honored would that reluctant father have been could he have foreseen that his daughter would have been the mother of Matthew Henry! And how different would be the world's estimate of men if they were judged less by their origin and more by their destiny! There is one pride of family highly commendable; there is another pride of family ineffably contemptible.

Limited Love

Someone has observed that a hen can count up to about three. Her mathematical education seems to have been sadly neglected! Tests have been made by slipping her chicks away one at a time and observing her actions. She never appears to miss any of them until she has only two or three left; then she becomes nervous and gives evidence of having suffered a loss.

A similar trait is often observed in the human species. Their affections seldom extend beyond their own family or a few friends. At church their attention is focused upon one or two, while strangers pass out without even a handshake. Apparently their love cannot be spread very far.

The Preacher and His Preaching Program

By Harold C. Harcourt

THE WISE MINISTER preaches according to a program. He makes it himself and is free to change it at will, since he has not publicized it. In any case, the only person under God who can tell what the local church needs from the pulpit during the year is the pastor. Under the guidance of the Holy Spirit the minister should be able to plan his pulpit work with practical wisdom, and he should carry it out with joy and enthusiasm. God will bless him and make his ministry a means of blessing to the congregation. The pastor, as the truck gardener, must keep a succession of plants growing, must keep sermonic truths growing ready to produce on the needed day. If he does not plan, he may be overlooking some of the vitamins that are essential to the healthy soul.

Planning means work. Often a preaching program for five or six Sundays will present itself to the mind of the minister. The temptation is to take the five or six suggested subjects, combining them into one sermon. The consequence is twofold: first, only the surface is skimmed in presenting a few general truths about each of the subjects; second, the preacher is wildly looking the next week for another sermon topic, just as Peter Rabbit looked for the gate in Mr. McGregor's garden. The minister would have been blessed and his mind and heart enlarged, the congregation would have been spiritually enriched, had he taken the trouble to study and search the Scriptures to preach the series of sermons. But he unloaded the magazine of all the cartridges in the one service.

The church is not a preaching station. It is a place where those in darkness may see the light, where the weary may find encouragement, comfort, and spiritual food, where the redeemed are united in love. Preaching is more than an art; it is as puffed candy unless saturated with love and spiritual truth which the people need. Paul stated well a reason for preaching in these words, "Knowing therefore the terror of the Lord, we persuade men."

The purpose back of all pulpit planning is that the shepherd of the flock is looking to the future. He is preaching with the thought of heaven, warning in fear of hell, teaching to build strong Christians. All preaching should be planned with the people in mind. William James, in the essay, "A Certain Blindness in Human Beings," says: "We are affected with a blindness in regard to the feelings of creatures and people different from ourselves. A pain in him [my neighbor] is not like a pain in me." Without a plan the preacher is preaching, perhaps, his personal feelings about people and things, and many times thrives on preaching his hobby rather than staying by a principle. He should have preached "Thus saith the Lord." Souls would have been fed and Christians trained in spiritual, ethical, and disciplinary truths. What a reproach on the ministry that churches old enough to be on their feet are still carnal, childish, and unlearned!

Doctrine must be included in the plan. Our *Manual* contains fifteen articles of faith as well as truths concerning ethics, stewardship, conduct, temperance, church and domestic relationships. A Nazarene minister has failed to give the people a balanced and symmetrical view of the church and its beliefs if his pulpit plan has not included at least the mention of these. A preacher ought to be loyal enough to the church doctrines, general and special rules that they will be included in his preaching program.

Doctrinal preaching can be positive and ought to be constructive; it should answer the questions men have about doctrine. Preaching as if the listeners had a theological training does not meet the need such as the preaching of the truth in simple language. It must be to and for the hearts of men. The gospel is the cure for the ills of men. How can the directions on the bottle of medicine be followed if they are written in Latin? Phillips Brooks in his "Lectures on Preaching" said: "The preachers that have moved and held men have always preached doctrine. No exhortation to a good life that does not have behind it a truth as deep as eternity can sieze and hold the conscience. Preach doctrine, preach all the doctrine you know, and learn forever more and more; but preach it always, not that men may believe it, but that they may be saved by believing it." Such pulpit work takes planning and forethought.

Mr. Preacher, you are preaching for a verdict. The question must be decided. The Easter offering is a few weeks away; what will the attitude of the people be toward it? The revival is at hand; what disposition will they make of it? Death and eternity are ahead; will the listeners be prepared? New converts have recently come to the church; are they fortified with sound doctrine, so that the preaching down at the big tent will not sweep them off their feet? The annual meeting is only a few months away; which will rule—"the best interests for the church" or "carnal

selfishness"? Constructive, planned, scriptural preaching can change most of these problems. One sermon or an admonition at the occasion of the difficulty will not solve the problem. A lawyer plans, pleads, reasons in order that the jury will hand down the desired verdict. He does not give a thirty-minute oration and wash his hands of the matter; he hammers on the thing, he repeats, enlarges on the points that will cause the jury to return the desired verdict. Decide the verdict you want; plan your preaching program: preach it with unction and in demonstration of the Spirit. Say it often; make it burn; challenge men with it. You will be greatly rewarded.

