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# THE PREACHER'S

magazine

SEPTEMBER 1963

FORUM

THE MINISTER AND CHURCH MUSIC

Contributors:

"FOR THE GLORY OF THE LORD"

Hugh C. Benner

WHAT IS NAZARENE MUSIC?

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DON'T SELL THE GOSPEL SONG SHORT

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MUSIC AND CHURCH ATMOSPHERE

Roy F. Stevens

THE MINISTER, HIS OWN MUSIC DIRECTOR

James R. Bell

A PASTOR'S MESSAGE TO HIS CHURCH CHOIR

Barrett Kirby

★ ★ ★ ★ ★ ★ ★ ★

ON MAKING AN INTRODUCTION

D. V. Hurst

—proclaiming the Wesleyan message

# The Preacher's Magazine

Volume 38

September, 1963

Number 9

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General Superintendents, Church of the Nazarene

## GUEST EDITORIAL

### "For the Glory of the Lord"

By Hugh C. Benner

**F**OR THE GLORY OF THE LORD—these words were the motto of the first major Nazarene Church Musicians' Institute, directed by Al Ramquist, of sainted memory. No better phrase could have been chosen to express the basic purpose of music in the Church of the Nazarene.

The fundamental concepts of that earlier project have continued to be the guiding principles of later institutes planned and conducted by the Music Commission established by the General Assembly of 1960, and directed by Dr. Roy F. Stevens, chairman of the commission.

There are many of our people who do not understand the major importance of music in the church. To them it is something to be taken for granted, with little care concerning its quality or effectiveness. Seldom do they think of music as the determining factor in a service—which very frequently it is.

Let us consider the original setting of the phrase which constitutes our title: "For the Glory of the Lord." It was in the days of King Solomon that "an house to the name of the Lord" was to be constructed. When it was completed, plans were made for the dedication of the structure to God.

In these plans for divine services was included a major musical aggregation, for in I Chron. 25:7 we read

that "the number of them, with their brethren that were instructed in the songs of the Lord, even all that were cunning, was two hundred fourscore and eight." A choir of 288 voices!

On the Dedication Day the setting was spectacular. "All the congregation of Israel" had assembled. A musical complement, major even by modern standards, was in place. In addition to the 288 mentioned above, there were "with them an hundred and twenty priests sounding with trumpets" (II Chronicles)—408 musicians! Two hundred eight singers, and players on psalteries, harps, and cymbals, plus 120 sounding out with the trumpets! (The modern song about "Seventy-six "Trombones" is slightly behind the times.)

Someone asks, "What has all this musical preparation to do with the glory of the Lord? Well, read the record. It has been popularly supposed that the glory came only at the conclusion of Solomon's prayer of dedication, but this is not the case.

"It came even to pass," declares the record, "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; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God" (II Chron. 5:13-14).

On wings of song, God came. With the crash of cymbals, God came. In the flourish of trumpets, God came. To the sweep of harp strings, God came. At the peak of a mighty musical crescendo, God came. With majestic sonority, God came. "The glory of the Lord" moved in on huge waves of music.

On that Dedication Day, music served the highest spiritual interests. It was not a performance, not a mere display of talent, not a spectacular entertainment, not an appeal to cheap reactions. It was an eternal theme set to music: "For he is good: for his mercy endureth for ever." Music unified and inspired the hearts of the people. There must have been a high tide of spiritual emotion.

Music figured in a very different situation in the New Testament period. Paul and Silas were in the Philippian jail, where the officers had "laid many stripes upon them." "And at midnight Paul and Silas prayed,

and sang praises unto God: and the prisoners heard them" (Acts 16:25). A sacred concert at midnight—in a jail! (Incidentally, Paul must have been a musician). "And suddenly there was a great earthquake . . . and immediately all the doors were opened, and everyone's bands were loosed" (verse 26).

In the Old Testament episode God came at the climax of mass music. But there was also the manifestation of God's presence and power when two bruised, bleeding Christian prisoners—holiness preachers—sang a duet at midnight. In both situations music became an element in bringing God near in glory and deliverance.

"For the glory of the Lord"—this is the ultimate purpose of Nazarene church music. Let the trained not despise the musical contribution of the untrained. At the same time, let not the untrained disparage the contribution of the trained and devoted musician who would utilize the highest forms of music to glorify God and provide a spiritual and emotional atmosphere in which "the glory of the Lord . . . [shall fill] the house of God."

## FROM the EDITOR

### Straws in the Musical Wind

WE, AS A CHURCH, have literally sung our way into existence. Few denominations have done more with music than has the Church of the Nazarene in its brief span of denominational life. We have marched ahead by means of melody when we could apparently make no advance by promotion, preaching, committees, or offerings. Services have been tight and sterile until some saint started a song and, behold, the cloud of blessing dropped with fatness. Seekers have been stalemated short of victory at our altars, until someone began singing,

*"I've wandered far away from God;  
Now I'm coming home."*

Like the bursting forth of a fountain faith has risen on the wings of these words and this melody—and shouts of victory resulted.

Remove from our past what music hath wrought, and we would be historically impoverished indeed. Deny to us a ministry of live, rousing singing for just one year, and you could bury us as an effective holiness denomination.

But to say that all is ideal and perfect in the music of our Zion would be daydreaming. There are some straws in the musical wind that cannot be ignored.

#### Unconscious Irreverence by Song Leaders

There are certain courtesies toward Deity which are carefully observed

in all church services. Among them is this: No worthy usher will seat persons during prayer. Why? Because there is to be reverence during prayer—and that includes musicians.

There is no real excuse for any song leader using prayer time to do last-moment checking with the choir, pianist, or organist during prayer. The musicians need to talk to God as much as the rest of the congregation. If song leaders cannot care for such details before prayer time, then be honest about it and take a few moments after prayer to care for them. But in the interests of reverence, don't borrow prayer time for music—music isn't that important in our church. No pastor feels right talking to God while his song leader thumbs through the songbook or chats casually with the pianist. I realize that this is done with no wrong intention but that does not make it any the less offensive.

#### Delaying the Service

When we announce that a service will begin at eleven o'clock, we are ethically obligated to begin at that hour unless emergencies arise. If we invite friends to worship with us beginning at eleven o'clock we are actually dishonest if we don't begin until 11:05 or 11:10. Pastors tell me that choirs are often offenders at this very point. The choir should never keep the congregation waiting after the announced hour of service, just

for a few moments of last-minute rehearsal. If the choir can be granted that privilege, so can the pastor, or the ushers, or the Sunday school. It would be far better for the choir to sing a whit below its very best—and start on time—than to come in tardily and be more technically accurate. I plead here for a few pastors who are wringing their hands because of this deleterious habit.

### Talkative Song Leaders

The song leader is asked to do one thing—lead songs. Most certainly there are well-chosen words which can be used to introduce hymns and songs. And there are bits of brief exhortation or encouragement that brighten up a song service. But song leaders, you are digging your own vocational grave when you become excessive in this matter of ad-libbing before all songs or between stanzas of a song. Pastors and laymen alike are well-nigh disgusted with "preaching song leaders." If you must preach, then enroll in the Course of Study for ministers, but don't take advantage of your position as song leader and subtly borrow the prerogatives of the preacher.

The congregation wants you to lead them in song, and that you are admirably trained to do. But the congregation does not want you to smother them with excessive exhortation.

### Denominational Discourtesy

We must never lose sight of the visitor in the service. We want him to come back, so we must do our utmost to make him feel at home. One of the aims of a song service,

especially in an evangelistic service, is to obtain full participation by all members of the congregation. But how can we expect non-Nazarenes to sing along with us if we insist on choosing songs familiar only to Nazarenes? Here is where musical discourtesy comes in. In every song service there should be some songs selected which are universally familiar to evangelicals. I have known song services where all the songs were our own (and I was proud of them all), but visitors sat with closed lips and wandering minds while we discourteous Nazarenes sang our "inside" songs.

It would be unthinkable among us to invite in some family for an evening of fellowship, and then insist on chattering only about matters of interest to members of the family. Sheer violation of courtesy! But we do it in church services, more often than we realize.

Certainly, I like Nazarene songs; some of the very best ones we sing were written by our own writers. But I also like the songs written by Fanny Crosby and Isaac Watts, and Charles Wesley and Charles Gabriel, and many others known throughout the Christian world.

Have I been too blunt? Then forgive me! But let me repeat: We will be a musical church or we will be no church at all. It is a choice between being musically successful, musically winsome, musically warm—or closing up the doors. And with this in mind I have but pointed out these straws in the musical wind.

If a spark plug is missing we don't discard the car; we tune up the motor. This is a plea that where needed there be a tune-up among our musicians.

# THE FORUM

## THE MINISTER AND CHURCH MUSIC

### The Why of It!

It is pertinent and these Forum discussions are built around pertinent themes. Music is a vital part of every service held in the church. Its presence either blesses or hinders. What subject could be more pertinent?

We have sources of help and counsel. The Church of the Nazarene has a Music Commission, to advise and consult with our Publishing House relative to our program of music. Members of this commission are: Dr. Hugh C. Benner (adviser from the Board of General Superintendents), James Bell, Charles Higgins, Ray Moore, Leslie Parrott, Warnie Tippitt, Paul Skiles, Roy F. Stevens, R. T. Williams.

You will note that the contributions are provided by several of these men.

Then, too, we have a music editor, a man who is one of the best-known and best-qualified music writers in the evangelical world today. I refer to Floyd Hawkins.

So with a pertinent theme and wise advisers—why not do a Forum on "The Minister and Church Music"? It is a "natural."

### Thanks to Floyd Hawkins

From the very first stages of planning this Forum, Floyd Hawkins has been my constant consultant. He assisted in the selection of subjects for the articles. He has helped in arranging the material. And he has also provided a splendid article.

It is the editor's prayer that this Forum will be helpful, informative and interesting.

# What Is Nazarene Music

By Leslie Parrott\*

THE CHURCH OF THE NAZARENE is young among denominations. Its roots, derived from the Wesleyan Revival, took firm hold in the religious soil of America about the turn of the century, bursting into full denominational bloom from under a brown tent at Pilot Point, Texas, in the fall of 1908. From the beginning the vigor of the young denomination has expressed itself in its music: congregational singing is often characterized by fervency and vitality.

Gospel songs with plain words and lilting melodies are part of the guarded musical heritage in the church. Enthusiastic believers seem to enjoy most those songs and hymns of subjective experience with which they can identify.

Nazarene music has been nondescript. Nonliturgical services with emphasis on "heartfelt" personal experience have left the door open for musical tastes which represent nearly every spectrum of Protestant church music. In spite of clashing opinions on what it should be, Nazarene church music with the passing of the years has begun to develop its own personality. This is due to several things: an aggressive music department in the Nazarene Publishing House supplementing the earlier efforts of Haldor Lillenas; the general maturation process; and music education which has been carried on

generally throughout the church and particularly through the music departments of the several Nazarene colleges.

Although it is most likely that the spectrum of musical tastes is still well represented and Nazarene church music is far from being stereotyped even with the publication of a standard hymnal, the time has come for an attempt at identifying "What Is Nazarene Music?"

## METHODOLOGY

The questionnaire survey as a research technique depends for its validity and reliability upon the specific methodology employed. The results of this research are valid to the degree they have reported the facts of Nazarene church music as they are generally. The results are reliable to the degree that subsequent administrations of the same questionnaire with the same methodology render the same answers. The validity and reliability of this study then depend heavily on a defensible methodology.

### The Questionnaire Survey

The first stage in the development of this questionnaire was a "brainstorming session" in which many questions of a comprehensive nature were suggested and recorded.

The process of editing, eliminating, and adding questions was the second

stage in developing the tool. By a series of memoranda the questionnaire was distributed to M. A. Lunn, R. T. Williams, Roy Stevens, and Charles Higgins. Their suggestions were incorporated in further memoranda. Excellent suggestions both in editing and in ideas came from Floyd Hawkins and Bob Stringfield of the music department of the Nazarene Publishing House. Technical advice of a most valuable nature was given by Dr. Walter Johnson, Roy Stevens, and Mr. M. A. Lunn. The final tool is the corporate thinking of all these men.

### Gathering the Data

Each questionnaire was mailed along with an explanation and cover

letter of appeal for co-operation and an enclosed airmail, stamped envelope.

To obtain objective facts, it was determined to ask questions for the most part about the actual agenda of music on Sunday, September 10, 1961. This was chosen as a probable typical Sunday because the summer period was past and many of the fall revivals were not yet under way. Besides the report of music on Sunday, September 10, other questions of a general nature were asked concerning the total music program of the church. Only in the last four questions concerning the work of the music department of the Nazarene Publishing House were questions of opinion asked.

## A SUMMARY OF RESPONSES

1. What is the name of the hymnbook used for congregational singing in your church last Sunday morning?

	1-49	50-99	100-199	200-299	300-499
Praise and Worship	75%	88%	94%	90%	100%
Other hymnbooks	25%	12%	6%	10%	

3. What hymn, if any, was sung after the morning sermon?

	1-49	50-99	100-199	200-299	300-499
A hymn was sung	34%	50%	32%	61%	62%
No hymn was sung	66%	50%	68%	39%	38%

The three hymns reported most often are:

- (1) "Doxology"—31%
- (2) "Just as I Am"—17%
- (3) "Where He Leads Me"—13%

4. Was a church bulletin distributed in your church last Sunday?

	1-49	50-99	100-199	200-299	300-499
Yes	16%	40%	51%	90%	100%
No	84%	60%	49%	10%	

5. If you used a church bulletin last Sunday, did it contain an order of worship?

	1-49	50-99	100-199	200-299	300-499
Yes	70%	51%	56%	72%	63%
No	30%	49%	44%	28%	37%

\*Professor of Speech, Trevecca Nazarene College.

6. Was prelude music played by your organist and/or pianist last Sunday morning?

	1-49	50-99	100-199	200-299	300-499
Yes	57%	80%	90%	100%	100%
No	43%	20%	10%		

9. Do you have a church choir?

	1-49	50-99	100-199	200-299	300-499
Yes	23%	65%	92%	100%	100%
No	77%	35%	8%		

12. Did you use a responsive reading from the back of the hymnal last Sunday morning?

	1-49	50-99	100-199	200-299	300-499
Yes	27%	30%	38%	33%	63%
No	73%	70%	62%	67%	37%

13. Did your church choir wear robes last Sunday morning?

	1-49	50-99	100-199	200-299	300-499
Yes	11%	13%	32%	60%	63%
No	89%	87%	68%	40%	37%

18. Did your choir remain in its place through the entire service last Sunday morning?

	1-49	50-99	100-199	200-299	300-499
Yes	5%	2%	17%	65%	75%
No	95%	98%	83%	35%	25%

23. Was a choral response used following any of the prayers last Sunday morning?

	1-49	50-99	100-199	200-299	300-499
Yes	1%	1%	7%	15%	12%
No	99%	99%	93%	85%	88%

29. Was the organ or piano played as background during the "pastoral" prayer last Sunday morning?

	1-49	50-99	100-199	200-299	300-499
Yes	8%	22%	42%	30%	25%
No	92%	78%	58%	70%	75%

30. What was the name of the songbook used in your service last Sunday night?

	1-49	50-99	100-199	200-299	300-499
<i>Praise and Worship</i>	74%	90%	95%	85%	100%
Other	26%	10%	5%	15%	

33. Besides the regular songs, did the congregation sing a group of choruses in the service last Sunday night?

	1-49	50-99	100-199	200-299	300-499
Yes	27%	46%	51%	40%	75%
No	73%	54%	49%	60%	25%

47. Did you have an orchestra of one or more members in your service last Sunday night?

	1-49	50-99	100-199	200-299	300-499
Yes	8%	28%	26%	25%	37%
No	92%	72%	74%	75%	63%

50. How many seekers were at your altar last Sunday night?

	1-49	50-99	100-199	200-299	300-499
None	80%	65%	67%	55%	63%
1-5	11%	29%	22%	45%	37%
6-10	9%	6%	11%		
More than 10					

60. Has the director of your choir received music training in a Nazarene college?

	1-49	50-99	100-199	200-299	300-499
Yes	17%	29%	36%	55%	50%
No	83%	71%	64%	45%	50%

### The Pastor's Family and Church Music

68. Did some member of the pastor's family direct the choir last Sunday morning?

	1-49	50-99	100-199	200-299	300-499
Yes	62%	40%	22%	15%	38%
No	38%	60%	78%	85%	62%

69. Was some member of the pastor's family involved in the "special" singing last Sunday as soloist, member of a duet team, trio, quartet, or choir?

	1-49	50-99	100-199	200-299	300-499
Yes	48%	79%	41%	40%	1%
No	52%	21%	59%	60%	99%

70. Did some member of the pastor's family play the organ last Sunday?

	1-49	50-99	100-199	200-299	300-499
Yes	20%	42%	28%	25%	67%
No	80%	58%	72%	75%	33%

71. Did the pastor's wife play the piano last Sunday?

	1-49	50-99	100-199	200-299	300-499
Yes	36%	33%	33%	20%	25%
No	64%	67%	67%	80%	75%

### Miscellaneous Information

72. Was a full-time commissioned song evangelist used in your last revival?

	1-49	50-99	100-199	200-299	300-499
Yes	14%	30%	29%	15%	50%
No	86%	70%	71%	85%	50%

74. What was the name of the cantata used by your choir last Christmas?

	1-49	50-99	100-199	200-299	300-499
No cantata	93%	70%	50%	35%	37%
Published	4%	23%	44%	65%	63%
Improvised	3%	7%	6%		

77. Who selects the Sunday morning congregational hymns?

	1-49	50-99	100-199	200-299	300-499
Pastor	44%	42%	42%	70%	12%
Song leader	42%	47%	47%	30%	63%
Both	14%	11%	11%		25%

78. Are you satisfied with the service rendered to your local church by the music department of the Nazarene Publishing House?

	1-49	50-99	100-199	200-299	300-499
Yes	99%	94%	96%	99%	100%
No	1%	6%	4%	1%	

### WHAT IS NAZARENE MUSIC?

For more than eight of each ten Nazarene churches music means congregational singing from the Nazarene hymnal led by a person without formal music training and accompanied by a pianist with limited skills on an old upright piano.

For more than eight of each ten Nazarene churches music means a choir with less than twelve voices, without robes, with no regular rehearsal time, and with no choir "special" in most of the services. Nearly half of the churches have not provided space for a choir.

For more than eight of each ten Nazarene churches music means the Nazarene hymnal used by the pianist for offertories, used by the soloists and duet teams for most of their "special" music, used by the choir leader for "special" Christmas or Easter music, and used by the song leader on Sunday nights for Chorus singing, if there is any.

For more than eight of each ten Nazarene churches music does not include a commissioned song evangelist at revival time, a cantata at Christmas and Easter, a church organ, a church orchestra, a children's choir, or a teen-age choir. And churches where most Nazarenes attend seldom enjoy a visit from guest singers.

In a privileged 2 per cent of the churches, Nazarene music means a minister of music on salary, an electric church organ, a grand piano, a robed choir for adults, a children's choir, a teen-age choir, a choir loft for fifty singers, and a worship service with a closing hymn following the sermon.

For this privileged 2 per cent, church music means quality, trained voices, regular practice sessions, outstanding soloists, and organ offertories from a book of special arrangements.

(Continued on page 12)

## Don't Sell the Gospel Song Short

By Floyd Hawkins\*

TODAY gospel songs are enjoying an unprecedented place in the lives, the worship, and the evangelistic activities of Christians. We are safe in assuming that songs of Christian experience—songs born in the hearts of those who have had a born-again relationship with Christ—began with the first Christians. More enlightening than sketchy excerpts from church history are the observations of those who today enjoy a vital experience with Christ. The creating of new songs—lyrics that spring from the heart—and the daily singing of these, is as spontaneous and natural for Christians as is the music of the birds of the forest.

Recently one of our successful missionaries remarked that when he and his colleagues heard the natives in their homes and at their work singing their own songs, descriptive of their new-found experience with Christ, they were made to realize that their missionary efforts were beginning to meet with success.

It is hardly conceivable that gospel songs began (as have been suggested by some) with the famous song evangelist Ira D. Sankey, or with any other personality of our modern times. True, with the wide acceptance in America and abroad of the beloved gospel singer of Moody revival fame, and with improved means of communication and distribution,

this did mark a new era in which, for the first time, songs such as "The Ninety and Nine" and "Softly and Tenderly" heard in large mass meetings could be published and shared with Christians throughout the world.

Today we are in the beginning phase of still another new era of gospel music. Now it is possible for multiplied millions to simultaneously hear and "see" the singing of the gospel message. Recently on a popular television program with national coverage, along with the presentation of such numbers as "The Holy City" and F. Schubert's "Ave Maria," "The Old Rugged Cross" was beautifully sung following the statement that it had been oft requested. More and more broadcasting stations are carrying the gospel in song to the ends of the earth.

Gospel songs have never been in competition with the great hymns of the Church. Some Christians have unwisely neglected the hymns and have endeavored to use gospel songs in worship and evangelism exclusively, but the thoughtful Christian will realize that hymns are complemented by worthwhile gospel songs. We do not need to be greatly exercised because of the many shallow, purely sentimental, so-called gospel songs that are being poured upon Christians. Some of these are "promoted" into prominence. But when the pressure of promotion is reduced, these

\*Music Editor, Nazarene Publishing House.

songs deflate into obscurity. Songs of value will linger and prove a blessing until some worthy contribution has been made.

While today certain critics are seeking to discount the value of all gospel songs, volumes of song stories are being issued with interesting accounts of the effective use of this music. A recent issue of the *Kansas City Times* gave a front-page story of the superintendent of the Kansas City Rescue Mission. This successful worker was reared in a Christian home, but for many years was wayward and lived a sinful life. For a period of time he was employed by the famous Harold's Club in Reno, Nevada, in charge of a gambling table. Finally he was won to Christ and gave testimony to the fact that during his wayward years he could not get away from having heard the gospel song "Since Jesus Came into My Heart." This was instrumental in his conversion.

So definitely has the gospel song established itself that compilers of new hymnbooks are meeting with strong demands for a representative group of these numbers to be included. A medical doctor in California sur-

prised my wife with the question, "Where can I find a book with songs such as 'When the Roll Is Called Up Yonder'?" He told how he had enjoyed singing these songs in years past but that they were not to be found in his church today. If given a voice, this doctor will vote for the inclusion of gospel songs in his church's hymnal.

New songs are born in the hearts of today's Christians—songs uniquely inspired for our times. In these days of great spiritual darkness, with much apprehension for the future, there are many songs that tell of a guiding hand, songs for the encouragement of those who are tempted to give up the race, songs of a Friend for those in need of a friend, songs of comfort for the brokenhearted and bereaved, and, best of all, songs of a Saviour for all who are struggling beneath burdens of sin and the pressures of our day.

It is not a sign of intelligent Christian leadership, to say nothing of spiritual perception, to bypass the good gospel music that has been so mightily used of God for the salvation of souls and the building of our Zion. Let's not sell the gospel song short!

### What Is Nazarene Music?

(Continued from page 10)

For the privileged 2 per cent, church music means a commissioned song evangelist at revival time (if desired), a cantata with perhaps a guest soloist on Christmas and Easter Sundays, a church bulletin with a printed order of worship, and most likely a choir director and a few musicians trained in a Nazarene college.

But regardless of church size, Nazarene music has an amazing similarity wherever it is experienced. The hymnbook and the Lillenas tradition bind Nazarenes together musically. The heritage is rich.

On Sunday morning, Nazarenes everywhere express their feelings of

(Continued on page 16)

## Music Is Important to Me as a Minister

By Milo L. Arnold\*

SAVE for the fact that I cannot do my own singing, I'm a very ordinary pastor. However, even though I must rely upon others to do my singing for me, the music is still an indispensable ingredient of my spiritual and emotional life. Like any pastor, when I go to church I am involved in a lot of duties, performances, and participations. In most of the service I am tense with responsibility. It is the hymn time which gives me the thrilling respite and emotional uplift which I need. It is then that I can pause and worship. My tense spirit eases into quiet contemplation and the entire service takes on a new spiritual dimension. Amid my personal involvement in the service, the hymn time is like stopping at the well during the heat of a summer day on the old farm.

