

GIVE ME . . . MAKE ME

A Sermon by Evangelist Wilfred E. Moutoux*

Our generation is going to hell on the gravy-train. From the cradle to the grave we are chronic criers for more and larger benefits. Give me more pay and less work. Give me shorter hours and longer vacation — paid ones of course.

Our young people are taught to measure by the size of the pay check, with little regard to productivity and one's contribution to society. Brother! We are afflicted with the, "Gimmees."

On the political level the same trend holds. We usually vote for Santa-Claus. The party or Candidate offering the most and largest benefits is the one most likely to be elected. Our votes are tainted with the lust for personal gain.

That precious and peculiar heritage of democracy, our right to vote in a free election, is sold to the highest bidder. The elector cries, "How much am I bid?" The elected glibly raises the price: using our nations resources to buy himself a place of power and prestige.

This, "What's in it for me?" philosophy will damn us individually, and will corrupt us nationally. Our cash and our character will deteriorate until we become an easy prey to the howling hordes of hungry, hate filled people who are even now, knocking at our gates.

The story of the prodigal son is a graphic spiritual example of this very modern trend: And points up the results of the, "Give me," attitude.

Luke 15: 11-32 tells us of a wealthy father whose son had tired of, what seemed to be, a slow road to wealth and fame. He saw what father had accumulated, and with a, "Quick Buck," attitude said, "Give me my portion." It was not really his portion as yet. He had not served his full apprenticeship. In due time father would divide things properly. The wealth would be his eventually. It was the father's right to decide when. The prodigal wanted it now.

Let us observe carefully that as long as the son said, "Give me," the trend was down. Down and away from the peace and protection of father and home. Down and away from the stabilizing influence of familiar surroundings. Down to a far and foreign scene with its untried and confusing atmosphere. Down socially in a whirl of "easy come easy go," living. Down religiously from the worship of a God of sobriety and truth to the worship of the sensuous, "Belly God." See-Phil. 3:19.

Down, until with empty pockets and blighted dreams he fed the filthy pigs whose grunts of greed, and selfish jostling for position at the trough reminded him of his own selfishness when in former days he had cried, "Father, give me my portion." His, "Give me," philosophy had brought him to ruin and despair.

When he came to himself, and in the privacy of his soul said "Make me a servant," he began to ascend. The motive that fired his imagination, and motivated his steps up and homeward was the, "Make me a servant," attitude.

Every truly great man became great on the solid principal of the desire to serve. Greatness seldom comes when personal gain is the motive. Gain is often an honorary reward of greatness. However, gain does not always come.

We as individuals, Churches, and nations can climb to God, and a place in the sun only as we, like the prodigal say "Make me a servant."

Service without thought of reward is the only true measure of success; and the only true road to security. The, "Give me," attitude will bring us to ruin and

The King's Highway

I'D LIKE TO GO TO CHURCH, BUT—

A is for Auntie who will come to tea,

B is for Bed which won't release me.

C is for Car, "we do need fresh air",

D is for Dinner that Mum must prepare.

E is for Extremes, too "high" or too "low".

F for my Feelings — when they're right I go.

G is my Garden, much "nearer God's heart".

H is my Husband who won't play his part.

I for Intruders who sit in my pew,

J for Jealousy shown by a few.

K all that Kneeling which tries me so much,

L the old Language, it's so out of touch.

M is for Money, they always want more,

N for New Tunes that I've never heard before.

O is for Over-time, double on Sunday,

P the Preparing I must do for Monday.

Q for Queer Noises which come from the choir,

R for the Rector, he ought to retire.

S is for Sermons, as dull as can be,

T for the Telly I really must see.

U for Unfriendliness I always find,

V for the Voice of that Woman behind.

W for Weather, too much rain or snow,

X is for Extras, too busy to go.

Y for Young Rowdies, who sit at the back,

Z is for Zeal, and that's just what I lack.

From "The Vineyard".

Mormon Missions in Hawaii

HAWAII — Fifty missionaries of the Church of Jesus Christ of Latter-day Saints (Mormon) are building seven chapels simultaneously on Oahu, one of the Hawaiian islands. The missionaries actually are a skilled construction crew. They are divided into groups of plumbers, carpenters, cabinetmakers, etc., and each group will do its own share of the work on all the chapels. Members of the Mormon church are expected to devote two years in missionary work like this, without pay, whenever they are called. (CNR)

MARKS OF A HOLINESS CHURCH

Dr. O. G. Wilson

Among the many distinguishing marks of a holiness church the following will be found.

A holiness church believes in the inspiration of the Bible.

A holiness church believes in the power and superintendency of the Holy Spirit.

A holiness church contends for the faith with skill and zeal.

A holiness church is militant in its attitude toward evil.

A holiness church is a praying church.

A holiness church is a singing church.

A holiness church is a witnessing church.

A holiness church is a plainly dressed church.

A holiness church is a liberal church.

A holiness church produces holiness preachers.

A holiness church is evangelistic and missionary.

A holiness church is not of this world, lives with heaven in view and is ready for the rapture without a moment's notice.

revolution. It will bury us individually and nationally in a pile of materialistic rubble.

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