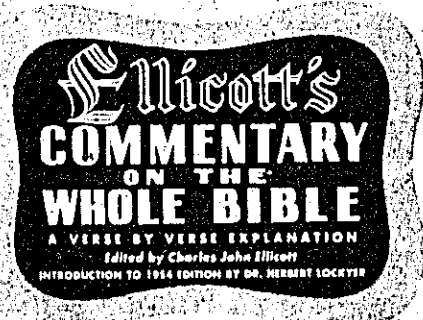
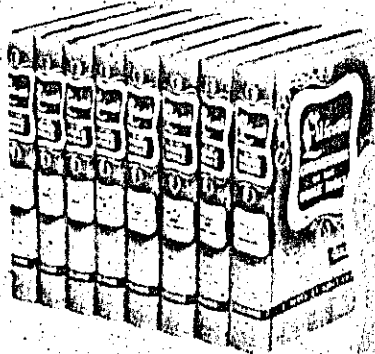


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THE Preacher's Magazine



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Editorials

A Planned Service

The invalid wife of a pastor would inquire of her husband about the services of the church. Usually her question was, "What was your subject?" On one occasion she startled her husband by asking, "What was your object in the service?" This question challenged the heart of her pastor-husband and caused him to change somewhat his whole attitude and planning of the services. He planned them with a worthy objective.

Not long since a layman compared the work of two pastors: one who had left the local church a year or so before and the present pastor. His comment was interesting, "With our former pastor," he said, "we always had the consciousness that he knew where he was going; the services were planned, yet with such flexibility as to allow for spiritual freedom. But our present preacher seems not to have given much thought to the service as a whole. He does not impress us with a confidence that he knows where he is going. Formerly we left the church service feeling that we had had a well-planned meal; now we feel more as if we have had a meal hastily thrown together, sometimes scraps or even hash."

A planned service is one in which the pastor has an objective. This does not mean necessarily what may be termed "formalism," i.e., a stiff, inflexible, or cold type of service. Too often we forget that we can be as much in a rut, really as "formal," by our trying to be "informal" as others may be in their ritualistic formality. So let us not confuse the thought of "planned" with that of being formal. Rather, a planned service has an objective around which everything is centered; the congregational singing;

the scripture reading, the responsive reading, the choir selection and special number, as well as the sermon.

Such planning will put the pastor, his associates, and the congregation at ease. There will be no wondering about what is coming next. Members will not be ill at ease or fearful lest the visitors may be embarrassed by some irregularity in the service—and this does not mean some spontaneous manifestation or blessing of the Holy Spirit—because the leaders of the service "do not know where they are going." Not always, however, will planning assure of no irregularities in the service. This was evidenced some years ago in one of New York City's large churches when the assistant minister, who was to lead the congregation in the Lord's Prayer, thoughtlessly began by saying, "Now I lay me down to sleep." But it does mean that by planning a service the irregularities are kept at a minimum.

Planning a service enlarges the pastor's thinking beyond the preparation of a sermon or the presentation of a subject. He will prepare the sermon as diligently and thoroughly as before, but he will also have in view the preparation for the whole service. He has not only an object for his message, but that object inspires the preparation for the whole service of worship.

Primarily there must be the preparation in prayer and meditation, the opening of one's heart to the leadings of the Holy Spirit, and the same ready response to this spiritual guidance as is required in any preaching activity. Too, there must be the careful study and general reading that enrich the minister's mind and heart and an acquaintance with the hymns or gospel songs which will contribute to the objective of the service.

Some may criticize this idea of planning a service by insisting that it will curb the freedom of the Spirit. But on what does the freedom of the Spirit depend in any service? Does it not depend upon the receptivity of the hearts of the worshippers, pastor and congregation alike, and the response they give to His leadings? To assume that God gives His freedom and blessings only to unplanned or haphazard religious activities contradicts the whole revelation of God as given in the Scriptures, for certainly from beginning to end He is the God of order, system, and planning. He has an eternal plan centered in Christ. But His eternal plan does not interfere with the manifestation of His freedom in His dealings with His people. In other words, His plan does not put Him in bondage. The fact that He "knows where He is going" does not in any way limit the manifestations of His freedom and spiritual blessings as are known to His people everywhere.

Since it often marks the difference between giving our congregations a "well-planned meal," as the layman

commented—perhaps a "well-balanced meal" would have been more accurate—and a meal just thrown together or hash, the pastor does well to plan the service, to have not only a subject for his sermon but an object for both sermon and service.

Share with Your Musicians

This issue is devoted largely to the subject of music in the church services. The messages given are not only of general interest to the pastor but are of particular interest to other members of your staff: the choir director, music committee, pianist or organist.

The writers of the articles dealing with this subject are leaders in their fields. They have in mind the enrichment of the whole church through music. There is much information here which will be helpful to any person in your church interested in the music of the church. After you have read the articles pass the magazine around among these workers and share with them the information given in it.

Another Failure

His "trial" sermon caused the Methodists to turn him down and refuse a minister's license. Having no other call, he accepted North Staffordshire Congregational pastorate.

Undaunted by the Methodist conference turn-down, he went on preaching and that without training. "Another failure" was always a preacher of the Word. When in later life he was questioned concerning abilities, he modestly said: "I can preach. It is the one thing I want to do, and cannot help doing. I would preach as a recreation if I were not permitted to as a vocation. I've always felt that the work of preaching is not

that of debating difficulties or speculating, or considering philosophies; but that of proclaiming the Word of God."

This was Dr. G. Campbell Morgan, a household name in every preacher's home. He did little except to expound the Book, and yet on both sides of the Atlantic people crowded to hear this Bible preacher. It is said that he really rediscovered the English Bible to multitudes. If you ever heard him, you'll never forget how this preacher of the Word made it live and glow as he showered you with the sparklings of expository glory.

No preacher has equaled this expositor since the day of Alexander Maclaren. (Submitted by Rev. R. E. Griffith, Auckland, New Zealand.)

The Preaching of John W. Goodwin

By James McGraw

I REMEMBER it as though it were yesterday. The distinguished appearance of this saintly churchman made him seem more like a prince or a statesman than a preacher. We were kneeling at the altar with our hands laid on the open Bible, and his hands were upon our heads as he prayed the prayer of ordination. His prayer was earnest and suppliant, yet powerful and confident. God came nearer to me than He had ever been before that day I was ordained by Dr. John W. Goodwin, and I shall never forget one part of the prayer he prayed as his hand rested on my head. He said, "And, O Lord, if he has any disease, may it be healed," and from that moment until this day I have not felt any of the symptoms of a dreaded malady that had plagued me during the first twenty-one years I had lived and had twice almost cost me my life. For this writer, that time is unforgettable. For General Superintendent Goodwin, it was one of countless other experiences he knew as a Christian, pastor, author, world traveler, church leader, and preacher.

John W. Goodwin, born in Maine and loved as New Englanders know how to love their great, was unique in that he lived a great part of his life in California and was therefore claimed also by the West as one of its own sons. Few men could have filled the place in the hearts of people everywhere as he did. His was a cosmopolitan life.

The character of the man was above reproach, to express it with a classic example of an understatement. Dr. J. B. Chapman once said of him that he had as few critics as a man of such scope and power could expect to have, and the few he had always tempered

their criticism with the admission that he was a good man, and that "his life never blew an uncertain bugle note."

A trait of his character was shown in the fact that when a plan was suggested for buying a subdivision for Pasadena College and putting the college in debt, he opposed it vigorously. When the majority favored the plan, however, and the project was adopted, he backed it wholeheartedly and was the first to build a home in the new addition. Dr. M. Lunn once said of him, "He was one of the greatest men in our movement, or in any other."

The preaching of Dr. Goodwin was made effective because of many factors. His appearance, for one thing, was in his favor. He was a strong, powerfully built man, with striking and impressive appearance. He possessed a poise which W. W. Brazelton, of Nazarene Theological Seminary, said "put him above the crowd." He was "God's gentleman," in the words of Dr. A. E. Sanner.

His voice was also one of the assets in his preaching. Without sounding harsh or coarse, it was deep and strong, the resonant, powerful voice of an orator. He looked and sounded like a great preacher.

He did not attempt to use his body, his arms, or his hands in making his words forceful. His gestures were few and simple, and he seldom walked about the rostrum as he spoke. The force and power of his message was rather in the content, which was clear and scriptural, together with a strong passion for souls and the anointing of the Holy Ghost such as a man of much prayer would have upon him. Dr. R. T. Williams once said of him that his passion for souls "was evident always. In sermon, in prayer, in conversation,

he revealed a desire to see the world saved and the church sanctified." This hot, bright fire of soul passion did not dim as long as he lived.

One of the most significant characteristics of the preaching of Dr. J. W. Goodwin was his use of the Scriptures in his sermons. Once he was asked to give a ten-minute talk at a quarterly conference in his church. Dr. A. E. Sanner tells how the young Goodwin took for his subject "The Resurrection of the Dead," and did nothing but quote scripture under these three divisions of his sermon: (1) Its Promise, (2) Its Nature, and (3) Its Certainty.

The writer looked through a group of Goodwin's sermons recently, and his use of the Bible was self-evident. Thirty sermons were examined. In seven of these, taken at random, scripture passages were quoted a total of 188 times. Quotations from the Bible were used no fewer than 14 times in any of these sermons, as frequently as 39 times in one, and 52 times in another! The length of these sermons being considered—about 10 printed pages—one catches here a glimpse of a ministry of Biblical truth. Scripture passages were quoted like the hammering fire of a machine gun at the rate of as much as 5 times for each page of a sermon.

In further analyzing his sermons, it was found that 6 of the 30 were from Old Testament texts, while 24 were from the New Testament, showing a preponderance of New Testament preaching. This would be expected of one who spent the most of his ministry in preaching upon the doctrine of entire sanctification. Of the 30 sermons examined, only 9 treated any subject other than second-blessing holiness. Twenty-one were definitely holiness sermons, nothing else. All 30 were from short texts, none of more than 3 verses. All but 4 began with contextual introductions, as would be expected of one whose preaching was to such extent Biblical.

Many of the illustrations in these sermons were taken from the Bible.

Elijah, Moses, Peter, Paul, and other Biblical characters were frequently cited in framing the illustrations of these messages. We can definitely conclude that the largest single source of his illustrative material was drawn from the Scriptures.

He also used poetry and literature, and he knew how to use situations from life in his illustrations. One cannot forget the vivid story of his losing battle with the gopher that dug his California lawn, and how he finally was rid of the pest after learning from sad experience that water could not drive him away "and you can't drown him out." When the gopher problem was eliminated in the story, his listeners had a striking picture of how the sin problem could be solved in their own lives.

Dr. Goodwin's sermons were largely developed along textual lines. Several could be classified as good examples of exposition, and the majority were textual or textual-topical. A few of them were topical, but even these were definitely Biblical. There is nothing vague or ambiguous in them, nor is there anything of unusual profundity. In their simplicity and truth, they are forceful.

In his sermon "The Promise of Power from on High," his main divisions are as follows:

- I. The Promised Power
- II. What Then Shall We Say?
What Is This Power?
- III. This Is Power for Holy Living
- IV. There Are Conditions to Maintain This Power

Sometimes in his outlines, he lists three or four main divisions with the last one labeled "Conclusions," or perhaps "Some Practical Lessons," under which he sets forth some pertinent applications of the scriptures he has been expounding.

John W. Goodwin was not an orator in the sense some have used the term, and yet one feels at times that here indeed is a preacher who knew how to use the language of words as only

(Continued on page 9)

Motherhood Militant

By Dr. Paul S. Rees

TEXT: *You arose, O Deborah, arise as a mother in Israel* (Judg. 5:7, American Translation).

It is the distinction of Deborah among the women of the Old Testament that she did not take evil conditions lying down, but rose up to deal with them vigorously and victoriously.

I have no doubt that a lot of modern women would have called Deborah "narrow-minded." To which, of course, the heroine of Israel might have replied that people, like rivers, need a certain narrowness to achieve any force; when they get too broad, they become "swampy."

Not long ago, while browsing through some magazines in the lounge car of a train, I came upon a brief article whose title caught my eye: "Don't Call Me Broad-minded." I read it. It had punch. I knew a lot of women would read it, for it was appearing in one of the most famous of all women's magazines. I was not surprised when, two or three months later, it reappeared in the *Reader's Digest*.

"Moral Curvature"

Elizabeth Massey Hill began her punchy, provocative piece by saying: "To be broad-minded seems to be the most desirable trait possible today. Beat your wife if you like; steal if you must; but never deviate from the path of broad-mindedness. It amounts to a fetish, and I for one am sick of it."

Now when a modern woman, intelligent and gifted, wakes up and begins to show spunk such as this, there is the beginning of hope. Our saucy lady, who wishes no longer to suffer from moral curvature of the spine, goes on: "I fail to see that our vaunted tolerance and easy philosophy have made either society or individuals better or happier. Our parents and grandparents may not always

have been as saintly as they pretended, but they did have definite standards which they insisted on and lived by in large part. Religion was large in their lives. And they weren't afraid of inhibiting their children by teaching them to do their duty and strive after goodness, and by smacking their little bottoms when they didn't.

"It sifts down to the fact that broad-mindedness has come to mean moral apathy—either a complete lack of any principles or standards of decency or, at best, the lack of any convictions strong enough to fight for . . .

"So from now on," concludes Elizabeth Hill, "call me anything else you like, but don't call me broad-minded! Those are fighting words!"

Here, I suggest, is contemporary womanhood showing something of the same spunk and spark that characterized Deborah more than thirty centuries ago in Israel. A fuller look at her—this fighting mother out of the storied past—may not be amiss.

I

To start with, consider the times in which she lived.

They were godless times. Turn back to the second chapter of this stirring Book of Judges. In verse 13 it is said of the people of Israel, "And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods." Baal and Ashtoreth, deities that smiled upon the vilest corruptions, were preferred to the austere purity of Jehovah.

"Dark Ages"

Deborah's times were lawless too. Someone has called the Book of Judges an account of the "Dark Ages" of the Hebrew people, a period that extended roughly from the death of

Joshua to the beginning of the monarchy under Saul. In chapter 17, verse 6, there occurs a passage of which one clause, at least, sounds frightfully modern: "In those days there was no king in Israel, but every man did that which was right in his own eyes." "Everyone did exactly as he pleased," is the way Moffatt renders it.

Moreover, Deborah's times were cruel. You see, from godlessness you derive lawlessness, and from lawlessness you get cruelty. The sequence is a sad one but it belongs to the logic of things. As a sample of the wanton blood-letting of those violent times, take the case of the slaughter of the men of Ephraim by the men of Gilead, which is recorded in chapter 12. The Gileadites threw roadblocks in front of the Ephraimites who were trying to get across the Jordan River. To the fleeing men the Gileadites would demand that they say, "Shibboleth." Owing to a peculiar tendency to sibilant sounds in their speech, they would say, "Sibboleth." Whereupon they were slaughtered — forty-two thousand of them!

It was in such a dark and turbulent age—godless, lawless, cruel—that Deborah, "the wife of Lapidoth," arose to rally the God-fearing ones within Israel and to bring them to a pitch of conviction and resolution where they would fight back their foes.

"Deadly Neglect"

Do the mothers of America need to be told today that among a hundred and fifty million people in this land there are millions that are suffering from a deadly neglect of God? Not long ago the women students at Iowa State College, in a questionnaire, were asked to indicate in the order of their importance the most significant and controlling influences that entered into their lives: Religion was nowhere near the top. It was given a twelfth-place rating, far behind such preferred interests as economic security, fashions, and recreation. Those future wives and mothers condescended to give Almighty God a little twelfth-place niche in their interests, when

the one place that He deserved was first.

Ought not a situation as sobering and tragic as that, with its still darker threat to the future, fire the God-honoring, Christ-confessing mothers of the nation to do something more than wring their hands? Ought they not to act in ways that are at their disposal to meet this situation and change it? How they can act will appear in a moment or two, but first of all there must be the aroused will to act. The militant mood is asked for!

The lawlessness of Deborah's day has also its counterpart in our own generation. "Everyone did exactly as he pleased!" Ancient as it is, that sentence is hard to beat as a description of the life-philosophy of millions today, particularly the young people from those hundreds of thousands of homes where little or no religious training has been given them.

Former Attorney General Tom Clark told the country not long ago that more than half of our criminals are twenty-one years of age or under. He added that more persons of seventeen are arrested than in any age group. That announcement from Washington prompted one Christian editor to write: "Tramp, tramp, tramp, the youths are marching, to prison, to death, to a lost eternity."

Is there nothing in all this to shatter the complacency that sits in the souls of too many American women?

"Forced Labor Camps"

Furthermore, Deborah's era of cruelty has come again to bestride our world and our nation like some ferocious giant. One thinks of the hideous cruelty visited not long ago upon 25,000 boys and girls whom the Communists seized in Greece and took across the border for use in forced labor camps and elsewhere. That is an obvious and diabolical oppression.

Less obvious, but not less diabolical, is the cruelty that we practice on our children in the United States. For example, the state of Massachusetts recently completed a cost analysis to determine how much tax money is be-

ing required to handle the alcohol problem. The investigation was made by a commission headed by J. T. Zottoli, associate justice of the Boston Municipal Court. The commission's report showed that insanity caused by alcohol costs Massachusetts four million dollars a year, that crime caused by alcohol costs six million a year, that the cases where alcohol was the chief factor in causing dependence upon tax-supported charities cost fifty-one million a year, and that the care of chronic alcoholics costs sixty-one million a year, the latter figure alone being four and a half times the state revenue from liquor taxes.

Surely no normally sensitive person can read such facts without being taken by his imagination into the thousands of Massachusetts homes where children are the defenseless, helpless victims of this alcohol madness. The dollar cost of liquor is as nothing compared with the human cost. The damage we are doing to the character of future Americans is a form of cruelty as wanton as it is wicked.

Godless, lawless, and cruel, times such as our own call for more—far more—of the militant Deborah spirit.

II

Turn now for a moment from the times in which she lived to the traits which Deborah manifested.

Clearly one of these traits must be set down as courage. There is, it seems to me, a revealing connection between verses 3 and 4 in the fourth chapter of Judges. In the former we read that Jabin, king of Canaan, "had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel." Now mark what follows in the fourth verse: "And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time." A verse later we are told that "the people of Israel came up to her for judgment," or "direction," as the American Translation has it.

"Heroic Testimony"

Here is a picture of a courageous

woman who, in evil and troublous times, spoke out for God. Not all the immorality of her own people nor all the intimidation of foreign foes could scare her into silence. And for her heroic testimony she won respect.

Today the womanhood of this nation needs to be imbued with a similar moral courage. "Mothers," one feels like saying, "mothers, let God take you over! Then let Him make you over!" If you will, one quality that He will build into your life will be the uncompromising strength of some high convictions. And that change, you may be sure, will have its effect upon your family and in your community. Remember, as Hugh Walpole was wont to say, "It isn't life that matters, but the courage we bring to it."

Deborah possessed another useful trait, namely, initiative. For twenty long years the Canaanites had been harassing and oppressing Israel. Since the male leadership of Israel was pretty much on its back, this concerned mother decided to lead out. Thus we read that "she sent and called Barak, the son of Abinoam . . . and said unto him, Hath not the Lord God of Israel commanded, saying, Go, and draw toward Mount Tabor, and take with thee ten thousand men . . . ? And I will draw unto thee to the river Kishon, Sisera, the captain of Jabin's army, with his chariots, and his multitude; and I will deliver him into thine hand" (vv. 6, 7).

Marshal Foch, generalissimo of the Allied Armies in World War I, is quoted as having said, "A leader is above all things an animator." The ability to stir others into action! Whether we believe it or not, we all possess this ability in some degree. The degree, moreover could be increased if by action we would stretch the ability that we do have.

"Superior Leaders"

One is not so foolish as to say that every woman could become a second Evangeline Booth, or Francis Willard, or Jane Addams, or Florence Nightingale. But, also, one is not so foolish

as to suggest that these superior leaders among womankind would ever have amounted to anything if they had not taken some initiative, if they had not bestirred themselves and aroused others.

I know that mothers of Christian spirit and purpose sometimes find it hard to change the poor patterns of conduct that exist in their homes or communities. An occasional wife will tell me of the bitter opposition she meets in her unconverted husband, who will not consent to any changes for the spiritual improvement of the family. But these are exceptional, I am convinced.

Take a home in which there is no grace said at the table or no family devotions. Let it be supposed that the husband is without the conviction or the desire that will prompt him to make a start in these matters. In the majority of cases, I believe, if the Christian wife will frankly, intelligently, winsomely present the problem, she will find that God, working through her, will win out.

Other lines of spiritual initiative easily suggest themselves. I am often amazed that women, who plead no ability in leadership for Christ and the church, can get on the telephone and work up a dinner party, or a sewing bee, or a birthday social. That same initiative and drive, if dedicated to Jesus Christ, could start a prayer cell in your neighborhood, or a missionary study group, or a spontaneous citizens' rally to bring about a needed change that affects the community. Ten years ago it was aroused housewives who helped clean out the Pendergast corruption in the government of Kansas City. From complacency and passivity comes nothing but one devil's triumph after another. From concern and initiative, undergirded by the Spirit of God, come all the creative and redemptive victories of the world.

For yet another trait that stands out in Deborah, let's look at her *co-operativeness*. Sometimes initiative defeats itself, particularly in women, because

it is presumptuous and independent, or, worse still, conceited and arrogant. Not so with this "mother in Israel." When she challenged Barak to move out and defend Israel against her foes, Barak replied: "If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee" (vv. 8, 9).

"Brassy Amazons"

In this discussion of militant motherhood it is far from my thought to suggest that what this country needs is an army of bossy, brassy Amazons who have a yen to "take over" and run the world. God save us from that folly! A woman's chief glory lies in the work she does as a wife and mother. Her central career is motherhood. With that as her operating base, she can—and should—make herself affective beyond the four walls of her own home.

But this effectiveness calls for humility, for willingness to join hands with the masculine strength of society. It calls for a quality that is the opposite of the demandingness that has come to mark the young womanhood of this nation. The counselor on domestic problems sees altogether too many young women who are long on demand and short on duty. They demand an easy time of it, demand their fun, demand money and clothes to keep up with their friends, demand exemption from the cares and burdens of childbearing and housekeeping, demand as good cars to ride in and as good parties to go to as others have. One feels like saying to them, "Listen, sisters, if you weren't so demanding, you'd be more in demand!"

Deborah's character was strong because she knew how to blend her independence with her dependence. She knew how to step out alone to get things going, but she also knew how to march with others to get them done.

III

And that points, finally, to Deborah's triumphs. Read the fifth chap-

ter of Judges. It is the "Song of Deborah and Barak," a heroic poem of tremendous power and exultation. It celebrates the victory of Israel over the Canaanites.

It sings the victory of right over wrong. That is something in which any mother worth her salt should be interested.

It sings the victory of activity over neutrality. Deborah took action. Barak took action. The defenders of Israel, ten thousand strong, took action. The men of Meroz, on the other hand, remained neutral. And the song pronounced a curse upon them, because they "came not to the help of the Lord, to the help of the Lord against the mighty" (v. 23).

"Unshaken Faith"

It sings the victory of faith over fear. It was, after all, Deborah's unshaken faith in God that lifted her to the heights of womanly greatness. Listen to the opening strain of her song: "Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves. . . . I, even I, will sing unto the Lord; I will sing praise to the Lord God of Israel" (vv. 2, 3).

Deborah believed that the very "stars in their courses" are on the side of the angels. She was confident that *Though the mills of God grind slowly, Yet they grind exceeding small; Though with patience He stands waiting, With exactness grinds He all.*

Mothers, is there any such faith in you? Will you take God, as He offers himself to you in Jesus Christ, and, linked up with Him, make yours something more than a selfish, confused, compromising motherhood? Make it positive. Make it confident. Make it spiritual. Make it, in the highest sense, militant.

Caught up in the genius of poetry is this note of militancy in motherhood:

*The bravest battle that ever was fought,
Shall I tell you where, and when?*

May, 1954

On the maps of the world you will find it not;

It was fought by the mothers of men.

*Nay, not with cannon and battle shot,
With sword or mightier pen;*

Nay, not with eloquent words and thoughts

From the lips of eloquent men.

But deep in a walled-up woman's heart,

*Of a woman that would not yield,
But silently, bravely bore her part,
Lo, there is the battlefield!*

The Preaching of John W. Goodwin

(Continued from page 4)

an orator could use it. For example, we quote from his sermon on power just mentioned:

What is power? Ask the sunbeam that flashes through the air and strikes the disease germ to its death and brightens human life in its errand of mercy; ask the dewdrop that sparkles in the sunlight refreshing the withered leaf; ask the lightning that shoots across yonder sky and sends its death dealing arrow to our earth; . . . but none of these mighty forces can give us the answer . . . the answer evolves when we recognize that back of every moving thing, back of all energy and force, is the Almighty. Man after all is weak, and soon falls to the ground helpless, but the promise comes from the lips of our Lord like gentle zephyrs to cool our anxious fear, "Ye shall receive power, after that the Holy Ghost is come upon you."

Another example of rhetorical language is found in the conclusion of his sermon on the subject "The Church in Our Age." He said in closing its passionate appeal for a return to the spirit and victory enjoyed by the Early Church!

Thus, the record of this successful church closes in a blaze of glory and salvation. No barren altars where the Holy Spirit has right of way. Trials and persecutions may come but this is only

Goodwin, J. W., *The Gospel for Our Age*, Nazarene, p. 35.

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Ministering Through Music

By R. W. Stringfield

THERE WAS a time when a pastor could rather boastfully inform his congregation that he knew nothing whatever about music, and his loving parishioners would smile and nod their understanding approval. Generally speaking, music was something foreign to their comprehension as well.

But times have changed. Within the past twenty years music has become a part of our everyday life. Children exposed to the public school music program reach maturity with an understanding and appreciation of good vocal and instrumental music. So today the pastor should be as well informed in this field as it is possible for him to be.

This is the first in a series of four articles through which we hope to offer some positive and practical suggestions toward an improved music program in the church, emphasizing particularly the pastor's place as leader.

Most young pastors, going directly to churches from college or seminary, find the full responsibility of the local church on their inexperienced shoulders. For many of his tasks the average ministerial student has made careful preparation, but it is admitted that in the matter of music even elementary training usually is neglected. Yet he is pastor of the entire church program, which includes the music—its place in worship, its evangelistic force, its use through instruments, its effectiveness through the singing of individuals and the choir, and, most important of all, its use of a maximum number of people through congregational singing.

The relation of music to the total message and method of the Church of Jesus Christ makes it an almost essen-

tial part of the total knowledge needed by an intelligent, effective pastor. He should study it for the enrichment of his own spiritual life and of his preaching ministry. He should know music for the help and encouragement he can give to the music leadership of the church (where there are those who carry this responsibility). The pastor should, by all means, understand church music sufficiently to know what is proper and acceptable for every service. If he must direct the music himself he should give as careful attention, relatively speaking, to planning this portion of the service as to his sermon preparation.

Singing by the People

The highest form of music in the evangelical church is the singing of the congregation. It will never be relegated to a position of little importance by the wise pastor; for, as the people sing, so is manifested to a marked degree the spirit of the entire church. Here is one part of the service in which everyone can agree, physically and spiritually. It is a part of the service that will open the heart and mind of saint and sinner to the truths of the message to follow. The opportunity it gives for participation and self-expression is a distinct blessing in that it causes each person in the congregation, the adult, the "teen-ager," and particularly the child, to feel the satisfaction of being part of and belonging to the group.

Customary procedure in our church is to conduct a service of worship on the Sabbath morning, reserving the evening service for evangelism. The purpose and functioning of these two services are altogether different. Generally the minister does not plan a

message of evangelistic exhortation for the worship service, nor does he deliver a pastoral sermon to reach the unsaved. Yet it is not uncommon to find similar inconsistencies in the selection of our congregational songs and hymns.

All religious songs are not hymns, although, to many, any musical expression of the congregation, whether it be in the strictest sense a hymn or a gospel song, is adequately covered by the term hymn. What, then, is the difference between a hymn and a gospel song?

Generally speaking, the hymn is objective in character. It is music of expression directed primarily Godward, and is used in worship services. The gospel song is subjective in character—music of impression directed basically manward. It is used in evangelistic services.

Through recognition of these differences leaders will be able to select the music best suited to each particular service. If the purpose is worship, then hymns expressive of worship should be used.