Each hymn is an individual experience, expressing for its author, its singer, and for me a specific feeling. Early in the week when I plan my worship service I spend plenty of time selecting the hymns. Each one of them must provide for the people and for me a separate experience, yet each must relate itself to the entire order of worship.

I have quit putting two hymns or gospel songs together in a worship service. To me they provide a totally different experience and I

want to get the total value of both. When we sing "All Hail the Power Of Jesus' Name," I want to know the great, full surge of praise; and when we sing, "My Faith Looks Up to Thee," I want to adventure closely and intimately with God in a fervent prayer. For this reason I always separate the hymns by putting a scripture lesson, prayer, offertory, or other experience between them. In this way the people and I can more easily get the finest possible effect from them all. I don't like to just have a song service, but to have the experience of singing hymns.

Preaching sermons may become work and the conducting of a service may become a heavy responsibility, but the hymns—ah! that's the time when I just worship! Not only the hymns but the offertory, the organ prelude, and every musical moment bring me a thrill.

I like for each hymn to have room to spread its wings. Not only do I dislike to have it crowded against another hymn, but I dislike its being introduced or announced with long, witty, or clever words. My personal preference is to have the entire order of service in the hands of each person, so that all may anticipate and be prepared for each act of worship without a word being spoken to detract from it. I am sure this is not always the best way, but it is the way I like it best. It gives the hymn

\*Pastor, Church of the Nazarene, Richland, Washington.



a chance to stand alone in the spotlight.

The variety of the spiritual and emotional experiences provided in the many hymns provides a limitless breadth of opportunity. What a pity that we so often leave great old hymns almost unused while wearing the hymnbooks out turning past them! I keep a hymnbook marked, "Office Copy," in the study and mark on the margin the date on which every song is used. Thus a quick look shows which ones are being overlooked and which are being used too frequently. This adds enjoyment for me by keeping the music new and fresh without resorting to use of songs which are less than the best.

Music is important to me also in the grind of the work week. I have a hi-fi set in my study and often find the great classics as well as the great sacred songs a real rest for mind, soul, and body. For study music I prefer instrumental rather than vocal numbers. At home we have an inexpensive stereo set and lovely albums. What a contribution lofty music makes to the climate of a home! Mrs. Arnold has an organ, and what a joy it is to come up the walk and meet a flood of music wafting out the front door to greet me!

One day I sat in my study, burdened and depressed, and heard the custodian singing a hymn, far off in the furnace room. Suddenly I felt the magic of it. Those great words got their message through to me and my heart leaped to join the song. Week after week in the church services I see the same thing happen in the lives of people. A light will kindle on face after face as a great hymn does its work, letting a life leap from some shackle which had hobbled it through the week.

Yes, music is important to me as a minister. Whether it be my wife playing a concert for just the two of us or hundreds of voices leaping in a great crescendo of worship, my heart joins in the reverent excitement and devotion. It may be a concert where great classics are leaping like sparks from gleaming brass or pouring like liquid from the woods or calling to me softly from the strings. It may be the short song of a lark in the morning or the song of a little child at play. Often it is the song of a housewife going about her work or the cracked song of an old person whose soul seeks an expression the voice cannot provide, but it is great music. Give me music, the surging outpouring of it, the heady cup of it, the eager adventure of it—for I need it.

Thank God for people who can express in music and song the secret surgings of my own soul for which I can find no words. Music is not only important; it is indispensable.

#### SOME DEFINITIONS OF FAITH

The difference between faith and trust: The one gets, the other gives. Faith reaches out and receives things from God. Trust commits that which has been received, unreservedly in the hands of God.

"Faith is the antiseptic of the soul."  
—Walt Whitman, "Leaves of Grass."

#### HOW TIPPING ORIGINATED

The tipping custom originated in England, where small sums were dropped in a box marked, "T.I.P.," meaning "to insure proper service."

Vicksburg, Michigan

The Preacher's Magazine

## Music Is Important to Me as a Layman

J. Wesley Mieras\*

**M**USIC is worship! Appropriate music in a church service can set the tone of the entire hour of worship, and thereby becomes exceedingly important to each member of the congregation; for thereby can the laymen more fully and devotedly participate in reverence and worship.

To one whose earliest memories of life are closely tied with the church, music has become so important a part of my life that, while I enjoy other selections, some of the great hymns are among my choicest favorites to enjoy and appreciate at any time. To me as a layman of the church, music rounds out my life of worship whether it be in the sanctuary or in the home.

One of the most important elements of the worship service is the congregational music with which our periods of worship traditionally commence. The type of service should be an important basis for the consideration of the choice of hymns in which each member can join his heart and soul. If our Sunday morning service is for an emphasis of praise, adoration, or thanksgiving, the choir director can and should select the congregational hymns, the choir selections, and special music with that thought in mind. Such music can and should be co-ordinated with the sermon theme well in advance.

I have on occasion seen a choir director come to the platform and there and then make his selections of congregational music. Not infrequently could the minister of the hour find more appropriate selections to co-ordinate the worship period.

While the problems of available musical talent vary especially between the smaller and larger churches, from one layman's viewpoint, it would seem that we all can do much to improve the musical portions of our services to make them more meaningful, reverent, and worshipful to the congregation. The contrasting services of our evangelistic emphasis on Sunday evenings and other times make the selection of evangelistic-emphasized music significant. The same principles apply here in setting the tone of worship in a co-ordinated service in keeping with the subject of the ministry for this service.

Not only is music important to me in the church, but my life would be drab elsewhere without the music that I so much enjoy. The modern electronic equipment that we now have available makes recordings, radio, stereo, and other high-fidelity presentation of the finest of anthems, hymns, and classical music available to us at any time, whether in the home, our automobiles, or elsewhere. How we thrill to the excellent presentation of our favorite hymns and

\*Member, First Church of the Nazarene, Pasadena, California.

especially some of the favorite old hymns presented in anthem in high fidelity recordings that are available to us through our own publishing house and other music stores, having been recorded by outstanding Christian musicians! This is a world of music, and those of us who are laymen can deeply appreciate the best music that we can provide in our church services and also in our

homes. Appreciation should be extended to the Music Commission for the special effort that they have been giving to the emphasis of our church music. It is a significant recognition of the importance of music to each of us, for we are and should be a "singing church" in singing the praises of our wonderful Lord with deep meaning and appreciation of His wondrous love for each of us.

### What Is Nazarene Music?

(Continued from page 12)

worship in such oft reported hymns as:

"All Hail the Power"  
 "Love Divine"  
 "Holiness unto the Lord"  
 "I Am Thine, O Lord"

They like to close the morning service with the "Doxology" or the invitation hymn "Just as I Am."

Nazarenes in general aren't too concerned with the formalities of church music. Even in many of the larger churches the choir is "dismissed" to sit in the congregation for the sermon, and a large percentage do not wear robes.

At night Nazarenes enjoy singing with zest,

"Victory in Jesus"  
 "He Brought Me Out"  
 "He Abides"

and other gospel songs with a lilting melody and words which emphasize personal experience. Nazarenes enjoy most on Sunday the music they can whistle or hum on Monday.

Furthermore, Nazarenes aren't afraid to have their emotions moved. Their religion is real and personal, so they like songs that tell about it.

Among the "specials" most often reported are these:

"How Great Thou Art"  
 "Ten Thousand Angels"  
 "Follow Me"  
 "The Glory of His Presence"  
 "My Heavenly Father  
 Watches over Me"

Nazarenes in general don't seem to need choruses as a special music feature on Sunday night. They get along without cantatas in most instances, although their favorite is *Mine Is a Risen Saviour*. If the musicians are available, many congregations seem to appreciate a church orchestra.

Nazarene music in general is not characterized by such words as stiff, traditional, liturgical, or classical. Our music is more nearly described by such words as lilting, moving, effectual, personal, and meaningful. Most of all, Nazarene music is infused with the Holy Spirit. When gospel music with plain words and free-flowing melody is performed excellently by those of a "good spirit," Nazarenes everywhere in churches great and small respond with the means which seems most appropriate at the moment. This, then, is Nazarene music.

## The Use of Music in Evangelism\*

By Ray H. Moore\*\*

**D**URING this quadrennium and the one preceding, our church has placed a strong emphasis on evangelism, and justly so. We came into existence to spread the gospel of full salvation, and evangelism is just that. But when we consider music in this field of evangelism, we immediately respond with mixed emotions, some favorable and some otherwise. What we are concerned with here is not the music of the revival meeting, but that of the regular Sunday evening service of evangelism.

Many of our churches (the pastors of these churches in particular) spend time in preparing an order of service for the morning worship, and in a large percentage of these churches we have a printed bulletin, with the order of the morning service in detail. However, when it comes to the evening evangelistic service, I am afraid that in all too many instances the order of things is left to chance. A shot in the dark aimed at nothing in particular has little chance of hitting the target.

Our first requisite of success then is a target. What is our goal for the service? If it is just to entertain and tickle the emotions of the congregation, we are whipped before we start. Those who are competing for our people on TV have a much larger

budget, experienced producers, and professional talent. So we are not entertainers. And in most respects we are not teachers. The sanctuary is not a classroom. We are evangelists. Webster says that evangelism is the preaching or promulgation of the gospel. Now we music directors are not preachers, *even though there is sometimes reason to wonder*. But we are a part of the team that is to tell the good news.

To be effective in telling anything, we must be able to communicate. We must get to the congregation in a manner which they can understand. We must consider those we are trying to reach, and try to interest them without offending. We must keep in mind that the message is the primary interest. The means will vary with the situation, but the message should always be clear and plain. If at the close of a song we are more conscious of the singer than of his message, then the presentation was a failure. Now this problem is not new to our generation. Many years ago St. Augustine wrote:

Athanasius, the Bishop of Alexandria, ordered the Psalm to be read with so little voice inflection it was more like speaking than singing. Even so, I recognized the usefulness of good singing in the church . . . the pleasure of the music helps move the weaker minds to a state of devotion. Yet when I happen to be more moved by the singing than by what is sung, I confess myself to have sinned criminally, and in that case I would rather not have heard the singing.

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\*\*Music Director, "Showers of Blessing"

I think we will have to agree with St. Augustine, even in the matter of the "weaker minds" being moved. After all, there are a number of souls in that category. And when it comes to musical training, the majority of people in most congregations would be in that number. This does not mean that we are to cater to the tastes of the lowest appreciation; however we should consider the great host in the middle ground of music appreciation.

I feel that our first obstacle to overcome in the matter of proper music in evangelism is with the "anything will do" group. They can see no importance in proper preparation. They take the attitude that the music is only a time filler, so why spend time preparing? The remedy for this will have to come from the top leadership in the local congregation, the pastor. The more years I live, and the more churches I visit, the more I feel the need of adequate musical training for our ministerial students. Our church is young, and we are growing fast, so we will have to expect some "growing pains" along the way. However, it is my feeling that any part of a service which consumes as much time as the music should have adequate thought and preparation given to it.

Once we have succeeded in getting our pastors and song leaders to see the necessity of planning, it is necessary that they learn to plan properly. *An evangelistic service is not a worship service.* (I heartily agree—Editor.) The act of worship is primarily vertical in its attitude. We are directing our thoughts and our songs to God—sometimes in praise, sometimes in prayer, sometimes in thanksgiving. But in evangelism, the direction of interest is horizontal. We are directing our thoughts and songs to those around us, primarily

the unbeliever. Joyful Christianity is attractive. How often have we heard new Christians say, "I just couldn't get over the way real Christians seemed to enjoy their religion"! Our song services should be times when Christians can express themselves collectively to those around that "a wonderful change in my life has been wrought, since Jesus came into my heart." Vibrant testimonies, both in song and in the spoken word, are like "goods in the window" of a business house. They attract those who are in need. Now there is a difference between expressing joy in song and a set of gymnastic exercises to religious words. A song service should not be conducted on the level of a high school pep rally. It is possible to have freedom without frivolity. We can have life without levity.

The musical heart of evangelism is the gospel song. There are those in some quarters who look with disdain upon any song which smacks of personal experience, especially if the personal pronouns in the first person are used. There are some lessons to be learned from history which we as Nazarenes should give more than passing attention. I have in my possession an article written by a Ph.D. from Yale University. He is a pastor in the largest Protestant denomination, the Methodist church. In the magazine *Christian Advocate*, which might be called the "Methodist Preacher's Magazine," Dr. DeLamotte has written an article entitled "It's High Time for a Low Brow Hymnal." He has just completed filling out a questionnaire from the music commission of his denomination. Here is part of that article:

If we have decided that John Wesley was only thinking of "middle and upper" when he originated the famed "classes," let's say so and be done with it. But if we still have hopes of preventing our once dynamic denomination from being

strangled forever in a white collar, we need to learn to face and live with some unfracturable facts. Here are a few: . . . The primary aim of worship is not to polish men's grammar or whiten their blue denim collars. It is to bring them an experience of God through Christ. As a confirmed Wagnerian, I too would that all might become such as I am, but to those who are weak on Wagner, I must be willing to become weak, that I might by all means save more . . .

But today's Gospel songs, we are told, are offensive theologically. Many undoubtedly are, and too many more can be sung with eyes full of tears, hearts full of prejudice, and pockets full of money. But concerning others one is tempted to ask, "Offensive to whom?" I grant that they're often couched in scriptural terminology, but then, alas, so is

much of the Bible. And as I grow older, I seem to find their theology less and less repugnant.

(*Christian Advocate*—March 16, 1961)

Evangelism is hard work. It is a battle—a fight to the finish. We need to use every instrument of warfare within our reach. Music is a strong weapon. It is effective when used wisely. In most churches, one-third of the time is given to music in one form or another. Do we spend that proportion of our time in preparing it? Hearts are broken. Souls are dying. Are you trying? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

#### THE CHILDREN SAID IT:

A little girl repeating the twenty-third psalm: "The Lord's my shepherd, that's all I want."

One boy was asked when they had family prayer, morning or night. The reply was: "We pray at night, for we ain't afraid in the daytime."

Two little girls in danger of being late for school. Said one, "Let's stop and pray for God to get us there on time." Said the other, "No. Let's run with all our might and pray while we're running."

A little girl asked her mother: "What is prayer?" The answer was, "Prayer is sending messages to God."

"Oh, I get it," said the little girl, "and we send them at night because the rates are cheaper."

(This one is different!) One little girl said: "O God, I pray for the devil. He must have some good points, but about everybody around here is against him."

#### LISTENING TIME

The great clock bell of St. Paul's is not heard even a few streets off in the roar of traffic all day long; but it can be heard over half the metropolis in the silence of the night. Have you noticed how often God spoke to His servants at night? What we need in these days is the setting apart of many listening times; times of quiet in which we can hear the heavenly voices that call to us unregarded in the busy day because unheard.

—Hood River, Oregon, Nazarene Bulletin

#### ADMONITION

Be like a bird, that,  
Pausing in its flight  
Rests on a bough too slight  
And, feeling it give way beneath him,  
Sings,  
Knowing he hath wings.  
(Contributed by REV. JAMES JONES)

## Music and Church Atmosphere

By Roy F. Stevens\*

**S**INCE music is "the language of the emotions," it becomes one of the greatest assets in creating and maintaining atmosphere in the church service. According to Dr. Hugh C. Benner in *Singing Disciples*, "The musical elements of any service do more than anything else to establish this atmosphere. And nothing can contribute more effectively toward maintaining the best in the atmosphere of a church than a sound, spiritual, free, spontaneous music program."\*\* There is no place for stiff and stilted music in a Nazarene church service. Nazarenes are a warmhearted, evangelistic people. They are noted for their enthusiastic, wholehearted, spontaneous singing. This kind of atmosphere is a "must" in a Nazarene service. It does not just happen. It is created. It is something the person in the pew realizes, senses, feels, yet is not always aware of how it came about.

Music can either hinder or help in this atmosphere. It is better to have no music than the wrong kind or badly performed music. Music may be an act of worship or it may serve as an aid to the act of worship. Let us consider it as an aid to worship.

*Church music must have dignity of purpose* if it is to be effective in creating a spiritual atmosphere. It

must never be used merely as opening or preliminary exercises, as entertainment, nor primarily for the purpose of furnishing variety to the service, nor as a "filler" in the service, but always for the purpose of worship and evangelism. It must always present a scriptural message. The hour of worship is no time for practicing. Those who come to the house of the Lord expect to find an atmosphere conducive to worship. Their minds must be brought into captivity to the mood and theme of true worship.

*Church music creates moods.* It ought to relax us from the tensions of life, make our hearts receptive to the gospel and to the work of the Holy Spirit. It ought to break down barriers and create a spirit of oneness in the church. It should instruct the intellect, touch the emotions, and motivate the will. It ought to lead men to the acceptance of Jesus Christ, and the fullness of the Holy Spirit, and send them out to serve Christ as witnesses.

*The minister is the conductor.* He is responsible for the order of service. He is the leader. This is true whether he stands forth to preach, to pray, to announce a hymn, to make the announcement, or to welcome new members. In the words of Charles Jefferson in his book, *The Building of the Church*: "Blessed is the preacher who converts his church

into a temple, and who with or without pictures, windows, and without or with the help of ritual and rich architecture, creates by the conduct of the service an atmosphere in which souls instinctively look Godward . . . Atmosphere is everything."

A well-balanced service contains four main sections in the order of service, whether printed in the bulletin or not. These are: Worship in Praise, Worship in Prayer, Worship in Giving, and Worship in Dedication of Life. Each of these has a place for music. In fact, the musical entries outnumber all others combined.

In meeting these needs at least four factors are involved: *First*, is the giver—which is the choir, the soloist, organist, pianist, or the music leader. *Second*, the listeners—the ones who receive. *Third* is the medium—the hymn, gospel song, solo, organ, piano in the prelude, postlude, or whatever may be performed. *Fourth*, is the Lord himself and the Holy Spirit, who convey the spiritual aspect to the heart of the worshippers.

Let us consider more specifically some of the musical factors involved.

*Instrumental.* Perhaps next to the minister, the most conspicuous workers are the pianist and the organist. The music they play before the choir or pastor enters and during the service can make or undo the careful approach to the worship service. Someone has said, "Your community's impression of your group, doctrine, and general standards may be first derived from the effect your pianist gives."

*The prelude.* This is the first step in which the musician has the responsibility of offering to each person a glimpse of the Lord. Restful music! Not sickeningly sweet, not tempestuous, but calming, introspective, comforting, thought-provoking! Loud music seems to make folk talk louder.

Let the organ or piano invite the people to a quiet walk with God. For the most part, I would suggest that the music be some familiar melody of a hymn or sacred music known for its devotion. It need not be music which has the highest musical merit but such hymns as "Jesus Calls Us," "I Need Thee Every Hour," "Near to the Heart of God," "Sweet Hour of Prayer," or "Oh, for a Closer Walk with Thee." Often the trained musician is tempted to convert the church into a concert hall and display his musical art. As Dr. Benner states in *Singing Disciples*, "The music of the church calls for more than excellent performance; it demands the expression and conveyance of a living message."

*The offertory.* Here the musician can continue his influence in guiding the congregation in a worshipful atmosphere. This is not an opportunity for the pianist or organist to display some musical number which is classical and unremoved from the thoughts and moods of the people. The music should be brief and devotional. Hymns are always in order. The musical interpretation of any hymn must never wrest it from the atmosphere, condition, era, or place of its composition. Good simplicity never calls for an apology.

*Music during prayer.* It is not good practice for music instruments to play during prayer. The organist need not continue the music indefinitely to maintain a proper atmosphere. Music seems lovelier between periods of silence. Rarely does music during prayer achieve greater concentration or worship. In fact, it distracts rather than enhances the prayer. A musical background during the offertory prayer might be permissible providing the organist or pianist plays a proper number very, very quietly.

\*District Superintendent, Minneapolis District.  
\*\*Nazarene Publishing House, used by permission.

*Congregational singing.* This is the kind of music which really effects a congregation. One great song leader said, "Give the people what they are hungry for, what they love, and what they come to church after, and they will sing." Nothing unifies the people and blesses their hearts as does a good, solid hymn or a doctrinally sound gospel song which is sung "with the spirit, and . . . with the understanding." A singing people will be a happy people. Their religious emotions find a medium of expression.

*The invitation hymn.* Of all the junctures in a service this is one place where the hymns must be wisely and prayerfully chosen. "The Holy Spirit can easily be grieved and convicted hearts defeated by an improper invitation hymn. Choose songs which will fit into the atmosphere of the service and embody the truth of the message.

*Special music.* One of the evils in the music of the church today is its insincerity: musicians who play for "show," who sing just because they have been asked. The message becomes hidden. Singing and playing should be presented for the glory of God. Those who sing and play in-

struments in the Spirit and with understanding will bless their audience. The special music, whether sung by a soloist or a choir, should be songs which will prepare the hearts of the congregation for the preacher's message. This is not difficult when both the musician and the preacher seek God's will in what they sing and preach.

Dr. G. B. Williamson in his book *Overseers of the Flock* says: "The special singing may be either a bane or a blessing. Unaccomplished or self-esteeming soloists are a liability. Discordant duets, trios, or quartets grate upon the sensibilities of people who have a cultivated appreciation for music . . . A choir decked out in jewelry is not qualified to sing God's praise. Vivid make-up is unbecoming to a group consecrated to sing to the glory of our God."\*

Therefore, to create and maintain the Nazarene atmosphere in our church services, the music must be doctrinally sound, spiritual, free and spontaneous, and above all Christ-honoring. Nothing can surpass spontaneity, directed by the Holy Spirit. This is ideal.

\*Beacon Hill Press, used by permission.

## The Minister, His Own Music Director

By James R. Bell\*

IT has been agreed that since music, in one form or another, occupies about one-third of the time of our services, we need to take a closer look at it to observe whether or not

we are reaping its potential benefits.

In a recent survey, made by the commission on church music, it was discovered that about eight out of ten of our Nazarene churches have a music program directed by a person without formal music training. Many

of these persons are pastors themselves who have been assigned this task.

It will therefore be time well spent, I think, to ponder this situation and see if we as pastors are doing all that we with limited musical ability can do for our worshipers.

In a privileged 2 per cent of our churches we have a minister of music on salary, with a sizeable choir loft, one or more choirs with regular practice sessions, and some trained voices. But what about that great majority of our churches who are trying to accomplish a similar purpose with volunteer help and limited means?

Another startling fact that came out of the same survey shows that in the smaller churches 62 per cent of the choirs are led by the pastor or another member of the pastor's family. This means, pastors, that somewhere along the line in our ministry, (because very few ever start out in large churches) most of us will be put on the spot and, like it or not, will be called upon to direct our own music in some measure at least.

First of all this means that a pastor ought to make church music a part of his preparation. He will need to be acquainted with our hymnal, and other songbooks that are available, in the planning of the services from time to time. Nothing can get a service hopelessly "bogged down" at the very beginning like the lack of thought and planning with regard to the music. This last-minute "What shall we sing?" or "Who has a selection?" will almost guarantee failure in any service, while prayerful, thoughtful planning will lead to a better atmosphere in which to preach. In fact a knowledge of the hymns of the Church will become a great asset to one's ministry. Reading or quoting some of them will often become

the high point or climax of the sermon. Preachers ought to read the hymnbook along with the other books in their libraries.