It is no slight task to prepare for three services week after week. Here variety is needed; for the laymen will pick one of the three services and leave off the other two unless each service meets a vital need. In order to give each message time to develop, the pastor should have his message in the process of growth; in fact, the minister will have more time to pray, plan, and study and thus may be a greater tool in the Spirit's hand if he has planned in advance.

There are those who would contend that sermons which come to them on the spur of the moment are Spirit-led—no doubt many of them are. The same Spirit who leads in the present knows the future; He knows the providences, the occasions, the occurrences, and the truths that He is using to bring about a decision in the heart of some man. To plan is to give reason to one's vision and framework for the undertaking. It seems that the Holy Spirit would happily lead one in a year's ministry which would bear much fruit if he would make a plan.

The details of any plan one adopts will necessarily be worked out according to the personality of the individual. The simplest plan is to follow the calendar, allowing the climaxes to come on such days as Easter, Pentecost, and Christmas. On the special days preaching ought to be at its best. These special days are *not* times to bring parrots, canaries, or monkeys in and let the sermon take the background. Through the foolishness of preaching many shall be saved. The sermon ought to be unique; it should have a glow all its own and a touch of splendor. It must speak with the breath of angels; it can give forth a melody of praise sweeter than the voices of a heavenly choir. If the minister plans, prays, prepares, ponders over a great truth, and then delivers it with unction, sincerity, and eloquence the message will linger in the hearts of the hearers. The special day sermon—that climaxing sermon—should tower over other sermons as the Matterhorn over the surrounding peaks. Its glory must abide in the name of God, for no sermon should call attention to the preacher but to his Lord.

The pastor must choose the number of special days he will have. He cannot make every occasion the means for a special day, for if he does he will be preaching on subjects from "Coal Strikes" to "The Evils of the Boll Weevils." The use of scriptures and *scriptural messages* is the best in meeting the practical needs of men.

The best time to plan the year's preaching program is during the summer while the people are vacationing in preparation for another year's work. The minister is now planning to meet the needs of the people through that year which is ahead of them. A change of pastorates is no

excuse for not making a plan; the calendar will be the same wherever one is. If the minister succeeds at the new pastorate, he will do it best with a plan, including a preaching program. It is an alarming day when a minister awakens and finds that while preaching his "sugar sticks" he has depleted the supply of sugar and now is giving only sticks. He announces his intentions of evangelizing or wires the district superintendent for a new church. Dr. G. B. Williamson, in advising a young minister about a preaching program for his new charge, said "preach the promises." This plan encourages the people and gives time for the definite decision as to the needs of the new congregation.

It is wise to have a work sheet which no one shall see. Outline the plan beginning with the first Sunday in September: lay out a general plan, but with particular attention to the first four months. Already material may be at hand, but in no case is the sermon to be finished and put on cold storage to be thawed out the Saturday night before. It is the growing and accumulating of sermonic truths which can be brought to fruition at the time the sermon is to be preached which makes the plan valuable. Interruptions will come unavoidably, but a plan will keep the preacher in the channel and away from the mudbanks.

Time will not permit the mentioning of a detailed plan for the entire year, and it may seem that all this is tedious and unnecessary. It does appear mechanical, but so does anything spiritual when put on paper; for instance, note some of your sermon outlines. Though you see a reminder written on it that ten were at the altar, it does not stir your emotions nor can you see how it could have done much good. But it is the same outline, the same vital truth, that when you preached it with fervor and unction God blessed. It was a message of hope, salvation, and spiritual blessing. Get a plan that fits your local situation; work it out; have goals and ends in mind to be reached; preach the truth with these in mind —preach for a verdict.

Do not preach aimlessly through your entire ministry: plan a program of preaching, watch the saints be enriched, hear the shouts of newborn souls, watch men die victoriously, enjoy the loyal support of the Christians, and you will feel well repaid.

The wise minister preaches according to a plan.

(*A paper read at the Dallas District Preachers' Meeting.*)

Quotes from "Quote"

In the new Centennial Prayer Chapel of First Methodist Church, Los Angeles, has been installed a special juke box with hymns and scripture readings instead of jazz, and no coin slot. . . . Visitors may select records to suit their moods. Titles include "The Lord's Prayer" sung by John Chas. Thomas, "Rock of Ages," and a reading of the twenty-third psalm.—*Pathfinder.*

A survey made by one of our universities revealed that 65 per cent of people in all occupations fail, not because they lack brains or skill, but because of their inability to get along with other people.—J. Richard Sneed, *in Church Management.*

The late John McCutcheon once was asked to give some advice to the young. He hesitated for a moment, and then repeated the words of Akbar, the Mogul Emperor: "I have lived a long time, but I have yet to see a man lost on a straight road." McCutcheon added, "You can't improve on that."—*PEO Record.*