Singing in the Worship Service

The music of our worship services ought always to mirror the highest Christian ideals. Too often, low standards prevail both in the selection of the music and in the method of its presentation. There is a hesitancy to use the truly great hymns for fear that the music is too difficult and that the congregation will not appreciate them. In their place the lilting, sentimental, and shallow songs are used week after week, resulting in a stimulated, superficial enthusiasm. There is little in such songs to make people conscious of God's presence and power and to lead them to reverent worship. In our efforts to make the services more popular and appealing to people, we must guard against the temptation to place emphasis upon the lighter songs and choruses. The substitution of these for fine hymns will rob our church of some of the deepest worship experiences.

Every pastor needs some knowledge of hymnology. He should be able to discern that which has a message and that which says nothing. He should know the type that will best meet the needs of his congregation. Good hymns will establish the right concepts: the concept of God as Creator and loving Father; of Jesus as the incarnation of God, the perfect Example of human life, and the Saviour from sin; of man as sharer and co-worker with God and with fellow men. There is no more effective way to make religious teaching attractive than to set it to music. Let us aim to use hymns of permanent worth, and develop in our people a deep love and appreciation for them.

How many hymns have been crucified on the cross of irreverence! If we are to sing worshipfully there must be a spirit of reverence, for reverence is the foundation of true worship. During the service of song it is recommended that everything be done to eliminate or subdue those activities that distract—noisy opening and closing of windows, excessive talking among the leaders on the platform, changing figures on the Sunday-school register board, etc. In this day of tension and confusion, let the church afford harassed mankind every possible opportunity to "come apart" and worship.

To those churches that merit it, there is an element of just pride in the slogan, "the singing church." Yet many congregations sing in a relatively small cycle of worship hymns. Result—the words of the few hymns that are sung are intoned more or less from a sense of habit and many great truths expressed are missed. What a wealth of hymn literature rests unexplored in our hymnbooks, unclaimed by churches throughout the land!

The study of the history of the Christian Church impresses one with the vast number of enduring hymns that have emerged from periods of intensity, times of testing and trial. These are the heritage of Christians of the present era. They are ties that

bind Christians together, and wherever they are properly used they bring strength to spiritual lives.

In closing, we are throwing out a challenge to every Nazarene pastor. During the next twelve months, beginning right now, take it upon yourself to explore your hymnal. Select a list of twenty-five numbers suitable for your morning worship service—numbers that you have not previously used. Introduce one of these hymns every other week (begin next Sunday morning), and use it frequently until it becomes a part of each life in your congregation. Seek to make the singing of your people an aid toward creating a spiritual atmosphere. It has been well said, "As goes the song service largely will go the rest of the service." Can you not see that if people are warmed spiritually by the singing there is apt to be greater response to the sermon, as well as a warmth in the preacher's own heart for the message?

First familiarize yourself with the new hymn by carefully studying the text and the melody. Locate a scripture reference to support the theme of the hymn, so that you may tie it to the Word of God when introducing it to the people. Preferably, the hymn should be sung by a soloist, mixed quartet, or choir first, permitting the audience to read it from the hymnal. The following Sunday it will be taken up more readily by the congregation.

The titles given below may serve as a basic list for this plan. Substitute less familiar hymns for any of those which are already known by your congregation. Every number here is worthy of a prominent place in your worship service. The entire group is found in *Praise and Worship*, the new Nazarene hymnal. *Glorious Gospel Hymns* contains those in the first section:

"Guide Me, O Thou Great Jehovah"; "Majestic Sweetness"; "O Jesus, I Have Promised"; "Lead On, O King Eternal"; "In Heavenly Love Abiding"; "A Mighty Fortress Is Our

God"; "Oh, for a Faith That Will Not Shrink"; "Arise, My Soul, Arise"; "Come, Thou Fount of Every Blessing"; "Jesus, I My Cross Have Taken"; "Beneath the Cross of Jesus"; "Jesus Is Mine"; "Open the Windows of Heaven"; "Hallelujah! What a Saviour!"; "Blessed Be the Fountain"; "O Zion, Haste"; "Come, Ye Disconsolate."

"Open My Eyes That I May See"; "Lead Me to Calvary"; "Blessed Hour of Prayer"; "This Is My Father's World"; "Near to the Heart of God"; "When Morning Gilds the Skies"; "My Wonderful Lord"; "O Master, Let Me Walk with Thee."

The Preaching of John W. Goodwin

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another occasion for special rejoicing, that we should be counted worthy to suffer. If prisons be the lot, this would be a fine place to get the jailer to an altar of prayer and pray him through to victory. The gospel church is a glad and victorious band of faithful believers."

The preaching of John W. Goodwin was marked with the truth of the gospel, which makes it timeless. More than thirty years ago he penned the following paragraph in the conclusion of a sermon on the text, "Can ye not discern the signs of the times?"

The demand of the times is upon us. The people who know their God must be strong and do exploits. This is no time to fold arms. No time to become careless. No time to drift with the tide. "Knowing the time, it is high time to awake out of sleep," shall we not do and dare for the Holy Nazarene, King David's greater Son?"

These words might well have been preached this morning. May they ring in our ears, engrave themselves on our minds, and blaze within our hearts as we remember the ministry of a prince among preachers, Dr. John W. Goodwin.

¹Ibid., p. 131.

²Goodwin, J. W., *Living Signs and Wonders*, Nazarene, p. 156.

Singing in the Evangelistic Service

By Ray H. Moore

A FEW YEARS AGO a professor of homiletics in a leading theological seminary asked a fellow minister, who was pastor of a thriving church, to lecture his class on the subject of music in the program of the church. Now this pastor friend was keenly aware of the importance of a sound musical program in the life of his church, so naturally his counsel was in favor of intelligent participation in this part of church life. At the close of the lecture, the professor good-naturedly advised the class to forget as much as possible of what had been said on the subject and to keep their hands off the music, otherwise there would be trouble. He asked how they would like to have the choir director interfering with their preaching. "You do your business and let him attend to his!"

It is a peculiar application of the notion that intelligence involves interference. Most ministers wish the musicians would take a little more intelligent interest in their preaching, and the shortest path to that needed change will be for interest and intelligence to begin at the pulpit end.

But unintelligent interest is almost worse than none. A minister who boasts that he knows only two tunes ("One of them is 'The Doxology' and the other isn't") is matched by the minister who does not pretend to know anything about music, but he "knows what he likes." There are some kinds of music that nobody ought to like in a church service. But there is no use in saying that unless one is prepared to point out what makes music worshipful or even musical. There are many ministers who have no formal musical education whatsoever but who, through years of

careful study and observation, have developed a keen sense of the right music for the right place.

It is the minister who has the final responsibility. Generally he does not know so much about the technique of music as his helpers in that field, and he need not try to know so much; but he needs to know some of the broader aspects, so that his own life will be enriched and so that his total ministry will be widened. It will enable him to unify the service, whatever the particular emphasis might be, making the instrumentalists and choir director fellow helpers in ministry, the congregational singing intelligible, the whole realm of music a homeland.

I

Now let us get down to the subject at hand, congregational singing in the evangelistic service. In order that this discussion may be more enlightening and helpful, the point of view and the purpose or motive underlying it ought to be made clear. Evangelism is defined as an earnest effort to spread the gospel of Christ. When we think of trying to spread something, we take for granted that there are some places where that something is not present or available. Certainly this is true in the case of the gospel of Christ. There are those all about us, near and far, who have never heard the "Good News" of salvation.

The point of view is that of the Christian worker seeking definite results (a) in the winning of the lost and (b) in the spiritual edification of the saved. He is a worker, not a critic, not an idealist, not a dabbler, not a scholar. The touchstone of value is accomplishment of definite results.

Many discussions of church music miss the largest and most important

service because the writers observe the subject from a wrong angle. Some are so impressed with its traditional aspect, whether national, denominational, or general, that they can see nothing else. Others are limited by a wrong conception of the church service as absolutely only an exercise of worship, excluding inspiration and evangelism. Many more give consideration alone to the artistic side of music, emphasizing musical conventions and technique on an academic scale.

As subordinate considerations, all these have an important place and should not be disregarded in a thorough discussion of the subject. But none of them occupies the culminating peak, the mountaintop of observation from which the subject should be viewed.

From the supreme height of spiritual efficiency in soul winning and soul building alone can the servant of God secure the complete picture of the subject, including the lesser points of which mention has been made. In his study of church music the minister should recognize that while fitness, dignity, intellect, culture shall all have their modifying influence, the determining consideration shall be moral and spiritual results.

The "best" church music is that which is most efficient, that which is best adapted to the purpose sought and to the people to be affected, and so produces the best religious results. The judges here are not critics, but practical church workers. One of the most difficult phases of this adaptation is the realization that the work of the church includes "every creature," and that its music must reach and help, not only the cultivated and artistic, but the rude and unlettered as well.

II.

In a service of evangelism our main musical vehicle is the gospel song. This has been defined as a testimony or exhortation set to music. It is addressed to people, as distinguished from a hymn, which is usually ad-

dressed to Deity. "He Brought Me Out of the Miry Clay" is a gospel song of the testimony type. The singer is addressing his sentiments directly to the people. He is testifying of the glorious transformation that has taken place since he has been lifted from the miry pits of sin and established on the Rock, Christ Jesus. "Let the Lower Lights Be Burning" is a gospel song of the exhortation type. The singer is preaching a sermon, musically; he is exhorting his listeners to carry forth the light of Christ, so that the way-faring sinners might see it and be rescued from the deep.

The distinction between a hymn and a gospel song is quite important for the determining of how the song should be sung. Here is a good general rule to follow, although of course there are exceptions to all rules. Sing a hymn with the same reverence and solemnity and humility with which a prayer would be offered, and sing a gospel song with the same enthusiasm and earnestness and victory with which a testimony or exhortation would be delivered.

The worship service is for the express purpose of worship and praise and adoration, and is intended for Christians. The service is directed upward. But an evangelistic service is directed outward. The songs are sung directly to the unbelievers who are present. The testimonies are directed to them. The sermon is addressed directly to them. Christians who are present in the evangelistic service are not the objects of the ministry; they are simply there to assist, by their prayers and by their singing and by their faith, in the winning of souls.

The worship service enables the Christian to receive a blessing; the evangelistic service gives him an opportunity to be a blessing.

An evangelistic song service serves several important purposes.

First, it provides a medium of congregational testimony; it allows believers an opportunity to tell unbelievers who are present of the joys of

serving Christ. That is why every Christian should participate in the song service; through singing he may testify of salvation.

Second, it helps to center the attention of the congregation on spiritual things. Men and women whose minds have been perplexed during the day with temporal cares and worries gather together in an evening evangelistic service, weary and tired and worried. An interesting, enthusiastic song service plays an important part in assisting them to focus their thoughts and attention on spiritual things, and prepares them for the sermon to follow.

Third, it provides an opportunity for non-Christians to receive a definite spiritual message and become convicted of sin. Countless persons have been won to Christ through having become convicted during a song service. If that is true, it is exceedingly important that every song service should contain a spiritual impact which will reach the unsaved.

Fourth, it can be a definite means of attraction. A song service can be made so interesting that it will add immeasurably to the drawing power of the service.

A wise selection of songs in an evangelistic service will add immeasurably to its success. Songs should be chosen which carry messages of hope and cheer, and which tell of the victories and joys of the Christian experience. The majority of unbelievers have the mistaken idea that Christians are mournful and morbid, and that the Christian life is filled with sorrow and gloom and repression and depression. Therefore the wise evangelistic leader will accent the joyful, victorious side of Christianity. He will choose such songs as "Since Jesus Came into My Heart," "Victory in Jesus," "Joy in My Soul," "Altogether Lovely," "When We All Get to Heaven," and "My Burden Is Gone"—songs which carry a direct appeal to unsaved listeners, and which are designed to

make the unbeliever hungry for the Christian experience.

The song leader should have a definite plan for each meeting. He should prepare a definite strategy as carefully as a general prepares for battle. He should ascertain the plan of the minister for that particular service, preparing his own activities accordingly. The wise minister will always inform the song leader of any service which would be a radical departure from that which is usual or expected.

It is wise to begin the song service with an easily sung gospel song with which everyone is familiar. A congregation is somewhat like a good engine—a careful warm-up insures more power and longer life. The reluctant singers are more likely to join in the singing if the first song is easy and familiar. Following the first song, one or two good gospel choruses may be used. The word good cannot be emphasized too strongly here. Many of the choruses used in singspiration groups across the country are hardly worthy of a serious evangelistic service. Because a chorus is lively or tricky does not necessarily mean that it is effective.

As the service progresses, the joyful gospel songs should be followed by songs of a more serious nature, concluding with an old hymn (one stanza) or a good prayer chorus such as "My Desire," "Lead Me to Some Soul," or "Not My Will, but Thine."

Perhaps before the sermon there may be a place in the service where another congregational song will prove helpful. If so, it should be chosen with the sermon to follow in mind. It is always better to sing too few songs than too many songs. A song service which is too short is always preferable to a song service which is too long. A congregation which wanted to sing more songs will come back again to sing them. If the people are forced to endure a lengthy song service, they may go elsewhere next time.

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Vocal Music in the Church Service

By Charles E. Higgins

UPON LISTENING to the massive bells in the beautiful cathedral toll the summons to worship, there arose in my heart a voiceless anthem of adoration and praise to God. In that cathedral there is an architectural upward pull as seen in the Gothic pillars, arches, and spires. We may not all have the inspirational privilege of worshiping in such a cloistered atmosphere. The architecture of our little sanctuary may not be so impressive, but we may have the privilege of a service so architecturally designed that it will pull our group of worshipers upward into the majestic and holy presence of God. Every part of the service must be so designed.

No less prominent in this design is music. The value and importance of music in the church service can hardly be overestimated. Music, in its proper relation and interpretation, lends an inestimable influence in creating the right atmosphere for whatever type of service conducted. For that atmosphere, God, not human talent, culture, or artistic rendition, must be emphasized. These things must be subordinated to God as only a means to an end. Pastors should insist upon this from those who have charge of the music. Insist upon singing to the "glory of God," not to display voices. There is nothing more distasteful to God and man than singers who sing for self-glorification or merely for the sake of music. Borrowing a well-worn phrase of Dr. P. F. Bresee, I repeat, "We must keep the glory down." And there is no better opportunity to do it than through Spirit-filled and God-inspired music.

There is much debate as to the relative importance of music to the church

service. Some will go as far as to say it is of equal importance to preaching, and some will even say it is more important. I definitely disagree. It was St. Paul who, writing to Titus, said: God . . . "hath in due times manifested his word through preaching." Nothing must take the place of the preaching of the Holy Word. However, this conviction will not minimize the importance of music to the church service. There should be a proper balance between the ministry of music and the ministry of the Word by which they will be complementary one to the other.

There must be close co-operation between the pastor and the music director or in other cases with the music committee. There should be a mutual, frank understanding, consideration, and respect for the respective positions. The pastor, working with his music director or music committee, could present his general preaching program for the next few weeks to those in charge of the music, so suitable numbers may be well rehearsed and presented at the appointed time. It would save any embarrassment occasioned by a misunderstanding, or ignorance of the type of service held in which inappropriate numbers are sung. A communion service should have music suitable to the occasion; a missionary service should have missionary music; a Thanksgiving service, Thanksgiving music; etc.

Pastors must realize that choirs and vocal groups must have a time in the week for rehearsal. Rehearsals are necessary and if the pastor wants to foster better relationships with the choir director or music committee, help them jealously guard rehearsal time. Rehearsals do not destroy the

spiritual rendition of their selections, any more than the time the pastor spends in his study on sermon preparation destroys the effectiveness of his message on Sunday morning. By robbing the choir or special groups of their rehearsal time, the worship service is being robbed of a blessing. The participants must know the music well enough so that God may have a chance to bless their own hearts, and a blessed singer will be a blessing to the congregation.

Pastors are becoming more music conscious and realize more the value of music in the church service. This is further recognized by the fact that a larger number of our pastors are capable of organizing and directing a choir. But we must not be plagued by the idea that a special number is an absolute necessity in a service. In fact, some of our services would gain more profitable results without music that is poorly prepared and sung. We should not present just anyone to sing so that we may say we have special music.

There are not many churches that do not have enough singers to organize them into singing groups. Young people love to sing, and a music program will attract them. A choir could be started, quite elementary of course. If the pastor could do it, all well and good. If not, perhaps one in the membership could take care of it. And even if that is not a possibility, pray the Lord to send in someone. Some pastors secure the services of a choir director of another church to rehearse the choir one evening a week. This has proved quite successful.

A choir of two- or three-part ladies' voices might be organized; a choir of sopranos, altos, and baritones if tenors are missing (as is so often the case); or if fortunate enough, organize a four-part choir. There is hidden talent in most congregations, awaiting a word of sincere encouragement. Try getting people together to sing in duets, trios, quartets, or any other number of groups. The pastor may

think he doesn't have time for this work but much can be gained by becoming vitally interested with the music in the church. Use it as an arm of evangelism.

Our own publishing house and other well-known music companies can render invaluable aid in supplying the needs of the music program. Present your problems to them and they will be happy to assist you. They have in stock, music and materials that will meet the demands of your situation. There are good materials for any degree of skill.

Music for the Worship Service

Music for the worship service should conform to the spirit of worship. Music of praise, thanksgiving, and devotion will be chosen. There are anthems that can well be used by our choirs. Caution should be used in choosing the anthems and also the frequency of using them. Hymns need not be neglected, for they can find a vital place in the repertoire of the choir, and a spiritual insight into their interpretation can be a means of blessing to the people. Don't encourage the choir or vocal groups to sing "over the heads" of the congregation; rather encourage the use of music they will understand, but at the same time choose music that will raise their musical appreciation. Selections must be used that have a message in a musical setting that will capture the response of the worshipers.

There is an erroneous idea that good music is too difficult for the amateur singer. But that is not true; rather, it is just the opposite. Cheap music (and there are carloads of it) is the most difficult to prepare. For any amount of choral effect will not supply the elegant qualities lacking in the composition.

On the other hand, good music need not be difficult. We must not overlook simplicity; for, after all, this is the disposition of the gospel. There is a beautiful effect gained by unison sing-

ing. This can be to the advantage of a beginning choir.

The choir can fill a vital place in the worship service in different ways: by a processional, a brief invocatory selection, a prayer meditative, an offertory anthem or hymn, and a recessional or choral benediction. This need not be of a formal or high church order of liturgy. The music selected can be of a nature that will lead your people in worship. Remember, these things can be what we want them to be. With the blessing of God upon these endeavors, they will be a blessing to the church. The choir can also be of invaluable aid in the service by using the opportunity to teach the old hymns of the Church to the congregation. Many congregations are sadly lacking in the knowledge of the grand, stately, old hymns that have a far deeper meaning than some of the so-called "hymns" that are usually sung. What greater service can the choir render than teaching the church such hymns as: "There's a Wideness in God's Mercy," "The Son of God Goes Forth to War," "Oh, for a Heart to Praise My God!" "Arise, My Soul, Arise," "From Every Stormy Wind," and many others of like nature! The choir could do this every other Sunday.

The special vocal numbers in the worship service should also be appropriate. It is best the special vocal groups sing something of a devotional nature but a different style from what the choir sang in the same service. There are usually more visitors in the worship service and care should be used in presenting singers in this service. Pastors, should not habitually call someone Saturday night asking him to sing something on Sunday morning with which he is unfamiliar. Rotate, if possible, the special groups from Sunday to Sunday for obvious reasons. In the case of visiting singers, make sure of their abilities and that they know beforehand the nature of the numbers they should sing.

There should be a limit of two selections in the worship service.

Music for the Evangelistic Service

Our church is generally known as a "singing church" and the trademark of her singing is enthusiasm. A major factor in this characteristic is youth participation. A comment often heard is, "I like to come to the Church of the Nazarene on Sunday evening because I enjoy the music and singing." This can be a major factor in drawing people into an atmosphere of evangelistic fervor and appeal. The numbers sung by the choir and special vocal groups should help create such a spirit.

It may be best for the Sunday evening choir to be made up largely of young people. Fill the choir loft with young people . . . all the young people. I am becoming more convinced that singing ability is secondary in this respect. Flavor the evangelistic service with inspiration and life so characteristic of youth. They can help you, pastor, as much as anyone in the service. Give the youth a place in the service such as in the choir and you are well on your way to winning them to the Lord Jesus Christ. It will put life into the congregational singing and that same spirit will carry right over into your message. Make the youth choir a feature in the evangelistic service.

Gospel songs and hymns with an evangelistic appeal are the order of the evening. There are, however, anthems that fit into this category that will not hinder at all in the spirit and atmosphere of the service. Numbers with a buoyancy sung by a choir of enthusiastic singers will do as much to lift the service as anything else.

The special vocal groups can valuably lend to the spirit of the service. To do so, they must sing numbers that will add and not hinder. Work these numbers into the service smoothly, not making it disconnected. These numbers should be interspersed throughout the service so as not to make it appear as a sacred concert. We

try to spend as much time possible in preparation for our sermons, and if we would spend some time in detailed preparation for the service in this matter of music selections for the service we would gain more far-reaching results.

There are different groups that could be developed: duets, trios (male, ladies', or mixed), quartets (male, ladies', or mixed), sextets, octets, a combination of a male octet plus ladies' sextet, Junior choir, and others you may choose to use. Use what you have and be thankful. In organizing groups, take care that the personnel of the particular groups is not disturbed, such as taking someone out to put someone else in, just because he may have a better voice. After all, musical ability isn't everything.

Try to avoid in the service two solos from different individuals. Attempt to limit the special numbers to three and not more than four in the service, including the choir. However, it is better that there be forty-five minutes of good gospel music and fifteen to thirty minutes of sermon than fifteen minutes of good gospel music and forty-five minutes to one hour of sermon.

The number before the sermon should be selected to prepare the hearts and minds of the people and pastor for the message.

Even though our evangelistic services are characterized by enthusiasm and inspiration, there is no place in our services for religious jazz. As people should act and dress as becometh holiness, so should the singers sing as becometh holiness.

Let us not try, in our music program, to compete with or imitate the more formal or ritualistic churches. We must retain the identity of the Church of the Nazarene, and the use of music foreign to our worship will dissipate and dull that identity. In our attempt to remedy the weaknesses of our music program (and there

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are a few), let us not fail to emphasize our basic principles if we are to be a church after God's own design.

May our churches be filled with the glory of God today as was Solomon's Temple on the day of dedication. "It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the Lord, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the Lord; . . . for the glory of the Lord had filled the house of God" (II Chron. 5:13, 14).

Singing in the Evangelistic Service

(Continued from page 15)

Good singing can create a hunger in the heart of the unsaved for the salvation which brings joy and peace. Music is a means of vicarious experience in the realm of feeling. Music and words joined together in accurate expression of mood, message, and manner can be a powerful tool for evangelism.

In general, it may be said that, as far as ability has permitted, the music created as a medium of worship has been in keeping with man's conception of God. The music of the devil-dance is in accord with the savage's thought of the spirit-world which he believes he is touching.

If some of the "sacred" music of our day is a criterion of our thought of God, we shall have to admit that we are not thinking magnificently of Him. Music that is suggestive of "Alexander's Ragtime Band" is not the music of Christianity; music that traces its parentage to the devil-dance of central Africa is not the music of Christianity; music that reproduces the atmosphere of a frontier tavern is not the music of Christianity; music that agitates the feet rather than kindles the heart is

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Piano-Organ-Orchestra

By Wilda Jackson Auld

THE sainted English Christian, Oswald Chambers, says in effect: A new denomination is ordinarily composed of folk from sundry dynamically spiritual groups. The travail and agony usually found as the background for such new movements presages great zeal and is usually accompanied by some extreme views. The pendulum swings too far right and catches. Indeed other cycles develop, mature, and pass and the pendulum swings far left and pauses. After a time, as establishment and general placement are found, the pendulum drops to normal and it is then that God seems able to work out His finest plan, if we do not interfere.

I believe that our beloved denomination has arrived or is passing this point. During the years of my childhood we felt terror at the word "formality." Today we wonder if the word must always imply "frigidity" in spiritual matters, or if "liberty" *misunderstood*, may not corrupt into license. In those old days we looked askance at "anthems" and "sheet music," and the old hymns were in danger of being entirely bypassed in favor of the "lively and less formal" personal testimony gospel songs. It would seem that we are now come to the position of our highest potential under God. Speaking in the realm of music only, we are becoming aware that "formality" can mean warm-hearted, consecrated reverence in our music worship; that "liberty" is beautiful only when induced, blessed and guarded by God's own purpose in it. Anthems and the ageless hymns of the Christian Church can be deeply blest of God, or not blest, depending upon our own spiritual status.

It is a good thing that we have been awakening to our responsibility as a coming denomination, in the field of music, too. There is no desirable end to be gained by a choice of poor music or of an inferior music program, which is our instrument of production and good execution. As our leaders in this field direct us in this awakening, let us realize its potentials and appreciatively, if possible, co-operate.

Thus it is with a sense of deference for the ministry that we offer this very practical review of this phase. It is generally recognized that, however thoroughly prepared our college and seminary graduates are, most have not had schedule-room to include the broad field of music with its deep influence upon the church in its avenues of service. Many there are, then, who do not realize that the basic reason for the influence wielded by music, and hence its importance as a tool, is that music is a reflection—the reflection of the individuals creating it, and the eras and areas which in turn produced them. The experience of music is as profoundly influencing as the reading of histories, the close acquaintance of art (painting), or the absorption of human personality—all of which become good or bad influences according to their having been touched by God or not. Music is a potent influence, woven of the stuff which has blessed or blighted lives. Therefore, in this article we shall endeavor to give a lucid, basic understanding of the instrumental phase of the music program. We trust it will give the pastor a better understanding, enabling him to co-operate and even assist in the guiding of the development of his music program.

The Piano and Pianist

(The following paragraphs on the organ and piano have material necessarily interchangeable, which for brevity's sake has not been repeated. Throughout, the pronoun *her* has been used, inasmuch as women occupy most piano and organ appointments in our church.)

Perhaps, next to the minister, the most conspicuous workers in the church are your pianist and organist. Before the entry of your choir and its leader, they are assisting with their pre-music. This music and its atmosphere can quite make or undo the careful approach to the worship service, likewise other services, geared to cope with visitors in spiritual need.

It is a well-known fact that your community's impression of your group, doctrine, and general standards may be first derived from the effect your pianist gives. Recently a gentleman confided: "As I approached the Nazarene church in which, as a visitor, I anticipated fellowship and a spiritual feast, I paused a moment before entering; and when I heard the vicious, loud, attempting banging on the piano, I sickened and turned away." He, a loyal Nazarene for many years, couldn't take it. He felt that, if the pianist represented the group within, they could do little for him.

The pianist, music committee, and song leader should work in closest touch with the minister, that the highest standards may be gradually achieved and maintained.

The attitude, manner, and appearance of your pianist appeal visually; her music appeals to the ear and spirit. It is necessary that all four shall be right. If they are not, assist her in understanding her great responsibility. Our attitude as pianists should be cheerful, attentive to our appointment, serving always in humility; our manner, one of preparedness, quietude, and dignity; our appearance, one of conservatism, interest, and good taste. *We should not be exhibitionists. It isn't necessary and it isn't our task.*

The pianist should approach the instrument a few moments early, always. Even earlier her piano should have been cleared of all materials, papers, and books not needed in the present service. In a loose-leaf folder she may have the accompaniments, solos for piano, and hymnal clearly tagged with the hymns to be used at the current service; also, a bulletin showing any arrangement of service calling for her understanding or co-operation. Thus her service may be poised and efficient, so necessary in the setting for a well-ordered worship service. *Conscientious preparedness never takes a service out of God's hands.* He seems to be able to speak more easily to the quiet, attentive heart.

In the choice of materials, the pianist must recall that she too ministers to all ages, conditions, and needs of folk. *She should include along with the staunch, vigorous sort and the modern melodic kind, both so acceptable to youth, the traditionally rich, fine old hymns, the worth and blessing of which have been established the world over, for all time—any minority group notwithstanding.* The handling of any hymn must never wrest it from the atmosphere, condition, era, or place of its composition. All hymns, in solo form, cannot be played in the identical manner. They have different roots. Example: "Faith of Our Fathers" played in the manner of a superficial modern would constitute a lamentable error.

A gentleman sang "The Ninety and Nine." His accompanist dragged him rapidly along in a waltz rhythm! A visitor came forward, at the close of the service, and spoke to the other musician present. His language was not ours, but his disgust and revulsion at the misuse of that beloved old song were unmistakable. He never returned. Surely we can outgrow this dire sort of ignorance. Surely it is ignorance, not malice. The established old hymns are always an excellent choice, if properly handled.