Then again, one who plans to spend a lifetime in the ministry ought to learn at least some of the elementary things about leading a congregational song. A consecrated professor who had a concern for the "preacher boys" when I was in college did better than she knew perhaps in this regard. Without pay on her part and without any college credit for it on ours, she drilled us from time to time on how to beat out four-four or six-eight time. This has been of untold value to me now for twenty-five years. I shall always be indebted to her for it. If I had not received help at this point in college, I think I would have sought out some person in the community where I served in those early pastorates, to help me. Music is a vital expression of our Christian faith; let none of us fool ourselves that any old "hit-or-miss" program will be pleasing to God or a blessing to the people, or a foundation for the sermon. We are without excuse, since most of our ministers have the advantage of college or seminary or both. We must include church music training in our preparation to preach if we would reap greater benefits in our ministry.

Finally, we must not only know something about selecting and directing the music in the church; we must be aware of our responsibilities, as pastors, for protecting the great heritage that is ours in church music.

Like the elderly man who was observed planting a fruit tree—when teased by another that he would not live to enjoy its fruit he replied, "I thought of that, but someone planted the trees before me that were here

(Continued on page 32)

\*Pastor, First Church of the Nazarene, Ashland, Kentucky.

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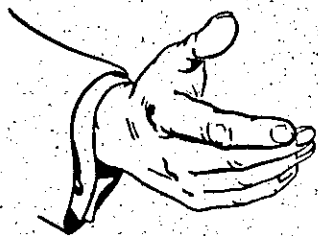
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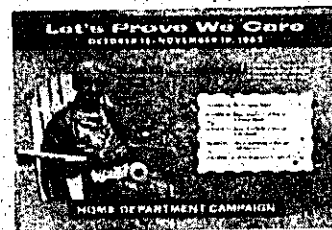


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By J. FRED PARKER

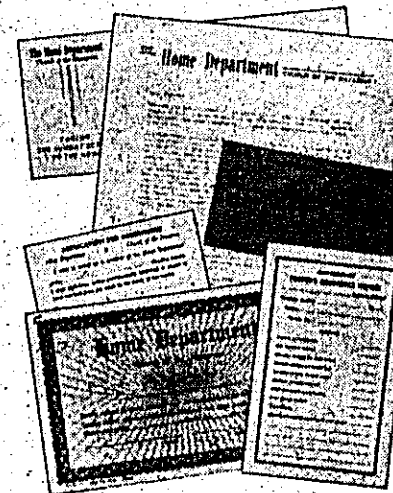
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## A Pastor's Message to His Church Choir

By Barrett Kirby\*

Scripture Reading: II Chron. 5:11-14

AS A PASTOR, I am keenly conscious of my indebtedness to and dependence upon you who are the members of our church choir. Nothing can quite probe the depths of human need or so adequately express the heights of human joy as music. How many times you have sung in the Spirit until, as I have stood to preach, the hearts of the people were open to receive the Word of God. In a very real sense yours is the privilege of ministry, but of course with every ministry there is also responsibility. Of what does that responsibility consist?

In our scripture lesson David felt that the responsibility of the music program was such that he appointed only the very best talent available, and placed over them the best possible in trained leadership. To him the music was not peripheral; it had a very vital place in the worship atmosphere. This being true, too much attention cannot be given to the matter of preparation for this ministry in any given service.

Since it is a ministry, the first recognition should be that it is a ministry "unto the Lord." Just any selection, presented in any slipshod way, without sufficient heart preparation, can hardly have the approval

or blessing of the Lord. Even as the pastor must faithfully read, study, and pray as a part of his preparation, so must the choir member be regular and conscientious in his attendance to preparation. Outside of the rare "unexpected" interruption, the choir member is expected to be in his place at rehearsal time, giving support to the choir director and dedicated commitment to this routine of preparation that is so vital to insuring proper spiritual atmosphere on the Lord's day. Faithfulness to preparation tells the true story of our attitude toward the importance of what we are doing!

Not the least of preparation is the preparation of the heart. The scripture states that "out of the abundance of the heart the mouth speaketh," and I think that it does no harm to the Word to also say that out of the abundance of the heart does the voice sing. Thus before any service the choir member should have a quiet time of searching his heart for his motivation and attitudes. Such crucial areas as attitude toward the pastor, the choir director, and fellow choir members should be probed. At first hearing this might seem to be a little overdone, but let us think a moment. As a choir we are handling the Word of Life either by singing the actual scriptural wording or by the presenting of music that has been produced from the inspiration of

God's Spirit. Thus we dare not present this that is the "savour of life unto life" and "of death unto death" without hearts that have been filled and blessed of God. May the Lord help us to be vessels unto honor.

The ultimate judging of the worth of the music program is to be found in its presentation. Our scripture reading tells how at the dedication of the Temple the singers "were as one" and in their singing they made "one sound." Their technical preparation enabled them to sing together with something of perfection, while the spiritual preparation gave them a unity of spirit and purpose in "praising the Lord." What a presentation this must have been: drilled and practiced to perfection of quality, brought to fulfillment by prayer and spiritual dedication, and presented with praise and blessing!

As beautiful as the music might be, there are also other factors in successful presentation. Since the choir is in a position of being seen as they sing, their appearance cannot be separated from their music. Any personal behavior or appearance that catches the eye of the communicant will detract from the message of the music. This of course is the primary valid reason for the use of choir robes. Consequently the men should always wear white shirts, and conservative ties under their robes so as not to call attention to loud or bizarre clothing. On the part of the ladies there is no place for jewelry of any kind or excessive personal beauty aids that call attention to the individual rather than the music. We are not on display, but are there to sing to the glory of God, and thus will not dress in any way that will detract from our primary purpose. If the choir does not use robes, this matter of appearance becomes a matter of even greater concern. What might

be acceptable attire in the congregation is not necessarily acceptable in the choir when we realize that ours is a "group ministry of lifting up Christ that He might be seen." May the Lord grant that our choir members be leaders in setting the example of appearance that is in modesty and simplicity.

Since the choir often remains in its place during the entire service, its behavior and attitude when not actually singing are also an important facet of its presentation. Lightness of attitude, friendly chatting, bored resignation, chewing of gum, or uncomfortable nodding of a sleepy head on the part of a choir member adds its influence to the general atmosphere of the service. It may not seem fair, but, **CHOIR MEMBER, YOU ARE ON THE SPOT.** Your deportment and attitude can many times make or break a service for many people.

At the dedication of Solomon's Temple there were a choir and an orchestra—dressed as one in their splendid robes so as not to attract any attention to the individual—singing and playing as one because they had practiced long and hard under the unquestioned leadership of Chenaniah—manifesting a oneness of spirit because in their preparation they had prepared their own hearts for understanding presentation—praising God in a single voice because they understood their purpose of glorifying God. Is it any surprise then as to what the product of the music program was? It was naturally the blessing of the Lord. God came in such a cloud of glory until the priests were not even able to perform their ministries. Finally Solomon took charge, spoke briefly of God's faithfulness, confessed the sins of the people, and in

(Continued on page 32)

\*Elder, Church of the Nazarene.

## Are You Curious?

By Audrey J. Williamson

**D**ID YOU KNOW that curiosity may become one of your greatest assets?

An illuminating article appeared in the March issue of the magazine *Country Beautiful*. It is entitled “The Woman Within,” and is written by Stephen Baker. Listed as one of the more meaningful qualities of a woman whose loveliness is enduring is *curiosity!*

Now curiosity is not usually considered to be too much of a virtue. In fact, I have heard all my life the dire assertion that “curiosity killed a cat,” though I have never been curious enough to find out just how or when. But the evident implication seems to be that curiosity will get one into trouble.

Yet the primary meaning of curiosity is “an eager desire to learn or to know.” The secondary meaning (which has certainly taken priority in common parlance) is “a desire to learn about things that do not necessarily concern one: inquisitiveness.”

This later tendency, in a pastor's wife, is beyond question a liability, and can even become disastrous. But vices are often perverted virtues. So let us look at this “eager desire to learn and to know” when it is operating in lofty and expansive areas. If we, as maturing women, could retain and sublimate the insatiable curiosity we knew as two-year-olds, we would keep a fine growing edge

on our personalities, ever reaching for new and finer horizons and expanding our funds of knowledge, interest, and resourcefulness.

One realm in which we should keep this eager desire to learn lies in our wonderful world, where space and even time have been almost annihilated. Information about the countries: their climate, topography, and progress; the people with their customs, their economic problems, their education, and religion, are fascinating, exhilarating, and inexhaustible subjects. A religious person cannot read or hear about these things without immediately associating them all with the missionary thrust of our own and other churches out into these areas. Here is curiosity that enlarges one's comprehension and deepens one's sense of responsibility.

The wife of a minister in the Nazarene church can, as a rule, expect that the years will bring pastoral moves, and their consequent adjustments to new situations and new people. Here again wholesome curiosity will stand you in good stead. Approach your new task with zest, with an eager desire to know your congregation and to acquaint yourself with your new environment. If you are overwhelmed with longing for the old, or with fear and dread or dislike of the new, then you are suffering from emotional immaturity.

Wholesome curiosity can help us rise to a higher level of poise and equanimity as we adjust to life's changing scenes.

Then there is that longing to know about and to participate in life's great experiences. The mysteries of death and of human suffering, of aspiration, achievement, defeat, and triumph challenge us. These are not abstractions. They become tangible and demanding as we associate ourselves with specific individuals passing through these crises. It may be the child with the broken toy or the girl with the broken heart. It may be the proud high school graduate or the family bereft in some mass disaster.

Now we can busy our minds only with the superficial details accompanying great experiences and miss humanity's heartthrob. Our curiosity can give us only fat morsels upon which to feed and to deteriorate; or it can lift us, as we reach out in self-forgetful sympathy, to the loftiest planes of human realization and true depth of soul. Such experiences are not to be prated about. They are to be shared. Great experiences do not excite to chatter; they hush us to silence.

And finally, in what area can this eager desire to learn and to know, adventure more completely than in our approach to God's Word and the great truths of our precious religion? We content ourselves with so little

exploration and are willing to receive so much secondhand! Here lies buried treasure to be found for the mining; here are new vistas to be had for the climbing.

We will not go exploring in the realms of grace unless we have the urge from within to do so. This urge to grow mentally and spiritually is not dependent upon formal education. It is the result of self-cultivation and self-discipline. Probably all women are born with at least a degree of curiosity. Probably all of us have developed it to a greater or less extent. Our measure of our strength, our attractiveness, and our usefulness can be taken by a judgment of those things which motivate our curiosity.

It all simmers down to this: Curiosity is a tremendous asset if we are curious about the right things. It has ever been a problem of humanity. In 1646, Jeremy Taylor wrote in condemnation of inquisitiveness, “What is it to me if my neighbor's grandfather were a Syrian, or his grandmother illegitimate, or that another is indebted five thousand pounds, or whether his wife be expensive?”

After all, what do we really care how old people are, or where they ate on Thursday eve, or how much the last hat or last automobile cost? Let us rather be eagerly searching to learn and to know in things of the mind and the spirit. Then we will not be occupied with trivia. It is not likely that we will be doing both.

---

They told him it couldn't be done;  
With a smile he went right to it,  
And tackled the thing that couldn't be done,  
And . . . he couldn't do it either!

---



## Gleanings from the Greek New Testament

By Ralph Earle,

Eph. 3:14-21

THIS SECTION constitutes one of the two great prayers of Paul in this Epistle (cf. 1:15-23). In it he deals with the essentiality of love in the Christian life.

### ALL OR EVERY?

The Greek is *pasa patria* (v. 15), translated in the King James Version "the whole family" (also Weymouth). But since there is no article in the Greek, most modern translations have "every family" (so A.R.V., R.S.V., N.E.B., Berkeley, Moffatt, Goodspeed, Williams; also Arndt and Gingrich). This is in keeping with strict grammatical usage. For instance, Blass-Debrunner's *Grammar* says: *Pas* before an anarthrous substantive means 'everyone'."<sup>1</sup>

### FAMILY OR FATHERHOOD?

The word *patria* is from *pater*, "father." It was used by Herodotus in the sense of "lineage, ancestry."<sup>2</sup> But more commonly in classical Greek it signified "a family or tribe." It is used only three times in the New Testament and is translated three different ways in the King James Version—"family" (here);

"lineage" (Luke 2:4); "kindreds" (Acts 3:25).

Thayer defines it as follows: "1. lineage running back to some progenitor, ancestry, . . . 2. a race or tribe, i. e. a group of families, all those who in a given people lay claim to a common origin. . . . 3. family . . . , nation, people."<sup>3</sup> He thinks that *pasa patria en ouranois* means "every order of angels."<sup>4</sup>

Cremer gives the various usages of the term in classical Greek and in the Septuagint and then concludes:

The explanation of Eph. 3:14, 15. . . is difficult, from whom all that is called after a father, that bears his name, i. e. the name of a patria. For. . . *pasa patria*, since *pater* . . . is named, can only mean those patriai who are to be traced to this *pater*, the patriai of the children of God. . . . Thus Luther's translation, over all who bear the name of children, recommends itself as best.<sup>5</sup>

The three following translations are at least worthy of consideration: "from whom all 'fatherhood' in Heaven and on earth derives its name" (20th Cent.); "from whom all fatherhood in heaven and on earth is named" (Spencer); "from Whom all fatherhood, earthly or heavenly, derives its name" (Phillips). It should be noted however, that A. T. Robert-

son rejects "fatherhood" here,<sup>6</sup> as does Salmond.<sup>7</sup>

### MIGHT OR POWER?

In verse 16 the King James Version (also R.S.V.) has "strengthened with might." The Greek word for "might" is *dynamis*, which is correctly translated "power" in Acts 1:8—"But ye shall receive power, after that the Holy Ghost is come upon you." So the American Standard Version is much superior here—"strengthened with power." It is the dynamic power of the Holy Spirit that strengthens us in the inner man.

The King James translators correctly rendered *dynamis* as "power" in verse 20—"according to the power that worketh in us"; that is, the inward operation of the Holy Spirit. It would have been much better if they had been consistent and done so in verse 16.

### "ROOTED AND GROUNDED"

This combination (v. 17) is a favorite one with Paul—agriculture and architecture (cf. I Cor. 3:9). The first suggests roots going down deep into the soil. The second indicates the laying of a solid foundation.

The former participle is from the verb *rhizoo*, which means "to cause to take root," but is used metaphorically in the sense "to plant, fix firmly, establish."<sup>8</sup> In the New Testament it occurs only here and in Col. 2:7. The latter is the verb *themelioo*, which means "to lay the foundation of, to found."<sup>9</sup> Both are perfect passive participles, indicating a fixed state.

Most commentators feel that the two terms are intended to convey the same general thought, that of being

firmly fixed or established. For instance, Salmond writes: "So here the two words probably express the one simple idea of being *securely settled and deeply founded*."<sup>10</sup>

### ABLE OR FULLY ABLE?

The word (v. 18) is *exischuo*. It is a compound of *ischuo*, which means be strong, powerful. . . . have power, be competent, be able."<sup>11</sup> The compound means "have full strength,"<sup>12</sup> or "be fully able." Salmond says: "The strong compound *exischuein*—to be eminently able, to have full capacity, occurs only this once in the New Testament and is rare in ordinary Greek."<sup>13</sup> It should be translated "be fully able."

### PASSES OR SURPASSES?

The King James rendering (v. 19) is again weak. As is often the case, the Revised Standard Version brings out much better the full force of the strong Greek term. Instead of "passeth" it has "surpasses." The Greek is the compound participle *hyperballousan*. The whole phrase means literally "the knowledge—surpassing love of Christ."<sup>14</sup>

### "EXCEEDING ABUNDANTLY ABOVE"

This is all one word in the Greek—*hyperekperissou*. *Hyper* is the equivalent of the Latin *super*, "above." *Ek* means "out of." *Perissos* means "more than sufficient, over and above, abundant."<sup>15</sup> So this double compound signifies "superabundantly, exceeding abundantly."<sup>16</sup> Elsewhere in the New Testament it occurs only in I Thess. 3:10; 5:13. Arndt and Gingrich note that it is found nowhere else but in two Greek editions

<sup>1</sup>F. Blass and A. Debrunner, *A Greek Grammar of the New Testament*, trans. and rev. R. A. Funk (Chicago: University of Chicago Press, 1961), p. 143.

<sup>2</sup>Abbott-Smith, *Lexicon*, p. 349.

<sup>3</sup>*Lexicon*, p. 495.

<sup>4</sup>*Ibid.*, p. 496.

<sup>5</sup>*Lexicon*, pp. 473-74.

<sup>6</sup>*Word Pictures*, IV, 532.

<sup>7</sup>EGT, III, 312.

<sup>8</sup>Abbott-Smith, *op. cit.*, p. 337.

<sup>9</sup>*Ibid.*, p. 205.

<sup>10</sup>EGT, III, 314.

<sup>11</sup>Arndt and Gingrich, *Lexicon*, p. 384.

<sup>12</sup>Robertson, *op. cit.*, p. 533.

<sup>13</sup>EGT, III, 315.

<sup>14</sup>*Ibid.*

<sup>15</sup>Abbott-Smith, *op. cit.*, p. 357.

<sup>16</sup>*Ibid.*, p. 458.

of Dan. 3:22 and in the *Testament of the Twelve* (Joseph 17:5). They give its meaning as "quite beyond all measure (highest form of comparison imaginable)" and would translate it here "infinitely more than."<sup>17</sup> Ellicott renders it "superabundantly beyond."<sup>18</sup>

<sup>17</sup>*Op. cit.*, p. 848.  
<sup>18</sup>*Ephesians*, p. 81

FOR EVER AND EVER

The closing words of this chapter are literally: "to all the generations of the age of the ages; amen." The suggestion is that of the age being composed of generations and at the same time of succeeding ages.<sup>19</sup> It is the strongest possible way of saying "for ever and ever."

<sup>19</sup>*Ibid.*, p. 82.

### The Minister, His Own . . . (Continued from page 23)

bearing fruit for me to eat, so I thought I would start some for another generation to enjoy." Some wise pastor before you urged some of his young people to further their musical education so that there would be volunteer pianists, organists, and choir members when we came along. Let us do the same for the next generation. We can start them out in junior church, Sunday school, and N.Y.P.S. services, teaching and encouraging them in the musical interests of the church. If we pay attention to them today they will pay attention to the church tomorrow. The Church of the Nazarene has been known as a singing church; this is a great heritage. If we lose our song, we shall lose our spirit. It has been said that heathenism has no hymnbooks and all of its music is in the doleful minor key. Let us deliberately plan, by careful selection and wise direction, to preserve and promote a high caliber of inspiring, soul-lifting, and varied musical diet for God's people. They deserve the best.

### A Pastor's Message to His . . . (Continued from page 27)

his prayer caught a vision of a God who would go far beyond the boundaries of the Temple to be unto them a continuing presence, saying, "Behold, heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded!" As a climax, the fire of God fell from heaven and received their sacrifices.

This product we all desire. May God help us to more often obtain this end because we have come to understand the place of music in the program of the church; because we have given ourselves to the preparation of both artistry and spirit that is essential; because in its presentation are understanding, correctness, and blessing.

As a church choir in the Church of the Nazarene yours is indeed a responsible place in the matter of the proper worship of the Lord. May God help you to so give of yourself and of your spirit until, because He blesses you, the congregation in turn is blessed through the music.

## Qualities That Make a Good Preacher

As It Is in Japan

By W. A. Eckel\*

JAPAN'S standard of education is high. That nation boasts that more than 95 per cent of the population can read and write. When a stranger comes into a mission for the first time, he is handed a songbook or a song leaflet, told the number that is being sung at that time, and he will turn to it and can read the words at least, even if he does not know the tune. He is handed a Bible or a portion and directed as to the place, and he can follow the reading with ease. If he does not follow, it is assumed that he does not care to, not because he is unable to read. That is one of the blessings of Japan. But along with that blessing come some hazards. To acquire that knowledge one knows the processes that have been applied. The trips to the temple, the visits to the shrine, the bowing to the Imperial picture, all help to form within the man, as a part of his education, a fixed concept of a man-made god to quench any thirst that might arise in the soul. Sin? What does one mean by sin? I am not a sinner, thinks he, I am a child of a god.

This was the background out of which present-day Japan was born. Japan is not like that today? That is true; she has undergone some changes in this last decade. The pendulum swings far to the side, but we are

\*Field Superintendent of Japan.

now seeing that pendulum begin to swing back. The young people of a decade ago are the people who are the fathers and mothers of today and are forced under the burdens of this day, and they are finding it impossible to cast away all thoughts of religion. As one said to me, "Who will bury our dead? Who will marry our children?" This was not in their thinking during those frivolous days before life began to take on a different shape. I am not a prophet; one does not need the mind of a seer to understand these trends. Japan will swing back again along the paths of the Japan of the past, but I would hasten to say perhaps not to the extent of the immediate prewar days of World War II. The people will demand freedom in education, freedom in speech, and freedom in religion. The man who will dare to search for himself to learn the truth will be given that privilege. However through it all he will have the question to answer concerning a religion. He has not answered the question yet as to the soul. In the young man's serious moments he wrestles with the questions: "Were my fathers wrong concerning a life after death? Why do these questions always crowd my thoughts? Am I just a pawn in life's great sea of fortune? Why am I tormented?"

Therefore as one comes into the service to hear about Christ for the first time we know he is thinking along these lines. Our platform message, or our prayers, or the personal exhortation must, to a degree, cover these lines of thought. He has not come just to pass the time. Today there are plenty of ways in Japan to pass the time, Japan has a concentrated form of most of America's pleasures. He has come to garner something either for himself or for his friend to answer some question. Curiosity does not bring the young man or woman to church any more. These days are gone. Appreciation for the religion presented by a foreigner holds no appeal. He is now a member of an international society and everything is at his finger tips. When he comes to the meeting, in a home or in a regular meeting place, it is because he has a question troubling him. Life is becoming complex, and he must start to unravel it. That is why our churches are not crowded to the doors today. It is the swing of the pendulum.

In this maze of adjustments is born the national worker of this time. He is different from the worker of prewar days. His platform is the same as the prewar man; his interpretation of the Scriptures has not changed; but his approach has undergone alterations. He must meet the man with a fair education who must have his questions answered. This present-day worker succeeds only to the degree he is able to lead his fellow man out of the darkness of Japan's present age.

There comes to my mind a young man ordained by the general superintendent in the spring of 1963. This young man was converted in one of our Tokyo churches shortly after the war. His weak lungs had forced him to leave his school for a full year, and

even then he had to spend much time in rest. During these days as a boy not twenty, he had much time to think. Most of the problems of the immediate postwar years had been discussed and thought through. At times he would be encouraged with his improvement, and at times he was very low in spirits. Life seemed only to tantalize him; but this one thing he was sure of, he was being dragged toward a great precipice and it would be only a short time until he would be hurled over. Who could help him? Was he born to die so soon? His people were at a loss to help him; the priest could do nothing to encourage him; and life had nothing worth seeking after. At this time he heard a man speak on wonderful life, and what it meant to live. He heard this man was a Christian. He heard of the power of God in one's life, the transforming power which makes a man new. These were words of charm. The Nazarene church was not far from his home. Would they know anything about this secret? Perhaps it is only one man's idea, but anyhow I'll go, thought he.

The next service he was sitting in the congregation. How many strangers were there he did not know, but the pastor seemed to be speaking straight to him. Lo, he was having his questions answered one by one as though he were asking them. What did this mean? How did the man know him? He was never there before, nor had he met the pastor before, but there was no doubt the speaker was giving him a message. The story is long and the problems solved are interesting, but by and by he came to the end of himself, said there was not another question, and he wanted to pray. Needless to say, this young man's life was changed. He learned God's plan for him. The

Lord led him on into the experience of holiness and placed upon him a call to the ministry. He was so elated and so happy in his new-found state that his health began to improve. There was no sudden improvement but gradual. He passed the physical examination to enter the Nazarene Bible school in Tokyo. Four years he studied, and graduated with honors. During his school days he became interested in a much-needed field in the church, the church school. He is married, has a family, and is one of our very fine pastors.