All problems become smaller if you don't dodge them, but confront them. Touch a thistle timidly, and it pricks you; grasp it boldly and its spines crumble.—WM. S. HALSEY, *Advertiser's Digest.*

In 1551 the Bishop of Gloucester, testing the Biblical knowledge of his clergymen, had found that of 311, 171 could not repeat the Ten Commandments, 10 were unable to give the Lord's Prayer, 27 could not name its author, and 30 could not tell where it was to be found. One had no idea of the scriptural authority for the Apostles' Creed, unless it was the first chapter of Genesis, but added complacently that it didn't matter since the king had guaranteed it to be correct.—LAWRENCE NELSON, *Our Roving Bible.*

There are only two places where socialism works—one is a beehive and the other is an anthill."—IAN STEWART RICHARDSON, British engineering firm.

There is often a close connection between a man's position and his disposition.—*Banking.*

He who is conceited suffers from some deformity; he is a cripple of the spirit.—*Talmud.*

The normal counteraction to persecution is faith: conviction in the rightness of one's cause. And faith is anchored in understanding.—*Monthly Report.*

Ever wonder what the Biblical talents were worth in today's cold cash? One researcher reports that a talent of silver was worth $583.30; a talent of gold, $13,809.—"They Say," *Quote.*

A visitor to Anton Lang's pottery shop expressed regret that he had retired from playing the role of the Christus in the Oberammergau Passion Play. Said the old potter, "I still feel I'm playing God as I shape things well."—IRVING HOFFMAN, Hollywood Reporter.

Luck is what happens when preparation meets opportunity.—*Rice's Freshie.*

Television is the most amazingly efficient distraction man has ever produced.—*Commenweal.*

Most of today's troubles on which we stub our toes are the unpleasant, unperformed duties which we carelessly shoved aside yesterday.—*Nuggets,* Barnes-Ross Co.

Tactlessness is honesty on a rampage.—*Banking.*

Saving Nazarene Youth . . . .

(*Continued from page* 17)

In finding a place where youth can work, we will make them feel important. If they feel important, feel needed, and feel useful, they will stay by the church.

The problem seems almost too great for us to solve, but we will try, for God is our great Helper. We must give great stress to an establishing experience. We teach that people can backslide; but we must teach, with new emphasis, that backsliding is not necessary. Christ can satisfy and establish our young people. We must and will, with the help of God, hold our youth to Christ and the church.

It pays to advertise

For Revivals—

BIG CANVAS BANNER

Red and black on white **31 x 108 inches**

This attractive, eye-catching revival banner is painted on eight-ounce bleached canvas. Metal eyelets have been added to aid in hanging or mounting. It cannot be duplicated anywhere at this price.

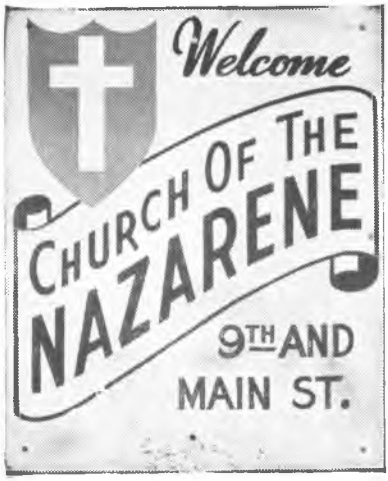
You may have the time and date imprint special. If you desire to have it imprinted, be sure to give accurate information. **Without imprint, $4.50**
With imprint, $8.00

For Church Signs—

UPRIGHT SIGN

Sturdy construction—18-gauge iron. Beaded—visible day and night. May be obtained with church name at upper right in place of "Welcome"' and address at lower right for no extra cost. Sign is shown at right. Size. 24 x 30 inches. **2 signs, $8.00**
4 signs, $15.00

(Shipping charges will be added)



LARGE HIGHWAY SIGN

Sheet metal on wood frame. Beaded—visible day and night. Large, easy-to-read lettering. Size, 3 x 6 feet. Name and address of church added at no extra cost.
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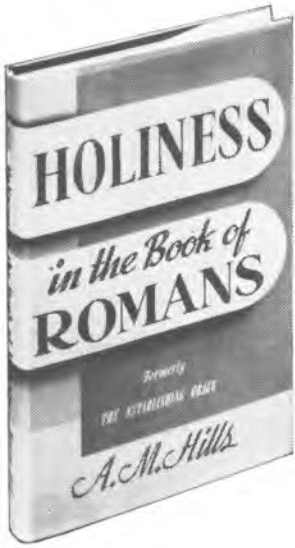

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By A. M. Hills

Formerly published with the title of "The Establishing Grace"

So much vital basic information is contained in this exposition of the Book of Romans that this reprint edition is brought forth. St. Paul's question, "Shall we live any longer in sin?" finds full exegetic answer in these pages.

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