In purchasing new music for your church, solo books for your pianist, and such, consult your publishing house music department in making choices, if you feel that your song leader, pianist, or others may need assistance in order that wise choices may be made. Your music committee should realize that an expenditure for new material, occasionally, is a *must*.

The allocation of money for good instruments and their proper maintenance is always a wise expenditure. When your music committee buys a piano, remember that a small fee will obtain an unbiased appraisal, invaluable to the protection of your investment. Remember, too, that a used piano is in good taste, according to your budget. Pianos do not easily deteriorate with proper care. The piano should look well, although this is secondary to its tone quality, action, and mechanical ability to function. A good upright will give finer quality and service than a cheaply made, small grand. The length of harp constitutes the outstanding value of a grand piano; giving thus a deeper, larger tone. The small grand has no longer harp than an upright. Only the more expensive spinets will hold up with a large enough or pleasing tone. Choose a piano which will lift your morale, suit your spirit, please the congregation, and, above all, glorify God. Systematic tuning and voicing is imperative to a piano in church usage.

Into our zealous ranks has come a fallacy which only *we* can recognize and eradicate. It is the conception that overplaying, ceaseless embellishments, maximum volume, and terrific speed constitute good piano performance. It is a terrible error for which informed people seriously belittle us and rightfully so. However, we have a number of pianists capable of elaborate playing which is still in good taste. They should never be copied by pianists of lesser talent, training, or judgment! Good judgment, training, and talent mean that a pianist knows

when quiet and simplicity are called for. For lesser pianists, they must know that there is no stigma to simple, good playing. Good simplicity never calls for an apology. Poor attempt does.

The Organ and Organist

Because more organists follow the four-part hymnal score in their playing than is possible to the pianists' necessarily improvised piano music, we have less bad organ playing than piano playing. If you are fortunate to possess a good organ, even so you will be wise to remember that there is a vast deal of difference between the current style of popular organ playing, commonly heard over radio, and the truly devotional church mode of organ playing. The latter has the musicianly quality of the sacred-classic atmosphere, associated with fine organ music for centuries. Your organist's playing reveals not only her taste but also her sources of "listening pleasure." To assist her in cultivating her techniques as an organist, suggest that she listen to, or better, buy some of the records made by foremost organists, playing the glorious music of Bach, Handel, and other great composers; some of Albert Schweitzer's records, Christian musician of today that he is and master of the organ. Then, however simple her playing may be at first, necessarily, it will in time reflect her intake. If her background has been bad (theatrical organ playing, in type), she must re-educate her taste and habits, musically.

Remember that your pre-music should range from the quietest, whispered numbers, so exquisite on the organ and so healing to the sorrowing and weary listeners, to the militant challenge of such hymns as "A Mighty Fortress." An organ has a scope possessed by no other instrument. The great charm of an organ lies in the fact that it is an organ. See to it that your organist keeps her music organ-like and not, as some limited folk try to persuade us to believe, a band, a

calliope, or other cheap imitation. The organ has the most magnificent heritage of sacred repertoire and association and however simple the score, if played thoughtfully, in *smooth legato*, your organist can gradually and with practice acquire a church atmosphere and technique, and not a night-club variety. The modern entertainment organ has declined dramatically—let this popular conception be kept out of our worship!

Prior to the service, the instrument should be cleared of all unrelated books, papers, etc., and the organist's music securely deposited, open and ready. Last-minute, frantic thumbing through a much-ruffled, dog-eared old hymnal is not impressive as a public exercise. It does not engender poise or finish. Let us remember that the King is in attendance!

Lastly, let your organist know that she is not essentially to play every moment of the service. Music seems lovelier between periods of silence. Rarely does music, during prayer, achieve greater concentration or worship. If you do wish organ music during such times, it should be completely unobtrusive and practically inaudible.

The question of remuneration for instrumentalists or leaders occasionally arises. Nearly all prefer to give their talents, depending, of course, on the extent of your church program and the requirements it may make of their services. Nevertheless, if your pianist or organist badly needs some lessons and doesn't have the finances, this would be a wise gesture. It would come back fourfold. The efforts of the best song leaders can be seriously hindered by a poor pianist.

The Use of the Orchestra— Its Instruments

It is not recommended that a very small sanctuary house a very loud horn, not to mention several. Muted

horns played thoughtfully can be a very pleasant experience. Strings are always safe both in character and in volume. Particularly is this so for worship services and such. Horns adapt for rallies, N.Y.P.S., and the like type of service.

The church orchestra can be a good asset if you have trained, thoughtful leadership, which is very rare. The leader should combine a knowledge of each instrument, music theory, and applied music, to an elementary degree at least, and often needs to be a youth worker besides.

The average small mixed orchestra damages the effectiveness of the more serious adult choir. If you do try for a church orchestra, approach it with care and use it in Sunday school, N.Y.P.S., and such services, where legitimate distress and criticism won't occur. Usually you will have inefficient, well-meaning volunteers to wisely cull.

The music program of your church, orchestra included, should not be used as a medium for keeping stragglers busy, all delinquents safeguarded, and all new members placed and happy. These folk and all others should be well cared for but not at the risk of so potential an asset as your music program. There are other tasks suitable for all.

Occasionally, take your pianist and music committee to hear a good evening of music in some church, reputable for its excellent music production. They must remember, however, that it is not the size of the group nor the elaborate attempt but rather the fine vision, serious hard work, and attitude of a truly consecrated music committee and instrumentalist that can, under God, eventuate in a music program of good taste, substantial repertoire, and pleasing presentation. Hard work more than genius has produced well in the past and with God's blessing will continue to do so.

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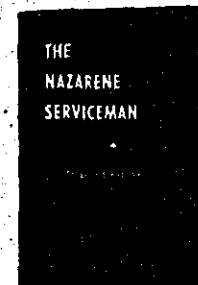
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Gleanings from the Greek New Testament

By Ralph Earle

GALATIANS 2:1-10

IN THIS CHAPTER Paul continues his argument that he did not receive his gospel from men. He adds an important new thought, however, namely, that the leaders at Jerusalem approved his work among the Gentiles. That was a strong point in answering the false accusations of the Judaizers.

REPUTATION: REAL OR APPARENT?

In verse 2 Paul states that he went up to Jerusalem and "communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation." The last six words are only two in the Greek, *tois dokousin*. This is the definite article with the present participle of *dokeo*. The same combination occurs twice again in verse 6 and once in verse 9. In verse 6 it is translated "who seemed" and "who seemed to be somewhat." (The last three words are not in the Greek, as indicated by italics in the King James.) In verse 9 it is translated "who seemed." The Revised Standard Version translates: "those who were of repute" (v. 2), "those who were reputed," and "those who were of repute" (v. 6), "who were reputed" (v. 9). It could be rendered "those in esteem."

The verb *dokeo* means "be of opinion, think, suppose." It also means "seem, be reputed." It occurs some 63 times in the New Testament. In the King James it is translated "think" 33 times, "seem" 13 times, "suppose" 7 times, "seem good" 3 times, "please" and "account" twice each, and once each it is rendered "trow," "be of reputation," "pleasure." It hardly

needs to be said that using a concordance based only on the English will not help one much in tracing the same word through the New Testament! In fact, the use of such a concordance can actually be misleading; in causing one to put together passages that have the same word in English but entirely different meanings in the Greek. One can avoid this by using Young's or Strong's concordance.

But to get back to our passage in Galatians. What does Paul mean by these men who were "of reputation"? Some have thought he was ironical. But the majority of the best scholars are agreed that he was not. For instance, Trench (*Synonyms* says of *dokeo*: "There is ever a predominant reference to the public opinion and estimate, rather than to the actual being; however the former may be faithful echo of the latter. Thus, while there is no touch of irony, no shadow of depreciation, in St. Paul's use of *hoi dokountes* at Gal. 2:2 (and 6) and while manifestly there could be no slight intended, seeing that he so characterizes the chief of his fellow Apostles, the words for all this express rather the reputation in which these were held in the Church than the worth which in themselves they had, however that reputation of theirs was itself the true measure of this worth."

The other side of the picture, however, is found in Galatians 6:3—"For if a man think himself to be something, when he is nothing, he deceiveth himself." Here *dokeo* ("think") obviously refers to an opinion of oneself which is sadly distorted. But in the second chapter of Galatians it is the opinion of others which is indi-

cated; that is, one's reputation. One's opinion of himself may be much further from the truth than the reputation which he has. We should seek to build a good reputation for ourselves, but be even more concerned to think soberly and sincerely about ourselves. Or, to put it a bit differently, we should be concerned as to what men think of us, more concerned as to what we think of ourselves, but most concerned as to what God thinks of us. And always we should strive to make sure that what we seem to be is what we actually are.

PRIVILY OR SECRETLY

In verse 4 Paul speaks of "false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus." The expression "unawares brought in" is all one word in Greek, the adjective *pareisaktous*. "Came in privily" is likewise one word, the verb *pareiselthon*. It will be noted that these are both double compounds, with the two prepositional prefixes *para* (beside) and *eis* (in). The rest of the adjective is from *ago*, "lead, bring," and the simple verb is the second aorist of *erchomai*, "go, come." The adjective is correctly translated "brought in secretly." The verb means "came in secretly." It will be readily recognized that "privily" is the obsolete term for "privately." But the real meaning here is "secretly." These false brethren sneaked in underhandedly "to spy out" the liberty which the Gentile Christians were enjoying. Lightfoot comments: "The metaphor is that of spies or traitors introducing themselves by stealth into the enemy's camp."

FACE OR PERSON?

In the sixth verse we read: "God accepteth no man's person. The Greek word here translated "person" is *prosopon*, which of course means "face." This literal translation is usually found in the King James. Other renderings, however, are: "presence," "countenance," "appearance," "before," and "fashion."

The Greek of this passage in Galatians literally means: "God does not receive a man's face." One is reminded of the words of the Pharisees and Herodians—quoted in all three Synoptic Gospels (Matt. 22:16; Mark 12:14; Luke 20:21). "Thou regardest not the person of men" (lit., "look not on men's faces"). The idea goes back to the Old Testament, where "face" often means "presence." The meaning here is clearly indicated by the Revised Standard Version—"God shows no partiality."

WROUGHT OR MIGHTY?

In verse 8 we find the same Greek word translated by two rather different expressions in the King James. "Wrought effectually" and "was mighty" are both translations of *energeo*, from which we get "energy" and "energize." It means, "be at work, be in action, operate." Moulton and Milligan state that the verb "seems always to have the idea of effective working" (*Vocabulary of the Greek N.T.*). They prefer the translation "by Peter" rather than "in Peter" (A.V.) or "for Peter" (A.R.V.). The Revised Standard Version renders the words in parentheses, "for he who worked through Peter for the mission to the circumcised worked through me also for the Gentiles."

One can hardly refrain from commenting that if ever there was an "energetic" individual that one was the Apostle Paul. His counterpart in modern times was John Wesley. No one can visit John Wesley's home in London, kneel in his prayer room, and stand in his pulpit in City Road Chapel, without being tremendously impressed with the almost measureless "energy" of this small but mighty man whose incomparable life spanned the eighteenth century. One comes away with the cry in his heart: "O Lord, make me more like John Wesley, and the Apostle Paul, but especially like the Christ who inspired them both."

FELLOWSHIP OR COMMUNION?

In verse 9 we find a word which is

here translated "fellowship" in almost all English versions. It is, however, rendered "communion" four times in the King James; "contribution," "communication," "to communicate," and "distribution" once each; besides "fellowship" twelve times. The word is *koinonia*, from *koinos*, "common." Thayer defines it as "fellowship, association, community, communion, joint participation, the share which one has in anything, intimacy."

Moulton and Milligan show that in the papyri (contemporary with New Testament times) the word was clearly used in the sense of "partnership." This adds a beautiful thought here. Not only were James, Peter, and John displaying a good spirit of Christian fellowship towards Paul and Barnabas, but they were shaking hands as partners in a business enterprise. Wisely they decided on a distribution of labor. The first three were to minister to Jews; the latter two were to go to the Gentiles. Instead of all concentrating their attention on one group and creating a "bottleneck," as too often today, they divided their labor so that both Jews and Gentiles would receive the gospel.

Recently I checked the train schedule to a Kansas town where I must commute to a meeting so as not to miss classes. I found two different lines both running trains at the same hours—and at a time which didn't help me at all. I suggested to the information man that if the different lines would run trains at different hours the public would get much better service. He agreed but said the situation was due to the strongly competitive spirit of the railroads.

Such may be all right with railroads, but it ill becomes the Church of Jesus Christ. There are millions of unchurched people all around us. Let us go after them, seeking to win them to Christ. Such a policy would honor God, shut the mouths of those who talk of "proselyting," and reach many people who are in desperate need of salvation.

Singing in the Evangelistic Service

(Continued from page 19)

not the music of Christianity; music that copies the languor and sensuousness of the night club is not the music of Christianity. For this sacred purpose we must have pure melody, pure harmony, and pure rhythm.

Music is one of God's best gifts to man, the only art of heaven given to earth. But music, like all our gifts, is given to us in the germ. It is for us to unfold and develop.

There is much talk of revival, and we fervently pray that it may come. May it be such a revival as will restore the lost sense of the majesty of God, and teach us to combine spiritual music with spiritual words in a becoming expression of spiritual worship and evangelism!

... I will pray with the spirit, and I will pray with the understanding also;

I will sing with the spirit, and I will sing with the understanding also.

This is the word of the Lord . . . Not by might, nor by power, but by my spirit, saith the Lord of hosts.

Sentence Sermons

"The devil is an artist; he paints sin in attractive colors.

"Religious differences are not as bad as religious indifference.

"We do not get rid of our faults by calling attention to the faults of others.

"Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead.

"Be careful how you live; you may be the only Bible some people will read.

"I will not start to run on God's errands until He has finished speaking, and until I'm sure I've understood what He has said."

—SELECTED

The Preacher's Magazine

A Word To the Wise . . . By a Fellow Pastor

By Eric E. Jordan*

IN HER recent book, *Blueprint for a Christian World* (Winona Lake: Light and Life Press, 1953), Mary Alice Tenney denotes Chapter XV with this caption, "The Wesleyan Perspective." This is one of the most penetrating analyses of the meaning of Christian perfection. Every Nazarene ought to read this book; every minister in our church would do well to read Chapter XV on his knees. Surely as we read with an open mind we can see the path we Nazarenes must take.

The design of the Wesleyan view, Dr. Tenney points out, subordinated all of life to spiritual principles, placing upon each individual the responsibility for the welfare of the world. It relegated neither special religious experience nor special religious duties to the few. It expected the utmost in both personal attainment and social responsibility of every man and woman. Spiritual decadence would inevitably follow when the full implications of perfect love and Christian stewardship were not put into action.

Wesley's diagnosis of the cause of spiritual decadence is the same, whatever the particular form it may take. "The growing love of money is stifling the life within the soul and limiting the outward manifestations of perfect love" As they (the Methodists) grew richer they became less responsive to the teachings of Christian perfection.

To make the experience of perfect love practicable, one must remain responsive to the world's needs. Wesley urged the rich in this world's goods to mingle with the poor and needy in person, so that they might feel the needs of others. He constantly emphasized the "third rule" of stewardship, "Give all you can."

*Pastor, North Hollywood, California.

May, 1954

Riches likewise subtly brought into disrepute the disciplines of the Wesleyan way. When the outward signs of an inward work of grace such as were described in the General Rules came to be despised, then the holiness of heart and life would inevitably be lost. And when holiness of heart disappeared, slavish adherence to regulations could take its place. The discipline of the way became increasingly difficult for the well-to-do to follow.

A third way that increased riches tended to show an influence was in the logical result of class distinction. The essence of perfect love made all men equal. But riches tended to produce inequality, both in heart and life. Leadership came to be chosen on the basis of financial strength rather than spirituality. One strong feature of the Wesleyan way was its democratic use of laymen. The increase of riches tended to make for less democracy in the societies. "People of wealth, although in the minority, were given importance out of all proportion to their numbers."

Thus, the love of money is the root of evil, not only in the world, but within the way of holiness itself. When riches are increased, the dangers of spiritual decadence are also increased. As an organization we have many, both in the laity and the ministry who, because of the frugality and initiative that their experience with God helped produce, are increased in riches. May we not learn from the history of Methodism not to allow the increase to rob us of our heritage of perfect love, the greatest treasure of all.

Dr. Tenney, you have done us Nazarenes a great favor . . . if we can only see it.

Sanctified Promotion

By Leslie Parrott*

WHEN I asked a pastor friend about his church attendance, he answered, "I have one of those churches that is not quite full in the morning and not quite empty at night." I presume he is the same fellow who threatened to hold his midweek prayer meeting in a broom closet.

Actually, numbers is only one aspect of the total church picture and should not be emphasized to the depreciation of such factors as physical, financial, and spiritual norms. The cryptic dilemma every pastor faces is simply "progress or else." Either we will learn how to deal with the problems of progress or we will struggle with the problems of stagnation; and stagnation has a way of keeping the pastor more and more at a disadvantage. If we break down in any one of these four areas: (1) numbers, (2) physical properties, (3) financial matters, or (4) spiritual tone, the problems of degeneracy are upon us.

For years the word promote has been scandalized by the Hollywood press agents. However, we need not relinquish a good word because it has been misused. Church promotion for our need may be defined as "a wholesome, sanctified effort to reach more people for Christ."

The object of this promotion is to create a wholesome, contagious enthusiasm in the congregation; a happy optimism which radiates through the entire church organization. We may be doctrinally sound, fundamental in

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our preaching, above reproach in our character, and as reliable as the rising and setting sun; but unless we can create and promote a spirit of contagious enthusiasm the wheels of church progress will never begin to roll.

Perhaps this illustrates the symptoms of contagious enthusiasm. Some time ago I went to San Antonio, Texas, to visit my father's only brother, whom I had never seen. I had not been in his house ten minutes when he and his wife began to tell me about their wonderful pastor and church. They were just bubbling over with good things to say. Immediately they took it for granted that I would stay until Sunday to hear their preacher, and seemed hurt when I insisted I could not spare the time. They just kept talking until, without my realizing it, I was wishing I could stay and attend their church and hear their pastor the next Sunday morning. I could not stay, but before I left town they insisted on showing me their church building and introducing me to their pastor. Their enthusiasm was contagious.

When asked about the method of his great impact on Boston, Phillips Brooks replied that he had four hundred people who preached his Sunday sermon to everyone they met the following week.

There are seven avenues through which this spirit may be fostered:

1. Most important is the intangible spiritual atmosphere in the church service. When St. Paul prayed his great prayer for the Ephesian church-

es, he made four requests. But first in order of importance was that they might "be strengthened with might by his Spirit in the inner man." As pastors and as congregations, our greatest single asset is the intangible presence of the Holy Spirit which rests upon our ministry and our services. If we try to compete with the old denominations as institutions, we look plain silly. They so far outdistance us in ritual, forms, Gothic arches, and rosette windows, we aren't even in the competition. But in the demonstration of His Spirit there is no competition, for each blessing is tailor-made.

Prayer partners, intercessors' organizations, prayer triangles, and Bible emphasis are a few ways in which this spiritual atmosphere may be promoted.

2. The second avenue for promoting wholesome contagious enthusiasm is through satisfied customers. A well-dined patron returns to the same restaurant again, only next time he brings his friends also. Spiritually well-fed people are much quicker to advance the praises of their church than the anemic souls who fare on hash and half rations Sunday by Sunday.

Here, the implications of adequate service preparation and helpful preaching are obvious.

3. The third avenue of promotion is personal invitation. Flashy posters, church papers, big-name singers and preachers, or any other contrivance cannot be substituted for the old-fashioned personal invitation.

After visiting a very large Sunday school I expressed disappointment at not seeing ultramodern methods and ideas in operation. "If you don't have facilities and ideas ahead of the rest of us," I said to my hostess, "then what is the secret of your success?"

"It is in three words," she said.

I got out my notebook to write down the magic formula; but I didn't need to, I'll never forget.

She said, "They are work, work, work."

I learned that more than 500 people from that church met each Monday night to go calling. And 300 ladies met each Thursday morning. By tabulating their calls they could quite accurately predict the next Sunday's attendance.

There are many plans for church visitation, all of which are good in some places. But the important thing is not the plan but rather the actual doing of the work. Here are two suggestions on church calling. Every plan must be altered from time to time to create new interest, and any pastor who tries to make all the calls is unfair to himself and his congregation.

4. Then, promotional ideas are always a good temporary stimulus. These are legion and cover rally days, special attendance campaigns, unique invitations, special days, and guest speakers and singers. Any idea is worth trying once, but don't get caught in the same trap as some independent youth movements—that of making the next meeting more gigantic, stupendous, and colossal than the one before.

5. The advertising aspect of promotion has been shot through by the go-getter type of church administrator. Balloons, pencils, stickers, telephone brigades are all fine. However, nothing surpasses a good combination of Uncle Sam's direct mail and space in the daily newspaper. Nothing else gets into as many homes as cheaply. However, don't get mimeographitis! Some men get so enthused about a stencil and a stilus that they reach a point of no return on the time and energy invested. Most laymen would rather get their chuckles from the

comic pages of the daily newspaper than from the cartoons in the pastor's weekly slipsheet.

6. A sixth avenue for promoting the Kingdom is through some distinguishing feature which gets your church before the entire community. This is not always controllable, for here I have in mind such things as valiant service during a community crisis, heroic comeback from a church disaster such as a fire, or a revival campaign of such proportions as to attract community-wide interest. I have known an instance when God turned a hundred dollars' worth of vandalism into a thousand dollars' worth of good will and sentiment in the community.

7. Avenue number seven is progress through improvement in physical properties. A new church location, a remodeling job, or a new building has oftentimes been the dawn of a new day for churches which were accustomed to the doldrums.

In conclusion, there are four dangers regarding promotion. First is spectacularism. To engineer stunts beneath the dignity of the ministry and the best good of the church is to pay too great a price for attendance.

Another danger is over-promotion. If you scream all the time, it is impossible to raise your voice for emphasis. An engine which runs wide open continually has no reserve for the special pull. For instance, the pastor can get the habit of emphasizing every detail with such force that a fifteen-minute pep talk is necessary for any special service which really calls for extra attention.

I heard of a preacher who was a whiz-bang—a whiz one year and a bang the next. He is the fellow who over-promoted his church last year

and has now run out of ideas and steam. The reaction to his program makes it harder than ever to again create a spirit of happy optimism in that church. In promoting his work, one pastor said, "I won't do anything this year I cannot repeat next year."

The third danger is a mere failure to promote at all. More than one man who hasn't learned the evangelistic technique consoles himself that his is the "teaching-type ministry," and he looks askance at the reports of others, discounting their shallow topical ministry. Or the man who can't get a stir in his own church comforts himself that he is building solidly, even if it is only three bricks a year. He is a little like the preacher who said, "We didn't have a revival but, thank God, the Baptists didn't either." It is poor compensation to discount your brethren because they are able to go beyond your abilities.

Then the last danger in promotion is failure to assimilate. The primary purpose of the Sunday school is to teach, but many of us are so concerned with the weekly attendance that we look upon people as statistics rather than souls who need to be directed to Christ as Saviour and then schooled in the things of God. Our communities are full of ex-Sunday-school pupils who attended our churches but were never assimilated into the program. In harmony with our age of TV and big league sports, we can be developing in the church a generation of spectators rather than participants.

The task is clear-cut. Either we can accept the challenge and learn to deal with the problems of success or we can drift with the tide directly into the ponds of stagnation.

Irritability in the Sanctified

Question: Is irritability always an evidence of carnality or do persons with pure hearts sometimes speak sharply and otherwise betray a spirit of impatience?

Answer: The Word of God presents us with standards that are staggering, standards that are far beyond our reach if we endeavor to reach them in our own strength—*clean hands and a pure heart, cleansed from all filthiness of the flesh and the spirit, not having spot or wrinkle or any such thing, holy in all manner of conversation.* These are but a few of the many statements the Bible makes in reference to the life of a real Christian. We must not under any circumstance lower this standard, regardless of how disappointed we may be in our own attainment or in the lives of others.

God in His Word has pronounced the death sentence on the carnal nature with all of its manifestations, irritability and impatience included. But, let it be remembered, *Be ye holy in all manner of conversation,* is not just an arbitrary command. It is rather an invitation to avail oneself of the infinite power of God's grace. In Tit. 2:14 we read: *Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people.* And Paul reminds the Ephesians that God is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. No sensible mortal would dare tamper with the standard that God has set.

However, having said this, let us add a further word. The very highest

possible Christian experience still leaves us in the realm of mortal beings with very definite human limitations. There are days when the bodies even of the sanctified folk are wearied even to the breaking point. It is in such moments that irritability and impatience will at least knock at the door of our personalities; in other words, we will be conscious of their attempt to become a part of our experience. This is what we believe Paul has reference to when he writes to the Ephesians of "the evil day": *Wherefore take unto you the whole armour of God, that ye may be able to withstand in the EVIL DAY.*

Let us conclude with unmistakable definiteness: irritability and impatience should have no place in the experience of a sanctified soul. When, in trying circumstances and in times of almost crushing pressure (experiences that even sanctified folk will meet) you are aware that these two unpleasant guests you have named are endeavoring to find an entrance into your personality, resist them in the name of Christ and by His infinite grace. Your defeat is not in that impatience and irritability have made a call on you. Your defeat will be that you have allowed them to enter and have entertained them. Do this and they won't call quite so often and soon they will cease making any call on you.

—REV. J. G. BRINGDALE, in *Peniel Herald*

You've got to get up every morning with determination if you're going to go to bed at night with satisfaction.—*Selected.*

A LIGHT IN THE PARSONAGE

By Mrs. John Riley

DEAR GIRLS:

The editor must have your interests on his heart, for he asked me to write especially for you. I shall devote this corner directly to you and try to forget all those who may read over your shoulder. Some of you are twenty-five and some are fifty-five but all of us have similar lives if we live in a parsonage. Life has not been too different for me whether that parsonage was in New England or the West or Canada, whether small town of five thousand or large city of a million. All of us are busy all the time whether our husbands pastor churches of fifty or five hundred members. Now that I have three daughters I sometimes wonder what I did with my time when I had no children. Our common work is our bond.

I know how often the phone rings; how many callers come at mealtime, when a quick decision has to be made whether to set another place and cut the meat in smaller pieces or pop the plates into the oven and go smilingly to the living room. I know how long it takes to iron a white shirt and how sadly a preacher's suit wears out at cuffs and knees. Daily life in a parsonage is pretty much people, people, meetings, meetings, meetings, burdens, prayer, work. I suppose all ministers' wives have about the same Saturdays and Sundays and Mondays with missionary meeting and prayer meeting in between. Our common burdens are our bond.

And we have another bond in our common aims. It is worth everything to know we help in the cure of souls. We will be satisfied if the Lord uses our husbands in the salvation of peo-

ple around us, if He makes them successful ministers of His Word.

Now that you and I have been formally introduced let me encourage you. My wish is a prayer that you keep a serene heart. I think of you as busy ladies with your telephones, children, telephones, housework, telephones, church people, meetings, Sunday school, and all the organizations that include you. I know you have to hurry to keep ahead of the ironing, the cooking, the children, the services. I heard of a little boy's reaction when he first saw Niagara Falls and asked his mother if it was rushing to a meeting. But a minister's wife can do hard work, carry heavy burdens, and get more done with less strain if her heart is easy. My encouragement to you is to keep a serene heart. Of course it will have to start with a sanctified spirit.

*Come, Holy Spirit, still my heart
With gentleness divine.
Indwelling peace Thou canst impart,
Oh, keep that blessing mine!*

With a good experience of heart holiness we can live as examples of our husbands' preaching.

To keep a serene heart we must be women of prayer. I like to think of prayer as the perfume of a minister's wife, that permeates all her life and home and work. Unless we know how to pray things through for ourselves we can be easily upset. As a rule we can't go to the members, and our husbands have plenty of others that lean on them. We can cast our burdens on the Lord and let Him carry the heavy end of the load.

To keep serene hearts we will need an understanding with the Lord about our work. Unless we do it for Him,

some hardship will come along that will pinch our spirits. Each of us needs an understanding about her husband's call. Is it all right with you that God wants him to preach? You know it is the most important thing in the world that you both keep in the will of God. If you believe God called him, leave him free to follow that call. You should never compare his work to secular work, even if your brother-in-law does make double his salary. Accept the fact that God has first call on his time and money. The important thing is a heart willingness to accept the responsibility of a selfless life; to work in the background, to be content in the pew. Only a serene heart can give any comfort to others. Think of the wear and tear that is saved when we lose the fever of discontent, when we are reconciled to our lives.