The interesting thing to me personally is to see the great company of young people attending his meetings. After the night meeting his young people gathered about the organ and enjoyed good religious songs. One they did so well was "How Great Thou Art." They blessed my soul. He is answering the questions of the young men of this time. Some of them may have more education than he, but he has something they do not understand. Not only his words, but his life demonstrates to them that there is power in Jesus' blood. This young preacher and his wife are carrying the heavy end of our *Church School Journal* also. It would be interesting to name some of the very fine qualities we see in this young man, his reasons for success.

First, he is a real Christian. Not for his business (if preaching is a business), but because he wants first to be a Christian, always taking time to read and time to pray to keep himself in touch with God. He has come from a heathen home, where home could offer him no help as a Christian, but he learned this secret himself, and in his study at our seminary. His own Christian experience must be kept bright. After all,

I think that is one of the very first requirements for a man in the ministry. In the few years I have been privileged to be in the ministry I have learned that is most important. The preacher who puts his study first is not a success. He may seem to be to the people, but he is not really.

Then another thing I have noticed in this boy preacher: He is always alive to his own need of material for his messages. Here again is where his wife is a team worker with him. If she finds anything of interest she will give it to him to see if it could be something of use in any of his preparation. Perhaps it is easier for her to do it since they work side by side in the *Church School Journal*. Anyhow I like the idea.

The next thing I notice about this young man is that he has his very careful study hours. He generally has at least two Sabbath morning messages in the pot stewing and a Bible lesson. Then he is not afraid to discuss his message with his wife, perhaps as a kind of sounding board. He feels it is no disgrace for his wife to know what his message will be that important morning. It all is a part of his study.

Then perhaps last but not least, he is nicely dressed. Not from the standpoint of an expensive suit, for it may have come out of the used clothing box, but she sees that it fits him well. I think this is important.

These and many other lessons we might draw from this young minister. I believe he will succeed. It would be possible to turn to an old minister and review him to find that he has been marked by some of the same signs. The old preacher's success has been that he has made a plan of life for himself and then remained in that groove. It is hard to get a Japa-

(Continued on page 38)

## On Making an Introduction\*

By D. V. Hurst

SO THEY ASKED YOU to introduce the speaker. Well, let's talk about it. Speeches of introduction have evoked widely varied responses. There was the time Vice-President Lyndon Johnson replied: "I wish two people had been here to hear the introduction—my father and my mother. My father would have enjoyed it. My mother would have believed it."

And there's the speaker who said: "The best introduction I ever had occurred the last time I spoke. The person who was to have introduced me was detained. I introduced myself."

And, finally, few do not know of the speaker who physically brushed aside the one who was introducing him because he could stand the excessive eulogy no longer.

Few persons make more speeches of introduction than the average minister. Introductions are important spots in any service and often they are a very meaningful role the minister is called on to fill. Can it be too little attention is given to the purpose of this speech and to the technique itself?

### Purpose

At first glance it is obvious that to ask someone to introduce the speaker is not just a bad habit. There is a

\*Pulpit, March, 1963. Used by permission.

purpose in it. The introduction can make clear why the speaker is qualified to speak at that particular occasion and can secure the desire of the audience to hear the speaker.

But to look further into the matter of purpose, the introduction must:

1. *Inform the people about the speaker, if he is not well known to the audience.* These facts are important; who he is; where he is from; what he has done; why he was selected for this occasion. This usually requires that the one asked to introduce the speaker must know him well and, in turn, be known by the audience. If he does not know the speaker, he must first inform himself.

2. *Stimulate the desire of the audience to hear the speaker.* The introduction can arouse curiosity about the speaker or his subject. It can cause the audience to like and respect him. As these two objectives are kept in focus, the introduction provides a "platform" for the speaker.

### Techniques

To continue to build this platform, the one making the introduction can employ one of three simple techniques:

1. *Seize on one thing about the speaker that impresses him.* It must be stated honestly and frankly. This will build audience appreciation for

the speaker and whet the desire of the audience to hear him.

2. *Relate a humorous incident about the speaker if the occasion permits humor.* The incident must be in good taste. It must not unduly embarrass the speaker. However, humor which is slightly at the speaker's expense can help greatly on occasion. Such incidents can give insight into the kind of person he is or the kind of experience he has had. One such word picture can do far more to provide a platform than many words of eulogy or lists of facts.

3. *Sincerely compliment the speaker.* This is simply another way of expressing appreciation for him and encouraging the audience to feel the same way toward him.

It should be said here that if the speaker is well known to the audience then the task of the "forerunner" is different. Instead of introducing him, in the common sense of the word, he will rather present the speaker to the audience. However, he will still want to provide a platform for the speaker and much of the above will apply. For example, he must establish such points as the reason for the occasion and why this speaker was chosen. This is elementary, yet failure to take these steps has caused many a person making an introduction to stumble. The introducer should ask himself directly in advance: What am I to do, introduce or present the speaker to the audience?

Hardly can this subject be discussed without the reader calling to mind many speeches of introduction which would have been better left unsaid. They failed to meet the basic requirement. It is scarcely amiss to suggest that more such speeches are recalled for their impropriety than for the fact that they fit the occasion.

### Pitfalls to Avoid

In building a good speech of introduction avoid these pitfalls:

1. Anticipating what the speaker will say or trespassing on his subject by stating personal views on the subject. The audience has come to hear what the speaker has to say!

2. Embarrassing him with excessive flattery. Heavy eulogy smacks of insincerity.

3. Employing trite, hackneyed expressions such as "It gives me great pleasure," or "It is my great pleasure," or "It is my great privilege . . ."

4. Relating a long series of anecdotes from personal acquaintanceship and association with the speaker. Let one suffice, and even then use it only if it accomplishes the basic purpose of the introduction.

5. Talking about oneself. The purpose is to draw attention to the speaker!

### Earmarks of a Good Introduction

A good speech of introduction should be:

1. Sincere and enthusiastic.

2. Brief. It is better to err in being too brief than in being too lengthy. The better the speaker is known, the shorter the speech of introduction will be. The length will also be determined by the amount of time given to the speaker himself. If his speech is to be short, the introduction should be very brief!

3. Beneficial to the speaker and the audience. The one making the introduction has not been called on to "parade his wares" or "ride" with the speaker.

The manner of speaking depends greatly on the occasion and the person involved. One occasion may call for dignity and formality. Another

occasion may permit informality or a "light touch" approach. The introduction must fit the occasion.

In summary it has been suggested that these four words should characterize the speech of introduction—

*tact, brevity, sincerity, and enthusiasm.*

One further word—once the person making the introduction is finished, he should sit down and *listen attentively.*

### Qualities That Make a Good Preacher

(Continued from page 35)

nese minister to move from one church to another. He feels that place is his to work and he must stay there long enough to get it worked. Usually he is right too. It is not uncommon for a pastor to remain with one church for ten years. By that time the Japanese district can tell his weaknesses and also his strength. If he is going to get a job done, he will be well on the way. Japan moves in a ten-year period more often than a lesser time. The work is not to be finished in one generation merely, but the plan must extend for fifty, seventy-five, or a hundred years to be worthwhile. Christianity is just now taking root, and beginning to get under way, since it has been in Japan now one hundred years. It has been my privilege to stand and gaze back almost half of that period of time to see the forming of the Christian movement on its forward march across Japan's history.

It has been a thrilling battle. We have seen it pushed down under with the hope that this time it might smother to death, but it would only rise to rush forward with greater zeal than before.

During these fifty years we have seen the Church of the Nazarene stand in there to make her contribution to this Christian advance. Our early Nazarene missionaries were not able to remain long for the most part. Through exhaustion, illness, and death, again and again were the ranks depleted; but through it all a strong national movement was organized and on that foundation the Nazarene work has built her stronghold. Now under national leadership, the Japan Nazarene church is set to go forward with new life and vision to spread itself throughout Japan and Okinawa. "Cast thy bread upon the waters: for thou shalt find it after many days."

## SERMON WORKSHOP

Supplied by Nelson G. Mink

### TEN RULES FOR "GOOD LISTENING"

The authors of the book *Communicative Speech* list these ten rules for those who listen to the sermon:

1. Prepare for listening by anticipating the message.
2. Develop a positive attitude toward speaker and message.
3. Be physically alert; sit up; look at the speaker.
4. Be objective; don't let your prejudices interfere.
5. Look for the speaker's purpose.
6. Follow the main ideas, noting transitions and summaries.
7. Compare the speaker's purpose and ideas of your own.
8. Evaluate facts and opinions.
9. Evaluate the speaker's total effectiveness.
10. Relate what you've heard to your future thinking and action.

—OLIVER, DICKEY, and ZELCO, coauthors

IV. The endmost seat thou shalt leave free, for more to share the pew with thee.

V. Forget not thou the offering plate, nor let the usher stand and wait.

VI. Thou shalt not make the pew a place to vainly decorate thy face.

VII. Thou shalt give heed to worship well, and not in thine own business dwell.

VIII. Thou shalt the Sabbath not misuse nor come to church to take thy snooze.

IX. 'Tis well in church thy friend to meet, but let thy ardor be discreet.

X. Be friendly at the church's door; so shall the stranger love God more.

—REV. A. J. LAUGHLIN,  
Haven Lutheran Church  
Salisbury, North Carolina

### TEN COMMANDMENTS FOR CHURCH ETIQUETTE

- I. Thou shalt not come to service late, nor for the Amen refuse to wait.
- II. The noisy tongue thou shalt restrain, when speaks the organ its refrain.
- III. And when the hymns are sounded out; do join right in; don't look about.

### THAT "GRAY" ZONE

A young husband picked out of a drawer in the bedroom a shirt he had worn before, that had not been re-laundered. Taking it over by the window, he looked it over to see if it was clean enough for another wearing. His wife came to the door and said, "Remember, Sandy, if it's doubtful, it's dirty."

That settled it. The shirt went into the laundry chute, and a fresh one took its place. A tremendous spiritual lesson is illustrated here for us all.

## HELP THOSE WOMEN

Dr. Ironsides tells of an unschooled man, trying to give a word of exhortation from the opening verses of Philipians 4, but he became confused with the names of the two women there in verse 2, so he read: "I beseech Odious and I beseech Soontouchy that they be of the same mind in the Lord." He then proceeded to attempt an application of the truth according to the names as he had understood them.

Continues Dr. Ironsides: "How much trouble is made among Christians by women like Odious, who are so unpleasant to get on with, and Soontouchy, who get offended over every little trifle! The application was good, though the interpretation was faulty."

## THE FUTURE

The best way to insure our future is to study the past, and serve exceptionally well during the present. Our values spiritual, moral and economic, are going to depend on how we serve. This is where one can demonstrate the three "L's" of life, by loving, lifting and leading people.

—RALPH E. LYNE

## THE FANNER BEES

There arose from the beehive a sibilant note . . . not unlike the sound of sea waves. "They're fanner bees," whispered the old beekeeper. "It's their job to keep the hive sweet and fresh. They are standing with their heads lowered, turned toward the center of the hive. Their wings are moving so rapidly that if you saw them you would think you were looking at a mist. They are drawing the bad air out through one side of the entrance, while the pure air is sucked in on the other side." The old beekeeper stepped to the hive, holding a lighted candle in his hand. Instantly the light was extinguished by the strong

current. The old man said, "The fanners draw out the bad air and let in the fresh."

This seems to be a perfect illustration of the need of prayer. America has the worker bees she needs. She does not have enough fanner bees.

—GLENN CLARK'S  
parable of "The Fanner Bees"  
(Quoted from *Fairfield Church  
Reminder*, Eugene, Oregon)

## TABULATING EXCUSES

To save time, both for yourself and the pastor during the coming year, please give all excuses for failing to do your part, using this code:

1. ( ) That's his job, not mine.
2. ( ) No one told me to go ahead.
3. ( ) But I'm new here.
4. ( ) I didn't know you were in a hurry for it.
5. ( ) I thought I told you.
6. ( ) I didn't volunteer to do that.
7. ( ) But this is the way we always did it before.
8. ( ) I forgot.
9. ( ) Wait until the preacher gets back and ask him.
10. ( ) I didn't think it was important.
11. ( ) How was I supposed to know this was different?
12. ( ) I've been too busy to get it done.
13. ( ) Somebody must have mislaid the list.
14. ( ) That's not my department.
15. ( ) I'm waiting for an "O.K."
16. ( ) No transportation.
17. ( ) I didn't have a calling list.
18. ( ) You didn't give me a helper.
19. ( ) I wasn't there that day, so I don't know anything about it.
20. ( ) I was on vacation and just got back today.

—AUTHOR UNKNOWN

The Preacher's Magazine

## JIM ELLIOTT'S PRAYER

"Father, make me a crisis man. Let me not be a milepost on a single road; make me a fork, that men must turn one way or another on facing Christ in me."

## BEING TOO GENEROUS

One colored preacher complained to his congregation that they were too generous. He said, "You give away too many sermons. You hear them as if they were for other people."

## GEMS OF THOUGHT

"The best way to make a good speech is to have a good beginning and a good ending, and keep them close together."

"By the time a man can afford to lose a golf ball, he can't knock it that far."

"Never put off until tomorrow what you can do today—tomorrow it may be against the doctor's orders."

"Life is a matter of ups and downs. We make the down payment, skip a couple, then give up."—*Sunshine Magazine*.

## THOUGHTS ON PRAISE

One man was always praising the Lord. He would preface every testimony with these words. He never failed. Once when he had his finger bandaged up big and heavy, people wondered what it would do to his testimony. He arose and said; "I cut my finger pretty bad but, praise the Lord, I didn't cut it off."

One very optimistic minister opened his prayer on Sunday mornings always thanking God for the weather. On one real icy, windy day when very few could venture out, he said; "Dear God, we thank Thee that Thou dost send us so few Sundays like today."—*Selected*.

## MY PRAYER

"Teach me that 60 minutes make an hour, 16 ounces a pound, and 100 cents a dollar. Help me to live so that I can lie down at night with a clear conscience and undaunted by faces of those to whom I may have brought pain. Grant that I earn my meal ticket on the square, and in earning it may do unto others as I would have them do unto me. Deafen me to the jingle of tainted money. Blind me to faults of other fellows and reveal to me my own. Keep me young enough to laugh with little children and sympathetic so as to be considerate of old age. And when comes the day of darkening shadows, make the ceremony short and the epitaph simple."

—from *HERE LIES A MAN*, ANON.

## OUR PASSING TRIALS

An illiterate Negro, who could only spell his way through the Bible, and often failed to grasp the full import of the passage he tried to read, arose in the testimony meeting and said, "My favorite scripture is dese blessed words, 'An' it came to pass.'"

Asked what he meant, he explained it this way. "When I'se so upset wid trouble and pestered wid trials, I goes to the Bible and begins to read, and I never goes far before I come across dem words, 'It came to pass,' and I says, 'Bress de Lawd! It didn't come to stay. It come to pass.'"

This is a good lesson for us all.

## LEFTOVERS

"By the time a man gets sufficiently experienced to watch his step, he isn't going anywhere."

"Don't climb the mountain at one leap. It is a pleasant ascent when made one step at a time."

"Don't be stymied by the impossible. The novice is achieving the impossible every day."—*Selected*.

## SERMON STARTERS

### Theme: The Last Commission

TEXT: *And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me (Acts 1:4).*

We hear much about the Great Commission. But here is the Last Commission.

- I. The Holy Spirit's Resources Available to Us.
- II. The Holy Spirit and What He DOES for the Individual.
- III. The Holy Spirit—Nothing Compensates for His Absence.

### Theme: Six Indictments Against Belshazzar

TEXT: *In that night was Belshazzar the king of the Chaldeans slain (Dan. 5:30).*

(Dr. L. A. Reed had an outline similar to this years ago. I believe most of these points are his, but I have worked it through this way.)

- I. He Sinned Against Light.  
He knew what the Hebrew's God had done to his Father, Nebuchadnezzar.
- II. He Was Guilty of Idolatry.  
V. 4: "And praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone."
- III. He Was Guilty of Pride.  
Displayed his power to his underlings.
- IV. Glorified the God of Forces.  
He felt that "might was right."
- V. He Was Sacrilegious  
(Webster: "Violating the use of sacred things. Appropriat-

ing to self and secular use things consecrated to God and religion.")

### VI. He Was Guilty of Presumption.

"I am doing well without God." "Look what success I have," etc.  
Then came the handwriting on the wall.  
"That night . . ."

### Theme: Five Superlative Blessings

The Bible is rich in adjectives—words that describe—good, better, and best. When we say the "best," we have lifted this or that experience to its highest degree. You can't take it any further. You can't do any better than your best. However, Billy Sunday once said: "Lord, I'll do my best for You today, but tomorrow I'll try to do better."

- I. Unsearchable Riches (Eph. 3: 8)
- II. Unspeakable Joy (I Pet. 1: 8)
- III. Unutterable Groanings (Rom. 8: 26)
- IV. Undeiled Inheritance (I Pet. 1: 4)
- V. Unspotted Experience (Jas. 1: 27)

### Theme: The Preciousness of Christ

TEXT: *Unto you therefore which believe, he is precious (I Pet. 2: 7).*

- I. Precious Because of Atoning of His Blood
- II. Precious Because of the Abundance of His Power
- III. Precious Because of the Assurance of His Triumph
- IV. Precious Because of the Security of Our Treasures in Him.

### Theme: Four "Come's" of the Bible

- I. The Come of Reconciliation (Isa. 1:18).
- II. The Come of Regeneration (Matt. 11:28).
- III. The Come of Sanctification (Rev. 22:17).
- IV. The Come of Preservation (Gen. 7:1).

### Theme: The Art of Keeping Step

TEXT: *All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel; and all the rest also of Israel were of one heart to make David king (I Chron. 12:38).*

There were 321,600 of these men. F. W. Boreham said: "Half of the art of life lies in learning to keep step. Half of the tragedy of life consists in our failure to do so.

"Is there a church, or a club or a society that does not shelter one whose only fault is that he cannot get along with anybody else?"

- I. Bible Examples of Those Who Were Out of Step.
- II. Walking Humbly with Thy God—This the Lord Requireth.
- III. Joy of Harmonized Walk with God.

### Theme: The Six Walks in Ephesians

- I. How We Used to Walk—"In time past (2: 2)
- II. The Walk of Inner Harmony (2:10)
- III. The Walk as Seen from the Outside (4:1)
- IV. The Walk Motivated by Love (5:2)
- V. The Walk and Its Relationship to Light (5:8)

- VI. The Well-rounded Walk (5:15 "Circumspectly"—G r e e k: "Accurately, carefully . . . to pay close attention"

### Theme: The Eleventh Commandment

TEXT: *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another (John 13:34).*

- I. A new standard of love
- II. A new complement to the Decalogue
- III. A new model of human excellence
- IV. A new height to Christian living
- V. A new sacrament of all of life

## SERMON AMMUNITION

Mirth is a duty in its place as really as prayer.—Anon.

The kind of education that God gives is cheap at any cost.—J. R. M.

I needed God-control to bring me unfailing self-control.—J. R. M.

It is not what we are doing, but the spirit and motive in which it is done that counts with God.—J. RUFUS

Where God is, tragedy is only provisional and partial, and shipwreck and dissolution are not the absolute final things.

—WM. JAMES

Once I asked Jesus if He wanted me to be as poor as He was. The reply came, "I want you to be as rich as I am."—J. RUFUS MOSELEY.

In going with Jesus we give up nothing worth keeping and become heirs of all.—J. R. M.

## PREACHING PROGRAM

### You Can Trust God!

John 2:1-11

TEXT: *Be careful for nothing; but in every thing . . . let your requests be made known unto God.* (Phil. 4:6).

#### INTRODUCTION:

1. Disciples believed after miracle.
2. Miracles performed today!
  - a. Overshadowed by anxieties.
3. Man's anxieties draining him of spirituality.

#### I. BE ANXIOUS FOR NOTHING!

- A. Most people anxious for everything!

Illus.: Noted physician in Texas states that 50 per cent of his patients need no drug or operation—need God's forgiveness.

1. Also true; Spiritually sick Christians need to learn how to believe—how to trust!

- B. Only few anxious over nothing!

1. Illus.: Colored man's prayer: "Lord, help me to understand that You ain't gwine to let nothing come my way that You and I can't handle together."

- a. This kind of trust removes fear and dread from living.

- C. Anxieties rob one of blessings!

1. In each miracle, faith had to be exercised.

- a. Woman sick twelve years—touched hem of His garment.

- b. Blind man washed eyes in pool.

- c. Crippled man stood up, took up bed, walked.

- 1) Until faith is exercised, trust is lacking.

- a) Peter able to walk on water as long as eyes fixed on Christ.

#### II. "IN EVERY THING . . . LET YOUR REQUESTS BE MADE KNOWN UNTO GOD."

- A. God hears and answers every prayer!

1. "Ask, and it shall be given . . ."

- a. Give you what you want—or make you happy without it.

- 1). Illus.: Joseph Scriven loses wife-to-be in drowning accident; grows bitter; puts trust in God and writes:

*What a Friend we have in Jesus,  
All our sins and griefs to bear!*

*What a privilege to carry*

*Everything to God in pray'r!*

*Oh, what peace we often forfeit,*

*Oh, what needless pain we bear,*

*All because we do not carry*

*Everything to God in pray'r!*

- B. All have needs—but there is never a situation that God cannot help us to overcome—if we ask!

#### III. REQUESTS

- A. Characterized by two elements:

1. *Convinced that there is a definite need.*

2. *Convinced that Christ can meet that need.*

- a. Many have desperate needs—never really pray because they do not believe that any real help will come from God.

- b. Illus.: Nobleman and ill son (Jesus said that He had not seen such faith anywhere).

3. *Again, God hears and answers every prayer!*

- a. Sometimes He lifts burden; other times He gives added strength to bear the burden.

- B. *Pray—leave the how and when in God's hands:*

1. He answers as needed!

- a. Jairus' daughter ill—Jesus went to her.

- b. Lazarus sick—Jesus tarried; Lazarus died (Jesus in command all the way—John 11).

- c. Nobleman's son ill—Jesus healed *without going.*

CONCLUSION: You can trust God! Put your faith to work! Be careful [anxious] for nothing; but in every

thing . . . let your requests be made known unto God.

ROBERT W. HELFRICH

Gardendale Church of the Nazarene  
East Liverpool, Ohio

### The Withered Hands in Our Lives

TEXT: *Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.* (Matt. 12:13).

#### INTRODUCTION:

1. Jesus entered church, not looking for a prominent place—but looking for a need!

- a. Reason for His being here today!

2. Many have a "withered hand"—habit, bitter spirit, unfinished restitution, temper tantrums, disobedience, etc.

#### I. Stretch It Forth

- A. Bring out where it can be seen and recognized for what it is.

1. Ananias and Sapphira attempted to hide sin.

2. Best physician cannot help unless we present need.

3. "Be sure your sin will find you out" (Num. 32:23). (sin's exposure).

- a. "Heaven shall reveal his iniquity" (Job 20:27).

- b. "God shall bring every work into judgment, with every secret thing" (Eccles. 12:14).

- c. "There is nothing covered, that shall not be revealed; neither hid, that shall not be known" (Luke 12:2).

- 1) All from whom you now hide "withered hand" will see and know!

- B. Why wasn't it "stretched forth" before?

1. Unbelief

2. Tried it before!

- a. Illus.: Elijah and rain cloud (persistence)

3. Illus.: Rich young ruler. "One thing thou lackest."

- a. What is yours: unbroken habits, failure to walk in all light, etc.?

4. Become accustomed to it.

- a. Withered: to dry up, lose vigor, force, freshness.

#### II. "HE STRETCHED IT FORTH"

- A. Effort demanded—act of faith.

1. Illus.: Lame man, blind man, water changed to wine, etc.

- B. Must want to be cured.

1. I want to be saved; to live closer, to be cleansed, to love that person, etc.

2. See Luke 8:5-6—"A sower . . . it withered away because it lacked moisture."

- a. Characterized by instability.

- b. Must want (be determined) to stay true—do what is necessary.

- C. Action brings results—"It was restored whole . . ."

#### III. MADE WHOLE

- A. Christ's power revealed.

- B. Up to the one healed now—as to what happened in his life.

1. "If your religion doesn't change you, you need to change your religion!"

2. See John 15:6.

- a. Jesus, the Vine—living with "withered hand" we cannot abide in Him—must be cast aside to be burned.

CONCLUSION: Three things of which we can be certain:

1. Jesus, here now, seeking out your need.

2. He can do nothing for you except you want Him and permit Him to do so.

3. Your need will be met! (Saved from sin; delivered from soul-killing habit; given grace to walk in all light and truth; etc.)

—ROBERT W. HELFRICH



## The Church Precious

(Communion Message Outline)

SCRIPTURE: Mal. 3:13-18

TEXT: V. 17, *And they shall be mine . . .*

### INTRODUCTION:

1. Reason for Communion . . . "In remembrance . . ."
2. Text: "Homesick for Heaven"
3. Text: Only a certain group will be there! Who?

### I. THOSE WHO FEAR THE LORD

#### A. Explain godly fear.

1. Illus.: Fear (respect) of water
  - a. Recognize its power over life and death.
2. F. D. R., ". . . fear nothing but fear itself."
  - a. Matt. 10:28

#### B. Those who fear God:

1. Obey Him—and why not?
  - a. Deut. 32:10
    - 1) Sinners: believe, repent, accept—"Do this in remembrance."
2. Believe Him
  - a. Power to save or to damn (Matt. 10:28).
  - b. Power to keep—"And I will spare them . . ."
1. Explain power—present and future.
  - a) Preventing grace—restrain from sin
  - b) Sanctifying grace—assurance of sins forgiven; renew souls in image of God

CONCLUSION: Do you know this morning that you are one of those of whom our Lord is speaking when He says, "And they shall be mine . . ."?

—ROBERT W. HELFRICH

IT IS BELIEVED—that if every living person knew what every departing soul discovers, everyone would be saved today.

Since the office of bishop (overseer of a Christian congregation) is a "good thing" and a noble task, the man for such a responsibility in the church must be a *good man* in every sense of the word. Paul puts his qualifications in both their positive and their negative aspects. They may be summarized somewhat as follows:

POSITIVELY, the Christian pastor must be:

1. Blameless in character; above reproach
2. Proper in his marital status
3. Temperate (The word implies not only total abstinence from wine but also a calm, dispassionate spirit.)
4. Sober-minded and responsible; sensible
5. Well-behaved (dignified)
6. Hospitable
7. Qualified and able to teach
8. Gentle (The word suggests moderation or "sweet reasonableness.")
9. A good disciplinarian
10. Well thought of by outsiders (a good reputation)

NEGATIVELY, the Christian pastor must not be:

1. One who sits long at the wine cup (drunkard, brawler)
2. Pugnacious
3. Contentious (the quarrelsome, troublemaker type)
4. Avaricious (the grasping, money-hungry type)
5. A novice (neophyte, i.e., not a recent or unseasoned convert)

If these standards were necessary for the church of Paul's day it seems logical and commendable for the Boards of *Orders and Relations* to adhere to them today. The church is known by its ministry.

Pasadena College  
—ROSS E. PRICE, Professor

## BOOK BRIEFS

### EXPOSITORY PREACHING WITHOUT NOTES

Charles W. Koller (136 pages, cloth, \$2.50, Baker)

You would assume from the title of the book that it is not a study of doctrine. It is a presentation of the "how" of expository preaching, and more especially emphasizes the value of expository preaching without notes.

Whether we ministers agree or not with our laymen, they really have a point when they say, "I wish my preacher would get away from his manuscript and his notes." There undoubtedly is a flexibility, a freedom which the Holy Spirit can exert upon a human personality when the mind is not tied to the notes on the pulpit. This is the assumption of the author of this book, and in his fourth chapter, entitled "The Advantages of Preaching Without Notes," he discusses forcefully and illustrates carefully the distinct values of extemporaneous preaching.

This is thoroughly practical, discusses the various ways of getting into the heart of the Scriptures and maintaining a perennial freshness.

His final chapter on the systematic filing of materials is an answer to many ministers' requests. He concludes the book with a very splendid example of an expository sermon.

### ENCOUNTER WITH SPURGEON

Helmut Thielicke (88 pages, cloth, \$4.75, Fortress Press)

You have a right to know what you are buying. If you have a background of appreciation for the writings and the ministry of Charles H. Spurgeon, then you will derive tremendous value from this book. However, if Spurgeon is merely a name to you, you might be wiser to borrow it first and read it to see whether or not your background makes the book live for you.

This European author, who has a keen reputation of his own as a theologian and preacher, has done years of study in the life and ministry and preaching of Spurgeon. Here in this substantial compilation he studies Spurgeon from a variety of approaches. In the first section, entitled "Encounter with Spurgeon," he gives a biographical sketch of the man which is really a life-size picture of the qualities and personal gifts which permitted Spurgeon to leave an indelible imprint upon preaching for all time.

He discusses such pertinent areas of the ministry as earnestness, decisiveness, private and public prayer, the voice, posture, impromptu speech, the minister's conversation, and in each of these chapters he calls upon the wisdom of Spurgeon in giving practical advice, which even in our times is as pertinent as if it were written the day before yesterday.

### THE SPIRIT OF HOLINESS

Everett Lewis Cattell (104 pages, cloth, \$3.00, Eerdmans)

The author is the president of Malone College, Canton, Ohio; a Quaker who spent several years as a missionary in India. In this book he discusses

the deeper life. It is loyal to the Wesleyan position of a second crisis. He is clear in his presentation for the need of eradication of the sinful nature. His emphasis throughout is related to the work of the Spirit. In the seven chapters he discusses the time element in salvation—the sanctification of self, the Spirit-controlled life, the guidance of the Spirit, praying in the Spirit, the unity of the Spirit, a definition of love.

It may seem unusual for a book so thoroughly Wesleyan to come from a publishing source which has not been noted for developing Wesleyan materials. It perhaps is a reminder that the work of the Holy Spirit is current news today in the religious world, and this is a thrill to all who rejoice in the power of the Holy Ghost.

#### BARRIERS TO CHRISTIAN BELIEF

A. Leonard Griffith (Harper & Row, 129 pages, cloth, \$3.50)

This is a new author on the book scene. He is the successor to the renowned Leslie Weatherhead at the famous City Temple, London.

This man proves that he is an able writer. He has a fluent and fluid style of writing—knows how to use words and phrases and this, his first major publication, shows careful preparation.

But he is far too ecumenical for those of us who actually believe that doctrines have a distinctive value. He indicts denominationalism as such. Rather than agreeing with his basic premise that denominationalism is a sin, we are inclined to believe that denominationalism may perhaps well have proved the best defender of the faith that the last century has seen, and we are loath to see ecumenism scuttle the historic doctrines that have given vigor and fiber to our faith.

We are merely stating this to let you know that this author, while young and eager, has not been accurate in enunciating the title of the book, for his supposed barriers to Christian belief are not all barriers.

#### PROPHET SPEAK NOW!

Robert B. McNeil (96 pages, cloth, \$2.50, John Knox Press)

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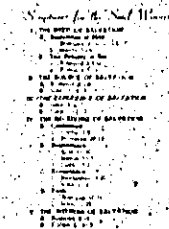
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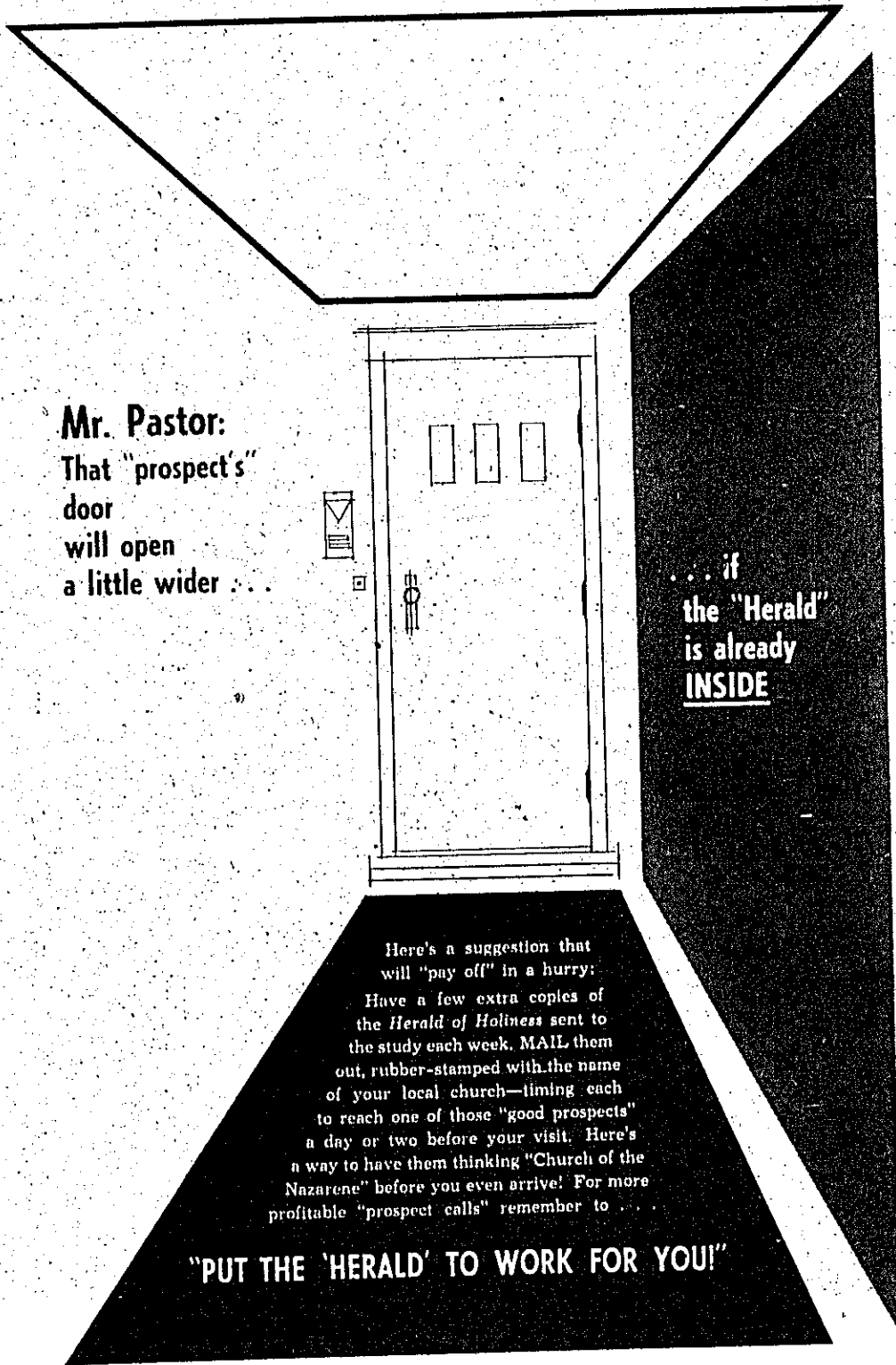
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# PREACHER'S

magazine

OCTOBER, 1963

**THE JOY OF ANOINTED PREACHING**

*D. I. Vanderpool*

**PREACHER: JOHN WESLEY HAS A WORD FOR YOU**

*Editorial*

**TWO MAJOR TRENDS IN MY THEOLOGICAL THINKING**

*Stephen S. White*

**REVIVAL NOW**

*J. Paul Downey*

**PENTECOST: ITS MEANING FOR THE PREACHER**

*J. B. MacLagan*

**WHAT IS MY PREACHING LIKE?**

*William Howard Byrum*

**THE FORGIVING FATHER**

*Ross W. Hayslip*

proclaiming the Wesleyan message

# The Preacher's Magazine

Volume 38

October, 1963

Number 10

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Hugh C. Benner  
V. H. Lewis

General Superintendents, Church of the Nazarene

## GUEST EDITORIAL

### The Joy of Anointed Preaching

By D. I. Vanderpool

ANY METHOD that presents Christ to the world, whether it be a teaching, healing, or preaching ministry, is glorious and commendable. But preaching the Word of God is God's chief method for bringing light and spiritual guidance to the people of the earth. "It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21).

There is an unseen and indescribable power about God's Word wherever and whenever it is preached with clarity and sincerity. Paul declared, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

God's law revealed in the Word is a schoolmaster to bring us to Christ, His grace, and the good news of forgiveness and redemption. The more the divine presence is manifest in the presentation of the Word, the more piercing and far-reaching the message becomes.

Anointed preaching should be the coveted goal of every minister and may be often realized by the genuinely sincere minister.

Among the many compensating things that come to the God-anointed preacher is the strange joy that springs from within or invades from without while he speaks God's message. Ordinary preaching can become dry, dull, and uninteresting to the preacher as well as the audience.

But when the Spirit of God anoints for the task, the spiritual atmosphere changes, words come freely, new thoughts flood the mind. There is a strange sparkle about the entire service. The minister's heart beats a little faster; his face burns. He senses that a gentle hand is laid upon him. He flashes the gospel sword with confidence. He is unafraid of any foe. To sense that he is God's messenger on a mission of mercy strangely fires the heart of the minister. To feel that his message may be the key that unlocks the massive doors that imprison guilty sinners and brings blessed hope of a better life is a joy that the minister can never forget. Anointed preaching elevates the minister to the unforgettable joys of divine service.

The anointed minister knows that a message such as he gives has changed millions of distraught, frustrated, and nearly wrecked homes into little anterooms of heaven itself. He fully realizes that foundations for similar change are being laid right while he preaches. Only a heart of stone would not thrill at such an opportunity.

To know that in years to come he may meet people who have been awakened and saved through his anointed ministry gives him the drive to give his very best every time he stands behind the sacred desk.

Anointed preaching is never a slavish task, and the minister is

thrilled with the knowledge that God's Word never returns void.

Anointed preaching lifts the weary in the congregation. How many times people have gone to the house of God tired from the toil of the day, but after listening to the God-anointed preacher, they have felt refreshed and lifted into a new area, reporting that weariness left them during the sermon! God-anointed preaching arrests the giddy and frivolous in an audience, demanding their attention and serious thought.

Anointed preaching distinguishes the sermon from the lesson or lecture pattern, doing something for a message that is not found in flights of oratory or perfect pulpit etiquette.

Anointed preaching finds an expressed emotional response from the audience. It could be a hilarious, "Amen!" or a muffled word of praise; a raptured smile, or tear-filled eyes.

Anointed preaching of the simple gospel message is more powerful

than cold logic or learned discussion of psychological terms, more powerful than needle-point theological expositions or matching wits with the intelligentsia of our day.

It was the anointed preaching of Stephen that pricked the proud hearts of the scribes, priests, and Pharisees, self-satisfied in their traditions. Saul of Tarsus, the most brilliant and zealous of them all, heard Stephen preach, saw him stoned, and noted the ring of triumph in his voice as he cried with a loud voice, "Lord, lay not this sin to their charge." The anointed preaching of Stephen followed by his triumphant home-going dealt a deathblow to St. Paul's pride and prejudice and helped to prepare him for his Damascus road experience where he met the Master.

Anointed preaching quiets the nerves, warms the heart, and brings to the minister a joy that is unsurpassed.

#### Quick quotes for your bulletin:

An egotist is a man who thinks too much of himself and too little of other people!

Wisdom is knowing what to do next, skill is knowing how to do it, and virtue is doing it.

(DAVID STARR JORDAN).

#### Quote:

Dr. Wm. C. Menninger, one of the world's leading psychiatrists, was asked, "Why do men fail?" He replied, "The difference between success and failure depends on knowing how to get along with other people."—DR. GEORGE W. CRANE, *Pulpit*, January, 1963.

## FROM the EDITOR

### Preacher: John Wesley Has a Word for You

THAT MAN is a true leader who can both enunciate bold and basic principles and also supervise in the small details of practical, everyday life. For leadership consists in more than launching mighty movements; there must also be the word of encouragement to a downcast worker, the wise counsel relative to the organization of time and talent. It is said that the great steel magnate Carnegie on a tour through one of his vast steel mills stopped where a can was dropping water on a wheel for cooling purposes. After a moment of careful scrutiny he adjusted the device so the water dropped just a little slower—served the same purpose with less waste. Foolishness? No, wise leadership!

Well, at this point it is appropriate to introduce you to John Wesley. For, along with many other activities of his arduous ministry, he took time to advise his followers on the practical problems of their lives. Wesley knew that hours of good preaching could be destroyed by some unwise and careless action on the part of one of his Methodists.

So I borrow from Wesley's writings some of these bits of earthy but wise counsel.

To Mr. S (a Methodist layman) in a letter dated April 24, 1769:

"Be active, be diligent; avoid all laziness, dirt, indolence. Fly from every degree, every appearance of it; else you will never be more than half a Christian.

"Be cleanly, and in this let the Methodists take pattern from the Quakers. Avoid all nastiness, dirt, slovenliness, both in your person, clothes, house and all about you. Do not stink above ground. This is a bad fruit of laziness; use all diligence to be clean . . .

"Whatever clothes you have, let them be whole; no rents; no tatters, no rags. These are a scandal to either man or woman; being another vile fruit of laziness. Mend your clothes, or I shall never expect you to mend your lives. Let none ever see a ragged Methodist."

From a pamphlet entitled *Thoughts on Marriage and a Single Life*, published in 1743:

"Keep at the utmost distance from foolish desires, from desiring any happiness but in God . . . Make full use of the leisure you have; never be unemployed, never triflingly employed; let every hour turn to good account . . . In particular, see that you waste no part of it in unprofitable conversation.

"Give all your money to God. You have no pretence for laying up treasure on earth. While you 'gain all you can,' and 'save all you can,' 'give all you can'—that is, all you have."

From a letter to a friend concerning tea:

"Twenty-nine years since, when I had spent a few months at Oxford, having, as I apprehended, an exceeding good constitution, and being

otherwise in health, I was a little surprised at some symptoms of a paralytic disorder. I could not imagine what should occasion the shaking of my hand; till I observed it was always worse after breakfast; and that if I intermitted drinking tea for two or three days, it did not shake at all. Upon inquiry, I found tea had the same effect upon others also of my acquaintance; and therefore saw that this was one of its natural effects, especially when it is largely and frequently drank; and most of all, persons of weak nerves. Upon this I lessened the quantity, drank it weaker, and added more milk and sugar."

From the Minutes of the 1756 Conference this bit of very humane and practical advice was injected:

"Are all the preachers merciful to their beasts? Perhaps not. Every one ought—1. Never to ride hard,

2. To see with his own eyes his horse rubbed, fed and bedded."

This is appropriate to us today in the treatment we give pets, or, if you will, each other; for friends have feelings just like horses or cats, you know.

A John Walsh was a great preacher and soul winner. Wesley said he knew no man who in so few years had been used to save so many souls. Yet Walsh died of T.B. at twenty-eight years of age. Wesley considered Walsh a martyr to excessively loud and long preaching. He carefully entreated his preachers to beware lest excitement should lead them to commit the same error.

There is Wesley, the man who soared in his preaching right to the gates of heaven, but also donned working clothes and advised his people in the most practical details of life.

### I'm Afraid of Work

In humor we have heard said many times, "I'm not afraid of work; I can lie down beside it and go sound asleep." In humor of course! But really I am afraid of work; not afraid to work; but afraid there is lots of work being left undone that ought to be done—work in regard to the kingdom of God, things that ought to be done to make the church a success and help to redeem the lost.

Maybe carelessness or neglect toward the church building and property. An indifference as to how the church building looks. Lack of badly needed paint; steps falling apart; doors hardly operational. Trees in need of trimming. Tin cans, old boards, junk, and such need to be picked up. Lawns improved and kept neatly mowed. And likewise for our parsonage property.

I believe we as Christians ought to do our best to keep ourselves, our own homes, our churches and parsonages, attractive, inviting, an asset in any community.

I believe we pastors are the answer, in showing our people the importance of the above and encouraging them in doing the work that ought to be done. Anyhow let's keep trying.

—ALVIN D. RICHARDS

## Dr. Lawlor Answers

### Question:

"We as ministers see the necessity for trained workers around the altar, for we have seen the damage to 'talking people through,' and by our actions sometimes interfering with seekers. But at the same time we have asked the Christians in mass to come pray with seekers. How can we reconcile the two so as to have trained workers and yet maintain the burden on all our Christians?" (Clark H. Lewis, Tacoma, Washington.)

### Answer:

The invitation has been given; the call has been made; those who have responded are kneeling at the altar. Most have come alone, but some came with those who invited them.

The altar service must be carefully guarded from unwise people, and directed by the leader of the service. There must be those who deal specifically with the seekers. They may be called counselors. They should be consistent and experienced Christians, true lovers of souls and thoroughly sound in doctrine. Every church should have a few of these people especially trained for this task.

One person should be responsible to deal and speak with each seeker and feel a sense of concern until he is sure the seeker has received the witness. This worker should, if need be, invite the assistance of pastor or others. No one should ever tell a seeker that he has been saved or sanc-

tified. The assuring witness is the work of the Holy Spirit.

Often it is advisable for the person who will counsel to go to the altar at the time the seeker goes. This will prove helpful and often enable the seeker to pray immediately. When the invitation is given then for all to come to pray, the immediate reaction of instruction has been given, and often the seeker is ready himself to pray!

The conduct of the public altar service demands great wisdom and flexibility. Faith and prayer must be kept up; otherwise unbelief will soon depress the seekers. The altar service must be kept in a spirit of fervent prayer, and someone must follow the guidance of the Spirit to avoid confusion and secure harmony. The chief end of every altar service should be to help the seekers get a witness as quickly and as thoroughly as possible.

Fervent prayer often melts and proves helpful to the seekers. However, general instructions must be given to those who meet, and prayer meeting would be an ideal time for a pastor to deal with conduct during the altar service. A volume of believing prayer, prayed in the Spirit, often helps a seeking soul to say amen to God's demands! People around the altar praying and believing with the seeker will give him the sense that he is not alone.

All who pray around the altar must trust God to use their prayers,

(Continued on page 11)

This article which will appear in three installments is a contribution extraordinary. Upon the occasion of Dr. White's seventieth birthday celebration he was asked to read a paper on his theological thinking. By request, this paper was expanded into this substantial treatment. It represents the mature theological thinking of one of the soundest and strongest theological voices in the Wesleyan field. I am honored to be able to offer this in the *Preacher's Magazine*. You will want to save these for future reference and rereading. (Editor).

## Two Major Trends in My Theological Thinking

By Stephen S. White\*

### I. THE DOCTRINE OF MAN

I took my first course in systematic theology and in the history of philosophy under Dr. E. P. Ellyson when he was president of Peniel College, Peniel, Texas. Dr. Ellyson had an unusual mind and made a significant contribution to my thinking. After him, the two men who have had most to do with my interest in and understanding of theology have been Dr. H. Orton Wiley and Dr. Olin Alfred Curtis. I took courses in theology under the latter, three different years, at Drew Theological Seminary, and while I have never studied under Dr. Wiley, I have had considerable contact with him personally and with his three-volume work on *Christian Theology*. It is based on an immense amount of research and covers a wide field of theological thought. It follows the traditional style and form of such works, and is, therefore, not easy

reading for those who are not genuinely interested in theology and philosophy. On the other hand, Curtis' text, *The Christian Faith*, although it is more limited in the field it covers, not only rates high in scholarship but is unique in style and arrangement. It might be thought of as a devotional book, a literary production, and a series of soul-moving sermons, as well as a systematic theology. It is not surprising that "the Rev. T. H. Lipscomb, in the *Methodist Quarterly Review*, writes: 'Dr. Curtis has given us in this volume a kind of philosophers' and theologians' *Pilgrim's Progress*.'"