You are such busy ladies and things press from every side, things of time and sense and of the spirit. The nervous strain of the ministry could make you a tense bundle of nerves. But a serene heart will be reflected in your countenance and in your influence. The most important thing I can say to you is to keep a serene heart, free from discontent, fragrant with the perfume of prayer.

Mrs. R.

NOTE—About a year ago the editor contacted Mrs. John Riley, wife of the president of Northwest Nazarene College, of Nampa, Idaho, requesting her to provide material for "The Pastor's Wife" department. Because of pressing duties she was unable to undertake this work until now. "Mrs. R.," as she calls herself—and her friends affectionately refer to her thus—has had years of experience as a pastor's wife, has been called to address pastors' wives in district conventions or retreats, and conducts regularly a "Shepherdess Class" for the future "queens of the parsonage" in Northwest Nazarene College. We are happy to present her first message for this department.—Editor.

On Receiving New Members

(Continued from page 38)

nevertheless, they must not be overlooked. We discuss informally the youngster's personal experience with the Lord, any questions that he or she may have relative to any of the church's standards, and similar pertinent matters. Then, as simply as possible, attempt is made to explain the meaning of church membership, and its privileges and obligations. The children are urged to think of the pastor as their pastor and friend as well as their parents', and, if ever they have a problem or need they want to talk over with the pastor, to feel free to ask for an appointment. These children will also be received on that final Sunday if they have completed the classes.

When one realizes that, from the observations and statistics of the Child Evangelism people, the high point of conversion today is nine years of age, it becomes incumbent upon a true pastor to awaken to the potential in the children in his church.

It is a thrill to lead a man to Christ; it is another thrill to bring that man into the fellowship of the church. Brethren, let us mind our task in this regard, for much depends upon it. A properly informed prospective member is not so likely to slip away as one who has been received without adequate preparation.

Secret of Bible Study

Study it through. Never begin a day without mastering a verse.

Pray it in. Never leave your Bible until the passage you studied is a part of your very being.

Put it down. Put the thought God gives you in the margin of your Bible or your notebook.

Work it out. Live the truth you get through all the hours of the day.

Pass it on. Seek to tell somebody what you have learned.—J. Wilbur Chapman.

ONE MAN'S METHOD

On Receiving New Members

THE receiving of a new member into the fellowship of the church ought to be a critical experience for every convert, or transferee. All too often, the reception of new members seems an afterthought . . . a ceremony to be hastened, lest it interfere with something assumed more important in the service. Actually, there is little a pastor will do in his ministry as important as to add to the church such as are being saved. In too many instances, little importance is placed upon this experience in the life of the people, and as a consequence little importance is placed upon the meaning of church membership. Only recently, one of the most active members of a certain church expressed it this way: "When I joined the church, I felt I was being rushed into something about which I knew nothing or very little. Although urged constantly to unite with the church, when the time finally came when I did come forward to join, the whole affair seemed to be so rushed and hurried I regretted that I had taken this step, for I felt it was not considered very important to the pastor or church."

Receiving new members into the church is a real part of our ministry. To assume a false sense of values and to make unwarranted statements often heard by some who have not thought too seriously about it (as, for instance, "I don't care what church you join . . . all I want is to see you get to God") may sound unselfish, but actually is quite senseless. Just as well say, "I don't care how many children you have; just be sure to let them find their own homes after they are born." When a person finds God at our altars,

or we are instrumental in leading him to the Saviour, it is a most reasonable follow-up to bring him into the fellowship of the visible body of Christ where we can help him and watch over him.

Ours is a selective process, and everyone who may so desire is not necessarily qualified to be a member of our church. Often, however, the time it takes to do a bit of explaining and counseling will result in that person's dropping those things in his life that would hinder. Recently, we had been warned about taking into the church a certain man who, though he had been converted, still continued to smoke occasionally. We asked if anyone had ever spoken to him about it, and found that none had. We made an appointment with him, explaining the importance of the fellowship in the church, and the qualifications for church membership. When we asked if he had ever thought of his use of tobacco as a hindrance to his witness and testimony, he said he had never thought of it that way. Due to his background, it was an understandable response. After I had explained a bit further the standards of the church and his influence as a Christian, he readily responded: "I never thought of it that way, but now I do see that it is not a good habit for a Christian. Surely, that is a little thing to lay aside. I will do it!" And he did, and has made a wonderful member and worker in the church.

The least understanding of fairness demands that the pastor have an understanding with the prospective member about what is involved in uniting with our church. Most folk

who find God in our midst desire to unite with us, all things being equal. They need to be informed, instructed, and helped to see why we believe what we do, hold to the standards we do, and expect all newly saved folk to do likewise. Too often, when we take in members, they actually are "taken in." This should never occur . . . and won't if we do our job properly. Receiving members is important and significant, and we need to make it so when we receive them.

In keeping with the heading of this department, I am going to take the privilege of outlining a method used by us, which we feel to be a step in the right direction. It has its faults, but after a good deal of study and observation, we feel it offers the best solution to this often difficult matter. Every Sunday morning we make a call from the pulpit during the second stanza of the invitation hymn, which always follows the morning message, for all desiring to unite with the church to come forward. When and if anyone comes forward, we state audibly, for all to hear, something like this: "We are happy to know of your desire to unite with us. We receive you on probation. Tonight at five-thirty [my time . . . you may have a better time] I want to meet you in the church office, where we may discuss further the commitments and opportunities, the privileges and obligations of being a member of this church. God bless you; you may return to your seats." At five-thirty we entertain any questions that the prospect may have, deal with any matters of belief, Christian experiences, points of view, *Manual* requirements. If there is anything in their lives that would be contrary to the *Manual*, we deal with it frankly and objectively at this time, and state that the reason they were received "on probation" was because of the standards and requirements for membership. If the candidates are acceptable (and it is not difficult to help them reach our standard for membership under this situation, for they have taken the initiative in the

matter, implying a real desire to be members) we take down the complete data desired—names, addresses, phone numbers, birthdates, special interests and talents available for use in the church. We insist that anyone received into the fellowship of the church should be obligated to do something in the way of Christian service. Hence, we explore the possibilities in this regard until we find a task that each would enjoy doing. Full explanation is made relative to the policies of the church in its general, district, and local programs, its financing and our practice of tithing, attendance upon all the means of grace, and our expectation that no member will feel he has truly accomplished his probation until he has brought in one more new member or convert. Opportunity is given to ask questions relative to any phase of the work of the Kingdom. All of those who have then "passed"—and this meeting is held with at least two members of the Membership Committee present, who are also given opportunity to question the prospects, if desired—are then told that on the final Sunday of the month they will all be received into full membership.

When this final Sunday arrives, attempt is made to make this final step significant in every way, so as to impress upon the newly received, the prospectives out in the congregation, and the present membership the great importance attached to church membership. The "accepted" group are called forward and given a charge. They are made to feel the responsibility they are accepting in being a witness of the Master in a greater measure, and a testimony of the Church of the Nazarene: of the high expectations we have for them to help hold high the standards of godliness and soul winning and service. Then, the *Manual* statement is read relating to reception of members, to which each answers audibly to the questions included. A membership certificate, a

subscription to the *Herald of Holiness* and *Other Sheep*, a booklet entitled *The Nazarene Primer*, by Dr. J. B. Chapman, and a package of tithing envelopes are given each one. Also, we have a mimeographed sheet listing a number of the worth-while courses of study suitable for development of Christian experience and Christian knowledge, as provided by our Christian Service Training section of the Publishing House, and urge them to mark one or more of them, enclose the money, and send to Kansas City. They are urged in the private session as well as at this time that an informed Christian is a more effective one, and hence they ought constantly to strive to know more about God, the Bible, and Christian experience. The Home Correspondence courses are a real answer to this need: Following this, we read off the list of names, and assign each one of them to the task for which he has shown preference, and for which he has some capacity. (Again, if possible, we will subscribe for them whatever pertinent courses of study may be available in the particular field they have indicated an interest . . . for we have no right to assign any task in the church until and unless we provide adequate training for that task!) After all of this has been done, we ask them all to kneel. A prayer of blessing is prayed, asking God to seal the step these have taken, committing them in the name of the Master to the task in His vineyard. Then, with the strains of "Blest Be the Tie That Binds," they take their seats.

This plan has several advantages to the usual methods used. The primary one is that the matter of uniting with the church is initiated by the prospect, rather than his having been coaxed and begged by the pastor! This may seem trivial, but it becomes a difficult spot at times to urge a person to unite with the church without also preventing a feeling of his granting the church a special favor if he does unite with it; or putting the pastor in

the sometimes difficult position, after gaining his consent, of probing to see if there is any reason why he may not be acceptable. It also offers an opportunity for one to request membership whom we might have overlooked for one reason or another. Even if the prospect cannot be accepted, the meeting in the afternoon will enable the pastor to explain why, without the same possibility of offense, since he has initiated the request; not the pastor. And too, a greater effort on the part of the prospective to meet conditions is likely when he takes the first step.

Then too, since opportunity is offered each Sunday, the matter of uniting with the church and its importance is ever kept before the congregation.

Personally, I feel humbled and a little guilty every time a member of another of our churches in the same city requests membership. For no one can boast of a growth that comes at a fellow pastor's expense. No matter what the reasons or rationalizations, no pastor worthy of a place in our Zion will ever entice or encourage members of another Nazarene church to come to his church! Paul didn't seem too proud of building on another's foundations . . . let us think twice before receiving someone else's sheep. I insist that those making such transfers have a talk with their pastors, and themselves secure their letters, so that if there be any bad feeling it may be cleared up.

I have been enjoying a rich experience in reaching children for the church, generally from about ten on up. Pastor's classes are conducted especially for them from four to five on Saturdays, and during the Youth Hour, Sunday evenings. The children of members of the church are especially urged to attend, although children of non-attending parents are not excluded. This latter group offer problems not present in the former;

(Continued on page 35)

The Preacher's Magazine

SERMON OUTLINES

SUCCESS IN THE HOME

(Moses and his parents)

SCRIPTURE READING: Heb. 11:23-27

BACKGROUND:

People of Israel in Egypt's bondage. Because of their growth Pharaoh pronounced a decree that all male children should be put to death. Moses' parents believed that God would help them save their child regardless of conditions or circumstances.

I Responsible parents

1. Accepted their child as a gift from God.
2. Accepted the responsibility of training him for God.
3. God wants our children saved for Him also.

II. Built an ark to save the child; did something about it

1. The ark represented faith.
2. The ark represented work with their own hands.
3. Put him in a place where he might be saved. Church, revivals, Sunday school.
 - A. Children turned loose on the streets are in wrong place.
 - B. Not saved in picture shows.
 - C. Not saved by reading trashy literature.
 - D. Not saved in wrong home atmosphere.

III. Faith rewarded

1. Mother's faith brought God's co-operation. God wants to co-operate with parents in saving children.
2. King's daughter found the child. Enemy of God paid the bills for training the child.
3. When God is crowded out of the means, He will often use the end to advance His cause.

IV. Moses' choice

1. Refused to be called the son of Pharaoh's daughter.
2. Chose rather to suffer afflictions of God's people. His mother's faith became his choice—she prepared him for this day—too often people are not able to transfer the faith of one generation to another.
3. In obedience to God, Moses became God's chosen man to liberate His (God's) people.

—HENRY B. HUGHES

FOUR CERTAINTIES

TEXT: *We know we have passed from death unto life* (I John 3:14)

INTRODUCTION:

The gospel of the crucified Christ is still a "stumblingblock" and "foolishness." Emotions are being subdued by many. A personal Saviour, a "know-so" religion, a heartfelt religion are being replaced by rationalism only. But God

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is real. There are some things we can be certain of. We can be like the blind man who said, "Whereas I was blind, now I see." Notice some things we can be certain of and upon which we can be unshakable.

I. THERE IS A PERSONAL GOD. Gen. 1:1

A. Man has always had a thirst for a personal God. His deepest desire has come from an inward spiritual nature and that desire will never be satisfied till the spiritual nature is satisfied.

B. David said, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." What is the answer to that thirsting? Only one thing—God. God spoke and there was light. Light for thirsting, for conviction, for salvation, light to grow in. Whether His Word be history, prose, poetry, prophecy, or the Epistle, the purpose is to reveal God to man.

C. Examples of a personal God:

1. Moses found Him a personal God at the Red Sea and at the river Jordan.

2. Elijah said, "Let it be known . . . that thou art God." God manifested His presence with fire that consumed the whole altar and sacrifice.

3. Hezekiah received an insulting letter from Sennacherib and he laid the letter before the Lord, saying, "Let it be known that Thou art God." God came to the rescue.

II. THERE IS A PERSONAL CHRIST. Matt. 1:23, "God with us."

A. The historic Christ. History proves that there was a Washington, Lincoln, etc. December 25 proves that there is a Christ. All the philosophy can't prove that He never lived. If He can be disproved, by the same laws it can be proved that there never was a Lincoln, a King George, etc.

B. There is a living Christ. How do we know He is living? He lives within our hearts. The empty tomb is proof. Mohammed, Confucius, the originator of Shintoism, etc., all lie buried in the tomb; but our Christ is a risen Christ.

C. The omnipotent Christ. The blind, lame, deaf have all been touched by Him.

ILLUSTRATION: Use cases that you have seen where He met the need of both body and soul.

D. There is an indwelling Christ. Through the Holy Ghost Christ will set up His abode in the human heart.

III. THERE IS THE CERTAINTY OF SALVATION. "For the grace of God that bringeth salvation . . ."

A. The demoniac was clothed and in his right mind, sitting at the feet of Jesus.

B. The woman guilty of a social crime was forgiven.

C. Every professing Christian is a testimony that salvation has reached him.

ILLUSTRATION: The writer has seen the harlot, drunkard, thief, and the morally clean person find a personal salvation and go out to live the life before sinful people.

IV. THERE IS THE CERTAINTY OF IMMORTALITY. Paul said, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."

A. Man's instinct teaches immortality. He was not made for this life alone. Something inside him craves a higher life.

ILLUSTRATION: Like the eagle being tied to this earth by a rope and stake always trying to get into the air. Man's soul hungers for fellowship with his Maker.

B. Immortality is proved by the testimony of departing saints. We do not believe in spiritualism. Someone had said it is 9/10 lies and 1/10 devil. But we do believe that God gives His departing saints a glimpse within the veil.

ILLUSTRATIONS:

(1) Stephen, through the parted veil, saw Christ standing at the right hand of God.

(2) My old-fashioned, shouting Free Methodist grandmother tried to get the others in the room to see and hear the angels singing in the corner of the room.

(3) M. L. Taylor, after having the death rattle in his throat for two weeks, rallied one day and called for me. I was the last human he spoke to on this earth. This is what he said, "Levert, preach it straight, rugged, and hot; for it pays in an hour like this." If everybody in the world tried to prove to me that there is no hereafter, I could never believe it.

CONCLUSION:

God, Christ, salvation, immortality are mountain peaks in my faith. We can know in whom we have believed. By faith in the shed Blood, after repentance, comes the knowledge that He is real. "When the roll is called up yonder" I want to be there. Do you know these mentioned certainties?

—L. I. WEAVER

CHRISTIAN CONVERSATION

SCRIPTURE: Phil. 1:27; 2:14, 15; Ps. 19:14

TEXT: Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man. (Col. 4:6).

I. Remarks

1. Unguarded speech is a true indicator of character. "Out of the abundance of the heart the mouth speaketh."
2. Speech is a fruitful source of Christian influence.
3. Christian speech must be seasoned with the grace of God.
4. The Holy Spirit will teach us how to answer every man.

II. Characteristics of true Christian speech

"Let your speech be always with grace . . ."

1. Christian speech should be free from harshness. "A soft answer turneth away wrath" (Prov. 15:1)
2. It should be free from murmurings and disputings. "Do all things without . . ." (Phil. 2:14, 15).
3. Christian speech should be free from vulgarity. "But fornication and all uncleanness . . ." (Eph. 5:3, 4).
4. Christian speech should be acceptable to God. "Let the words of my mouth and . . ." (Ps. 19:14).
5. Christian speech should be full of praise to God. "I will bless the Lord at all times: his praise shall continually be in my mouth" (Ps. 34:1).

III. Christian speech as a force for righteousness

1. Christian conversation encourages God's people. "They that feared the Lord spake often . . ." (Mal. 3:16).

2. It will put to silence wicked criticism.
"Ye may put to silence the ignorance of foolish men" (I Pet. 2: 15).
3. It will publish the good news of salvation.
4. It will testify of the goodness and mercy of God.
5. It will point sinful souls to Christ and the church.

IV. Christian speech as a matter to be cultivated.

"That ye may know how ye ought to answer . . ."

1. Habits of praise will grow on those who practice it.
2. God should be praised for every material blessing.
3. Speech should praise God, encourage others, and win the lost to Christ.
4. Testimony should be personal, definite, victorious, and joyful.
5. Testimony should not be a drag, but should be spontaneous, happy, and free.

—H. B. GARVIN

THE RELIGION OF OVERFLOWING RESOURCES

TEXT: Jer. 2: 13

INTRODUCTION:

The human family is universally religious.

1. True in other ages. Israel's day. Paul's day.
2. True today. Many assume to be irreligious. But the fact is this is a very religious day. Church membership highest. Communism flourishes. Whittaker Chambers calls it "a simple, rational faith." Pseudo religions flourish.
3. Whatever we make of primary importance in our lives is our religion and our faith.
4. Proposition: If religion is so inescapable we ought to lay hold of the best there is, put our best into it, and receive the most from it.

I. TWO KINDS OF RELIGION

- A. Indicated by the figures: fountain religion, cistern religion. There is but one fountain. Many cisterns. Look at these two figures:
- B. Cistern Religion
 1. It is man-made.
 2. A substitute for the real thing.
 3. Circumscribed and inadequate.
 4. Requires effort to build. Effort to draw.
 5. Imperfect and impure.
- C. Fountain Religion
 1. God-made and supernatural.
 2. Original. Not a substitute.
 3. Adequate—overflowing.
 4. Available. Easy of access.
 5. Perfect.

II. SOME INADEQUATE RELIGIONS

- A. Heathen Religions. Darkness, superstition.
- B. Civilized Religions. Communism. Many isms.
- C. Science. Many believe science is a sure foundation.

Dr. Hegard, Danish apostle of atheism, wrote a book defending the "Fool's Saying." In a second book he repudiated his former position: "The experiences of life, its sufferings and griefs, have shaken my soul, and have broken the foundation upon which I formerly thought I could build. I thought to have found in science a sure refuge from all the

contingencies of life. When the tempest came which plunged me in sorrow, the moorings—the cable of science broke like a thread. Then I seized upon that help which many before have laid hold of. I sought and found peace in God. Since then I certainly have not abandoned science, but I have assigned it to another place in my life."

D. Churchianity.

Drinking at the cistern of creed and formalism. Many know the theology, the ethics, and assume some responsibility for Christianity, but miss the transforming power of the gospel.

E. Irreligion—if there be true irreligion.

F. All of these are broken cisterns that can hold no water. They have no answer for personal grief, temptation, calamity, and death.

III. THE FOUNTAIN OF ADEQUACY

- A. The Only Fountain That Solves the Sin Problem
Only God can forgive sins and sanctify the soul. The sinner's only hope.
- B. The Only Fountain That Satisfies the Soul
"The water that I shall give . . . never thirst."
- C. The Only Fountain That Brings Security in Life
"Blessed assurance, Jesus is mine."
- D. The Only Fountain That Gives Adequacy in Life
"I can do all things through Christ which strengtheneth me."
- E. The Only Fountain That Gives Hope in Death
The last words of Evangelist W. H. Minor to his wife were, "All is well. Praise the Lord! I see Jesus! Bring all the children home."

CONCLUSION:

Don't play the fool. Your cistern religion may seem adequate now. But you ought not measure the adequacy of your religion against the favorable but against the unfavorable. When the drought of calamity, death, and the judgment come, only the adequate resources of true religion will meet the need.

"There is a Fountain filled with blood," etc.

—MURRAY J. PALLETT

CHRIST IN THE STORMS OF LIFE

SCRIPTURE READING: Mark 4: 35-41

TEXT: *What manner of man is this, that even the wind and the sea obey him?* (Mark 4: 41.)

I. Remarks.

1. Storms of life may prove strength or weakness of character.
2. Man's need of God is seen in the upheavals of life.
3. Human strength and wisdom are always inadequate.
"Titanic"—unsinkable, but it sank.
Hitler's "master-race"—to last 1,000 years—but crumbled.
4. Whatever the task, great or small, men need God.

II. Christ was genuinely human and gloriously divine.

1. The weary, sleeping Christ is a picture of humanity.
2. His voice to wind and waves—"Peace, be still," is the voice of God.
3. He hears the call of distress in our hour of need.
("Arose, and rebuked the wind . . . a great calm.")
4. Marks of His humanity.
A helpless Baby, the flight to Egypt, temptation and hunger, weariness and sleep, weeping at Lazarus' grave; scourged, crowned with thorns, nailed to the cross, and died.

5. Proofs of His divinity.
Worshiped by shepherds, declared the Son of God (baptism), healed the sick, deaf to hear, blind to see, dead raised to life, arose from the dead, ascended to heaven, empowered the Church, promised to return.
6. In Him we have a kind and elder Brother and a mighty God and Saviour.

III. Christ is a Master of every human situation.

1. He who rebuked "wind and wave" can calm storms of life.
2. Permits storms that we might feel dependence on Him.
3. He outrides the storm and gives help when we call.
4. We can trust Him in storms, shadows, or sunshine.
5. Those who follow Christ need not fear the ills of life or the attacks of Satan.
6. "What manner of man?"
"The Son of man" and "the Son of God."
A voice of sympathy—a divine Saviour—a Friend of sinners—the Christian's Intercessor—One who never leaves or forsakes in the storms of life.

—H. B. GARVIN

CHRISTIAN BURDEN BEARING

SCRIPTURE READING: Isa. 53:1-9; Gal. 6:1-10

TEXT: *Bear ye one another's burdens, and so fulfil the law of Christ (Gal. 6:2).*

I. Remarks

1. All humankind fall heir to burdens in this life.
2. It is Christlike to share and bear the burdens of others.
3. It is Christian to bear the burden of a fallen brother.
("If a man be overtaken in . . . ye which are . . .")
4. We have burdens that can be shared by others, and we have some that cannot be shared.
5. Christ is our great Example in burden-bearing.

II. Some burdens others may share and some they cannot

("Bear ye one another's burdens"—"Every man . . . his own.")

1. Some burdens that may be shared: material need, sickness, sorrow, grief, distress, physical hardships.
2. Assistance, kindness, patience, and understanding sympathy will help others to bear these burdens.
3. Personal existence, personal choice, and the results of sin cannot be shared with others (v. 7).
("Whatsoever a man soweth, that shall he also reap.")
4. All men must face personal existence, responsibility of choice, and the results of wrongdoing.
5. Through forgiveness, Christ can bear the burden of sin.

III. Christ, our great Burden-Bearer

("A man of sorrows"—"hath borne our griefs, and carried our sorrows.")

1. Christ alone has borne the sin-burdens of mankind.
2. While on earth He bore the heartbreaks and burdens of men.
Fed the hungry—healed sick—raised dead—cast out devils.
3. Christ as Saviour gives victory over death, hell, and the grave.
4. He takes away our burdens and gives us songs of joy.
5. He gives "beauty for ashes"—"joy for mourning" and "praise for the spirit of heaviness."

IV. Christian responsibility in burden-bearing

("Bear ye one another's burdens . . . law of Christ.")

1. An erring brother needs your mercy, forgiveness, and help.
2. Makes us happy to share and bear burdens of others.
3. Practical Christianity is doing what Christ did.
4. Possessing Christ will make us love one another, forgive one another, and feel our debt to others.
5. Our love and sympathy should be as broad as Christ's love and sympathy for a lost world.

—H. B. GARVIN

THINGS THAT SHALL COME TO PASS

By C. E. Shumake

SCRIPTURE: II Pet. 3:1-10

TEXT: Heb. 9:28

INTRODUCTION:

The fact that Jesus will return again is a plain teaching of Scripture, this event being one of the things that will yet come to pass. He came once "to bear the sins of many," He will come again "without sin unto salvation" to them that look for Him. Many persons will die before Christ returns. After death, souls wait in conscious existence the resurrection, connected with Christ's second coming.

I. IMPORTANCE OF EVENT

Greatest of all events. Some time ago Generalissimo Chiang Kai-shek visited this country—a greater is coming! Winston Churchill's coming aroused great interest—but a greater will come. King George VI was here, and throngs lined the ways waiting for a glimpse of the king—the King of Kings will come! Great statesmen from every important country gathered at Dumbarton Oaks a few years ago—the coming of Christ means more than all these.

II. SCRIPTURAL BASIS FOR HIS COMING

We need no wild speculation to affirm this truth. Some have allowed their imagination to run wild on the subject.

1. Most direct truth fell from the lips of Jesus: "I will come again" (John 14:3). The Early Church firmly convinced of Christ's return. Apostles held this out as incentive to holy living. The "blessed hope" of Early Church (Tit. 2:3). Repetition has not weakened the cogency this truth.

III. SIGN OF HIS COMING

1. Beginning of sorrows not the end itself. A sign is a token by which anything might be known. Great upheavals in physical world, political disturbances, social disintegration are signs.
2. Apostasy or falling away. Look at world moral conditions. Give facts of present sinfulness. This is not to imply that the force of the gospel of Christ is weakened. The righteous and wicked will grow until the end. Christ taught in parable of tares that the same harvest that ripens the wheat also ripens the tares; both grow until harvest time.

CONCLUSION:

The important thing is to be ready. A young man went away from home to work. He left his sweetheart behind and told her that he would return and they would be married. He stayed away for a long time, but he was faithful to write and assure her of his coming. Then he was prepared to come and take his bride. He thought it would be better to surprise her, so he did not write.

May, 1954

just when he would come. One night about midnight he came, and felt he must go to see his bride-to-be first. As he neared the house he saw the house lighted and saw many people, and heard music coming from the house. He saw they were having a dance, and coming up to the window he saw his bride in the arms of another, dancing. His heart sank within him, and he turned away, never to return.

If Jesus came today, where would He find His professed bride? If we go with Him when He comes we must be faithful!

—C. E. SHUMAKE

THERE'S DANGER IN DRIFTING

TEXT: *Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them* (Heb. 2:1, A.R.V.).

I. *The Danger*—"lest haply we drift"—or "not allow ourselves to drift"—a very easy thing to do.

A. By the current of inactivity.

B. By the current of familiarity with truth—until it loses its force, until we become halfhearted in religion.

C. By the current of earthly activities. Jesus said "the cares of life" choked the Word. This matter of making a living, or of even doing religious work, the pressures of life, may become the current for drifting.

D. By the current of opinion of others. We may be influenced by the compromisers, the lovers of ease, or by those overly radical, to drift.

II. *The Exhortation*—"Give the more earnest heed"—pay the greatest attention to the truth. To heed means to hold attention to, be cautious about.

A. By a continued resistance to the natural way of passing things by lightly—to become complacent in life, to drift.

B. By bringing the truth into place in our lives without delay, and by maintaining a living interest in the truth.

III. *The Reason for the Exhortation*—"Therefore."

A. Because of the dignity of the speaker—"God" speaking through Christ

B. Because of the character of the message—"the great salvation"

C. Because of the loss sustained if we drift

Note, not only will positive disobedience be punished; punishment will be meted out for not taking heed, drifting, neglecting.

THE CHRISTIAN SOLDIER

(Read I Tim. 1:18; 6:12)

TEXT: *A good soldier of Jesus Christ* (II Tim. 2:3).

I. We should be good soldiers because we have a good Captain (Heb. 2:10).

The secret of faithfulness as soldiers is devotion and likeness to Christ, our Captain.

II. The Captain provides the equipment.

A. The whole armor of God (Eph. 6:11-18).

B. Our weapons are spiritual, not carnal (II Cor. 10:3-5).

C. Complete provisions are made by the Captain (I Cor. 9:7). Jesus is the Bread and Water of life and has provided all things necessary for the warfare.

III. A good Christian soldier.

A. Obeys orders. Like Christ, he is obedient even unto death (Phil. 2:8; Rev. 2:10).

B. Endures hardness without murmuring (II Tim. 2:3).

C. Does not entangle himself with the affairs of this life (II Tim. 2:4).

IV. A good soldier shares in the victory.

A. He gains personal victory through Christ.

1. Over sin (Rom. 6:14, 22)

2. Over the world (I John 5:4, 5)

3. Over the devil (Heb. 2:14, 15)

4. Over all things (Rom. 8:35-39)

B. He shares in Christ's victory over all evil (John 17:24; Rev. 3:21).

APPEAL—Are we faithful or good soldiers of Christ?