As to the Bible, Curtis gives a brief but very significant discussion of its authority and inspiration. This part of *The Christian Faith* provides valuable reading for any sincere student of the Bible. As to his endorsement theory of the inspiration of the Bible, I have always thought that it differs little from the more simple dynamical theory. This is the view which Wiley and many other conser-

vative Bible scholars have accepted. At this point it is interesting to note that Wiley places Curtis with those who hold to the dynamical theory "with some modification" (Wiley, I, 176). With this introduction, I move on to a consideration of my own theological views.

The two major trends in my theological thinking are the anthropological and the theological. By anthropological I mean the whole human side of Christian theology—the creation and state of man as he first came from the hand of God, or anthropology as this term is usually used in systematic theology; the fall of man as it covers the whole field of the doctrine of sin, or hamartiology; and the doctrine of salvation, or subjective soteriology. On the other hand, by the theological trend in my theological thinking I refer to the other half of systematic theology, which deals largely with Christology, or the doctrines of the deity of Jesus Christ and the Incarnation; objective soteriology—the atonement, or death of Christ; and the doctrine of God which includes a discussion of the nature of the Trinity, or what is generally called theology in the narrower sense in systematic theology. In the anthropological, or first half, of this discussion you will notice that I chiefly follow Wiley's views, while in the theological, or second, section I have been much influenced by the thought of Curtis.

Thus it is apparent that both man and God are inevitably involved in the whole field of Christian, or systematic, theology, and one can divide his study of this subject accordingly; that is, he can center his thought first on those topics which have to do most with man's involvement, and then follow with the final half, where God is especially in the limelight.

What I have just said does not mean that this method of procedure, or any other that might be chosen, will give us two fields in systematic theology which are completely free from overlappings. The divisions in the study of any subject can never be absolutely hard and fast. They are necessary to proper thinking, but are never completely perfect or satisfactory.

Now as to anthropology as I have defined it above. Here Wiley is at his best, and I follow him closely. When he deals with the primitive state of man, his fallen state, and the stages of salvation which are possible in this world, he is superior to Curtis. This is one of the results of Wiley's Arminian-Wesleyan emphasis; for while both Arminius and Wesley were orthodox and made a place for theology as I have described it above, they were mainly interested in what happened to man through the activities of God. They centered their thought on man as the object of God's creative and redemptive deeds. Wiley has brought this movement, which grew originally out of primitive Christianity, to its climax. I marvel at his enlightening presentation of man's glorious state as he came from the hand of God, his terrible condition as a fallen creature, and the wonderful heights of salvation to which he can attain in this life through the grace of God.

Next I present a resume of Wiley's anthropology as I set forth its bounds above. Man was created in the image of God. This image was twofold: (1) There is the natural, or essential, image, which means for Wiley that man was endowed with knowledge or the capacity for it, spirituality (man was created a spirit like God—he is a finite spirit, even as God is an infinite Spirit), and immortality. This image may be described as personal-ity, and it is that which distinguishes

\*Professor, Olivet Nazarene College, Kankakee, Illinois.

man from the animal. (2) Man was also created in the moral, or incidental, image of God. This means that man was created holy, or sinless. In this respect he was like God, but on the finite level. This holiness was sustained in man's heart by the indwelling presence of the Holy Spirit.

In briefly summarizing his view as to the natural and the incidental images, Wiley says:

The natural image of God in man has reference to personality, by which he is distinguished from the lower animal creation; while the moral image refers to the character or quality of this personality. The first has to do with the constitution of man as possessing self-consciousness and self-determination; the second has to do with the rightness or wrongness of the use of these powers. The natural image gives man his natural ability and moral responsibility; the moral image gives him his moral ability and makes possible a holy character (Wiley, II, 38).

Since the moral, or incidental, image of God in man is closely connected with the idea of primitive holiness, I devote the next point to it.

For Wiley, man's primitive holiness was a positive attitude of soul, an inclination toward the good, and not just innocence or merely a possibility of becoming holy. However, it was created, and not ethical, holiness; or something unconditionally bestowed upon man, and not a gift which man received on the basis of a personal choice. Wiley describes this twofold difference in these words:

There are two fundamental distinctions which must be observed in our discussion of primitive holiness. First, there is the distinction between a mere possibility in holiness, and holiness itself. The former is a negative state; the latter is marked by a positive attitude of soul—a spontaneous tendency to obey the right and reject the wrong. Second, there is the distinction between created holiness and ethical holiness. The former is a subjective state and tendency without

personal responsibility; the latter springs from moral choices, and depends upon the action of a free personal being. Both of these aspects must be given due consideration. While differing from each other, the latter does not make void the former, but confirms it and builds upon it. By the exercise of right choice in harmony with the tendencies of created holiness, man acknowledges the value of right and thereby testifies that he is possessed of an understanding of moral values. Thus the development of holy character begins; and if continued through right choices is strengthened and confirmed in righteousness (Wiley, II, 41-42).

But according to Wiley, the description of the state of man as he was created does not tell the whole story. Man, the whole human family, became involved in sin and its effects through Adam's fall. The consequences may be listed thus: (1) Man lost the Holy Spirit, the organizing principle of man's being. (2) Since the presence of the Holy Spirit in man was the source of his holiness, his moral, or incidental, image, he lost this when the Holy Spirit departed. (3) With this double deprivation there came a terrible depravation. Man's natural, or essential, image, while not lost, was scarred, marred, depraved in its every part. Man, in this sense, was cursed with total depravity. (4) Another result of the Fall was physical death. (5) Also, the earth was cursed for man's sake when the race sinned through Adam and fell.

The nature and extent of the effects of man's fall, which I have stated in the preceding five points, are summarized in Wiley's words as follows:

Externally, it was an alienation from God and an enslavement to Satan; internally, it was the loss of divine grace by which man became subject to physical and moral corruption. If now we examine the fall in its external relations, we shall find that man no longer bears the glory of his moral likeness to God. The natural image in the sense of his

personality he retained, but the glory was gone. From his high destination in communion with God, he fell into the depths of deprivation and sin. Having lost the Holy Spirit, he began a life of external discord and internal misery. In his domestic relations there was a deprivation of their intended perfection. No longer in the truer and best sense was the woman the glory of the man. In his relations with the external world of nature he found the earth cursed for his sake. No longer was he graciously provided with the abundance of the garden, but compelled to earn his bread by the sweat of his face. If we examine the fall from its internal aspect, we discover the birth of an evil conscience and a sense of shame and degradation. Having lost the Holy Spirit as the organizing principle of his being, there could be no harmonious ordering of his faculties, and hence the powers of his being become disordered. From this disordered state there followed as a consequence, blindness of heart, or a loss of spiritual discernment; evil concupiscence, or unregulated carnal craving; and moral inability, or weakness, in the presence of sin (Wiley, II, 64-65).

Wiley believes in the atonement and the grace of God, which comes to sinful men thereby. However, it is the latter, grace as it functions in salvation according to Wiley, that we are interested in at present.

(1) First, there is prevenient grace, which opens the way for saving grace. It is given to all men through the death of Christ, or the atonement. Whatever else this prevenient grace did for man, it automatically helped him to rise out of his fallen state, his total depravity, to such an extent that he had a conscience again, which made it possible for him to know the difference between right and wrong, and a will which had the power once more to choose the good. (2) Next there is the first definite crisis in Christian experience. This comes through divine grace but it is not automatic and universal. Only those free human beings obtain it who respond to divine grace proper-

ly. It includes justification; regeneration; adoption; and initial, or partial, sanctification.

For the sake of brevity I am describing these four aspects of the first crisis as Wiley summarizes them:

The concomitant blessings which make up conversion as a first work of grace, are (1) Justification as an act of forgiveness in the mind of God; (2) regeneration as the impartation of the new nature; and (3) adoption as an assurance of the privileges of heirship. To these there must be added another concomitant known as (4) "initial" sanctification. Deilement attaches to sinful acts, and so also does guilt, which is the consciousness of sin as our own. There must be, therefore, this initial cleansing, concomitant with the other blessings of the first work of grace, if this guilt and acquired depravity are to be removed from the sinner. Since that which removes pollution and makes holy is properly called "sanctification," this first or initial cleansing is "partial" sanctification. But the term is not an indefinite one, referring to the cleansing away of more or less of the sinner's defilement. It is a definite term, and is limited strictly to that guilt and acquired depravity attaching to actual sins, for which the sinner is himself responsible. It does not refer to the cleansing from original sin or inherited depravity, for which the sinner is not responsible. We may say then that initial or partial sanctification includes in its scope all that acquired pollution which attaches to the sinner's own acts; while entire sanctification includes the cleansing from original sin or inherited depravity (Wiley, II, 480-81).

Let us note carefully what Wiley says as to initial, or partial, sanctification. He rightly points out that it is not the beginning of the second crisis, entire sanctification. Initial, or partial, sanctification does not start something which is finished in the second crisis, or entire sanctification.

Next I present a resume of Wiley's view of entire sanctification. It is the best that I know of, and I agree with it 100 per cent. (1) Entire sanctifi-

(Continued on page 37)



## A Letter to Paul\*

TO PAUL, sometime citizen of Tarsus, presently of Damascus, from the Reverend James, D.D., director of Church Extension, Christian Mission to the Jews:

MY DEAR BROTHER:

The Committee on Personnel has had time to complete its evaluation of your application as a missionary candidate. Having studied your qualifications carefully, the brethren have asked me to inform you of the mission board's decision.

As a member of the examining committee, I can say that no other application of recent date has aroused more interest. Your reputation is well known, and news of your defection from Judaism has spread throughout the Church.

Your references as to background are excellent. From the thumbnail sketch you enclosed, no one could seriously doubt your present Christian zeal.

The statement regarding your physical condition raised some questions among members of the committee. You did not state the specific nature of the physical disability you referred to as your "thorn in the flesh." Everything else being satisfactory, you probably would not be disqualified for reasons of health alone, unless of course the ailment was of such a serious nature as to hinder your work noticeably (epilepsy, poor eyesight, or a speech impediment). You

should be advised that seldom a day passes without a report reaching us of the hardships endured by our extension workers. Have you considered the possibility of persecution at the hands of former friends, beatings or stonings, to say nothing of the daily privations of physical needs?

The account of your dramatic conversion is most interesting. Your claim to apostleship on the basis of privately revealed revelation is not the first to come before the committee, of course. And none of the members can testify to having undergone exactly the kind of experience you relate; on this basis alone, however, we would not discount its validity. One of the brethren suggested that perhaps the report of your examining physician in Damascus might throw additional light on the exact nature of the experience. (I might add that even for a man conditioned to life out-of-doors, the trip from Jerusalem to Damascus in the heart of the noon-day sun is a perilous undertaking. But I digress.)

The most disturbing part of your application was revealed in the statement of your philosophy of the Christian Mission. Frankly, the committee viewed with alarm your proposed plan to "carry the Gospel throughout the Gentile world." Our present program of church extension envisions no such mission. For one thing, such a vast program as you suggest would be quite impractical. I am convinced, as is Dr. Simon Peter, that few Gentile converts

would be prepared to undergo the rites and ceremonies of Jewish law leading to preparatory membership in the Christian fellowship. Furthermore, we have neither the personnel nor the finances at this time for carrying on such an adventurous undertaking, if it is started. (The truth of the matter is that we are even having some difficulty maintaining the mother church here in Jerusalem!)

You made no mention of your administrative ability or experience. But knowing something of your past endeavors as prosecuting attorney for the Sanhedrin, we are led to surmise that you would be most effective. Yet, our need at this time is for men of more even temperament; one has to be all things to all men, and compromises are sometimes necessary in order not to alienate men of status and wealth we are not most anxious to draw into the fellowship.

There is one other consideration—and I hesitate to mention this—it is getting more difficult every day to place an unmarried man in the field. The first preference of a community is for a husband-wife team.

Frankly, Brother Paul, the weight

of evidence is against our giving you a regular missionary appointment at this time. It is, therefore, with deep regret that the board cannot act favorably on your application. This does not mean, however, that we cannot assist you in finding a place of effective service.

Our suggestion is that you resume your old trade of tentmaking. With the housing situation what it is today, tentmakers command premium wages everywhere.

If you should be interested in locating here in Jerusalem, I am sure that something could be worked out for occasional speaking engagements. The board is prepared to certify you as a local preacher with all rights and privileges, should you come. There is a lifetime of work to be done right here in Jerusalem among Jews and Jewish converts. We feel that this would be the most effective field of service for a man of your background and experience.

Please be assured of our continued interest in you. If we can be of further service, let us know. With every good wish for the future, I am

Yours in His service,  
JAMES

### Dr. Lawlor Answers

(Continued from page 5)

and make their prayers a blessing. The Holy Spirit often overrules the blunders of the willing, devoted saint. There can be no specific routine for praying around the altar—it is faith singular and united. Faith—not formula, shouting, or emotion—brings the victory.

The practical question is often asked as to how long people should pray around the altar. A general note of victory and finding at the altar service is usually a signal for an informal dismissal. Prayer is the secret of victory in every altar service. A warm, victorious altar service is the best school for training people how to pray at the altar.

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## Qualities That Make a Good Preacher

Training a National Worker

By Elmer O. Nelson\*

THE YEARS of training and development of a national worker on the mission field appear to be similar to that of a pastor or missionary in the homeland. Apart from specific training on problems and needs peculiar to the field, the basic method of training is much the same.

Many converts on the mission field, soon after they are saved, begin expressing their desire to preach. The new Christian's natural or God-given desire to win souls is often expressed in a desire to preach. This desire may be expressed because of economic necessity. At this time careful counsel and interview are necessary. Along with a desire to preach there must be sincerity and a divine call. Usually during a probationary period this call from God becomes a matter of urgency, which is expressed in personal soul winning. Those without a definite divine call to preach will be satisfied to work in a local situation with their pastor. A young minister encounters many disappointments and reverses that would discourage and cause one to leave the ministry if the divine call were not definite.

The divinely called worker needs counsel and encouragement. Preparation for this high calling is a slow

and sometimes grievous task. Nothing can be of more importance than daily, consistent Christian living. The unconverted in the congregations consistently look for inconsistencies in the lives of converts, especially the Christian worker. Many make their decision for Christ because they have watched and witnessed some who faithfully and loyally walk with the Lord. The national worker must be taught early that consistency in the daily Christian life is a result of a genuine devotion to God in both prayer and Bible reading.

Public relations an attribute of success. A genuine love for people and an interest in their welfare are a need among workers. A friendly attitude always contributes to success in the ministry. Seldom are souls won to the Lord before first won in friendship. Failure is due to come to workers who professionally exercise religious activities without love or feeling. A very important factor also is the minister's appearance. Few national workers have adequate dress clothing; nevertheless they must realize they can appear neat and clean when calling and preaching. Another important factor among workers is that they have Christian companions. Married pastors set an example. There are fields where the wedding vow does not enter into the

lives of the people. They consider marriage as something costly and unnecessary. Not only does the pastor need to be an example to others, but if married he is better prepared to help and understand family problems and needs. A pastor's wife can be a source of help and encouragement in the labors and decisions of the ministry. Often the unmarried minister is the target of undue criticism or accusation.

National pastors must be trained in the art of preaching and the administration of the various ministerial duties. A quality admired in all ministers is being well prepared. The lack of preparation is easily detected and often detested. Our workers should know that God can bless the hours of preparation as well as the time of delivery. Dr. Wiley often left this thought with his ministerial students, "God will not put in our mouths that which we haven't previously digested through our studies." They should be taught to relate the entire program, from the first hymn to the last Amen, in order that the service will have a definite impact upon the listeners. An order of service is imperative for a smoothly run service, of course always leaving room for the leading of the Holy Spirit, which of course may change this order. Preaching can be very effective, if loving in approach, evangelistic in appeal, with God's anointing on the messenger of Bible-centered truth. There is a temptation among preachers to neglect certain important phases of Bible truth. There are important phases of truth that should be presented from both Old and New Testaments.

Courage and confidence are qualities cherished in the ministry. There are so many needs spiritual, physical, moral, and material. People

always look to their pastor for the answer to all their problems and needs. A well-trained minister with courage from God, faith in God, and self-confidence can do much to help humanity and win lost souls. There is no doubt that the greatest need of everyone, outside of Christ, is spiritual. Other needs may have a tendency to dim this truth. Nevertheless the minister must wisely direct the needy to Christ, who then promises that "all these things shall be added unto you."

On mission fields where the gospel has not been heard before, the pastor must keep in close contact with all new converts. Three sermons are not sufficient spiritual food, during a week, for new converts. They need the counsel, encouragement, and calls from the shepherd of the flock. This means a dividing of the time for study and calling, as both are equally important. These workers must feel that theirs is the highest calling this side of heaven. They must allow nothing to separate them from their assignment and the will of God. Paul says, "In all these things we are more than conquerors."

The national pastor soon learns that the nature of his ministry, for the most part, will be teaching. Many people of the country have not had the privilege of a formal education. Though it would be easy for a well-trained pastor to teach and preach in technical or theological terminology, he must remember to speak in terms simple enough to be understood by the people. This would especially apply to new mission stations where religious vocabulary is new to the people. Recently the congregation of a new mission in the country was urged to pray for the services. An elderly man stood to ask, "What do you mean by prayer? Do you plan to give us a copy of a

\*Missionary to the Republic of Panama.

prayer to be repeated?" In the very next service a message was prepared and given on the meaning of prayer and how to pray. The utmost purpose and concern on the mission field are to evangelize. A teaching ministry need not be unrelated to evangelism. All workers must be challenged to be soul winners and evangelistic in their teaching. Some people may accept Christ without a complete knowledge of Bible doctrine, but the teaching ministry continues as converts are taught the ABC's of Christian living and soul winning.

There are those with inquiring minds who would argue that they will not be born again until they have sufficiently studied the Bible and theology. They insist on religious knowledge before seeking a religious experience or being born again. Often we see these people neglect and neglect salvation. Good advice to those of this belief could be this, in the form of a question: How much did you know when you were born into this world? The truth of the matter is they didn't even know their mothers at first. No doubt it took several days before they could recognize Mother's voice from Grandmother's. The point is this: the learning process began after birth and rapidly continues. It seems fair to expect a similar relation to the new birth. By faith accept Christ; then come learning and growth. In recent months I have seen many adults accept Christ by simple faith after hearing a gospel message for the first time in their life. Some have never had a day of formal education, but they receive a

definite experience that changes their lives and brings them back to learn more and give their testimonies. Salvation has so changed their lives that they now want to learn to read and write, so they can read their Bibles and be better Christians in service to God. One young Indian, recently saved, wants to learn to read and write so he can be a pastor to his own people. It is amazing to watch the spiritual growth of these new converts as they begin to offer prayers, testify, and sing the hymns of the Church. Another amazing observation is that the preacher doesn't have to beg and plead to get sinners to the altar after the message. They seem to be so thrilled that the gospel and salvation have come to their village that they come with open hearts and minds. To these people from the jungle, an invitation song at the close of the service would actually hinder their response to accept Christ. It would be like beginning a song service in place of an invitation.

Every pastor must be alert to the thinking and customs of those to whom he ministers, without making any compromises of the Christian standards. The native pastor who lives and works with his people knows best how to help them spiritually. The minister who knows his Bible and seeks divine guidance will be able to meet the demands and needs of varying situations. With a vision for the building of the kingdom of God and a genuine love for lost souls, great things can be done for the Lord through a program of world evangelism, while there is yet opportunity.

## The Spirit of Evangelism

**E**VANGELISM has been and must continue to be the very life of the Church; evangelism not in name, not in program and talk, but evangelism in practice and life. Not everything that goes by the name evangelism is true evangelism. Not every series of meetings advertised as evangelistic meetings are actually evangelistic in results.

There is a spirit of evangelism which is essential to all evangelistic activities. It is the spirit of an evangel, one who is possessed of a passion to deliver a message with effectiveness, one who feels keenly his own responsibility for the winning of others to Christ through his own personal witnessing, one who has a sincere love for people and a deep appreciation of their worth as God sees them.

The story is told of a messenger of World War I who, during a fierce battle, was commissioned to carry an important message to brigade headquarters. On his way he was severely wounded, both eyes were injured, and he became blind. He stumbled on, endeavoring to get the message through. Presently he fell over the body of a soldier whose feet had been severely wounded. After ascertaining the condition of his comrade, the messenger said, "Your eyes are all right, aren't they?" Being assured that they were, he made this demand, "Here, you get on my shoulders and we will go back. You be eyes for

me and I'll be feet for you. We must get this message through." That blind soldier had the spirit of an evangel!

How disgusting it is to observe the artificial stimulations used on a group of people who have not this evangel spirit to arouse them to become evangelistic in practice! How superficial these means are when compared with the true spirit of an evangel of Christ! There are programs of various kinds, sensational themes announced, to make up for the lack of a truly evangelistic spirit. Other insincere practices are also apparent. There are the ministers who stimulate an evangelistic spirit in the pulpit, but who carry no true spirit of evangelism in their hearts.

A writer in discussing the lack of missionary zeal in the Church today made this general indictment, "We have lost the sense of Christ's supremacy, of Christ's sufficiency, of the urgency of our message." When these are lost, the spirit of evangelism is gone; for a realization of the supremacy of Christ, the sufficiency of Christ, and the urgency of the gospel message is the very essence of evangelism.

The spirit of evangelism must be nurtured; it must find expression in everyday life—otherwise it will die. We must cultivate this spirit of evangelism by demanding of ourselves that we keep bright and glowing within our hearts a sincere love to Christ, that "first love" which Jesus

• Revival, Sept., 1962. Used by permission.

accused the Ephesian church of losing. We must through prayer and communion with our Lord partake more and more of His compassion for people, the people who are lost; we must keep alive within our hearts a sincere love for these people, a love that carries through between revival meetings; we must be possessed of the consciousness that we are evangelists, that we have the only message of salvation for the people about us and for the people of all the world; we must realize that we are fishers of men and feel anew our personal responsibility for reaching

the people everywhere for Christ, bringing them into the experience of the new birth and pressing upon Christians the necessity of going on to the experience of entire sanctification.

What about this spirit of evangelism? Is your church possessed of it? Does it burn within your own heart? No church will be more evangelistic than are its members and leaders. It is therefore essential that each of us give himself to prayer and a deep concern for the salvation of others, that we make sure that we have the true spirit of an evangelist.

## SERMON WORKSHOP

### The Forgiving Father

By Ross W. Hayslip\*

THEN SAID JESUS, *Father forgive them; for they know not what they do* . . . (Luke 23:34).

The first words of record that Jesus spoke from the Cross were addressed to a "forgiving Father." The parable of the forgiving father and prodigal son was now moving in the form of an abstract story into the realm of concrete reality. Jesus was now prepared by action to reveal a

Father that he had portrayed in narrative.

#### The Divine Relationship

This is an important factor to be considered as we look toward the Father to whom He spoke. John is the only writer of the Gospel who uses the term "only begotten."

"The glory as of the only begotten of the Father, full of grace and truth" (John 1:14).

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).

"His only begotten Son" (John 3:15).

He hath not believed in the name of the only begotten Son (John 3:18).

God sent his only begotten Son into the world, that we might live through him (I John 4:9).

Warfield, the great theologian many years ago, says that the idea that John conveys by the use of this phrase is not derivation of essence but rather uniqueness of relationship, so that which is declared is that beside Jesus Christ there is no other. He is the sole, complete Representation of God on earth.

The first recorded words of Jesus here on earth had to do with His divine sonship. "Wist ye not that I must be about my Father's business?" (Luke 2:49)

Peter's confession in Matt. 16:17 recognizes that Jesus is the Son of the living God. This is the great rock upon which the faith of the Church rests. Christ is God's Son in a way transcendent to any relationship into which man may claim to be a son of God.

His relationship with the Father is seen in John 10:30, when He said, "I and my Father are one." Herein is seen a glorious unity in nature, attributes, and glory. Sabellius first taught the heresy of Unitarianism. The plural verb "are" indicates the divinity of our Lord. All false doctrines retreat before John's marvelous declaration that "in the beginning was the Word, and the Word was with God; and the Word was God." We can never find the cradle of the only begotten Son, for He was eternally coexistent with the Father. Never can the Church retreat from this belief and teaching. To do so is

to demote our Lord to the level of a mere human religious leader. God the Father saw fit to reveal himself to the world in the form of God the Son.