—Adapted

THE PROSPEROUS SOUL

TEXT: *Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth* (III John 2).

The interesting parallel is made here with the material prosperity and physical health and the prosperity of the soul. The least this parallel suggests is that we should strive as earnestly, work as diligently, and apply ourselves as persistently to have prosperity of soul as to have material prosperity and physical health.

I. Prosperity of soul is evidenced by—

A. Having redemption, forgiveness of sins, through the riches of God's grace (Eph. 1:7; 2:7-9)

B. Being rich toward God (Luke 12:21; Prov. 10:22)

By applying ourselves diligently to those activities which may make us rich spiritually: prayer, spiritual meditation and Bible reading, fellowship with God, faithfulness in obedience.

C. The abundance of spiritual resources (Phil. 4:19)

The riches of glory in Christ Jesus provide the inexhaustible supply for all of our spiritual needs: power, strength, wisdom, victory, assurance, hope, etc.

D. The wealth of good works (I Tim. 6:18; II Cor. 6:10; Prov. 13:7; 11:25)

II. There are those who have leanness instead of prosperity of soul (Ps. 10:15).

A. Through being self-willed, as with Israel; who wanted their own way instead of God's will

B. Through neglect of those activities of the Christian life which make us prosperous in soul

C. By failing in small matters of obedience, such as (I Thess. 5:22)

D. By having a form of godliness, nominal Christian living (II Tim. 3:5)

APPEAL—Is it well with your soul?

—Adapted

ARE WE BLIND?

TEXT: John 9:1

1. Here is a man born blind, shut off from the world and its beauty—a pitiable state!

2. All persons are born spiritually blind.

They are shut off from the whole world of spiritual beauty, from the love of God in personal experience, from the blessings of the divine promises, from the blessed hope in Christ, from the joys of salvation, from God's heavenly kingdom. They may see clearly in other matters of life but they are blind to these spiritual facts (I Cor. 2:14).

Illustration—A woman was once looking at a beautiful scene of nature. She said to the artist, "I cannot see in nature what you put into your pictures." His reply was, "Don't you wish you could?" So the people of the world look on the things of the spiritual life.

3. Christ alone can give sight.

This man's state was incurable. The sympathy of his friends, good advice and remedies suggested by others, his own efforts by discipline or training to see were all to no avail. Jesus brought him sight. He alone can cure the spiritually blind. "Except a man be born again, he cannot see the kingdom of God" (John 3:3). He sees Christ and things of spiritual beauty when he is born again.

—Selected

THE HIGH COST OF UNBELIEF

TEXT: He that believeth not shall be damned (Mark 16:16).

There are many people who hesitate to become Christians because they think they must give up too much, or it costs them too much. They never consider what it costs not to be a Christian. The high cost of unbelief may be emphasized by contrasting the wonderful benefits of the Christian life with their loss or forfeiture in the life of an unbeliever.

I. It costs peace of mind and conscience.

A. The Christian has peace (Rom. 5:1).

B. The unbeliever has no peace (Isa. 57:20-21).

II. It costs a sense of security.

A. The Christian has a sense of security in Christ, not only for the eternal future, but in times of trial, trouble, sickness, and death (I Pet. 1:5; Matt. 7:24, 25).

B. The unbeliever has no security (Matt. 7:26, 27).

III. It costs the loss of hope.

A. The Christian has hope (Tit. 1:2; Heb. 6:19).

B. The unbeliever is without hope (Eph. 2:12).

IV. It costs the sacrifice of eternal life.

A. The Christian has eternal life through Jesus Christ (John 3:14-16).

B. The unbeliever is under the wrath of God (John 3:36; Rom. 2:4-11; Mark 16:16). Stress by Bible examples what eternal life and eternal destruction mean.

APPEAL—Can you afford to pay the high cost of unbelief?

—Adapted

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The Israelites' task increased

CHAPTER 5
AND afterward Moses and Aaron went in, and told Pharaoh. Thus saith the Lord God of Israel, Let my people go; that they may hold a feast unto me in the wilderness.
2 And Pharaoh said, Who is the

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man was the Son of God.
40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James, and Salome, and James the less, and of

CHAPTER 16
AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices

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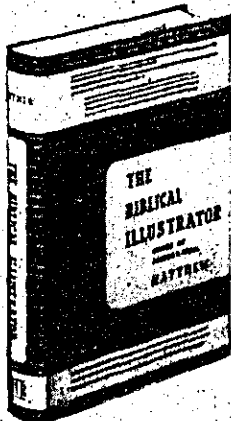
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D. SHELBY CORLETT, EDITOR

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Editorials

A Saving Ministry

The pastoral ministry is primarily a saving ministry. It is saving, not alone in that the work of evangelism is prevalent, but also because the idea of conservation is strongly emphasized. Here we use the word save in the sense of not to waste, to save by conserving, or to keep from being spent or lost. Another title stressing this idea would be, "How to Keep Our People in Christian Experience."

The holiness churches were brought into existence primarily to conserve the results of holiness evangelism. Yet we are not without problems in this work of saving or conserving, in keeping our people in the experience of holiness. What pastor's heart has not been grieved deeply because of the people of his congregation who are unstable in experience? They are seekers at the altar often; much of the time they make a profession, but do not become settled in Christian life. Who is responsible for this instability? Who has failed? Why so many folk who are frequently returning to the altar because of a lapse in Christian life?

I

Perhaps the emphasis of the ministry of the church has been weak. Dare we face a frank consideration of our weaknesses at this point?

Have we overly stressed the emotional accompaniments to the spiritual experience at the expense of grounding the faith of the people on the Word of God? To be sure, there is feeling in spiritual experience and life. But emotional manifestations are fluctuating. God's choicest saints pass

through "heaviness through manifold temptations" or trials of faith, when emotions are at a low ebb. Only the sure foundation of the Word of God and confident trust in His unfailing goodness will enable them to stand in such times of trial.

Perhaps unconsciously we have stressed the experience of entire sanctification as the end of the Christian life, a finality which when once reached needs no further pursuit of spiritual life. The emphasis upon the carnal mind's keeping God's people in a state of "babes in Christ" is good; but if we imply that by being entirely sanctified or having the carnal mind removed these babes are immediately brought into an experience of Christian maturity, the emphasis is harmful. The removal of the hindrance to growth through being sanctified makes for more rapid development in spiritual life, but does not at once bring maturity. Maturity comes through years of growth in grace.

May it not be that in our desire to stress "walking in the light" to be entirely sanctified we have implied that when a person is entirely sanctified he has reached the end of walking in the light? How false! It is a continuous walk in the light that makes the life of holiness so satisfying and useful.

Have we thought too much in terms of "experience" and not enough in terms of "life"? How frequently are these terms heard; "Watch your experience," "Don't lose your experience," "Don't let your experience leak out"! Whatever is meant by such terms, it does suggest the thought that the individual is one thing and his

experience is another, and the chief purpose of the individual is to not lose his experience. Is such a thought true to life? By no means. Spiritual experience, that of the new birth, is the door to spiritual life. The experience of entire sanctification cleanses the heart of the born-again person and admits him into the life of holiness. The individual's obligation is not to "watch his experience"; it is to develop the life brought to him in the experience; it is to explore the territory opened to him through the door of experience.

A beautiful analogy of this truth is that of the married life. Through the experiences of courtship and the marriage ceremony a couple enter into the married relationship. Is it their business to watch their marriage? Or are they to devote themselves unreservedly to each other in the enjoyment and development of their lives in the married relationship? In other words, marriage is not the end; it is the means to the blessedness of devotion and fellowship of the married life. Likewise entire sanctification or spiritual experience is not the end; it is the door to a growing devotion and life of obedience to and fellowship with God. We make a mistake when we make experience the end; life is the end, with experience the means to that end.

II

Were ministers to cultivate a more understanding ministry there is no doubt that much of this instability could be checked.

As much as we value the mourners' bench and the great work done there, we are bound to realize that the mourners' bench does not solve all problems. There are personality problems, physical or health problems, psychological adjustments, home problems, and many more which need

much consideration beyond the mourners' bench. There are also those problems related to periods of "heaviness through manifold temptations," what some Christian mystics have called "the dark night of the soul," the times of heavy trials of faith, which are not solved at the mourners' bench. Yet these problems become frequently the rocks of defeat for many sincere believers. Had they a proper understanding for meeting these problems, many would become established in Christian life who are now unstable.

Perhaps more of us than would care to admit are guilty of what a layman saw was a weakness in his pastor, when he said: "He does not take us beyond the mourners' bench." His pastor had little helpful ministry for those who were saved or entirely sanctified; he failed to give "the sincere milk of the word" in such a manner as to enable God's children to grow in grace. There always must be a ministry for development after we have brought people into the experience and life of holiness. Weak preaching at this point makes for instability in the lives of many hearers. Nothing but constructive Bible preaching will lead people on in the spiritual life.

There are those in need of help who as yet have not understood the difference between stumbling and falling, or between falling and backsliding. Many a sincere young Christian is overcome by temptation, is inadvertently overtaken by sin, and for the lack of proper teaching he then gives up in defeat and leaves off following Christ. It was to this class that St. John wrote when he said: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous;

and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:1, 2). Here is an immediate remedy for the child of God overtaken by sin, a place of immediate adjustment or restoration. Here is God's strong provision for human frailty. Certainly God's people should be taught to make use of the loving Advocate, the Son of God and our Saviour, at the moment of defeat and not to wait to make the adjustment later at some public altar.

The fathers of the holiness movement laid stress on this statement: "The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Ps. 37:24). There is quite a difference between falling and backsliding—to backslide is to turn back from following Christ; to fall is to keep the determination to follow Him in spite of falling and to make use of the Advocate to forgive and adjust the fall.

Many of us have heard staunch leaders of the past advise the soul in depression to make use of Isaiah's great statement: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God" (Isa. 50:10). At times more shallow thinkers have condemned those who were in darkness or depression, in heaviness through manifold tests, and have thus contributed to the spiritual instability of these persons.

Certainly we need an understanding and sympathetic ministry if we are to keep our people in the experience, if we are to have a saving ministry.

Is it not true, brethren, that when

we succumb to the temptation of the day and become promoters of religion, managers of churches, dispensers of religious propaganda, and the like that we lose the keen interest in the spiritual welfare of our people? We are called to be ministers, shepherds, lovers of people, healers of souls, and proclaimers of the edifying gospel, as well as "fishers of men."

No doubt a stronger emphasis upon love in the life of holiness would be a great factor in bringing help and blessing to the minister and stability and progress to his church. It is not a mere circumstance that "perfect love" was the outstanding emphasis of the Wesleyan revival. Love wins and saves when law and legalism only blight and destroy. How we need a revival of old-fashioned teaching on "perfect love" in our holiness churches!

III

What may we do to keep our people progressing in the life of holiness?

Nothing contributes to the development of Christian life and graces more definitely than the consistent practice of devotional exercises; the daily quiet time for Bible reading, scriptural meditations, and prayer, as well as habitual spiritual-mindedness. Some of non-Wesleyan groups put us to shame on this point. Their extreme emphasis upon observing these devotional exercises to keep under the carnal nature is wrong. But the practice of being careless about daily devotional exercises because we have been cleansed from the carnal mind through the experience of entire sanctification is also wrong.

In these matters the pastor must be an example. People generally will not go far beyond their leaders in these matters. Whether we like to recognize it or not, the results of consistency in devotional practices are

evident; the radiance and blessing of the well-fed spiritual life cannot be hidden. On the other hand, no amount of bluster and talk can hide the barrenness of the life that is not nurtured by these spiritual exercises.

Through preaching, especially the type which magnifies the place of the Bible in Christian life as the source of food and nurture as well as a Light and Guide, people will be brought to a greater appreciation of its worth and their own need of reading it. Every encouragement should be given to make our people readers and students of the Bible. The same may be said about the matter of prayer.

The realization that the life of holiness is the enjoyment of a relationship with God will encourage people to cultivate a growing fellowship with Him through the Holy Spirit. Jesus had much to say about the help of the Holy Spirit in Christian life. Many sermons have been preached upon "When He Is Come." Have we also stressed the privileges of His presence as Comforter, Teacher, Guide, Helper, Power, and Strength?

Love is the secret of faithfulness in all phases of Christian living. If we love God sufficiently we will be faithful in the unseen practices of devotion, we will have a "first love" which will constrain us to give our best to Him in sacrificial service; we will love others as Christ would do, or as one has said, "Look on them with the feelings of God"; also we will be faithful in attendance upon the means of grace. But love must be nurtured to live and grow. Nothing can contribute more to keeping alive a true devotion to God than a realization of God's love for us. We must be encouraged again and again to "behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Or, to realize, as Paul

did, that He "loved me, and gave himself for me." Love will never grow cold if we kindle it with a humble awareness of God's love to us.

What an obligation rests upon the pastor! He is the shepherd with the responsibility for the lambs, the sick and lame sheep, for the feeding and watering of the whole flock, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The exhortation which Paul gave to the Ephesian elders is so applicable today: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

SOME WORTH-WHILE BOOKS

I have had the privilege of reviewing the first volume of a reprint of the famous *Ellicott's Commentary of the Whole Bible* being published by Zondervan. There will be eight volumes to this set with the printing to be completed by August of this year.

No preacher can have too many standard commentaries on the Bible, and *Ellicott's* is among the very best. We can describe its value in no better words than those used by Dr. H. Orton Wiley, dean of Nazarene theologians, in his commendation of this set. He says: "It is a valuable addition to anyone's library who is interested in the exact grammatical interpretations of the Scriptures . . . authoritative scholarship . . . reverent in tone . . . not primarily doctrinal, but purely critical and grammatical, aiming only to present in the most accurate form the sacred writers . . . We use them constantly and recommend them highly."

(Continued on page 8)

The Preaching of Roy T. Williams

By James McGraw

WHEN the Reverend Sam Holiday made up his mind something needed to be done, he usually found a way to do it. He did not find it easy to plan a revival for his New Hope Methodist Church, but he believed God wanted it, and he finally found a way to finance it. He sold his cow for twenty-five dollars and his wife's sewing machine for eight dollars. That was enough money to work with, and Josh Sanders was called as the evangelist. The revival was on.

At the close of the campaign, when only one convert had prayed through, Sam Holiday may have been tempted to believe the revival was a failure and the price of his cow wasted. A half century has passed since then and by now Sam Holiday's cow has become the most-talked-about animal in the holiness movement, because the one converted and sanctified during that revival was Roy Tilman Williams.

The man who bought the cow from that old-fashioned Methodist preacher thought she was worth twenty-five dollars, but the hundreds of thousands who have been blessed and inspired by the Spirit-anointed ministry of Dr. Roy T. Williams believe the animal was worth more than all the gold in Fort Knox. If Sam Holiday and Josh Sanders never accomplished anything in their entire lives except the winning of that one sixteen-year-old youth in Many, Louisiana, they may well be given an honored place among the worthy servants of Christ.

Roy T. Williams was endowed with a rare combination of physical, men-

tal, and spiritual powers. He was a descendant of the distinguished British family of Isaac Bartram, and grew up in a family of good breeding and high moral standards. He was a handsome man, with tall, erect, strong frame and coal-black hair and eyes. Dr. G. B. Williamson described him in his biography as a man whose "whole personality was magnetic. To look at him was to be inspired and challenged." His appearance and bearing as he stood behind the pulpit gave the impression of strong and virile leadership. He inspired confidence in the minds of his listeners, and he thrilled all who heard him with his masterful messages.

His intellectual capacity is not fully appreciated in a hasty glance at the simplicity of his sermons and the practical quality of his thinking. Without exception, those who knew him well in his administrative responsibilities came to appreciate his keen insight and sound judgment. He was gifted with an extraordinary ability to think clearly and logically and then express himself accurately and understandably.

In an era of spiritual giants such as Bresee, Reynolds, Goodwin, and Chapman, he stood among them as one who possessed a supreme devotion to God and a singleness of purpose to do His will. He was Christlike in his love for people of all classes and stations in life. When Dr. Williams came to town, it was notable that people of other denominations always came to hear him. He was loved by Nazarenes and non-Nazarenes, by

Christians and sinners, by poor and rich alike.

None but an intellectual, moral, and spiritual giant would be elected to the presidency of the South's leading holiness college at the age of twenty-eight, and given the highest honor and greatest responsibility of his church—the office of general superintendent—at the age of thirty-three. The fact that this was the history of his service to his church gives a glimpse of the greatness of the man Roy T. Williams.

The preaching of Dr. Williams revealed the influence of his homiletics professor in Texas Holiness University at Peniel, Texas, Dr. A. M. Hills. This was especially true in his earlier ministry, when he carefully and meticulously prepared sermons which conformed to the best of homiletical style in every detail. He requested two weeks' notice before preaching, and spent many hours in careful preparation and earnest prayer before each effort. Even in later years, he usually withdrew to be alone in prayer and meditation for two or three hours before preaching. After the first few years of his ministry, he began to preach with more unction and with greater evangelistic passion. Dr. J. B. Chapman once said of him that he was the ideal of his fellow students at Peniel, a strong man among the strong as a professor at his alma mater, and a standard and a pattern for preaching ability as a camp-meeting evangelist. "He always came up with something fresh and worth-while," said Chapman. "With evident preparation of spirit, voice, and manner, he would preach effectively and with a show of finish that was quite gratifying to his sponsors."

Roy T. Williams would hardly be classified as an expositor, nor did he

often preach expository sermons, yet he was most certainly a Biblical preacher. This fact is evident upon examination of the thought and content of his messages. It may be overlooked by the careless student who notes only that there are not many expositions among his sermons; and yet it is there in the frequent use of Biblical illustrations, in the careful homiletical treatment of his texts, and in the content and subject matter of his sermons, which abounded with themes of the great doctrines of the church. "Practicability was his style and purpose," wrote Albert L. Gamble in his thesis for his degree at Nazarene Theological Seminary, "and his object was response in the lives of his hearers." He was never guilty of the sin of playing for the applause of his listeners, and was not interested for profundity for its own sake. He selected texts with the needs of the people in mind. He could preach on the temptation of Abraham in such a way that his audience would feel that he was dealing with their present problems.

He drew many of his illustrations from his own life, and they were strikingly interesting as well as effective. One of the best remembered of these experiences he used for an illustration was the conversation he once had with his wealthy hostess. She had a \$9,000.00 automobile, and the furnishings in her home cost \$75,000.00. She said if she had her life to live over again she would not marry a man for his money, nor for his brains, nor for his looks. Dr. Williams thought it strange that such a woman would make this statement, and she continued by saying, "I would marry a man for his temperament." To this he replied, "I agree with you in principle, but would like to suggest a better term, 'quality of spirit.'" "Yes," she said, "that is what

I mean, quality of spirit." Dr. Williams then made a very forceful application, emphasizing his point as to the importance of our spirits and attitudes in the making of life's choices.

In a storm at sea, in a conversation with a wealthy dowager, in the remark of a hotel elevator operator, in the incident of a middle-aged service station attendant giving him too much change—in these and countless other experiences from everyday life R. T. Williams knew how to illustrate his Biblical truth and make it real and practical so that it lived in the hearts of his listeners. This is certainly a mark of success in the preaching of the gospel. It follows the example of the Galilean who so often illustrated His sermons with references to the lilies of the field, the birds of the air, a grain of wheat, or a man who had two sons. Williams, like Jesus, talked a language the common man could understand.

The use of illustrative materials from life situations gave the preaching of R. T. Williams a practical quality which many have attempted and few have achieved, and yet it did not keep his sermons from being Biblical sermons. We must point out that this style was an indication of strength rather than weakness. We are reminded of the way Hayner expressed it, that the man who always aims above the heads of the game he tries to shoot is not proving he is a good hunter, but merely proving he is a poor shot. When Dr. Williams preached, he made his hearers feel they were listening to a man who loved them, understood them, and knew the solution to their problems.

Roy T. Williams was a master in the art of sermon delivery. He spoke in a conversational tone as he began his messages, then raised his resonant, musical voice dramatically as

he climaxed each point in his sermon. He used very few gestures, and he did not walk about as he preached. Often he pointed his index finger at the audience as he made his point, or raised his hand heavenward, or placed his hand over his heart as he would speak of his love for Christ and his desire to please Him. He would turn his shoulders and face to one side or to the other, as though he were speaking directly to someone in the audience seated to the right or the left of the sanctuary. His eye contact was flawless. There was no time during the delivery of his sermon when a listener might doubt that the message was pertinent, practical, and appropriate to those who heard it. Seminarian Billy J. Lakey expressed his reactions to a study of the preaching of Dr. Williams by saying, "When the people heard him, they trusted him, looked up to him, and felt that he was interested in them as people . . . and they felt he loved them."

We have the recording of his sermon, "What Manner of Persons Ought We to Be?" from the text II Pet. 3:11. It does not adequately reproduce the magnetic charm of his personality nor the princely manner of his delivery, nor even the matchless quality of his voice. With a little imagination, however, we can sit there with the audience in Detroit First Church as they listened, and we can feel the challenge of his evangelistic appeal as he made it.

His climax came as he described his feelings on one occasion when he was near death, and believed he was dying.

But one morning at five o'clock I lay in bed asleep. I came to the crisis. The doctor was out. The nurse was out, and I lay in bed unconscious in sleep. And all at once I awakened as if frightened . . . I knew something had gone wrong

... something unusual had taken place, and I asked the question, "What's wrong?" I could feel the big beads of sweat on my head and from my head to foot I was trembling and shaking, and I said, in a moment, "I know the trouble—this is death."

He went on with his vivid description of the thoughts of a man as he breathed each breath, thinking it might be his last, and continued:

And I lay there for a moment, realizing then that clothes meant little, that food meant little, that money meant nothing, and that all I had done, all I had gained, now was so insignificant. Only one thing mattered now: What am I? What sort of man am I? Am I prepared now to go across the Great Divide? Am I prepared now to stand in His presence? And tonight, I bring that proposition to your attention. Will you look at it? Will you examine it? I believe you will, and I believe you will do it conscientiously, wholeheartedly. The question is this: "Would I be willing to meet God in my present condition? Would I be willing to stand before God just as I am tonight? Would I be willing?" If you are not willing to meet God like you are, then I challenge your will power, I challenge your sense of fair play, I challenge your manhood, your womanhood. . . . come!

Never was R. T. Williams better in his preaching than when making such an appeal. The repetition of phrases, the emphasis upon the appeal to high and lofty motives, the masterful methods of holding the attention, presenting the truth, and moving the will of his listeners can be caught only in a small way by reading the words or listening to the recording. Those who heard him can testify as to the tremendous effectiveness of his preaching, for they not only saw and heard, but they also felt his preaching.

This example and many others we might also cite gives in a small measure a glimpse into the heart of his ministry. It was preaching as preachers thought it should be done, and it

was preaching such as the layman could enjoy and appreciate. It was preaching of divine truth, fresh from God's Word, presented through a human instrument fully dedicated and distinctly blessed of God. It was preaching such as Chrysostom, Savonarola, Luther, Wesley, and Finney have done. It was preaching from the heart—a heart touched and set aflame by the Holy Ghost—and it went straight to the hearts of his hearers.

"What manner of persons ought ye to be?" was the question asked in the text of that sermon we shall keep among those possessions we cherish. Our prayer as we remember the man who preached it is, "O Lord, make us to be the kind of men You want us to be, and by Thy grace let us be nothing less than the best men it is possible for us to be. Amen."

Some Worth-while Books

(Continued from page 4)

Another Zondervan book brought to my attention is Maclaren's *1024 Best Illustrations*. Maclaren is my favorite writer, so naturally the book would have much appeal to me. It has been published previously under the title "Pictures and Emblems." It has the cream of Maclaren's descriptive and illustrative material gathered from his sermons and writings. Recently I purchased a current book of quotations, etc. compiled by a prominent writer. To me, there is more of real helpful material in one chapter of Maclaren's book—and there are ten chapters—than I found in the entire current book. It sells for \$2.95.

Of course the place to buy these, and any other books you may need, is at our own publishing house. Liberal terms are offered in the purchase of sets such as Ellicott's.

Fruit-bearing Christians

By Melza H. Brown*

TEXT: *Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples* (John 15:8).

Every life bears some kind of fruit. Jesus said in Matt. 7:16-20: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." This portion of scripture shows that all men bear some kind of fruit. But the Christian is to bear good fruit, the fruits of the Spirit, the fruits of righteousness or holiness.

In St. John, fifteenth chapter, the Lord is talking about fruit-bearing Christians that bear the fruit of the vine. He said, "I am the true vine." He said also, "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it; that it may bring forth more fruit." In the Christian life fruit-bearing is essential.

In Matthew, twenty-first chapter, we have two records of God's displeasure with the non-fruit-bearing tree. In verses 17-22 we read concerning the fig tree, on this occasion Christ went out of the city into Bethany and "in the morning as he returned into the city, he hungered. And when he saw a fig tree in the

way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away." Again beginning with the thirty-third verse of the same chapter Christ speaks a parable: "There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him." The lesson here is very plain, that God planned that He should receive fruits in His vineyard. And His plan is that every tree of His planting shall bring forth fruit.

In St. John, fifteenth chapter, the lesson is concerning the bearing of fruit of the Spirit, the fruits of righteousness and holiness. Only a Christian can bear this kind of fruit, because the individual must abide in Christ. He said, "Abide in me, and I in you. As the branch cannot bear

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fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." These verses give proof of the fact that fruit of the Spirit can be borne only by the Christian or the individual that abides in Christ.

I.

Fruit-bearing is essential. Christ said here that "every branch in me that beareth not fruit he taketh away." In Luke 13:6-9 we have a parable spoken by the Lord when he said: "A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down." Here is another parable teaching the necessity of every Christian bearing fruit for the Lord, showing that fruit-bearing is essential to Christian life.

This fifteenth chapter of St. John shows that every Christian must bear fruit or be taken away. But it also teaches that there is a possibility of bearing more fruit and much fruit. Jesus said, "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Here He says the Father, or the husbandman, takes away the branches that do not bear fruit. Also the Father purges the branch, that it may bring forth more fruit.

Every Christian that has been born of the Spirit, thus coming into the

family of God, is to be a fruit-bearing Christian. But this lesson teaches that there is a purging or a cleansing process made possible by the Father himself, by which the Christian is prepared to bring forth more fruit. The Father "purgeth it, that it may bring forth more fruit." The Christian's responsibility here is to be willing for the Father to cleanse or purge the soul so that the individual may bring forth more fruit. But the objective of the Father is much fruit. He said, "He that abideth in me, and I in him, the same bringeth forth much fruit." This abiding in the Father and the Father abiding in him is a continual process, a process of growth and development. Abiding means living in, remaining in. And He said, "If ye abide in me, and my words abide in you," this means a continual living process, or an on-going. In the eighth verse He says: "Herein is my Father glorified, that ye bear much fruit"; so the object of the Father is much fruit. The desire of the Heavenly Father is much fruit.

The Christians who have been born of the Spirit and cleansed from all sin are to have as their objective or their goal much fruit, by which the Father is glorified.

The Christian begins to bear fruit immediately upon conversion. If an individual has repented he begins to bring forth fruit meet for repentance, which is conduct becoming a profession of penitence, or conduct becoming a Christian. John the Baptist refused water baptism to the Pharisees on the ground that they had not brought forth fruit meet for repentance; they had not brought forth conduct which was becoming to an individual who was claiming to be a follower of the Lord Jesus Christ. An individual who is sanctified wholly, cleansed from all sin, is to

bring forth fruits unto righteousness, which are holy actions springing from a renewed and a cleansed heart.

Fruit of the Christian life which is lived in the Spirit is to be in all goodness, righteousness, and truth. "For the fruit of the Spirit is in all goodness and righteousness and truth" (Eph. 5:9). The life is to be a good life, a holy life, and a truthful life.

Paul prays that the Philippian Christians (1:9-11) shall grow, abound, develop; that they shall approve or choose the things which are excellent; that they may be sincere, without any offense; and that they be filled with righteousness or the fruits of holiness, which are by Jesus Christ and to the praise of God. The fruit of righteousness is by Jesus Christ; no one can bear this fruit except by the Spirit of Christ. And this fruit is to be to the glory and praise of God. The desire of every Christian is to glorify God in praise to His name.

Fruit is the result or the effect of faith, through love. Thus Paul prayed that their love may abound yet more and more. If the individual's love to God increases, then the fruits of righteousness increase. The fruit of good men is the works of holiness and righteousness. The fruit of evil men, of course, is sin and iniquity. Good fruit is borne through the Holy Spirit, faith in Jesus Christ, and love for God.

Much fruit is the objective desired by the Father. The desire of every sanctified man and woman is to bear much fruit for the Lord. But desire is not enough; we must know how to bear much fruit. The Apostle Paul prayed that our love might abound, increase more and more, so that we might be filled with the fruits of righteousness. All fruit of the Spirit

is made possible by increased faith or a growing faith. So the Christian must be directed as to how to increase and grow in faith and love in order to bear more fruit, or to bear the much fruit which will glorify the Father.

There is a very definite relationship between this fruit-bearing in the church and the work of the ministry, for the minister is given of the Father as a gardener to look after the fruit-bearing plants or the planting of the Lord. While the purging process can be done only by the Father, yet there is a work for the ministry to perform in relationship to fruit-bearing. The care and nurture of Christians as given by the ministry has a very definite relationship to fruit-bearing.

Some churches are noted for their fruit-bearing and other churches are not so noted because they bear very little of the fruit of the Spirit. The care and nurture of the Christian is essential to the spiritual development and growth of the Christian life and thus also essential to producing fruit or the bearing of much fruit.

II

Let us consider the relationship of the ministry to the fruit-bearing of the church.

The pastor of a church is really a gardener. He is the dresser of the vineyard. The Father has arranged to expect that the ministry shall produce fruit-bearing Christians. The minister is called the dresser of the vineyard, to be a caretaker of the planting of the Lord. There are four very definite parts or tasks given to the vinedresser or the caretaker of the vineyard in relation to fruit-bearing.

There is the cultivating of the field. Plants cannot grow well or produce fruit in an uncultivated field. The

man who takes care of a vineyard must spend much time in cultivating it, tilling the soil; keeping the soil in condition for the tender plants and also for the development and growth of the older plants. When the soil becomes hard and stony, the plants will wither and the fruit will be very small and very undesirable. The pastor's work in cultivating the field lies in two areas, calling and counseling. Perhaps these two are very closely related, because as a pastor calls he also counsels. Or sometimes the individual comes to the pastor for counseling. But unless the pastor is a "calling pastor" not many will come to him for counseling. This work is trying but important. No pastor can successfully produce in the church the desired fruit of the Spirit and Christians that bear much fruit without giving time, energy, and real work to the business of calling on the Christian people, praying with them, counseling with them, and taking an interest in their spiritual welfare.

Many times a pastor can give counsel to Christians that will enable them to bear much more fruit for God. I remember one young man with a family who came to me for counseling. He had been offered a position in another town at an increased salary and was in question as to whether he should accept it. After questioning relative to the town, he admitted that there were no spiritual privileges and that it would be a pagan community for his family of children. In spite of the fact that it meant financial loss for him to remain where he was, he decided for the spiritual welfare of his family to continue his present job. This meant the saving of this man to the leadership of the church, and also saved his family for the Kingdom and meant the bearing of much more fruit for the Lord than if he had moved to a town where

there were no spiritual advantages and little opportunity for his family to have a spiritual home or Christian fellowship. Months later proved that he was better off financially by following the counsel of his pastor.

There are many times that Christians need counseling relative to their individual problems which enables them to better align their lives with God's program and thus bear more fruit and thus glorify God.

The pruning process. Vineyards must be pruned. There are useless branches that must be taken away. Otherwise they only hinder the producing of good fruit or much fruit. Those who are familiar with the life of the vine know that the branches must be pruned back, the lifeless branches taken away. And so in the life of the Christian there are things that must be put away. There are things that hinder the fruit-bearing in the Christian life, and thus some things that the minister must deal with. However, many of these problems can be dealt with better individually and personally rather than in the public ministry. A negative ministry never produces a great fruit-producing church. No church can thrive on just pruning. While the pruning is essential and must be done, yet it can be ever done to the destruction of all of the branches which bear fruit. Negations do not make life; they only make possible the giving of life or of the life flowing through the branches after being pruned. Thus no ministry if successful can major on negatives. However, if a pastor realizes that some of his people are hindered by practices in their lives that keep them from bearing fruits of holiness and righteousness, as he wins the confidence of the people he can, in calling, deal with these particular problems and try to

lead the people out into a greater, fuller life by the leaving off of these things which do hinder fruit-bearing. Every pastor has a very definite relationship to the fruit-bearing of the Christians in the standard that he holds relative to the Christian life. If no standards are held up and none of the signs of the modern world are preached against or condemned, gradually they will creep in and sap the spiritual life of the people and defeat the bearing of much fruit.

The feeding of the plants, or the feeding of the vineyard, or the feeding of the church. This is one of the great tasks of the gardener. Not only must the soil be cultivated and the plants pruned, but the soil must be fed. Today, in modern agriculture, many kinds of feeding processes are used. The soil is enriched by many commercial products which make possible the producing of far greater fruit, which otherwise would be impossible. God intends that His field shall be enriched with the Word, that the plants shall be well fed on spiritual food. Here a little and there a little, constantly and continually the Word of God must be brought to the people in such a way that they can understand it, and that they will be glad to feed upon it. For the Word is the bread of life for the soul. Jesus, the Son of God, is revealed through the Word; God's plan is revealed through the Word; and the soul is strengthened through the reading and the hearing of the Word. No Christian can bear much fruit without being grounded in the Word of God, and constantly feeding on God's Word. The Word must become more and more precious. The ministry has a very definite relation to the measure in which the people enjoy the things of God, as to how much they read the Word, how much time they spend in the study of it. Thus,

as ministers of the Word, we must so preach the Word that the people will feast upon it, relish it, enjoy it, and want more of it. This ministry of the Word must also be a well-rounded ministry. It must not run on a tangent. No preacher can afford to major on some particular hobby of his own; neither can he major on any one line of truth and expect the Christians to bear much fruit. The soul must feed on the entire Word, on all lines of truth. Thus the preacher must expound the Word of God in entirety; he must preach on all of the essential doctrines and lead the people out into deeper spiritual life.

The watering of the field with prayer and tears. The Scripture says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The Word is not effective unless accompanied by the Holy Spirit. And the Spirit responds to prayer. A praying ministry means a fruit-bearing laity. Prayers and tears of the preacher are a very important part in the enabling of the plants in the vineyard to bear much fruit. The Apostle Paul was a great missionary but also a great pastor and superintendent of churches. Much of his ministry was given to prayer. He prayed at all times. He attended prayer meeting down at the riverside, held a prayer meeting in jail, and saw the organization of the Philippian church as the result of a midnight prayer meeting. He prayed for the Christians constantly. Some of the greatest portions of his Epistles are his recorded prayers. Read his prayers for the people's spiritual welfare, prayers for their development in spiritual things, prayers for their sanctification, for their being made holy, prayers that they should be kept by the power of God. Paul was con-

(Continued on page 22)

The Life of Holiness and Witnessing

By Neal Dirkse*

THE BAPTISM of the Holy Spirit introduces us to a new plane of Christian experience . . . it is not the end of the road! Altogether too often has the recipient of this mighty invasion settled back with a sigh of relief, happy that the struggle of consecration is over and looking forward to the relaxed life of ease implicit in this second benefit! God's intent has always been that the sanctified experience is to produce a sanctified life. The very act of "dying out," of putting ourselves on the altar, of the consecration of our all, is to bring our lives up to date in obedience, that henceforth our lives shall be obsessed by that new motivation that leads to perfect obedience to the will of God. We offer ourselves to Him for whatever He chooses for us, without reservation.

To speak of a holy life without thinking in terms of service, of soul winning, is to think contrary to the stated word of God. The very act of sanctification is an enabling experience; it rearranges the "within," that the "without" will forever be different. Since God can use only prepared vessels for His highest service, this essential experience must be understood as that preparation. The experience of holiness is not our stopping place; it must be the place where life begins to take on new measure. The primary reason why God insists on cleansing the heart from indwelling sin is that the vessel may serve without a selfish reference. All of the

indwelling bias toward the ego that thwarts God's purposes must be removed. The evil tendency that short-circuits God's best for us must be corrected; the animus toward God's holy will must be eradicated. The sin of resentment, of ill will, or self-pity, of self-sufficiency—and all the hordes of evil monsters that dwell within under one guise or another—must be cleansed, in order that God may begin a new work on a clean foundation. No one ever got very far in the business of soul winning whose heart contained these seeds of sin, for his best efforts became worthless and weak so long as the inner traitor within his soul beggared his needed strength.

The cleansing is to enable God to do something more, to replace the motivation from selfishness to Christ. There is not a Christian who has ever come into a saving experience of divine grace but knows he ought to be dealing with others about their need of their Saviour, but the inclination is so often lacking. Herein is this lack filled . . . a depositum of the "love of God" himself is planted within the soul. The same love that produced Calvary is now resident within the human heart! This kind of love (Paul had to steal a word from the idol-worshippers in order to describe it, *agapeo*—love among the gods one for another, a *divine* love) will do the same in my heart as it does in God's heart, give me a compassion for the lost about me, until I dare say no less than Paul said, "Follow me, as I follow Christ." This divine love,

received into a pure heart, will create a compelling constraint within to reach that one for whom He died. This divine love is not for personal enjoyment; it is to provide the drive to enable us to do what our hearts want to do . . . tell someone else.

Added to this treasure of heavenly riches is something more, that will make our words carry with them something other than human, and our efforts to be more than clay—the power of the Holy Ghost. We need more than the poor human intellect or emotion can produce by itself. While the human is used, yet it becomes a channel for the power of God . . . a power that convicts, a power that gives courage, a power that reaches over through the medium of human channels.

When one so analyzes the tremendous experience of holiness, it becomes immediately apparent that it is underscored by the active tense . . . all items to enable us to do what normally cannot be done! So recognized, what greater task becomes incumbent upon anyone who has come this far, what else remains for any of us, but to bear fruit?

Apparently the primary reason God went to such an extent to do for us what He did was that we might become literally the best example of His grace on earth, that we might re-present Jesus back to earth again. If this sounds like blasphemy, make your argument with Paul! The whole purpose of holiness is to enable us so to reveal Jesus, so to demonstrate Him in our daily lives, so fully to illustrate the sort of life Jesus lived; whether in the market place or the mission, whether in the pulpit or in the place of labor, that others shall be influenced to know Him too.

The Christian life is again illustrated in the vine and the branches.

Here the pruner's knife, suggestive of the purging experience of holiness, is to enable us to bear more, better, and lasting fruit. To read other than this interpretation into this amazing message of Jesus is to evade the primary import it has to our daily living. The inescapable mutuality cannot be avoided . . . purged to bear fruit, bearing fruit to remain in the vine. To put it into words none can misunderstand, the main reason the Holy Spirit sanctifies us is to make fruit-bearers of us; and if we are to remain in a sanctified relationship, we must bear fruit. Fruit, in this instance, is the reproduction of kind . . . souls.

As a matter of experience, the work of personal evangelism becomes incumbent upon us, not so much for the neighbor's soul on whom we call, as for our own. When the heart grows careless in its witnessing to others, the heart grows cold and indifferent. Witnessing begets victory and blessing; blessing and victory beget witnessing . . . and witnessing is another word for soul winning. You remember that on the Day of Pentecost only 1 man preached, but there were evidently 119 out witnessing. The two together brought a harvest of 3,000 that day. Preaching, revivals, and personal witnessing must go together for greatest effectiveness, but let us not overlook the essential phase of it all . . . personal witnessing.

Again, incident to the outpouring of the Holy Spirit on the Day of Pentecost, the waiting disciples were instructed to tarry until endued with another world's power, in order that they might be witnesses of Him. If this was the purpose behind God's greatest gift to man, then the inevitable logic of it demands that we use the equipment divinely given to accomplish the purpose divinely intended. Perhaps one of the outstanding reasons why so many of our

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people, including preachers, lose the original glow and radiance of that initial outpouring of the Holy Spirit in sanctifying grace is the fact that we cease to be active and consistent witnesses.

Observation as well as personal experience will reveal the awful truth that too many have left their first love . . . beginning with a carelessness in witnessing of Him. No one will witness of Him without winning someone to Him, and no one will ever win another to the Master without a new revelation of Him for himself. David knew the secret way back in his day, when he prayed for a renewal of a right (holy) spirit within him, that he might then tell sinners of the folly of their way; of a joy that would come from telling others. Psalms 51 gives the incident, and implies in what he said in that prayer is what he had failed to do in order to keep his spirit right, his life right, the joy of the Lord intact. It is not stretching the scripture to suggest he had failed to tell others, which failure in turn led to the debacle of his life. The first guarantee to maintain a joyous relationship with God is to be a soul winner . . . and a happy Christian isn't likely to stray off into forbidden pastures!

Once more, Paul in his message to the Corinthians urges them to be fully reconciled to God, in order that the ministry of reconciliation may be committed to them. The word itself comes to us in the original as used in the gasoline industry. The catalyzation of crude oil into high octane gas is accomplished through an intricate though comparatively simple process. The by-products of the crude oil are numerous, but its primary product is this high octane gasoline used for aircraft. The word

catalyze is taken directly from the Greek and means "to reconcile." The individual is to be completely changed through the reconciling processes of God Almighty, in order that he may become the catalyzing agent in God's hand to change others. If, then, God cleanses a man's heart in order to use him to change other men's hearts, and the agent refuses or fails to accomplish the intended purpose, is it not reasonable that God will withdraw from that individual, to some extent?

The fearful logic of the whole proposition is frightening: that one can as easily lose his soul by disobedience in this area as in any other; that to fail to reach others is to lose contact with God himself. For when an instrument fails to accomplish the purpose for which it is ordained, does it not "cumber the ground" and become "good for nothing"? Except for a mercy that lingers long to cultivate and fertilize through the providences. He allows to overtake one, where would most of us be? And what will be our lot at the Judgment, when we have been ashamed of Him to the extent we have hesitated to share Him with others! None of us will admit the possibility of being ashamed of Jesus . . . yet what other reason can be offered in failure to witness for Him to others!!

The life of holiness is a life to be used of God as a channel to reach others. If we choke the channel with any hindrance, God's plan is frustrated. If we will maintain an overcoming and victorious relationship, we will give expression to our love for Him by allowing the love of God to reach through us to others, and will keep the channels open that the power of the Holy Ghost may operate as it will.

Gleanings from the Greek New Testament

By Ralph Earle

GALATIANS 2:11-21

IN THIS second part of chapter 2 we find a very interesting incident, recorded only here. The first two chapters of Galatians are autobiographical and supplement the narrative of Paul's life as given in Acts. Despite the contentions of critics, we hold that there are no "clear contradictions" between the two. Neither Acts nor Galatians professes to give a complete account of Paul's movements.

BLAMED OR CONDEMNED?

The last part of verse 11 reads in the King James, "He was to be blamed"; but in the Revised Versions, "He stood condemned." Which is preferable?

The verb *kataginosko* means "blame, condemn." But it is interesting to note that in the only other two occurrences of the word in the New Testament (I John 3:20, 21) the King James uses "condemn"—"If our heart condemn us," "if our heart condemn us not." Clearly that is the right translation there. Should it be translated the same way here?

The answer of practically all good scholars and commentators is, "Yes." Lightfoot says: "Not 'reprehensible', but 'condemned'. His conduct carried its own condemnation with it." Burton affirms that this is "evidently much more appropriate in a clause in which Paul gives the reason for resisting Peter." Huxtable, in the *Pulpit Commentary*, says: "The rendering to be blamed, correct so far as it reaches, is inadequate in

expressing the sense which St. Paul had of the gravity of St. Peter's offense." Lange's *Commentary* also supports this translation. Alford, the outstanding conservative commentator of a century ago, says of the King James translation here: "No such meaning can be extracted from the perfect participle passive." Lenski, a Lutheran fundamentalist of our generation, comments: "The term Paul employs is legal." One is reminded again that although the King James translators did a good job for the seventeenth century, yet they did not have anywhere near the accurate knowledge of the original languages of Scripture that is available to us today. Every earnest student of the Bible desires a translation which takes into account the sanctified learning of the best devout scholars of our times. No lover of the truth will condone a changing of the content of divine revelation. But the sincere Bible student will welcome every effort to get back to the real meaning of what the Holy Spirit inspired men of old to write. No single Bible version gives that adequately and accurately, as everyone who reads the original Hebrew and Greek knows full well. The most logical position—as we feel every competent conservative Bible scholar would agree—is that adopted recently by the Mission Covenant church. Its sixty-seventh annual conference resolved that the Bible should be read "in all of its translations and versions." For those who do not read Hebrew and Greek, that is the only way to gain a comprehensive knowledge of the exact

meaning of the Bible as originally written. It is only thus that we "may be able to comprehend with all saints what is the breadth, and length, and depth, and height" of the marvelous truths of God's Word.

HYPOCRISY OR DISSIMULATION?

The thirteenth verse reads in the King James: "And the other Jews dissembled likewise with him; inasmuch that Barnabas also was carried away with their dissimulation." The verb translated "dissemble with" is *sinupokrinomai*, which occurs only here in the New Testament. The noun "dissimulation" is *hupokrisis*, which gives us our English word "hypocrisy." ("Hypocrite" is also from the Greek *hupokrites*.)

The simple verb *hupokrinomai*—to which *sun* ("with") is added here—means literally "answer from under"; that is, from under a mask as an actor would do when playing his part. Vine (I, 242) writes: "It was a custom for Greek and Roman actors to speak in large masks with mechanical devices for augmenting the force of the voice." So the verb here, *sinupokrinomai*, means "join in acting the hypocrite, in pretending to act from one motive, whereas another motive really inspires the act" (Vine, I, 324). Probably the best translation of this verb is "play the hypocrite." And without question "dissimulation" should be changed to "hypocrisy," as in most of the recent versions.

How could their conduct be thus labeled? Vincent says: "Their act was *hypocrisy*, because it was a concealment of their own more liberal conviction, and an open profession of still adhering to the narrow Pharisaic view." Peter and Barnabas had both associated freely with Gentile Christians. In his present attitude Peter was repudiating the light he

had received at Joppa on the housetop (Acts 10). Paul saw clearly the serious consequences for the Church in dividing it into Jewish and Gentile branches. That is why he dealt so firmly with the situation.

While we are on the subject, it might not be amiss to notice Cremer's definition of a hypocrite. He writes (*Lexicon*, p. 380): "The hypocrite seeks to appear before men as he ought to be but is not before God."

STRAIGHT OR UPRIGHTLY?

In verse 14 Paul says that Peter and Barnabas "walked not uprightly." The verb is *orthopodeo*, found here for the first time in Greek literature. It comes from *orthos* ("straight") and *pous* ("foot") and means "make a straight path, pursue a straight course." Vine says that it is "used metaphorically in Gal. 2:14, signifying a course of conduct by which one leaves a straight track for others to follow." The implication is that Peter and Barnabas had swerved aside from the path of truly Christian conduct. Burton writes: "The present word is apparently not simply a general ethical term for doing right; but, as the context implies, denotes straightforward, unwavering, and sincere conduct in contrast with the pursuing of a crooked, wavering, and more or less insincere course, such as Paul had just attributed to Peter and those who followed him." Williams (CGT) agrees with Vine in holding that the word "suggests not only a crooked walk but the crooked track thereby made, likely to lead others astray." Perhaps the best translation is, "They were not walking straight."

DECLARE RIGHTEOUS OR MAKE RIGHTEOUS?

The verb *dikaioo* occurs three times in verse 16 and once in verse 17. It

is uniformly translated "justify" in most English versions. However, Goodspeed has "made upright" and Young has "declare righteous." Verkuyl inconsistently has "made righteous" the first two times and "justify" the last two times. Williams employs the rather lengthy circumlocution "Come into right standing with God."

What does *dikaioo* really mean? The difficulty of the problem is shown somewhat by the fact that Cremer devotes no less than sixteen pages in his *Lexicon* to *dikaioo* and its cognate terms.

He defines the adjective *dikaioos* as meaning "what is right, conformable to right, pertaining to right—just." He then goes on to say (p. 184): "Righteousness in the biblical sense is a condition of rightness the standard of which is God, which is estimated according to the divine standard, which shows itself in behaviour conformable to God, and has to do above all things with its relation to God, and with the walk before him." He further notes that it designates "the normal relation of men and their acts, etc., to God."

Under *dikaioosune* (righteousness) Cremer comes closer to our problem, when he writes (p. 193): "The Pauline conception of righteousness denotes the state of the believing man called forth by the divine acquittal."

The verb *dikaioo* occurs rarely in classical Greek. But in the New Testament it is found thirty-nine times, (twenty-seven in Paul), while its cognate terms occur about two hundred times. Unquestionably it is one of the central ideas of the New Testament.

Cremer gives as its fundamental meaning in the New Testament, "to recognize, to set forth, as righteous, to justify." (p. 195). He also says that with Paul it "denotes nothing

else than the judicial act of God, whereby man is pronounced free from guilt and punishment" (p. 197).

Abbott-Smith defines righteousness as "conformity to the Divine will in purpose, thought and action." He gives the meaning of the verb in the New Testament as "show to be righteous." Thayer agrees with this. He says that negatively it means to "declare guiltless," positively to "declare acceptable."

Burton (ICC) has fifteen pages of fine print on *dikaioo* and its cognate terms. He notes (p. 460) that *dikaioos* in classical Greek was "fundamentally a forensic or court term." But in Hebrew usage the corresponding words are "prevalingly moral as well as forensic" (p. 466). In the New Testament "righteousness" means "conduct and character which satisfy the ethical requirements of God, and so render one acceptable to him." It also means, in a more forensic sense, "acceptance with God" (p. 469). It includes forgiveness "Since, according to Paul, all have sinned and are destitute of the divine approval, forgiveness is included in righteousness, either distinctly and explicitly, or by implication."

But is this all that the term implies? Vincent objects strongly to that conclusion. He says: "The meaning to declare or pronounce righteous cannot be consistently carried through Paul's writings in the interest of a theological fiction of imputed righteousness." He calls attention to passages that speak of justification by works of law, and then observes: "If one is justified by the works of the law, his righteousness is a real righteousness, founded upon his conformity to the law. Why is the righteousness of faith any less a real righteousness?"

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Keeping Spiritually Fit

By Ernest E. Grosse*

"Exercise thyself . . . unto godliness"
(I Tim. 4:7).

Holiness is not a faith to be embraced. It is a life to be lived. To regard it as a mere mental conception is to reduce it to an abstraction and thus to annihilate it. The flame cannot exist of itself; there must needs be an altar. The altar is meant to bear the flame and the flame requires an altar. It is with this altar that we are primarily concerned in this article.

The heart of man is the altar. Charles H. Spurgeon wrote a book of illustrations under the title *Sermons in Candles*. He got his inspiration from Prov. 20:27, "The spirit of man is the candle of the Lord." But a candle without a flame is useless. The Holy Spirit is the Flame. "He shall baptize you with the Holy Ghost, and with fire." This fiery baptism becomes a personal experience which expresses itself in holy living.

The spiritual life must be nurtured, directed, protected, exercised, and expressed. It must grow, develop, and mature. Sanctification is both a crisis and a process. It is at once an act of God and a process of growth. There is a wide difference between purity and maturity. Between the two there are tests, temptations, battles, struggles, stress and strain, and at times uncertainty and bewilderment. The Apostle Paul did not come to the experience expressed in his dying testimony in a day, or a week,

or a month or a year. In the interim there were numberless struggles, as indicated in his own words, "I follow after," "I press toward the mark," "So fight I," "I endure all things," "I keep under my body." It was necessary for him in co-operation with, and obedience to, God to plan his life carefully with a definite purpose to fulfill the will and purpose of God in him and through him in behalf of the Gentiles and Christians of all ages.

The solemn duty and sacred task of the holiness preacher is to instruct his people in the way of holiness. In order to do this efficiently and successfully he must know at least these three things:

He must, first of all, have a positive assurance that he is sanctified wholly. Without the experience he will be at best a crude caricature of the ideal to which he aspires to lead his people.

Secondly, he must understand well the doctrine of holiness, both in its scriptural and its practical aspects. He must not be confused in his thinking. He must know how the experience of holiness relates itself to life with its manifold and complex circumstances.

Thirdly, he must understand human nature. He can ill afford to speculate in the important areas of carnal manifestation and human reaction. To err at this point is to fail tragically in his diagnoses of spiritual disorders and consequently to prescribe the wrong remedy. A good

understanding of human emotions, complexes, reflexes, phobias, fixations, inhibitions, and biases is imperative. Many a sincere soul has been driven into confusion and despair and out of the holiness movement because a sincere but ill-equipped "soul-doctor" blundered disastrously in his diagnosis and treatment of the case. Folk often have far more confidence in the pastor's understanding of spiritual disorders than the pastor merits.

To sum up, I would say tersely but most emphatically, Know God! Know the doctrine! Know people!

Modern medical science has gone far from the philosophy of the ancient family doctor. He treated the disease. His descendants treated the causes underlying the disease. But modern medical practitioners have gone a step farther. They head off disease by an understanding of the principles of health—how to attain health, how to retain health, and how to maintain health and nurture it.

This is the area of responsibility in which the holiness preacher must demonstrate his proficiency. He must recognize spiritual health when he sees it, and lead the spiritual ones in the normal areas and practices of holy living. He must be able to detect spiritual deficiency and know how to correct it. He must sympathize with and show a Christlike compassion with the spiritually degenerate, diseased, and deformed, and know how to heal them.

Health authorities tell us that there are certain habits which we must form and keep in order to remain vigorous and hearty. It is even so in the spiritual life. Here the holiness preacher renders his most valued service. It is his duty to lead his people into devotional habits by which spiritual robustness is sus-

tained and perpetuated. It is imperative that he should be able to clearly distinguish between those practices which are wholesome and those which are harmful.

There are certain devotional practices which are indispensable to holy living. These he should not only urge his people to adopt, but lead them in their observance. He should practice them scrupulously in his home and in his own life consistently. It would be wise for the holiness preacher to formulate and present to his people a schedule of devotional practices. These should include:

Faithful attendance upon all the means of grace. Is worship essential? Then his people must feel the need of attending the Sabbath morning worship services. Is evangelism important? Then the people should certainly unite in vigorous support of the Sunday evening evangelistic services. Is Bible study imperative? Then the people should certainly attend all sessions of the church school. Is prayer indispensable? Then the people should be present when the saints meet to pray. Is soul saving urgent? Then they cannot absent themselves from any of the revival services. Church attendance is a prime factor in the maintaining of spiritual victory and vigor.

Private devotions. These should be practiced with the same regularity as the taking of food and sleep for the needs of the physical body. Daily reading of the Bible and private prayer are indispensables. This fact the preacher must declare vigorously and persistently.

Devotional reading. If holy character is to be sustained, our people must "take time to be holy." There is no short cut to matured sainthood. Nor is this coveted state reached without cultivation. A wholesome, balanced

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menu of devotional literature should include: the Bible, the *Herald of Holiness*, *Come Ye Apart*, the *Other Sheep*. Then, depending upon age, such periodicals as *Conquest*, *Standard*, *Youth's Comrade*, *Junior Joys* should occupy a prominent place in the home. A list of good holiness books for devotional reading should be listed and recommended by the wide-awake pastor. It might encourage his people to purchase these books if he sends for them in volume order.

Church work. Here is offered opportunity for the development of every talent in the service of Christ. The alert pastor will find use for all of them in the church and in extra-church service channels. We will either use these consecrated talents or lose those possessing them. What a wealth of service potential exists in the total talent resources of the church! The exercise of these makes for the spiritual health, not only of the individual, but of the entire church body.

Personal evangelism. The current Crusade for Souls offers a most effective and fruitful channel for soul-winning effort. No practice contributes more to spiritual health than the regular practice of personal soul winning. Training classes should be urged and conducted by the pastor, following which the visitation teams should be carefully directed and led by the pastor himself.

If the holiness preacher will "make full proof" of his ministry, he will go far toward making foolproof his ministry. If under God he will strive to become a master pastor, the opportunities which are offered for success and victory in his parish will be without bounds and his ministry will be richly rewarding. Such a pastor will be in demand everywhere. He will never want for a pulpit.

Fruit-bearing Christians

(Continued from page 13)

stantly praying for the spiritual welfare of his people.

The desired goal and end of the Christian life is eternal life. "The fruit of the righteous is a tree of life" (Prov. 11:30). So let us labor that the trees in the garden of the Lord may bear much fruit here for His glory, and in the end that they shall have everlasting life.