#### The Accessible Divinity

This is seen in the wonderful fellowship of prayer that Christ enjoyed with His Heavenly Father. The words "prayer" and "pray" are used twenty-five times in connection with the ministry and life of Jesus, as recorded in the Gospels. In Luke 6:12 we read that He went out into a mountain and continued all night in prayer. Mark 1:35 tells us of His rising before day in order that He might spend time in the presence of His Father. He deprived himself of sleep in order that He might commune with His Father and enjoy that blessedness that comes in time of prayer.

Jesus constantly urged His followers to pray to an accessible Father. "Ask," He said, "and it shall be given unto you." "He that asketh receiveth." Jesus was well aware of the promises that God the Father had given relative to His willingness to answer prayer. Prayer is not seeking to drive God to do our bidding. It is rather a sublimation of our personal desires to the will of Him who knoweth all things best. It is not an effort to tell God what to do; rather it is an offer to co-operate on our human level with the supreme wishes of the divine. Jesus taught both by precept and example the importance of our approach to God in faith to believe "that as consecrated children of our Heavenly Father" we can ask in accordance to His will and in His name. "Men ought always to pray," said Jesus. This was His own belief and He constantly expounded it. The selflessness of this prayer is seen in Paul's great assertion in Gal. 1:4, "Who gave himself for our sins."

\*Pastor, Church of the Nazarene, Whittier, California.

This great spirit of self-sacrifice is seen in the words of this prayer to His Father. It was not a prayer for self in suffering but rather for sinners in their sin. He prayed, not for surcease from pain, but rather for salvation for souls steeped in sin.

His prayer was not for an easy death but for a great pardon for those who ignorantly were acting as instruments of His death. It is not that God loves us because Christ died for us, but rather that Christ died for us because God loves us. Someone has aptly said that Christianity derives its name from Christ and its meaning from the Cross. Its message then is "Jesus Christ and him crucified." Jesus on the Cross is the most helpless individual in the universe as far as human effort is concerned. Hands that banished disease and death are now transfixed by metal nails to the rough crossbeam. Feet that went about doing good are spiked to the cruel tree. Surrounded by armed men and a hostile crowd He has no concern for His own welfare but thinks of those whose need is greater than His. If Whately's observation that a man is called selfish, not for pursuing his own good, but for neglecting his neighbor's, be true, then Jesus is the embodiment of the opposite of this appraisal as He looks toward the Father and selflessly, sincerely, and surely prays the prayer that He knows His Father will hear.

### The Merciful Father

The Father's mercy is shown by this petition. The sin involved was a terrible one. Jesus had once said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This transgression was unbelief. Christ said also that, if He were rejected as a person, the word that He spoke

would be the criterion of judgment at the last day. To reject Christ was and is not only to turn Him aside but is also to insult the mercy, goodness, and forbearance of God. This unbelief was fostered no doubt by ignorance, carelessness, and hatred. The ignorant were too lazy to investigate this greatest of all truths. The careless were too busy with their own pursuits. Secular habits dominated their lives, and as a result spiritual inertia had set in. Those who hated Him had seen the light and rejected it. How sad for the man who is lost knowing the truth but failing to act upon it! Sin is black in any of its forms, but here we see it in its basic form. The Sent One had been crucified. The Holy One of Israel had been beaten and spat upon. No wonder the world was darkened to match the hue of the heinous sin! There that day was seen the fullest revelation of moral poison that has sent thousands to drunkards' graves, criminals' scaffolds, and Christless deaths. To reject Him is to open the door to the loathsome ravages of sin.

Calvary shows the horrible ignorance of sinful man. "Had they known it, they would not have crucified the Lord of glory." Ignorance of spiritual things leads to idolatry. Not to know the truth is to cause man to create the false when he seeks a god to worship. A few days ago I visited the international headquarters of the Rosecrucian Order in San Jose, California. Here are a flourishing group who are devoting their activities to what they term seeking the answers of life's mysteries. They claim to find their answers in the doctrine of reincarnation. They have made themselves a system of thought built upon the foundations of human philosophy.

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The Preacher's Magazine

## Gleanings from the Greek New Testament

By Ralph Earle

Eph. 4:1-2

THE EPISTLE to the Ephesians divides itself very naturally into two main sections. The first three chapters deal with "The Christian's Worship." Chapters 4-6 describe "The Christian's Walk." The order is logical. Our walk will depend on our worship. That is why we worship God on the first day of the week; that we may walk before Him perfectly as we go about our duties the other six days. And that is why we need to worship the Lord in our private devotions the first thing each morning, that we may have His guidance and strength throughout the day. Only those who worship correctly can walk successfully.

### "WALK" OR "LIVE?"

Five times in chapters four and five Paul instructs his readers as to how they should walk. In 4:1 he says, "Walk worthy of the vocation wherewith ye are called"; in 4:17, "Walk not as other Gentiles walk"; in 5:2, "Walk in love"; in 5:8, "Walk as children of light"; in 5:15, "Walk circumspectly." These passages make splendid texts for a series of sermons on "The Christian's Walk in a World Like This."

The connection of these five verses with the word "walk" is somewhat obscured in some recent versions. The Revised Standard Version

(1952) has "lead a life" (4:1), "live" (4:17), and "walk" in the three passages in chapter 5. *The Berkeley Version* (1959) reads "conduct yourselves" (4:1), "behave" (4:17), "live" (5:2, 8), and "conduct yourselves" (5:15). *The New English Bible* has "live" ("living") in the first four instances, but "conduct yourselves" in 5:15. Moffatt uses "live" and "lead the life." Goodspeed does the same. Interestingly Weymouth has "live" once, but "live and act" in the other four verses.

In all five places the Greek verb *peripateo* is used. It is the aorist infinitive in 4:1 and present infinitive in 4:17. In all three passages in chapter 5 it is the present imperative—"keep on walking."

The verb *peripateo* occurs some ninety-six times in the New Testament. In the King James Version it is translated "walk" in all but three places. In these it is rendered "go" (Mark 12:38), "walk about" (I Pet. 5:8), and "be occupied" (Heb. 13:9).

The word has its literal meaning "walk" in the four Gospels, where it is found thirty-nine times. It is the same for the first seven occurrences in Acts. But in the eighth (Acts 21:21) it is used metaphorically, as in Ephesians. As would be expected, this is the dominant usage in the Epistles. The five occurrences in Revelation all carry the literal sense.

Abbott-Smith says that the word is used "metaphorically, of living, passing one's life, conducting oneself."<sup>1</sup> This is clearly the meaning here. But the term "walk" seems to have greater homiletical "punch," and so is perhaps preferable for preaching.

#### "VOCATION" OR "CALLING?"

Since "vocation" (K.J.V.) is the same root as "called," it is better to translate the former as "calling" (A.R.V.). This brings out the close connection between the two in Greek.

#### "LOWLINESS" OR "HUMILITY?"

The word *tapeinophrosyne* (seven times in N.T.) is defined as "lowliness of mind, humility."<sup>2</sup> Thayer gives the following explanation of its meaning: "The having a humble opinion of one's self; a deep sense of one's [moral] littleness; modesty, humility, lowliness of mind."<sup>3</sup>

The compound is derived from the adjective *tapeinos*. Cremer traces the development of the latter. Figuratively it meant: "(a.) low, unimportant, trifling, small, paltry . . . (b.) humbled, cast down, oppressed . . . (c.) . . . modest, humble . . . submissive subject. . . . Further, the word is used in profane Greek (d.) very often in a morally contemptible sense cringing, servile, low, common . . . ; and it is (e.) a notable peculiarity of Scripture usage that the Septuagint, Apocrypha, and New Testament know nothing of this import of the word, but rather, in connection with (c.), deepen the conception, and raise the word to be the designation of the noblest and most necessary of all virtues."<sup>4</sup>

<sup>1</sup>Lexicon, p. 356.  
<sup>2</sup>Ibid., p. 439.  
<sup>3</sup>Lexicon, p. 614.  
<sup>4</sup>Lexicon, pp. 539-40.

Trench agrees fully with this characterization of the use of *tapeinos* in classical Greek writers. He says: "The instances are few and exceptional in which *tapeinos* signifies anything for them which is not groveling, slavish, and mean-spirited."<sup>5</sup> As far as *tapeinophrosyne* is concerned, "no Greek writer employed it before the Christian era, nor, apart from the influence of Christian writers, after."<sup>6</sup> However, it is used in Josephus, but only in a bad sense.<sup>7</sup>

In other words, Christianity took the pagan idea of humility as suggesting a cringing, servile attitude and made it the finest, noblest virtue of all. This is one of the glories of the Christian religion.

Jesus set the example when He said, "I am meek and lowly in heart" (Matt. 11:29). The two adjectives He used correspond exactly to the two nouns in this clause, "with all lowliness and meekness." These are the highest Christian virtues. There is no place in the life of the true follower of Christ for pride and self-assertion.

"Lowliness" is used here by most standard English versions. However *The New English Bible* has "humble." *The Berkeley Version* has "humility," as do also Goodspeed and Williams. Moffatt has "modesty." But that is inadequate. As noted in the quotation from Cremer, Greek writers used the adjective *tapeinos* in the sense of "modest." After describing its higher meaning, Trench says: "Such is the Christian *tapeinophrosyne*, no mere modesty or absence of pretension, which is all that the heathen would at the very best have found in it."<sup>8</sup> Cremer agrees with this when he

<sup>5</sup>Synonyms of the New Testament, p. 148.  
<sup>6</sup>Ibid.  
<sup>7</sup>Abbott-Smith, op. cit., p. 439.  
<sup>8</sup>Op. cit., p. 150.

writes: "Humility with the Greeks was in fact nothing higher than *modesty, unassuming diffidence*."<sup>9</sup>

#### MEEKNESS OR GENTLENESS?

The word *prautes* is defined by Abbott-Smith as "gentleness, meekness."<sup>10</sup> Occurring eleven times in the New Testament (best Greek text), it is always translated "meekness" in the King James Version.

But *The New English Bible* has "gentle"; and "gentleness" is the rendering in Moffatt, Goodspeed, Williams, and *The Berkeley Version*. Certainly there is no meekness which does not manifest itself in gentleness. But the latter is more outward, the former more inward. For this reason "meekness" is to be preferred, as it is in the standard English versions

<sup>9</sup>Op. cit., p. 540.  
<sup>10</sup>Op. cit., p. 377.

(K.J.V., A.R.V., R.S.V.). At the same time, the Christian must make sure that his inward grace of meekness, implanted by the Holy Spirit, manifests itself in the outward graciousness of "gentleness."

Trench seems to have caught the true meaning of this term. He notes that it is not "mere natural disposition. Rather is it an inwrought grace of the soul; and the exercises of it are first and chiefly towards God." He continues: "It is that temper of spirit in which we accept his dealings with us as good, and therefore without disputing or resisting; and it is closely linked with the *tapeinophrosyne*, and follows directly upon it (Ephes. iv. 2; Col. iii. 12), because it is only the humble heart which is also the meek."<sup>11</sup> Put in simplest terms, meekness is submissiveness to the will of God.

<sup>11</sup>Op. cit., p. 152.

## Preacher, How About Your Image?

By Bernes K. Selph\*

GOOD-BY, PREACHER," the four-year-old called to me as I crossed the yard and opened my car door. I had visited her family and talked with her too. As I drove away I wondered what was her image of a preacher. In her young mind what did she think of when she heard the word "preacher"?

\*Benton, Arkansas.

What she thinks is important, but what I do to stimulate what she thinks is still more important. I recalled how I had acted in the home in her presence. I tried to recall how I had acted on other occasions in her home.

She knows that I am the man who stands in the pulpit Sunday after Sunday with the Bible in my hands, preaching. She remembers me as the

one who stoops to shake her hand as she comes out the church each time she is present. Gradually she is building up an image of a preacher. If she sees the preacher as a considerate, loving, friendly man who proclaims the truth of God and visits his people and pays attention to children, isn't she getting a good perspective of what a preacher should be?

I want her to have a better image of preachers than I had as a child. I didn't have much opportunity to know them, and I was grown before I knew one intimately. They were a foreign lot, aloof, distant, stern. They were human, I knew, but different—and different in a way that all but repelled. I hasten to add, my image of them was not all their fault. I take part of the blame. But certainly I do not want to create such an image.

My thoughts ranged beyond the little girl to the world around us and its concept of the preacher. It is not always a healthy image. This the ministry regrets. Wherein lies the fault? Well, it isn't easy to say. Some of it lies within the preachers themselves. They create the wrong images by their attitudes, dispositions,

mannerisms, emphases, and habits. Sometimes the world beyond the ministry misunderstands the preacher and his intentions. Preconceived ideas of what he is or should be hurt.

The wrong impression may be purposefully created by the enemies of God, and this is beyond the control of the individual. Jesus faced this in His prayer for His disciples. He said, "The world hath hated them, because they are not of the world, even as I am not of the world." If the world treated Him as it did, His followers know they may be subjected to the same.

It isn't always easy to create the right image, as every minister knows. His calling makes him different. The nature of his work creates tensions. He is in the world but he is also of another world. At his best he does not always demonstrate the example of what the citizens of the spiritual world should be. This splotches the picture he is trying to bring into focus.

With whom ever he meets the preacher represents God, and the impression may be good or bad. Though he does not present it in its perfectness he remembers that God holds him responsible for the image he creates.

### The Forgiving Father (Continued from page 18)

To relegate Christ to the position of a mere human philosopher is to show the deepest ignorance of Calvary's benefits. Too many times we see the Blood overlooked as a force of redemptive grace. We can understand the mystery of life only as we view it in the light of a just God being merciful toward sinful mankind through the medium of an up-

raised cross. How man can ignore God for many years and then suddenly turn to Him in repentance and find abundant mercy can be explained only in the light of Calvary. That death on the middle cross made possible the answer to the Saviour's last prayer. You and I can find this forgiveness of the sovereign Father only as we approach Him by the way of the Cross. The way to Him is by the red road of Golgotha!

## Revival Now

By J. Paul Downey\*

*Write the vision, and make it plain* (Hab. 2:2).

*Look on the fields; for they are white already to harvest* (John 4:35).

**S**TRANGE forces have been at work in the gospel fields of the world and the harvesttime is now. Swift-moving events open the doors to the gospel, and likewise sudden happenings close the doors. In order for us to reap the harvest that God intends that we should have, the following things are necessary. First, in way of preparation we should take the route of Hezekiah, "Now they began on the first day of the first month to sanctify" (II Chron. 29:17).

Beginning with the first day of the new year, ours must be the complete route of sanctification with all that this involves. Namely, we must become convinced that not only are the heathen in the darkness of superstition and sin, lost eternally unless they are saved, but that all men everywhere will miss heaven unless they also take the route of sanctification. "... and holiness, without which no man shall see the Lord" (Heb. 12:14).

This course will bring heart searching, cleansing, humbling, filling, and empowering. Power for service is in proportion to purity (II Chron. 16:9).

Search my heart, O God, and know my heart today. The Psalmist cried,

\*Pastor, First Church of the Nazarene, Phoenix, Arizona.

"For thy name's sake, O Lord, pardon mine iniquity; for it is great" (Ps. 25:11). God intends His Church to lead the forces of righteousness forward to the speedy evangelization of the world.

The new year demands that pastors get their texts on their knees, soak them with their tears, groan over them with a travailing spirit, warm them with striving in prayer, and deliver the message as a living thing warm from God's heart and the fire-side of his parish homes, with a stirring in his heart that warms the hearts of the listening audience who have saturated their own hearts and lives with the anointing of God as a result of prayer and house-to-house visitation.

Revival is a result of the irresistible force of the Holy Ghost. The Bible reveals the method. The church supplies the men; the Holy Ghost intercession supplies the channel through which it comes. "The gates of hell shall not prevail against" us. Revival now is a result of fervent prayers of believers who have, by the Spirit, Jesus' love and compassion for sinners. The intercessor becomes an instrument of the Holy Ghost to conduct unlimited power to loose the souls of men, and to exercise the victory and authority of Christ over the hindering powers of darkness (Rom. 8:26-27).

(Continued on page 37)



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*Scripture:* "My peace I give unto you."



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*Scripture:* "They presented unto him gifts, gold, and frankincense, and myrrh."

*Message:* "May the Prince of Peace, the King of Kings, enter your heart at this blessed season and dwell with you throughout the New Year."

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## How Do You Do?

By Audrey J. Williamson

THIS is a familiar salutation. When we ask it, we do not usually expect a direct answer to our question. But today, I do want that very much. I want you to answer it to yourselves, and if it would help you to do so, answer it to me. For I am deeply concerned with just that, *how do you do?*

For months I have had an increasing distress and burden for our pastors' wives regarding their physical and mental health. I hear of women on every district who are breaking down, or suffering from nervous and emotional problems and periods of depression, at times accompanied by unrestrained tears. I am told of women who feel they must go outside the home and the church and take a job, "to get away from it all." I learn of women who constantly use a doctor's prescription for tranquilizers, or who are never without sleeping pills or sedatives.

These are troubled, nervous days in which we live. In every walk of life there is a sharp ascendancy of mental and emotional disturbance. The psychiatrist, the counselor, the "faith healer," and the medical doctor are working day and night. It is not surprising that some of the tensions, frustrations, and complexities of modern living should be found in our parsonage homes.

It is my firm conviction that the great majority of our Nazarene pas-

tors' wives are happy, adjusted, selfless, useful women, who are working out their problems day by day and are doing a great task for God and the church. To them this "Queen of the Parsonage" page has recently been directed. But now, to the others, if there be such, ill or weary, discouraged or disillusioned, in need of sympathetic understanding and help, unable to meet and cope with their assignment alone, we turn our attention and our loving concern.

You crave understanding. You seek it, sometimes surreptitiously, from husband or children, mother, or a long-time friend. If you are misunderstood or laughed off, you may close up within yourself, or perhaps turn to some illegitimate source. May this page speak to you as a warm, sympathetic friend.

The symptoms and the causes of this state of mind overlap. And let us pause to note that this is no imaginary illness. You may be a hypochondriac, but you probably are not one. You don't want to "break down." You are in need of help, and if you do not get it either from yourself or from some power outside yourself, the consequences could be disastrous. Usually the difficulties have been a long time in building up, and though release from tension and distress might come suddenly, restoration is more often slower, requiring faith and patience.

The psychiatrist might have a different solution from any that will be here set forth. He might say your parsonage situation introduces a conflict that must be resolved. "Get away from your church people. They are demanding too much." Or, "Get away from your children. They make you nervous." And even, "Get away from your husband. It is all his fault." But we Nazarene women have our loyalties to church and home and husband. And these are not broken without condemnation. Cannot God help us find a better way? I believe that He can.

Certain fundamental principles must be observed from the start. You must renew a basic trust in yourself and in other people. You must believe that there is a way through, up and over the difficulties that have beset you. But do not be deluded into the false hope that, once having mastered this situation which now engulfs you, you will have smooth sailing the rest of your days. This will probably not be the case. Your temperament, physical frailty, the changing or unchanging circumstances of your life, may mean that you will always have some battles to fight. But you can get some doctrines to live by. You can develop a formula for peace. You need not endure weakness, despair, and frustration.

Many contributing factors may have brought you to this low state. You may not be aware of some of them, and you may not like to admit it if you are. Few of us like being analyzed. So, as Jesus did, allow me to speak in parables. The following is not a true story, but it is the truth! It is a composite of many instances and personalities and situations blended together so as to disguise the characters involved, but to set forth their basic problems. Any

coincidence in names selected is absolutely accidental and unintentional. As you read, be assured that it could have happened, and all of it did, in one way or another. Just knowing that someone else has felt as you do may be a comfort. But more important, knowing that there is always a solution may give you the courage and the strength to find it for yourself. We shall hope to touch upon your very case; but if we do not, perhaps you can read between the lines and apply the solutions. And here is my story.

In early fall I was invited to a retreat for pastors' wives. It was in an ideal spot, a summer camp closed to the public for the season, but perfect for our group in the warm Indian summer days. The maples and oaks made a riot of color overhead and a rustling underfoot. The sky was as blue as June. We all responded to the unusual rest and relaxation and freedom from routine. We were having good fellowship and inspiration in our scheduled meetings. But I longed to draw up closer to these women, for I read in the eyes and upon the faces of some, hidden longings and traces of strain.

As I stepped out into the sunlight one late afternoon, I recognized a girl seated alone across the patio. I had known her as a college student. She had always been charming and vivacious. But I had noted she was very thin, and while she had been responsive, one could see it was with an effort. I approached her, and after a brief exchange of pleasantries, I said, "Marie, are you all right? Are you working too hard? Is anything bothering you?"

She looked at me with clear, direct gaze. "I can say 'yes' to all those questions, Mrs. Williamson. But I'll explain the first one last if I may. I guess I have been working too hard,

and because I got tired and pressured, I began to worry about myself. I wasn't sleeping nights, and I would get in such a dither over that, that I incapacitated myself for relaxation and rest and really got into a vicious circle. You know we have no children, and for that reason I have felt I should give myself to the work of the church more than women with families are expected to do.

"My ideal is perfection, and I had really gotten into competition with myself! When I fell short of my own expectations, I was disturbed and bothered by it. Along with loss of sleep came loss of appetite, and I became so nervous and wrought upon that my husband made a doctor's appointment for me. I went to a good doctor, Mrs. Williamson, and he made all sorts of tests. He gave me an array of pills and sent me a bill for \$45.00, but he didn't get at the basis of my need, for it was within myself.

"Then I became convinced I must have lost out spiritually. I couldn't seem to pray and touch God as I used to do, and though I am sure the enemy took advantage of me, I went through a period of deep darkness. I even went forward to our own altar and sought God's help. My darling husband was so patient and sweet, but I am sure he was baffled by my purely womanish ways! Oh, come on out, Irma, this isn't necessarily a private conversation! For a head had appeared at the door and then withdrawn itself quickly.

Now another pastor's wife slowly approached us while I swung a chair into place for her.

"I was just telling Mrs. Williamson how I got help for my mortal body." Marie laughed.

It was like striking a match to a bonfire! Irma exploded, "Well, if anyone has any magic formulas I sure need one. I don't know what's

the matter with me. I am 'poohed' all the time! Why, during seminary days I worked full time teaching, kept the house and got the meals, typed all of Russell's papers, and had a baby besides, and I was going strong! Loved it! When we got into the pastorate I worked just as hard for the first two or three years. But now I am exhausted all the time and everything has a dark brown look."

"It's no wonder, my dear," I said. "Life catches up with us after a while. You probably pushed yourself too hard for too long a time. Finally, you are feeling it."

"Well, if I were just tired I think I could take it, but I seem to have lost my incentive, my goal. My ideal during seminary days was to help people, do them good."

"Maybe you just loved them in the abstract."

"Well, there's nothing abstract about the way I feel about them now. It's concrete enough, and that's a good word! Our people seem so satisfied to go on just as they are. I have attempted to make some changes and I have honestly tried to go about them in the right way—slow and easy, you know. Our morning worship service was bedlam because of screaming, howling babies! I organized a nursery and spent a good many hours of my time and a good many dollars of my own money getting it going. Do you suppose two of our dear sisters would use it? No, they preferred to sit and spank their unruly children in church!"

"Didn't any mothers bring their youngsters to your nursery?" Marie asked.

"Oh, yes, sometimes there would be six or eight. About all the girls could take care of! And those mothers were so grateful."

(Continued on page 36)

The Preacher's Magazine

Ministers, priests, and rabbis offer valuable counsel on

## How to Help Someone in Sorrow\*

By Howard Whitman

**M**OST OF US want to be helpful when grief strikes a friend, but often we don't know how. We are afraid of doing the wrong thing. We become tongue-tied for fear of making a faux pas. We want to do something, but may end up doing nothing simply because we don't know the right—and helpful—things to say and do.