Gleanings from the Greek New Testament

(Continued from page 19)

In connection with Rom. 3:20 Vincent gives an extended discussion of *dikaioo*. After recognizing the fact that the main emphasis in classical Greek is judicial, he defines its New Testament meaning as indicating "the act or process by which a man is brought into a right state as related to God." He further emphasizes the idea of a right state by saying: "Justification aims directly at character. It contemplates making the man himself right." He concludes with this significant statement: "Justification which does not actually remove the wrong condition in man which is at the root of his enmity to God, is no justification. In the absence of this, a legal declaration that a man is right is a fiction." That seems altogether logical.

So although, as many commentators note, the philological background of *dikaioo* suggests primarily the judicial sense, yet the strong moral emphasis of the New Testament demands that God shall make righteous those whom He declares righteous.

The Faith of a Blind Man

By John W. May

TEXT: *Dost thou believe on the Son of God?* (John 9:35.)

The blind man had much that is in common with us today. He could not see Jesus with his physical eyes. He relied upon his ears to carry the message of Christ to his sensibilities. His faith was based upon what he heard and what he felt. His unquestioning, childlike faith is worthy of our attention and imitation.

FAITH IS PERSONAL

He had a personal faith. No one believed for him; he must exercise his own being and powers to faith. We could well put the emphasis here on the word "thou" in Jesus' question. He could not see but he could believe. He could not heal himself but he could trust himself. He could not understand but he could accept. There was much he could not do but here was something he could do; he could obey, and go and wash. This is not a mysterious magic to be gained by a few. The promise still is true, "According to your faith be it unto you." Faith is founded on at least two conditions. The first of these is memory of the past, what history and experience tell us of the qualifications of God. The second is our obedience to the will of God to the exclusion of all others, including our own. A personal faith brings personal benefits, personal happiness, and personal victory.

FAITH IN A PERSON

The words "Son of God" are of supreme importance at this point. In whom is the blind man to place his faith? While he could not have seen, he must have heard of, the One who

healed the nobleman's son, the impotent man, and fed the five thousand. But above all he is called upon to believe in a personal benefactor, the One who healed him.

Dr. T. M. Anderson, in his book *Searching the Scriptures*, said, "A preacher should never be in want of something to preach when he has Someone to preach." We may add to this, "One should never be in want of something to believe when he has Someone to believe." We are not called upon to believe a theory, a philosophy, a psychological tenet, or merely a doctrine; we are called upon to believe a Person, the second Person of the Trinity. It is not trust in a good man but in a good God; not in humanity but in Divinity.

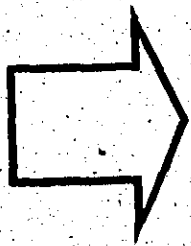
FAITH IN PROGRESSION

The faith of the blind man progressed with his understanding. There was never a question of his healing; that was an evident fact. The test came concerning the Healer. The progress of his faith may be seen in three statements he made:

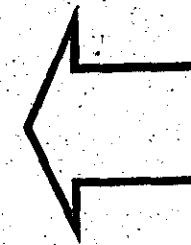
1. "A man that is called Jesus" (v. 11).
2. "He is a prophet" (v. 17).
3. "Lord, I believe" (v. 38).

As his understanding grew, his faith grew also. Knowledge is never a barrier to faith. The more we understand of God, His workings, and our life, the more faith will increase. To "count your blessings" is always a stimulus to faith.

(Continued on page 27)



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* * * *

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The contest will end September 30, 1954. No material postmarked later than this date will be accepted in this contest.

* * * *

JUDGES—A committee consisting of a Nazarene pastor, a professor in the Nazarene Theological Seminary, and a general officer of our church will judge the material submitted.

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A Father's Day Sermon

By F. Lincicome

Show thyself a man (I Kings 2:2).

True manhood is the grandest thing in all the world, and God has much to say about it. The Book of Genesis has fifty chapters and it covers a long period of interesting history and yet, as a matter of fact, one-half of the book is taken up with the colossal manhood of Abraham and one-third of it in telling us of the remarkable character of Joseph, while the story of creation itself is dismissed with less than 800 words.

I. *Show thyself a big man.* How big are you? Are you big enough to speak in praiseworthy terms of your rivals? If you are not, you need to grow some. Are you big enough to acknowledge a mistake? It takes a big man not to make a mistake, but a much bigger man to acknowledge his mistake. Are you big enough to overlook a slight and forgive an injury that was done to you twenty years ago? Are you big enough to do little things, or would your college training stand in your way?

II. *Show thyself a whole man.* Before some men could be considered whole men, some parts of their moral economy would have to be restored. Most men are abnormal: either overdeveloped or undeveloped at some point. An overdevelopment of one faculty will prevent the normal growth of other faculties.

III. *Show thyself a strong man.* Weakness has been the damnation of not a few men. Esau was a weak man. He sold his birthright for a mess of pottage. Esau didn't get much for his birthright, but he got as much

as Lord Byron got for his. He got as much as Napoleon got for his, and he got as much as some of my readers got for theirs. Samson was a weak man. He got his head in the lap of a woman. Samson's mother was twenty-one years making a man out of him, but this woman made a mutt out of him in twenty-one minutes.

IV. *Show thyself a successful man.* True success does not consist in what you have but in what you are, and must be viewed in the light of another world. We have all been made for two worlds. A one-world man is a failure. The man that lives for only one world has dissipated one-half of his heritage and has committed suicide for both worlds. The man that makes a preparation for this life and none for the life hereafter is wise for the moment but he is a fool forever. To have lived and died without Christ, you have been a failure.

V. *Show thyself a homemaking man.* It takes two things to make a home: home authority and home example. One of the blackest clouds hanging over our nation is that home authority is so fast breaking down. Everywhere the children are getting beyond the parents. It is bad for the parents, but worse for the children. It is a common thing to see a little girl ten and a boy twelve stand up and argue a case with Mother and too often win in the argument. We hear a lot about birth control, but it is not birth control we need half as much as control after birth. Some tell us the youth of this generation are worse than the youth of a generation ago.

If they are, I have this to say about it: they deserve our sympathy, for the youth of today are at a decided disadvantage over the youth of yesterday, a twofold disadvantage in that they have greater incentives to evil and also fewer restraints. I am convinced of one thing, that neither the law nor the gospel can make a nation great separate and apart from home authority. We can no more build a great civilization without the Bible in the school and authority in the home than we can build skyscrapers on shifting sand.

Home example must accompany home authority. Home authority is not of much account unless followed by home example. We need more fathers like Abraham, of whom it is said, "He will command his children after him." The two outstanding words in that verse are the words "command" and "after": "command" standing for authority and "after" standing for example. Children who have a father like that are fortunate, a father who not only teaches them by precept but teaches also by example. We teach far more effectively by example than by precept. The Bible says, "Train up a child in the way he should go," and the best way to do that is for both father and mother to go that way themselves. You fathers can't expect your boy to pray if you cuss, to tell the truth if you lie, to stay sober if you get drunk, to go toward heaven if you go toward hell.

Joshua was an ideal father. "As for me and my house, we will serve the Lord." God said to Noah (not to Mrs. Noah), "Come thou and all thy house into the ark," and in point of time the father should always lead the way. "A boy tied to a man going right seldom goes wrong."

You ask me what is the greatest

menace to the boyhood and girlhood of this nation and I will not tell you it is the booze joints nor gambling dens. I will tell you it is the scarcity of real fathers and mothers. You give every boy and girl in this nation a real Christian father and a real Christian mother and we will solve the child delinquency problem. One of the big contributors to this delinquency problem is the defective home. The fathers and mothers are the cornerstone of this nation and, as I see, the cornerstone is fast crumbling.

The Faith of a Blind Man

(Continued from page 23)

FAITH IN POSSESSION

The words, "Lord, I believe," are the apex of his experience of faith. Here is faith, based upon experience and understanding, in action. His walking to the pool to wash may be said to be an act of desperation; his statement and action, to be an act of aspiration and worship. Someone is said to have traveled to see a woman of great faith, only to hear her say that she was not a woman of great faith but a woman of little faith in a great God. The degree of faith in possession must always be balanced by the degree and intensity of our feelings concerning God. Dr. H. C. Benner once said, "Faith is that attitude of heart and mind that brings God into a situation."

The natural rule that causes one to trust most the one he loves the most applies in the spiritual realm. He who loves God most trusts most. He who learns more about Him possesses more of an intelligent faith in Him. He who puts Him in the pattern of life possesses a faith that will give symmetry, beauty, success, and happiness to that life.

The Sunday Evening Service

By Duane E. Muth*

ONE OF THE great problems of the Christian Church in all parts of the country for several years has been how to draw a large congregation on Sunday nights." This statement could have been quoted from a recent issue of the PREACHER'S MAGAZINE, but I assure you that it is not from any recent publication.

Some time ago just before retiring, I picked up a book that had been tucked away in the night stand. It was dated 1899 and dedicated to "all pastors who aspire to be soul winners." As a pastor I was naturally interested and turned to the author's introduction, which was entitled, "The Sunday Night Service." Because of the present emphasis in our publications on the Sunday evening service, I started to read with avid interest. The problems of the turn of the century were evidently much like ours today. Because the Sunday evening services were not well attended, many experiments were tried. The use of a hall or opera house instead of a church building, an expensive musical program, an outside speaker, and many other attractive schemes were devised, none of which produced the desired results. In despair, many closed their doors on Sunday night.

The author proceeded to suggest the methods he used to build capacity crowds on Sunday nights in a downtown church in a large city. May I submit his theory and some of his methods which I believe are worthy

of our serious consideration. Schemes, programs, and clever devices ultimately wear out. He suggests some basic principles that will keep our Sunday evening services not only well attended but effectual in reaching the lost.

First, he reasons that "men and women will not go to church very long, or very frequently, unless they are personally preached to." On Sunday night he preached directly, simply, and earnestly to the sinner. With the use of Bible stories and Bible truth, a straightforward appeal can be made to the unsaved in our audiences.

Secondly, he suggests that he always preached for an immediate decision. It is for us as Nazarene pastors to regard the Sunday evening service with such importance that the evangelistic spirit of this service of the church is maintained. By so doing we enlist the whole church in the supreme work of saving men, and the night service will become the medium by which this vital task is accomplished.

Thirdly, he implores the preacher to give time to sermon preparation. We are enjoined to make the Sunday evening sermon hold as important a place in our thinking and preparation as the Sunday morning message. Because it is an evening service it must be both interesting and illustrative in content, but simple and brief in form. Brevity is of utmost importance in our fast-moving age.

In the closing paragraph of this

(Continued on page 48).

*Pastor, First Church of the Nazarene, Eugene, Oregon.

The Revealing Christ

By J. Kenneth Grider, Ph.D.*

IT WOULD SEEM that Adam knew what God is like, since the Lord God walked with him in the Garden. It would appear that Abraham knew what He is like, since God appeared to the patriarch in special manifestation seven times at least. One would think, too, that Moses knew much about Yahweh, through the burning bush and the Sinai contacts with the Lord. And Jeremiah must have known the God of righteousness in a near adequate manner, judging from the spiritual quality of his preaching.

But for these Old Testament men, God was largely hidden; they did not see what He is actually like. The Apostle John implies this when he writes, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). Only through Christ, then, have we had an adequate look at the Father.

God's attempts at revealing himself to men reached their pinnacle in the revelation which came through His Son, the epitome of all God's self-disclosures. From a study of the first eighteen verses of John, chapter one, a passage often called the prologue to that Gospel, one sees the possibility, the actuality, and the motivation of Christ's revelation of the Father. One also notes what man's response both was and should be.

POSSIBILITY OF THE REVELATION

Three factors, according to this passage, made it possible for Christ

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to reveal God the Father. One was Christ's eternity of existence. Verse fifteen speaks of His pre-existence, for it records John the Baptist as saying: "He that cometh after me is preferred before me; for he was before me." But this statement does not contain the whole truth; it only shows that Christ existed before His birth as a Babe at Bethlehem, a position taken by many heretics, such as Arius, who said that Christ is the first of created beings. The account here teaches more, however, than mere pre-existence: it proclaims the eternity of existence on the part of the Son, for John says, "In the beginning was the Word, . . ." (John 1:1). This is an infinite sweep in retrospect.

Another factor which made it possible for Christ to reveal the Father was our Lord's association with Him. John says, ". . . the Word was with God, . . ." (John 1:1). He also declares, "The same was in the beginning with God" (John 1:2). In both verses, the word translated "with" may also be understood to mean "at," "close upon," "near to," or "in the vicinity of." The Son was therefore in close association with the Father. This association, moreover, seems to have been a harmonious one, for John speaks of the ascended Christ as being "in the bosom of the Father" (John 1:18). Having been with the Father from the beginning, therefore, and being in such harmonious fellowship with the Father that upon His ascension He went to the Father's bosom, it was possible for our Jesus to give

us an adequate and undistorted revelation of what the Father is like.

A third factor entering into the possibility of our Lord's revealing the Father is that *He himself is God*. Modernists today, some of whom unite with such anti-Christian bodies as the Unitarians and the Jehovah's Witnesses, and others of whom are somehow allowed to remain within groups whose members are generally understood to be Christians, and who are modern Arians or Pelagians even without disguise, deny that Jesus Christ is God. But the Apostle John declares, ". . . and the Word was God" (John 1:1). And as God, or, more precisely, as God the Son, it was possible for Him adequately to reveal God the Father.

ACTUALITY OF THE REVELATION

But what did the Son do in order to make actual that which was theoretically possible? What did He do in order actually to reveal the Father? For one thing, *He created the world*. John says, "All things were made by him; and without him was not any thing made that was made" (John 1:3). He also declares, ". . . and the world was made by him, . . ." (John 1:10). Not many of us agree with Tennyson, who said that we can understand all we need to know about both God and man from the study of a single flower; but most of us view nature as, on the whole conducive to the ideal fulfillment of human life, and therefore as an evidence that God is beneficent. To this degree, then, the created world is a revelation of what the Father is like; and Christ, according to John, is the Creator of the world, a teaching which should perhaps be integrated with Genesis, chapter one, and understood to mean that Christ, along with the Father, was Creator.

But Christ's function in creation is

not the distinctive factor in His actualizing the revelation of the Father. The distinctive factor in that revelation is *the Incarnation*, a "Divine inhistorization" which means that God is but a heartbeat away, and which makes it evident that God is a loving, understanding Father. During the Old Testament dispensation, God had been thought of with awe and fear. But in the angelic announcements, Mary and the shepherds were told not to fear. They would not now need to fear God, for He had chosen to become one-with-them, and thereby to become revealed, through the incarnate Son, as a loving, sympathetic Heavenly Father.

MOTIVE FOR THE REVELATION

One motive for revealing the Father as He did was in order that *He might become the Mediator between the Father and us*. John writes, ". . . that all men through him might believe" (John 1:7). Through Christ, therefore, as Mediator, the sinner believes that God the Father forgives his willfulness. Not priest nor preacher, then, and not canonized saint nor friend; but Christ, as the Apostle would have us see, is the Mediator.

Another motive for Christ's revealing the Father was in order to make *sons of rebels*. All of us have sinned against God. We have both refrained from doing what we have known was God's will and have actually done those things which we knew to be opposed to His will. In both instances, we have rebelled against His will, and thereby have become alienated from Him. But marvel of marvels, Christ revealed to us that when atonement for our sins had been made the Father was willing to forgive us rebels and make us His sons, adopting us into His family. John declares,

"But as many as received him, to them gave he power [or, the privilege, the prerogative] to become the sons of God" (John 1:12). The same John, writing his First Epistle, says: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: . . ." (I John 3:1).

A third motive for Christ's revealing the Father was in order that *He might declare to us that the Father was now supplanting the Old Testament law with grace and truth*. The law, given to Moses by God himself, had had its proper function in its apportioned time; but in this new era, following the revelation of God which came through Jesus Christ, it was to be superseded by mercy, made possible by the atonement, which merciful character is a "truth" about God that had not been fully evident in Old Testament times. John asserts, "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17).

A fourth motive for Christ's revealing the Father was in order to *mediate the truth that those who become sons, the law being superseded by grace and truth, might have the type of God-directed life which is characterized by grace stacked upon grace*. The King James Version renders John as saying, "And of his fullness have all we received, and grace for grace" (John 1:16). From this translation, it would appear that after we have received of Christ's fullness, God gives us grace in return for our grace. But this is not what John is saying. On the basis of the original it should not be translated "grace for grace" but "grace upon grace"—as Adam Clarke and the Revised Standard Version render it. Adam Clarke

interprets this phrase as meaning that the Christian receives "one blessing after another." That is a possible meaning, but one might also think of it as an assurance that the Christian, as he lives out his dedicated life, will have, from God, grace stacked upon grace.

RESPONSE TO THE REVELATION

For the most part, Jesus Christ's revelation of the Father was rejected at the time when it was made. John tells us, ". . . the world knew him not" (John 1:10). He also informs us, "He came unto his own [the Jewish people], and his own received him not" (John 1:11). And he states, "The light shineth in darkness; and the darkness comprehended it not" (John 1:5). The Jewish world, which received not its own, was in darkness through pharisaic externalism. The Gentile world, which, more understandably, received not Him who had also created them, was in the darkness of pagan idolatry and superstition. Neither Jew nor Gentile, in any large measure, received the revelation, which disclosure would have dispelled their darkness because it was given by Him who was the very personification of light.

But insofar as Christ's revelation of the Father was received at that time, and whenever it is now accepted, it was and is on the plan stated in verse thirteen. John there says, "Which were born, not of blood [not because of being of a certain race, as the Jewish], nor of the will of the flesh [not because of a fleshly desire, as attempted by Simon Magus, who 'received' the message because he thought he would thereby gain money and acclaim], nor of the will of man [not merely because of the desire of friend or loved one], but of God."

A LIGHT IN THE PARSONAGE

Be His Inspiration!

By Mrs. John Riley

IN OLDEN TIMES when knights went out to battle, their ladies helped to buckle on their armor as they dressed for combat. A knight was more likely to win if his lady had braced his armor. To be the most help to your minister husband—be his inspiration! It is more important than anything else you do. To be a good minister's wife does not depend on technique or skill or accomplishment as much as on being a good wife.

Remember Eve? She was inquisitive and un-co-operative and selfish. Delilah was talkative and Lot's wife was worldly-minded. Ahab's wife and Job's wife pitied their husbands instead of strengthening them. But the good wife in Proverbs was not selfish, nor inquisitive, nor talkative. "The heart of her husband doth safely trust in her . . . She shall do him good and not evil all the days of her life." To be a helpmeet is to lift and to support. A wife can inspire her husband to work, to study, to pray, to read, to call. Don't be a clinging vine—be his inspiration!

The minister's wife shares so much of his life that the district superintendent is always interested in her. Many good preachers have been rejected because of their wives and many poor preachers have been helped. A wife can double a man's influence or cut it in two. It is a great honor and a great responsibility. A successful wife will likely succeed as a minister's wife.

Back of most successful pastorates are happy homes. "Love, honor, and

cherish" was the promise and a perfect marriage will need cherishing. Dr. R. T. Williams often admonished in his ordination services, "Love your husband or someone else will." If a wife is guilty of emotional non-support, her husband may be tempted to look outside for sympathy. Love never grows old or dies. But jealousy and neglect will kill it. Cold criticism can undermine a man's confidence and belittle every good thing in his heart. Jealousy brings torment and ruins a minister's usefulness. Some men have had to move and some even to leave the pastorate because of the disease of jealousy. If you love him, trust him. Accept his work as a doctor's wife does. The very nature of the ministry brings him the confidence of people. He is "father" to his flock and many pour out their hearts to him. Protect him with your trust and confidence. Respect his keeping confidences; wait, and don't ask questions. The work of the ministry could crush a man who did not have sympathy and warm understanding at home. A wife who keeps her husband happy and at rest does more for the parish than any other service she might perform. Industrial firms have found a high average of their accident-prone employees come from homes where there is no harmony.

A restful, orderly home helps a minister's morale. The wife creates the atmosphere and the inspiration of the home to help the minister do his best work. It isn't drudgery to keep a house shining for someone you

love. A man goes out from such a sanctuary rested and ready to meet the problems of those less blessed. And a man will hurry back to such a home, eager to smell the perfume of supper cooking. There are many ways a wife can free her husband's mind so that he can study, and withdraw intrusion and interruption so that he can stay at his work. It is worth while to subordinate everything to his preparation for Sunday. And Sunday night and Monday a wife knows best how to help "unbend the bow."

A man will work with twice as much heart if he feels that his wife is sympathetic to all he is trying to do. Alone he might become disheartened, but praying together they are strong enough to put an army of ten thousand to flight. To appreciate him and tell him so is better than any tonic or vitamin in a bottle. It is a grievous sin to fail to appreciate him. Would you do some great thing for the church? Inspire your husband to do his best, brace his armor as he works for the cure of souls.

You certainly may talk back to me.

Write me in care of the editor.

MRS. R.

THE PREACHER'S WIFE

*You may think it quite an easy task,
And just a pleasant life;
But it really takes a lot of grace
To be a preacher's wife.
She's supposed to be a paragon,
Without a fault in view;
A saint when in the parsonage,
As well as in the pew.*

*Her home must be a small hotel
For folks that chance to roam,
And yet have peace and harmony—
The perfect preacher's home!
Whenever groups are called to meet,
Her presence must be there—*

*And yet the members all agree
She should live a life of prayer.*

*Though hearing people's burdens,
Their griefs both night and day,
She's supposed to spread but sunshine
To those along the way.
She must lend a sympathetic ear
To every tale of woe,
And then forget about it,
Lest it to others go.*

*Her children must be models rare
Of quietness and poise,
And still stay on the level
With other girls and boys.
You may think it quite an easy task,
And just a pleasant life;
But it really takes a lot of grace
To be a preacher's wife.*

—AUTHOR UNKNOWN

HOW TO KEEP SAVED . . .

I feel burdened to speak to you a word about keeping saved. We should not forget, that it is as important to keep saved as it is to get saved. We urge people to get saved, for without salvation men will be lost forever. But, it is so important to keep people saved. What are the spiritual rules for the Christian? (1) Bible reading each day . . . reading God's Book to feed the soul. (2) Secret prayer . . . talking to God . . . waiting in His presence. (3) Church attendance . . . the assembling of ourselves together for prayer, fellowship, and the receiving of spiritual blessings from the preached Word. (4) Live in obedience to the blessed will of God. God has a purpose for our lives . . . find out His will . . . and obey Him. (5) Render Christian service for the Master and others. Keep busy for Him.

—W. B. Walker

ONE MAN'S METHOD

The District Superintendent

THE district superintendent in the Church of the Nazarene fills a unique position, and one that is not too enviable! Probably too many pastors have never taken the time to really understand some of the problems and difficulties attached to this position in the church. It is not difficult to set the man who fills this office in a separate category from ourselves; and thus isolate him with an invisible wall, forgetting that he too is an intensely human being . . . and often times a mighty lonesome one.

His is the difficult task of accomplishing a ministry within the context of certain policies and methods, responsible for the advance of the Kingdom and the church, while entirely dependent upon others to do much of the actual work. He is called upon to advise and counsel with men who themselves fill a position of potential or actual leadership, and must be able to so inspire these pastors as to see the total work of the church advance. This will not always be an easy situation; for, while every pastor is responsible for his own parish, he sometimes overlooks the fact that he is as well responsible to a larger vision and challenge—the work of the entire denomination. It is the work of the district superintendent to help bridge this gap, and serve as a co-ordinator and trouble-shooter. He is himself responsible to the general superintendency and the general church, but dependent upon "his" pastors to help him accomplish his ministry. Consequently, though he is responsible for the advance of a total district program within the context of the general pro-

gram, he can do little without the voluntary co-operation of those who comprise his "team." Recognizing the varying types of individuals with whom he must work—and work successfully—the task to which he has been elected may not be the easiest one to perform! In the light of this situation, it seems timely to suggest a few items which we pastors can heed, in order not only to make it easier for our district superintendent, but that together we can more effectually advance the kingdom of God.

First, let us never forget that our district superintendents are human, and that they have at heart the same love for God's work that is shared by the pastor. They are men who can also become discouraged, and who likewise are tempted; they are men who also appreciate a kindly word and the occasional expression of understanding that none can give better than a pastor. The average district superintendent spends innumerable hours on the road away from his home and loved ones . . . and he misses them! He is not only intensely desirous of having the work of the church advance, but is equally anxious to see "his" men succeed in their particular fields. He not only shares the problems of the entire denomination in a way that differs from the pastor, but is, as well, concerned over the individual problems and difficulties of each and every pastor on his district. He probably suffers more over the failure or defeat of an individual pastor than most will ever know. It has been the writer's

privilege to share the confidence of his superintendents, and it has been an impressive reaction to see the depth of their feelings for an erring pastor, and to what lengths they will usually go to help a man make good, even though he may have failed in several other fields previously. For the most part, a district superintendent is "softer" and more long-suffering in his attitude toward "his" men than the average pastor would be to an erring member. We have listened to discussion of certain individuals who have been guilty of serious offense, wherein the district superintendent seemed to be overdoing his effort to find some sort of justification for a man's action or attitude. Brethren, these God-appointed men deserve our understanding and support, as well as our unreserved commitment.

The district superintendent wants his men to succeed. This is well-nigh axiomatic, for even if his motive were a selfish one he is concerned over the pastor's success in his field . . . for his success will reflect the overall success of the district. He knows that when a man is happily situated in what he feels to be God's place for him, he will do his best work, all things being equal. It is seldom necessary for a pastor to feel that he cannot confide in his superintendent relative to problems in his pastorate, for more often than not it is this man who will "go to bat" for his pastor. If the church board refuses to move along the general lines of the denominational program, or refuses to give full co-operation to a particular effort that seems justified, or if a pastor needs an increase in salary, or needs to have certain things said to the board or congregation that would be unfitting for the pastor to say, it is his "DS" who will usually step into the breach. There are very few of these men who will not support the pastor before his church or official board in any problem or difficulty, less than a moral defection. And even in this, it has been known that the

superintendent will go to uncommon lengths to save not only the church, but the man as well!

Another area in which the superintendent fills an essential place is in the changing of pastorates. When it comes to making a change, a minister need have little hesitancy in talking it over with his superintendent. As a matter of almost daily experience, we pastors tend to place our district, and even our general, superintendents into a difficult situation by abruptly resigning from our church, and then expect these men immediately to place us in a comparable or better pastorate. It is not unusual for a good man to be left stranded in times such as this, for none of our superintendents can arbitrarily create an opening for a man. If first a pastor would discuss the situation with his superintendent, he could easier and with less tension relocate such a man. The unfair criticism of the district superintendent at a time like this is unjustified, for the best of men cannot do the impossible. It is so much better procedure to discuss the matter frankly and openly with him, give him opportunity to advise and counsel, and help in finding a proper place for his ministry, than to suddenly resign and then tell the superintendent what he has done! Within the context of our way of doing things, such co-operation will accomplish more for both the minister and the superintendency, and good men will not suffer as irreparably as some have for their precipitate action.

One district superintendent stated to us that he felt it was perfectly in order for a man to write him to let him know he would like to work on his district. As he put it: "I don't always know when a man is ready to move, or that he would move onto my district. It is a wrong notion to assume that God is going to do for our men what He gave the intelligence to do for themselves." Dr. J. G. Morrison once told us that he felt it was the individual pastor's respon-

sibility to contact the district superintendent of the district on which he would like to work, stating his desire and other pertinent data. When asked if this did not preclude providential leading, he said, "It is true that God does lead us, but do you not think He can lead just as well, perhaps better, if the very instruments He would use to provide that guidance were informed? God's leadership and guidance are always dependent upon human co-operation. He can shut doors as well as open them, if He doesn't want a man on a certain district!"

Then again, no district superintendent desires to lift a man out of a field where he is happily and blessedly advancing the Kingdom, and put him into a situation where he may not fit so well. Nor are these men clairvoyant to the extent that they can know when a man has felt in his heart that his work is done in his particular field, unless he informs him. The superintendents we have known are usually as much interested in the individual minister's advance to larger fields of service as is the man himself. Some misunderstandings have developed simply because a superintendent, with best of motive, has recommended one of his own successful men to a better field and larger area of service than his district would provide. It would be easier on all concerned, and more in keeping with the message we proclaim, if we would but relate to our district superintendents the same holy motives we ourselves would prefer to be credited with in our work.

Perhaps one area in which much misunderstanding occurs is in the assigning of budgets to the various pastors. Suffice to say, the district superintendent usually has little to do with forming or outlining these policies. He is wise enough to know that if his work is to succeed, he must have the good will of "his" men. Consequently, most of them will assign to the pastors themselves the matter of working out the total bud-

gets, and then breaking them down to individual quotas. The Ways and Means Committees of our District Assemblies do not often see the superintendent during their deliberations, unless he is specifically asked to be present, and to present certain items. Having served many years on this committee, we speak with some assurance that, for the most part, these budgets are assigned by the men themselves to themselves, and that no pastor or church is ever requested to carry budgets that are unfair. It becomes the superintendent's task, thereafter, to urge the men to do the task that they have assigned themselves. Surely, then, there is little room for the pastor's "gripes" when his apportionment is more than he thinks it should be. After all, the pastor's attitude toward the matter of budgets will be reflected in the attitude of his board and church. No one is deceived when a pastor comes to state to the Ways and Means Committee, "My church board voted to cut the budgets." All who have served in the glorious task of the ministry know that the board may be reflecting an attitude fostered by the pastor himself. If the pastor is big and magnanimous in his spirit, determines to support his district's program in all of its facets, sets a good example in his own support, it won't be long before the returns will start coming in. A magnanimous spirit is contagious—people will give more and be thrilled at the blessings of God in their expression: budgets will be paid, and salaries have even been known to increase. God pity the "little" man, for he begets a "little" people. A "little" people soon have a little church . . . in both senses of the word.

God bless our district superintendents! They deserve our prayers and our support, as they help us do the whole task of the Kingdom. We could not function without them, and we do not think we would care to try

(Continued on page 48)

The Preacher's Magazine

SERMON OUTLINES

CAN WE GET BY WITH SIN?*

(Study carefully II Sam. 11:1—12:14 as background material for the message.)
TEXT: *Thou art the man* (II Sam. 12:7).

In this story, one of the great tragedies of Bible history, is a proof that a person cannot get by with sin.

David—A man chosen of God, anointed king, preserved from death through Saul's jealousy, given a united kingdom, greatly blessed of God.

His Sin—An idle king not with his fighting armies—his sin with Bathsheba—his deceitful dealings with Uriah—his murder of Uriah—a ruling monarch whose deeds were not to be questioned by his subjects—his deed covered for many months, perhaps as long as a year, until exposed by God through the prophet Nathan. Although this sin was hidden from others, God saw it; "the thing that David had done displeased the Lord" (11:27). The sin was a blot on the nation and a reflection upon God; ". . . hast given great occasion to the enemies of the Lord to blaspheme" (12:14).

Nathan's Rebuke—His story (12:1-4)—his plain accusations, "Thou art the man"; "Thou hast despised the commandments of the Lord"; "Thou hast taken his wife to be thy wife"; "Thou hast despised me" (12:7-12).

None are so high but that they come under God's condemnation for sin. No sin is so carefully covered but that God sees it and He may reveal it. You can't get by with sin.

David's Confession, "I have sinned against the Lord" (12:13): Why had he not made this confession before he was discovered? For the same reason as people give today: he thought he could get by with it. However it is to David's credit that when he was rebuked he did make a clean and full confession.

What was David's inner condition during these months of covering his sin? He was fighting with a troubled conscience. No doubt he describes the bitterness and remorse he experienced in Ps. 32:3-4.

To say, as David did, "I have sinned," is difficult to do. It was not "We have sinned," as if he were a member of a crowd. It was, "I have sinned." In dealing with God we must come out of the crowd and face our own individual need before Him. We must come out of the broad way, where many travel, to the narrow way of personal dealing with God, the narrow way of personal confession.

God's Forgiveness—"The Lord hath put away thy sin; thou shalt not die" (12:13). Note Ps. 32:1, 2 as an expression of the forgiveness he received.

*Here are four sermon outlines related to David's sin and restoration, as described in Psalms 51. They may be used as a series or separately.—Editor.

David's Punishment—Although he was forgiven for his sin, yet he had to face its consequences (12:10-14). The sword would never depart from his house—he was opposed by members of his own family, as was the case of the rebellion of Absalom—his wives were to be ravaged before his eyes—his child-born to Bath-sheba would die. No one can get by with sin; no one can escape its consequences.

—Contributed

WHEN MAN FACES GOD

SCRIPTURE READING—Ps. 51:1-7

TEXT: *Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.* (Ps. 51:5, 6).

This psalm seems to be the prayer of confession made by David after his sin with Bath-sheba. It is a prayer, a confession of sin, a man coming face to face with God and with his own sin, a man looking into the depths of his own heart. He sees the character of God, "Behold, thou" (v. 6); also his own nature, "Behold, I . . ." (v. 5).

I. The Character of God (v. 6)

A. Behold what God is.

1. A supreme, sovereign God. The One above all ruling monarchs, the One before whom all must bow—"Against thee, thee only, have I sinned" (v. 4).
2. The holy, righteous God, the One who is opposed to all sin. He is the very opposite to all evil, who condemns and punishes sin, who demands truth in the inward parts (v. 6).
3. A God of justice—"That thou mightest be justified when thou speakest, and be clear when thou judgest" (v. 4). Against this God he had sinned. True, he had sinned against Bath-sheba, Uriah, himself, his own family, the nation; but above all he had sinned against the just God.
4. A God of salvation—"Thou God of my salvation" (v. 14).

B. Behold God's demands.

"Thou desirest truth in the inward parts." God has an ideal for the inward man as well as a law for outward conduct. His inner ideal is truth, purity, sincerity, an inner conformity to His will and nature. This David lacked.

II. The Nature of Man (v. 5)

A. What we are—"Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Not a confession of a sin of his mother, but of his own inner condition before God.)

1. Behold my sinful condition.

His need was desperate—his sin was deep within his nature. This is a confession, not an extenuation. He was startled at what he found within his own heart. The fountain of his life was corrupt. The lust, adultery, deceit, selfishness, murder, came from his own evil heart. (Note Mark 7:21-23.)

2. Behold what I have done. Note:

- a. The scope of his sin (vv. 1-3)—"my sin."
 - (1) "My transgressions" (v. 1), meaning rebellions
 - (2) "Mine iniquity" (v. 2), meaning crooked dealings
 - (3) "My sin" (v. 3), meaning his error or wandering
- b. The ever-present condemnation of his sin—"ever before me" (v. 3). Done in a brief moment of time, the condemnation lingered.
- c. The chief direction of his sin, "Against thee" (v. 4). Against God, Heavenly Father, Friend, Blessor.
- d. Abhorring his sin, confessing it, he turns to God.

III. What God Can Do for Us

A. A plea for mercy (v. 1)

1. "Have mercy upon me."
2. "Blot out my transgressions."
3. "Wash me thoroughly from mine iniquity."
4. "Cleanser me from my sin"—which he recognized as "bloodguiltiness" (v. 14).

B. A plea for inner purity (v. 7)

1. "Purge me with hyssop" (as a leper was cleansed; see Lev. 14).
2. "Wash me"—from inner corruption.

C. His faith in God

1. "I shall be clean." If God answered his prayer for purity, he would be clean through and through.
2. "I shall be whiter than snow"—not merely "as white as snow" (Isa. 1:18), but "whiter than snow," a true cleansing.

When man confesses his sinful condition to God in a plea for mercy and cleansing, God will answer the prayer and faith of that man with definite works of grace.

—Contributed

THE GIFTS OF A MERCIFUL GOD

SCRIPTURE READING—Ps. 51:8-11

The sinful state in which David found himself, and which is described in the preceding verses, was no light matter with him. He was deeply convicted, greatly concerned, and earnestly desirous to have a complete renovation of character, lest again he be overtaken by such sin.

The expressions of these verses are not mere rhetorical statements. They are the earnest cries from a sinner who is conscious of a broken relationship with God, the guilt of sin, and the uncleanness deep within his nature.

I. He Prays for Restored Relationship.

"That the bones which thou hast broken may rejoice" (v. 8).

A. This is a cry of a heart which once enjoyed God's presence within. The broken relationship was like broken bones. God's face had been turned from him; the joy of relationship was gone.

B. It indicated his inability to function normally as a spiritual person—broken relationships were as broken bones. The hurt of his sin, this

hurt within his heart, must be healed or restored—none but a merciful God could do it.

II. He Prays for Forgiveness.

"Hide thy face from my sins, and blot out all mine iniquities" (v. 9).

A. He had acknowledged to God, I have "done this evil in thy sight" (v. 4); now he pleads for God to turn His face upon him in mercy, not in justice—"Hide thy face from my sins."

B. "Blot out all mine iniquities"—my crooked dealings. Take them all away, straighten out my record, take away everything that stands between me and Thee (see Isa. 44:22). A later psalm of David indicates the answer to this prayer: "As far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103:12).

III. He Prays for the Renovation of His Heart.

"Create in me a clean heart, O God" (v. 10).

A. By the heart he meant the center of his life, that inner reservoir of life from which all thoughts, intentions, and urges come. His past experience had taught him that only a new creation, the work of the divine Creator, could cleanse his heart. Pardon was good, iniquities blotted out was good—but not enough. He must be clean within.

B. His plea—"Create in me a clean heart." Only a clean heart, purity within (the "inward parts" of v. 6) will make one clean through and through: clean motives, clean living, clean conversation—the very opposite of the natural state of uncleanness and inner sin.

IV. He Prays for the Transformation of Character.

"Renew a right spirit within me" (v. 10).

A. A "right spirit" means a constant, steadfast spirit. He had been motivated by a crooked and perverse spirit; he had been of a vacillating disposition. He must be so completely transformed that this old spirit will be entirely gone and a right, constant, steadfast spirit will prevail. He seems to pray: "Lord, change my spirit; fix me up for the time to come, that I may never in like manner depart from Thee."

B. Purity of heart and steadfastness of spirit go together. Holiness brings establishment and stability, a security of love.

Note his references to "spirit" in this psalm: twice to God's Spirit, "thy holy spirit" (v. 11); "thy free spirit" (v. 12); and once to his own spirit (v. 10). Only God's Spirit, the Spirit of creation; can create a pure heart, can bring a right spirit, can make a man holy. The Holy Spirit is our only source of true steadfastness.

—Contributed

THE JOY OF SALVATION

SCRIPTURE READING: Ps. 51:12-19

TEXT: *Restore unto me the joy of thy salvation* (v. 12).

Relate this thought to the preceding thought of the psalm—because of sin the joy of salvation was gone; really, salvation was gone, for to be without one is to be without the other. David prized highly this joy of salvation, hence he prayed for its restoration.

I. Joy Had Filled a Large Place in His Prayer.

A. "Make me to know joy and gladness" (v. 8), the joy of healing and strength.

B. "Restore unto me the joy of thy salvation" (v. 12), all of which was a gift from God. He knew that God was the source of all true joy.

C. He pledged a joyful expression, "... my tongue shall sing aloud of thy righteousness" (v. 14). "... open thou my lips; and my mouth shall shew forth thy praise" (v. 15).

II. Joy Resulted from Allaying His Fears.

A. His fear of being cast away—"Cast me not away from thy presence" (v. 11). He deserved to be cast off, that he knew. He did not desire the penalty pronounced upon Cain (Gen. 4:14). By receiving the mercy of God such fears were allayed, joy was restored.

B. His fear of having the Holy Spirit leave him. "Take not thy holy spirit from me" (v. 11). He had known Saul. He knew that the Spirit of the Lord had departed from him and an evil spirit troubled him (I Sam. 16:14). He may have heard Saul exclaim, "God hath departed from me" (as in I Sam. 28:15). David knew that God's Spirit was now dealing with him; he did not want to share the fate of Saul. He feared such separation. Joy comes through deliverance from such fears by the assurance of acceptance with God.

III. The Joy of Right Relationship with God.

A. In the healing of broken relationships—the broken bones may rejoice (v. 8)

B. In the forgiveness of sins (v. 9)

C. In a clean heart and a right spirit (v. 10)

D. Through the indwelling Spirit of God (v. 11)

IV. The Manifestation of the Joy of Salvation.

A. The teaching of transgressors Thy ways (v. 13)

1. Who knew better than he the way of the transgressor and the work of God's grace?

2. The desired results would be the conversion of sinners (v. 13). This would bring continued joy—the joy of service, of winning others to Christ.

B. The offering of praises to God

"My tongue shall sing aloud of thy righteousness" (v. 14). Salvation—deliverance from bloodguiltiness, from the pollution of adultery, the dark stains of murder, his duplicity and deceit, the purity of heart received from God, were abundant reasons for such praises. He requests God to assist him in this praise. "Open thou my lips; and my mouth shall shew forth thy praise" (v. 15). It is with the sacrifice of praise that God is well pleased (Heb. 13:15-16).

C. The joy was manifested in a continued attitude of sincerity and penitence (vv. 16, 17). Outward performances of religion are not enough; they may have no heart meaning—sincerity is demanded. Humility, a broken and contrite spirit, must remain as a continuous factor in spiritual life.

D. The joy was manifested also in the fulfilling of his obligations to the nation—to others (vv. 18, 19).

Joy is the great asset of the spiritual life; the joy of the Lord is the strength of the Christian. The joy of the Christian is the most attractive factor of the spiritual life.

—Contributed

THE DAY OF PENTECOST

SCRIPTURE READING—Acts 2:1-8, 12-18, 22-24, 32, 33, 39.

The scripture reading gives an account of one of the great days in the religious history of the world. It was a feast of the Jews. People from many nations attended. While these Jews observed the old feast, the 120 followers of Jesus entered into the fulfillment of all that this feast pictured. Let us think of the Day of Pentecost.

I. Historically

Pentecost was one of the three main annual feasts of the Jewish people. These feasts were:

A. *The Passover*, which commemorated the deliverance of the people of Israel from their bondage in Egypt.

Added significance was given to this feast when they settled in Canaan, for it became also the feast of the first fruits, when the sheaf of grain was waved before the Lord. (Study Lev. 23:1-12.)

B. *Pentecost*, meaning fifty, which came fifty days after Passover, was the second of these great feasts. The generally accepted teaching is that it was the commemoration of the giving of the law at Mount Sinai.

After they were settled in Canaan added significance was given to this feast. It marked the completion of the grain harvest which was begun at Passover time. Now the meal offering, consisting of two loaves of bread, was waved before the Lord. (See Lev. 23:15-17.)

C. *The Feast of Tabernacles* was the third great feast. This commemorated the wanderings of Israel in the wilderness. (See Lev. 23:33-43.) This feast marked the completion of the whole harvest, fruit, vintage, etc.

II. Typically

A. The typical meaning of the feasts

1. *Passover* marked the beginning of things rooted in redemption. Its lamb was slain, the blood on the door was their safety; the lamb eaten was their food and strength for the journey. Christ is our Passover (I Cor. 5:7). He is the First Fruits of them that slept. He fulfilled in fact all that was pictured in type by this great feast.

2. *Pentecost* marked the completion of the harvest begun at Passover. It marked the completion of the work of Jesus in redemption. Pentecost was as much the work of Christ (Acts 2:32, 33) as was Calvary. Calvary would have been incomplete without Pentecost. While the faithful Jews commemorated the giving of the law in days of old, the faithful followers of Jesus entered into the new covenant (Heb. 8:10). The law was written in their hearts; they were filled with the Holy Spirit.

3. *Tabernacles* pictures the final harvest of redemption when the

saints of God will be gathered from everywhere to be with Him. It is yet to come in fulfillment. (See Rev. 7:9-10.)

B. The typical teaching in the lives of the disciples

1. They were partakers of the first fruits of Christ's redeeming work, the first sheaf of the harvest. They were partakers of the redemption typified by Passover and fulfilled in Calvary. They were Christ's, not of the world, as He had indicated frequently.

2. To the disciples and others, Pentecost was the fulfillment of their initial salvation—the completion of what had begun at Passover. They experienced the inner dynamic, the fullness of the Holy Spirit; they had the new covenant written in their hearts; they were purified in heart (Acts 15:8, 9).

They became the spiritual body of Christ, the Church. No longer were they stalks of grain loosely bound together; they were now the loaves waved before the Lord, a spiritual unity; a spiritual organism, the body of Christ.

C. The typical teaching as related to Christ

1. He is our Passover, sacrificed for us (I Cor. 5:7), the Lamb of God. His blood was shed for the remission of sins. His life was given as a ransom.

On the day after the Passover, the first day of the week, when the sheaf of the first fruits was waved before the Lord in the Temple at Jerusalem, our Lord came forth from the grave, "the firstfruits of them that slept" (I Cor. 15:20).

2. Pentecost was the completion of His provision of redemption. Read Peter's statement (Acts 2:32, 33). At Calvary, Jesus had shed His blood as a ransom for many. At Pentecost Jesus "shed forth this" in sending the promise of the Father upon the faithful, waiting disciples.

Study the picture presented by this statement of Peter—Jesus, no longer in humiliation, now presents himself before the Father. He is accepted, His work of redemption is perfect, He is exalted. Somewhat as a token of His acceptance and exaltation He is given "the promise of the Holy Ghost." What has been promised, that which has been looked for, is now His. Will He keep it to himself? No! He sees the faithful ones waiting for the promise of the Father—He sheds forth this, He pours out the Holy Spirit. Thus the disciples enter into His victory above.

III. Doctrinally

A. Pentecost is the earthly reflection of Christ's heavenly exaltation. He is exalted above—His sending of the Holy Spirit was an indication of this exaltation, as He had said (read John 7:38, 39; also 16:7). These people had seen Him in His humiliation, now He is exalted and the coming of the Holy Spirit on earth was the evidence of such heavenly glory and exaltation.

B. Pentecost means that the children of Christ share in His victory. His whole life on earth was for us; He died for us; "He now appears in the presence of God for us" (Heb. 9:24).

He is exalted for us; He shares this great victory with us; sends the

promise of the Father—fills with His Spirit. Empowers us to be victors in life and service.

He is glorified above—through the fullness of the Holy Spirit, He is glorified in His people.

Sharers in His victory! What transformation! How glorious were the examples of power, of victory in all circumstances of life, of success in service, of burning zeal and quenchless enthusiasm, of unfailing devotion, of triumph over persecution and death seen in the early Pentecostal Christians! What a rebuke to our feebleness, our fearfulness, our powerlessness!

C. Pentecost is the pledge of the abiding presence of the Holy Spirit in the Church. (See John 14:16; Acts 2:39.) By divine authority Peter extended the promise of the fullness of the Spirit to all coming generations: "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Surely that includes God's children until the end of time. A permanent Presence, an unfailing promise.

If this tells us anything it says to every one of us: "This is your Day of Pentecost." Everything that any of those 120 faithful followers of Christ received on that day which was essential to their relation to God, to their having full victory in Christian life, and for their success in Christian service, now is *ours today*. What the infant Church of Christ received that was essential to its life and success is the Church's today. This is our Day of Pentecost. Oh, that we may be challenged to make it a reality in our lives NOW!

—Contributed

GOD INDICTS THE NATION

TEXT: *She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God (Zeph. 3:2).*

Here are four indictments brought by the faithful prophet of God against Jerusalem. They are so applicable to present national situations that they become God's indictment against the nations today.

I. "She obeyed not the voice"

The voice of God has been heard—it is heard today. It is a call to repentance. "Except ye repent, ye shall all likewise perish" (Luke 13:3).

Over and over again godly leaders, modern prophets of God, have urged our leaders to call for days of repentance and prayer. These leaders have refused to hear God's voice, although repentance and turning to God is the only way in which our nation can be saved from eventual moral disaster.

II. "She received not correction"

The judgments of God are abroad in the world. His judgment was seen in the recent world war, in its death, destruction, suffering, and deprivations.

Even the victors are being judged and punished with prolonged confusion, tensions, and severe limitations.

Modern nations are not learning from the tragic experiences of former

nations and civilizations which have collapsed through their sin and rejection of God and His way of life.

III. "She trusted not in the Lord"

Modern nations are trusting in their armaments, atomic bombs, large armies and navies. They trust in political pressures and human organizations. They depend upon their alliances, their ingenuity, their secret agreements. God is ignored at the United Nations and other councils of nations. We trust in ourselves; not in God.

IV. "She drew not near to her God"

This is a godless day. A recent poll indicated that almost every person in the U.S.A. believed in God, but how many of them "draw near to God"? God is believed in, but ignored. We live comfortably without Him; plan our lives and national activities without considering Him and His wisdom; we run our homes, our business, our civic activities, our national and international affairs without giving God any true place—it is a godless day.

V. What can we do?

These indictments are true of nations today. There is only one hope; it rests with God's spiritual people—the holy remnant of this day. God's holy people are the salt to this corrupt age, the light to this dark day. As the prayers of God's faithful ones have saved nations in other days, so must we be faithful in our duty to God and the nation. We must pray; we must work for righteousness; we must cry aloud and spare not; we must demonstrate in daily living what God can be to all people who will put their trust in Him, draw near to Him with their hearts, and obediently walk with Him through life.

—Adapted

THE MARKS OF CHRISTIAN MATURITY

TEXT: Eph. 4:11-16

Sometimes parents are overheard to say regarding their children, "Will they ever grow up?" They refer to immaturity of emotions rather than to physical growth. God is as greatly concerned about our Christian maturity. God's intention is that we "grow up" (v. 15). The Apostle Paul here defines what constitutes Christian maturity (v. 13).

1. A oneness of faith in Christ
2. A full knowledge of the Son of God
3. Attaining the moral stature of Christ
4. To be reached by all who are Christ's, "all come"

The degree to which the Christian reaches this goal of Christian maturity will be evidenced or marked by certain evidences in daily living.

I. SOME MARKS OF CHRISTIAN MATURITY

A. The Ability to Be Useful in Service (v. 12)

1. Childhood is play time and adulthood is serving time.
2. The saints are to be perfected for the work of the ministry. Some translators remove the unfortunate comma in the King James Version.

Weymouth: "In order to fully equip his people for the work of serving."

Phillips: "His gifts were made that Christians might be properly equipped for their service that the whole body might be built up."

3. The idea that ministers are to do all the serving is unscriptural. All reconciled men are ministers of reconciliation. (II Cor. 5:18).
 4. Maturity is evidenced by accepting responsibility. After some preparation Paul was soon ready for service.
- B. The Ability to Remain Stable in Purpose (v. 14)**
1. Immature people are tossed in purpose by every wind. The immaturity of the disciples of Jesus before Pentecost. They denied Him, Ran when in danger. Swore under pressure.
 2. Mature men are steadfast. For Christ all roads led to Calvary. For Paul, "I press toward the . . . prize." Illustrate: Luther when asked to retract at Worms.
- C. The Ability to Be Governed by Principle, Not by Passion (v. 15)**
1. Adolescents become fanatically devoted to part truth. They act by passion and expediency.
 2. Adults are sincere followers of truth. They beware those who stir up strife by half-truths. They do not quickly believe those who talk down other Christians.
 3. Adults who are matured live by Bible principles.
- D. The Ability of Engaging in Co-operative Activity (v. 16)**
1. Children lack ability to co-operate. They must be taught.
 2. Young Christians need to learn to co-operate in Christian action.
 3. Some immature Christian habits in non-co-operation.
 - a. Distributing tithe at one's own discretion
 - b. Having an interest in only one aspect of Christian work
 4. Mature people know how to work in unity with others.
- U. How CHRISTIANS BECOME MATURE**
- A. By Accepting the Instruction of God's Leaders (v. 11)**
Children have parents to assist in their growing up. Christians have pastors, etc, to assist them toward maturity.
- B. By Pressing On to Perfection (v. 12)**
The crisis of perfection—sanctification
The growth of perfection—holiness in life.
- C. By Gaining a Knowledge of Christ (v. 13)**
By Bible reading, using Christian literature
By depending on the Holy Spirit to show us Christ
Illustration: Most of us learned to write with a copybook before us.
- D. By Living Close to Christ, the Head (v. 15)**
Keeping close to Him by prayer
Keeping Him supreme in our affections and choices
Illustration: As every great picture must have a focal point, so Christ must be the focal point of our lives.

CONCLUSION:

Do you have the marks of Christian maturity or are you pleased with a few indications of Christian manhood in your life?

The African puts on a few trinkets and seems tickled with himself. We

laugh at his childishness. But do we too put on two or three virtues and smile with satisfaction at our moral status? Are you perfecting holiness in the fear of God? Are your responses in daily life indicative of Christian maturity?

—MURRAY J. PALLETT

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THE LORD'S SUPPER

SCRIPTURE READING: Matt. 26:17-30

It was a tradition of the Jews that in the days of the Messiah they should be redeemed on the very day of their coming out of Egypt. And this was exactly fulfilled, for Christ died the day after the Passover, on which day they began their march.

I. Jesus Observes the Passover

A. The disciples took it for granted that Jesus would eat the Passover, and they knew it took some preparation and they asked the question, "Where wilt thou that we prepare the passover?" He sent them to such a man as would open his home for them, and they went at the bidding of Jesus to prepare for the Passover—"They made ready the passover."

Their lamb was killed in the court of the Temple; it was roasted; the bitter herbs, bread, and wine were provided; the cloth was laid, and everything set in readiness for such a sacred feast.

B. They ate the Passover according to the law. Jesus sat down, in the usual table gesture. His sitting down denotes the composedness of His mind when He addressed himself to His disciples on this occasion. "He sat down with the twelve"; Judas was not excepted.

C. Jesus gave notice of His knowledge of the treachery that should be among them. Note the feelings of the disciples on this occasion.

1. They were exceedingly sorrowful. Peter said, "Be it far from thee." It, in Peter's mind, would be a reproach to their fraternity for an apostle to prove a traitor.

2. They began to inquire, "Lord, is it I?" Those who know the strength of the tempter and their own weakness and folly cannot but be in pain for themselves when they hear that one of them should betray Him: None of them suspected Judas, but there seems a fear lest it be any one of them. "Is it I?"

D. Jesus tells them who the traitor is—he is a familiar friend—"He that dippeth his hand with me in the dish." External communion with Christ in holy ordinances is a great aggravation of our falseness to Him. It is base ingratitude to dip with Christ in the dish and yet betray Him. Judas opened the way for his conviction with his question, "Master, is it I?" To which Jesus quickly replied, "Thou hast said."

II. The Institution of the Lord's Supper

A. The broken bread. The body of Christ is signified and represented by the bread. He said formerly, "I am the bread of life." It is upon this metaphor that this sacrament is built.

1. He blessed the bread—setting it apart for this use by prayer and thanksgiving.
 2. He broke the bread—denoting the breaking of His own body. He was bruised for our iniquities.
- B. He took the cup—the blood of Jesus is signified and represented by the wine. He took the cup—the cup of grace, the sacramental cup.
1. His command, "Drink ye all of it: for this is my blood of the new testament." Hitherto it has been the blood of animals which was shed for sins; now it is the blood of Jesus—here represented metaphorically in the blood of the grapes (see Gen. 49:10, 11).
 2. His blood is shed for many for the remission of sins. Pardon, reconciliation, a spiritual relationship with God through Christ are provided through this precious Blood.
 3. His promise and hope of a new day—"I will not drink henceforth of this fruit," etc. His earthly career was soon to cease; there would be the coming of the Kingdom; this sacrament will then be "new"—fulfilled. We too will take our leave of sacraments, to drink them "new" in the "Father's kingdom," where the joy and glory of fellowship with the Lamb of God will exceed all we knew here.
 4. They sang a hymn. This is a gospel custom, a practice of worship. They went out to the Mount of Olives, to the garden to prayer.
- After we have received the Lord's Supper it is always good for us to retire for prayer and meditation—to be alone with God.

—REV. J. PAUL DOWNEY
Pastor, First Church, Yakima, Washington

The District Superintendent

(Continued from page 36)

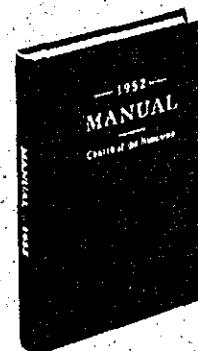
getting along without them. Theirs is as holy and sacrificial a ministry as any pastor's. The demands upon their time are greater; the demands upon their pocketbooks are greater; their sacrifices are greater. The district superintendent is the best friend a pastor could have, for he doesn't have to "put on" before him; he knows from personal experience all the troubles a pastor has. He carries them along with his own. Make a "buddy" out of him; drop him an occasional note of gratitude for his work on the district; don't forget the holidays—cards are cheap, and a small gift is so expressive!

The Sunday Evening Service

(Continued from page 28)

treatise, the author declares that an earnest preacher of ordinary intelligence and common sense can have a good Sunday night listening audience. His last statement is a summary and challenges the man of God: "Set your pulpit on fire, brother, with an earnest giving of yourself to save men, and multitudes of sinners will flock to see the flame, their hard hearts will be melted and they will be saved." It is my humble opinion that our hope in solving this problem of attendance on Sunday night lies largely with the prayerful application of fundamental principles.

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