Not long ago one of my best friends lost his wife, another a child, and two lost their husbands. From my own difficulties in trying to be helpful (and failing, I'm afraid) I resolved to go out and gather pointers which might be useful.

Ministers, priests, and rabbis deal with such situations, every day. I went to scores, of all faiths, in all parts of the country. Here are twelve suggestions they made:

1. *Don't try to "buck them up."* This surprised me when the Rev. Arthur E. Wilson of Providence, R.I., mentioned it. But the others concurred. It makes your friend feel worse when you say, "Come on, now, buck up. Don't take it so hard."

A man who has lost his wife must take it hard. "Bucking him up" often sounds to him as though you are minimizing his loss. It is far better to take the honest attitude, "Yes, it's

tough, and I sure know it is." Then your friend feels free to express grief and recover from it. The "don't take it so hard" approach deprives him of the natural emotion of grief.

2. *Don't try to divert them.* Rabbi Martin B. Ryback of Norwalk, Conn., pointed out that many people think the proper thing is to veer away from the subject. They make conversation about anything but the reason for their visit.

The rabbi calls this "trying to camouflage death." The task of the mourner is to face the fact of death, accept an altered life, and go on from there. How can you help him if all you do is draw a veil of small talk across reality?

3. *Don't be afraid to talk about the person who has died.* Well-intentioned friends often shy away from mentioning the deceased. "The helpful thing," advised Rabbi Henry E. Kagan of Mount Vernon, N.Y., "would be to talk about the man as you knew him in the fullness of his life. Thus you help to re-create a living picture to replace the picture of death."

Once Rabbi Kagan called on a woman who had lost her brother. "I didn't know your brother too well," he said. "Tell me about him." The woman started talking and they dis-

\*Used by permission. Reader's Digest.

cussed her brother for an hour. Afterward she said, "I feel relieved now for the first time since he died."

4. *Don't be afraid of causing tears.* When a good friend lost a child I said something which made his eyes fill up. Later I remarked to my wife, "Well, I put my foot into it." But when I mentioned the incident to the Rev. D. Russell Hetsler, now pastor of Normal Heights Church, San Diego, California, he said, "No, you didn't. You helped your friend express grief in a normal way with you present to cushion it with the warmth of friendship. That is far better than to stifle grief when friends are present, only to have it descend more crushingly when one is alone."

Fear of causing tears, probably more than anything else, makes people stiff and ineffective; they censor in advance everything they want to say. Medical and psychological studies back up the pastor's contention that expressing grief is good and repressing it is bad.

5. *Let them talk.* Sorrowing people need to talk. "The problem of friends who want to help often is the opposite of what they think it is," explained the Rev. Vern Swartsfager of San Francisco. "They worry about their ability to say the right things. They ought to be worrying about their ability to listen."

If the warmth of your presence can get your friend to start talking, then listen—even though he repeats the same things a dozen times. Pastor Swartsfager suggested this measuring stick: "If your friend has said a hundred words to your one, you've helped a lot."

6. *Reassure—don't argue.* Everybody who loses a loved one has guilt feelings. They may not be justified but they're natural," Rabbi Joseph R. Narot of Miami pointed out. Per-

haps a husband feels he should have been more considerate of his wife; a parent feels he should have spent more time with his child; a wife feels that she should have made fewer demands on her husband.

"Reassure your friend," suggested Rabbi Narot, "but don't argue with him." A frontal attack on guilt feelings will not help, for these feelings must work their way out. But you can help with reassurance. Your friend must realize that he or she was, in all probability, a pretty good husband, wife, or parent.

7. *Let them draw on you.* Friendship is like a bank account, which grows by small deposits over the years. Then come times when you must draw on it. Sorrow is such a time. What you draw is strength, which to the Rev. Willis H. Porter of Nashua, N.H., is the real word for comfort.

"Comfort," he points out, "is a vigorous word which we have robbed of its original meaning." True comfort is not release from hardship; it is the gift of strength to overcome hardship. Put aside glib talk. Pastor Porter calls it "worse than no talk."

8. *Communicate—don't isolate.* Aloneness is one of the hardest parts of sorrow. Too often a person who has lost a loved one is overwhelmed with visitors for a week or so, then the house is empty. Even good friends sometimes stay away, in the belief that people in sorrow like to be alone.

"That's the silent treatment," remarked Father Thomas Bresnahan of Detroit. "There's nothing worse." Our friend is left more alone than ever; he has not only lost his loved one; he has lost us too.

*Keep in touch.* See your friend more often than before—for lunch, a drive in the country, shopping, an

evening visit. He has suffered a deep loss. Your job is to show him, by implication, how much remains.

9. *Perform some "concrete little act."* The Rev. William B. Ayers of Wollaston, Mass., told me of a sorrowing husband who lost all interest in food until a friend brought over his favorite dish. "That's a wonderful way to help, by some concrete little act which in itself may be small, yet carries the immense implication that you care," Pastor Ayers declared.

We ought to make it our business, when a friend is in sorrow, to do at least one practical, tangible act of kindness: run errands with our car, take the children to school, bring in a meal, do the dishes, take small children to stay at our house until after the funeral, take care of pets.

10. *Swing into action.* Action is the symbol of living, doing something physically—with tools, with utensils—or getting into group activity is far better than brooding.

By swinging into action with your friend, you can help build a bridge to the future. Perhaps it means painting the garage with him, or it may mean spending an afternoon window-shopping, or with a woman friend mending children's clothes.

In St. Paul, Minn. the Rev. J. T. Morrow told me of a man who had lost a son. The man's hobby had been refinishing furniture. When he called on him, Pastor Morrow said, "Come on, let's go down to the basement." They sanded a table together. When Pastor Morrow left two hours later, the man said, "This is the first time I felt I could go on living."

11. *Get them out of themselves.* Once you have your friend doing things for himself, his grief is nearly cured. Once you have him doing

things for others, it is cured.

That was what Father James Keller, leader of the Christophers, meant when he offered the pointer: "Get them out of themselves." Grief will pass. But if there is nothing but a vacuum behind it, self-pity will rush in to fill the vacuum. That is when grief becomes no longer normal but sickly.

Volunteer work for a charity, enrollment in a community group to help youngsters, committee work at church, a task in the P.T.A.—these are some ways of getting people out of themselves.

12. *Pay a follow-up visit.* The Rev. George W. Lucas of Dayton, Ohio, remarked, "Everyone descends on a person in time of crisis. I'm sure they don't realize that the blow really hits hardest about two months later."

When all letters of sympathy have been acknowledged, when people have swung back into daily routine, friends are likely to think, "Well, everything's adjusted now." Yet it is in that after-period when friends are needed most. Even if you are not a close friend, a follow-up visit can do more good than your first call.

One of the clergymen I met, a retired Methodist minister who had faced the problem many times in his long career, carried with him for years a bookmark which a woman had embroidered for him. On such visits he would show the back of the embroidery, a senseless mass of threads. Then he would turn it over to the right side, and the threads spelled out "God is love."

We may not be able to explain what often seems senseless about death. But by our helpfulness we can give living proof of the right side of the embroidery.

## Pentecost: Its Meaning for the Preacher

By J. B. MacLagan\*

NO ONE can deal with the subject of preaching without hearing first the challenge Paul gave as to the authority and power of the preacher's message. That is why it is always most important for a preacher to read as often as possible Paul's message to the Corinthians: "My speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power" (1 Cor. 2:4-5, R.V.). For authoritative preaching not only has the messenger in mind, but also the hearer of the message is important—*"That your faith should not stand in the wisdom of men, but in the power of God."* There are associated not only the message of truth but the power of truth. It matters greatly what effect the Word has on those who hear. Hence it is that, while every preacher should be prepared by an informed mind to "prove all things," yet that passage does seem to lift faith clear from mere intellect and book learning and show results achieved beyond what wisdom can do. If not, how comes it to be that in the Kingdom of grace some untaught in the world's school have discovered amazing truths in school of the Spirit? As Jesus said, "hid . . . from the wise and prudent," yet "revealed unto babes."

In so many other essential truths

necessary for our spiritual equipment we have all proved that saying of Jesus. For example, those things which are within the scope of spiritual experience (which are essential to a man's salvation) will be shown to him by the Spirit of God. "For the Spirit searcheth all things, yea, the deep things of God." How true then is this word also, which a great scholar penned! "We shall not need to master a half dozen sciences or ransack the convents and libraries of a continent to know the presence of a Saviour who saves from all sin. All we have to remember is *Quench not the Spirit*, for then we put ourselves in the way of knowing the life of God within the soul and the power of God through proclaimed truth." It is the same Spirit, therefore, that quickens, that guides, that witnesses to faith—not to argument, not to speculation—to faith.

Hence it is that when He, the Spirit of Truth, is come He will demonstrate that truth is power. *It is this power in the preaching of truth that Pentecost gave to the apostles, and waits to give to all who "preach the word."* Is not that behind the command Jesus gave to the apostles before Pentecost, "Tarry ye . . . until ye be endued with power from on high"? Christ himself knew the experience. He was asking the apostles to await. He too was born of the Holy Spirit, yet He tarried for

the power from on high. For thirty years He had lived a life of perfect obedience to His Father. In every thought, in every word, in every deed, He was inspired and guided by the Spirit. And yet those years so spiritually beautiful were for the Redeemer "waiting years." That power was given at His baptism when the Holy Spirit descended like a dove—then was He endued with power from on high for His stupendous vocation of redemption. And like that moment in the life of Jesus when the fullness of the equipping Spirit rested on Him was the Day of Pentecost to the disciples. It was a power for witnessing, the adequate endowment for evangelizing the world to which Christ had said, "Go." They were to be invested with something greater than man could give. Some power to possess them was to be theirs. "Clothed upon." A power within because it came from on high! God expressing His omnipotence through human instruments! "He . . . shall be in you."

A ministerial friend related to me how he stood once on a country road, in front of a derelict windmill. He sorrowed that those strong sails no longer caught the winds on the hill and ground the corn for the food of the people. The boards were broken; the rust on the great wheels held it powerless to do the work it once accomplished. Truly an illustration, I felt, of a powerless church and a powerless Christian! My friend mentioned his feelings to the society steward of the Methodist chapel. He said, "It's true, the mill cannot catch the winds from the hills. But a better thing has happened; they have put an engine inside and it can work all the days now, not just when the weather suits it." How true as to what the preacher can know! "He . . . shall be in you," not dependent on favorable winds of surroundings

or circumstances, a central, living and dynamic Power making the work a demonstration of the inward power of the Spirit. Therefore, a *Power so indispensable for service must be waited for*, even if the waiting seems to suggest indolence. None of us should go forth to do a divine work clothed just in human power. The disciples were not to attempt to do it without it—"Tarry ye . . . until . . ." We are not equally wise. Many of us work hard, some even to a frenzy of excitement; we make spurts but bring no results. Oh! to give God a chance to dwell within! His spiritual presence enlarges the heart, enlightens the mind, and sanctifies all the faculties. The capacity of life becomes so enlarged that God's fullness can inhabit it altogether until our earthly parts glow with a fire divine.

Pentecost means for the preacher what Samuel Chadwick said so often to the students at Cliff College: "Fire is mightier than learning. A soul ablaze is a better guide to effective speech than great scholarship." It is fire that conquers the heart. On the Day of Pentecost there were 120 duplicates of a risen Lord, and timid men were filled with that holy boldness which made the crowd say, "They have been with Jesus." Ours is the privilege of living on this side of Pentecost; then for us is the heritage of Pentecostal power. Moffatt's translation of the passage with which I began interprets Pentecost and its meaning for the preacher of every age when it reads thus: "What I said, what I preached, did not rest on the plausible arguments of 'wisdom' but on the proof supplied by the Spirit and its power." Endued with this power, we need not be afraid that the scientist will explain away any of those truths which are precious to us.

(Continued on page 36)

\*District Superintendent, British Isles South.

## What Is My Preaching Like?

By Wm. Howard Bynum\*

I DON'T KNOW what my preaching is like. Perhaps it's like a vacation. I choose a destination, and try to make the route to that destination as scenic and enjoyable as possible. Perhaps I drive too hard and too fast, though, as I do when I go across the country to visit my relatives. I often feel that perhaps I should pause longer on the peaks for a better view of the local color and the scenery. But I am always eager to arrive at the destination before the time allotted for the trip gets away from me.

I make good use of the road map, so that I don't get stranded in the "brush" and out-of-the-way places. However, that may be a weakness, as the travelers remember a trip for the freedom which they have in stopping for pictures and enjoying the unexpected and unplanned. Perhaps a bit of liberty in the planning of the route would make for more enjoyment of the unexpected. Actually, I have written, in unseen letters at the top of every page of sermon notes, "Subject to change without notice, at the discretion of the Holy Spirit." I refuse to be so bound to the map that I can't pause for a glimpse of something new under the guidance of the Holy Spirit.

Or perhaps my preaching is like a lawyer's case in court. I feel inclined to present a proposition and

build up every possible "evidence" in support of the proposition. As I build support on top of support in favor of the proposition which I am presenting, I not only have the motive of clearly presenting the case, but also the desire to persuade the listeners in favor of what I present. For me to endeavor to preach without persuasion would doom all my preaching ministry to failure. I must present the gospel clearly and at the same time persuade all hearers of its reasonableness. "Come now, and let us reason together, saith the Lord."

Or could my preaching be like a guided tour? As we move from one point of interest and concern to the next, the guide fills in with background and details not fresh in the minds of the listeners. The scenery becomes more meaningful and enjoyable as more light is thrown on the subject. I need the knowledge that comes from reading, study, and from practical observation to assist me at this point. In this way I make what might be very common and ordinary, or even unobserved, to become meaningful and enjoyable.

Again, I have felt like a doctor of medicine as I have preached. It has fallen my lot, as a minister and a pastor, to diagnose the ills of my people as individuals and as a church. It is always my motive in these times to be diagnostic only to the end that I might prescribe healing. I would

not feel fair in my preaching if I exposed a wound and offered no balm for its healing. I am persuaded that many ills of modern-day churches could be healed and helped by a faithful minister. I am of the opinion that many of the spiritual hurts and ills of our congregations will be healed from the pulpit or not at all. Of course this is a difficult area, because continuation of life often lies in the diagnosis and application of treatment. Again, I feel sure in my heart that a minister who realizes that he is the holder of the brittle thread of life will be as faithful as the family physician.

Finally, I wonder if my preaching could be like a lecture in the school-room. Here one is so often concerned primarily with presentation of fact. Facts and truth are desirable and should be given proper place. However, in the preaching ministry that is insufficient. My message may be

full of truth and teach many facts; but if I do not reach the feelings and emotions of my hearers I have failed. Without appeal to emotion, as well as intellect, there will be no decision and no motivation. I have deliberately and purposely appealed to various emotions in my preaching. I recall one adult who was unmoved during many messages which were intended to arouse fear. This same person was wonderfully saved at the close of a message in which I did my best to show Christ's love. I preached to win this man, but did so only when I appealed to the right emotion, with God's help. I had tried in all my messages to present truth, but I needed more than truth.

What is my preaching like? I'm not sure. However, I trust it is a combination of enough of these elements to persuade the lost to come to Christ and to build up the saints in the faith.

## The Pastor's Temptation

THEN the preacher was led of the Spirit into his study and while there he was tempted of the devil.

And when he had prayed, meditated, and studied, he was afterward weary.

And when the tempter came to him, he said, "If thou hast been called to preach, why hast God permitted your limited salary? See how much time you have spent already; and the salary will hardly buy bread."

But the preacher answered and

said, "It is written, *For what is a man profited, if he shall gain the whole world, and lose his own soul? And again, Feed the flock of God which is among you . . . willingly . . . not for filthy lucre, but of a ready mind. My consecration is still complete.*"

Then the devil taketh him up into a large city, and setteth him on a pinnacle of a large church, and saith unto him, "If God has called you to preach, why doesn't He give you a pastorate such as this? For it is written, *God is no respecter of persons.*"

\*Pastor, Church of the Nazarene, Stevenson, Washington.

The preacher said unto him, "It is written again, *For who hath despised the day of small things?* and, *He that is faithful in that which is least is faithful also in much.* Faithfulness is God's requirement, and I shall be true to my assignments as they come."

Again the devil taketh him up into an exceeding high mountain and showeth him the possible achievements in the world for a man of his capabilities, and the fame which goes along with the same;

And saith unto him, "All these accomplishments will be yours if only you will turn your back on preaching

and seek (take) the way I point before you."

Then saith the preacher unto him, "Get thee hence, Satan: for woe is unto me, if I preach not the gospel! . . . I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

Then the devil leaveth him and, behold, joy unspeakable and full of glory accompanies the deep settled satisfaction of the preacher's soul as he sings a hymn of thanksgiving for deliverance unto his God, and then continues his preparation for his next week's sermon.

### How Do You Do?

(Continued from page 28)

"Then those are the ones to think about," I said. "Whatsoever things are of good report . . . if there be any praise, think on these things." And it sometimes takes a while for an innovation to take hold. You know, "Cast thy bread upon the waters: for thou shalt find it after many days" . . . Why, there's the dinner bell!"

"Speaking of bread—how appropriate! Well, I do feel better, Mrs. Williamson. Maybe it was just blowing off steam."

"We all need to talk to someone once in a while. And we never did find out what it was that happened to Marie!"

"Can't we have another session?"

"Good! Same time, same station. I'll meet you both here tomorrow afternoon."

### Pentecost, Its Meaning . . .

(Continued from page 33)

We shall not need to protect our faith, only to proclaim it. There is power enough in words inspired by the Spirit not only to prove the truth but to propagate it. After Whitsunday the apostles not only held on to their message but faced about and confronted the world system that killed the Son of God. They could

now be on the spiritual offensive because they believed in and received the Holy Ghost. Their word was with power, and the Church grew every day with those who were being saved.

God's order is to get believers sanctified and filled with the Holy Ghost, and then to save souls by thousands. Christian life begins at Calvary, but effective service begins on the Day of Pentecost!

### Revival Now

(Continued from page 23)

Revival now is the answer to our every need. With our ever-increasing, world-wide evangelistic program it will instill a spirit of sacrifice in the hearts of our people which will provide the funds needed to get the gospel out to the open doors of heathendom. It is the answer to our home mission needs both at home and overseas. Churches that have become mature and strong enough will be anxious to help start a new church by providing the nucleus and funds to see the work of second-blessing holiness extended and established out beyond the mother church, and in the true spirit of Christ they will take no thought of the tomorrow so far as their local church is concerned, for they will not only have the faith

in God that is needed, but they will be able to trust Him to see them through.

Revival now will bring the unity and harmony needed to keep the local church as a center of evangelism, training, and worship, where our people will sense the wonderful blessings of God balanced with the solemn responsibility that rests on every church member for world evangelism, whether it be their next-door neighbor or some wailing heathen before a heathen altar.

Today and tomorrow we are treading a way within a way, which is the way of holiness.

Thanks be to Christ for the unspeakable gift of a new sky line of world evangelism that has emerged in the Church of the Nazarene as a result of revival now.

### Two Major Trends in . . .

(Continued from page 9)

cation is that act of divine grace by which a person who has been saved and who consecrates all and believes is cleansed from inbred sin and baptized with the Holy Ghost: (2) Entire sanctification is instantaneous in that the actual cleansing from sin is done in a moment of time. (3) The Holy Spirit bears witness to this work and state of grace. (4) Entire sanctification is gradual in that there is a process preceding it and also one following it. (5) Preservation in purity and cleansing can result only as we continue to trust the atoning Blood. (6) Entire sanctification is a positive devotion to God as well as a cleansing from original sin. (7) Entire sanctification restores the moral image, but it does

not remove the scars from the natural image. (8) Entire sanctification does not exclude temptation and the possibility of backsliding. (9) There is growth in grace after entire sanctification. Most of these points are found in Wiley's concise definition of entire sanctification:

We believe that entire sanctification is that act of God subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotion to God, and the holy obedience of love made perfect. It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding, indwelling presence of the Holy Spirit, empowering the believer for life and service. Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness (Wiley, II, 466-77).

Supplied by Nelson G. Mink

## LOST IN THE CHURCH

In an English village at a Sunday school program in a small church, while the lights were out and the pictures were being flashed on the screen, an usher made his way to the front and announced, "Little Mary Jones is lost. Her family and town officers are searching for her."

At the close, when the lights were turned on, a lady noticed Mary sitting on a front seat, and asked, "Why, Mary, didn't you hear them inquiring for you? Why didn't you let them know you were here?"

Surprised, the child said; "I wasn't lost. I knew where I was all the time."

## THE TWO DOGS FIGHTING ON THE INSIDE

The American Indian convert was giving his testimony to a gathering of Christian members of his tribe. He was describing the struggle he was having since his conversion;

"It seems, my brothers, that I have two dogs fighting in my heart; one is a beautiful white dog, and he is always watching out for my best interests. The other is a bad black dog, who is always trying to destroy the things I want to see built up. These dogs give me a lot of trouble because they are always fighting each other."

One of the group asked this question, "Which one wins?"

His reply was, "Whichever one I say, 'Sic 'im,' to."

## THE HEN AND THE LIZARD

Some folk were watching a flock of chickens at feeding time, and noticed several of the fowls gathering about one hen who was causing great excitement. They were all cackling loudly round about her. Going over to see what was taking place, they found that one hen

seemed to be attempting to swallow a large lizard. Closer observance revealed that she had probably been pecking at the slimy, twisting creature, and that it had turned about and had the hen by the throat, and would have choked her to death had not the friends intervened. There are many habits of sin illustrated by this incident.

## ENCOURAGEMENT TO PRAY

"If you had prayed all your life for the salvation of a loved one, and then you got word that that person had died without giving any evidence of repentance after having lived a sinful life, would you think, concerning the love of God, and His promise to answer, that doubt would be in order?" This was asked by a Christian in a meeting opened for questions at a Bible conference.

The speaker gave this answer: "Well, dear sister, I should expect to meet that loved one in heaven, for I believe in a God who answers prayer; and if He put that exercise upon your heart to pray for that dear one, it was because He, doubtless, intended to answer it."

The minister then told of a mother being wakened from sleep to pray for her son who was at sea. She felt he was in great danger, and prayed until she felt restless about it. Weeks later—a knock at the door—there stood her boy. He exclaimed, "Mother, I'm saved!" He then told this story. While out at sea, one awful and stormy night, he had to work with the mast, and the ship gave a lurch and a great wave carried him overboard. In his struggle in the sea he turned in his fear, thinking, I'm lost forever. Then he briefly prayed: "O God, I look, I look to Jesus."

Then he was carried to the top of the waves and lost consciousness.

Hours afterwards when the storm had ceased and the men came out to clear the deck, they found him lying unconscious, crowded up against the bulwark. Evidently, while one wave had carried him off the deck, another had carried him back again. God answers prayer.

## VISION

A match struck in Times Square at night would scarcely be noticed. The same match shining in the middle of a dark cornfield would rouse the volunteers. The visual principle is the same, in that we see in these two comparisons this: The Times Square match blends with its environment. The cornfield match contrasts with its environment. One is almost impossible to see. The other is impossible to miss.—L. C. WYMAN,

## ADVERTISING

About building "a better mousetrap, and the world will beat a path to your door." This depends pretty largely on whether or not the world knows you are selling mousetraps, and if it knows how to get to your door. If it doesn't, you may just be sitting there, with a gradually mounting mountain of mousetraps. Advertising is important.—Presbyterian Life.

## SHORT THOUGHTS

"What you put off today you'll probably put off tomorrow too."

"If at first you don't succeed, you're like most other people."

"The man who just watches the clock will always remain one of the hands."

"Courage isn't lack of fear; it's standing your ground in spite of it."

"An egoist is one who is always 'me-deep' in conversation."

"It costs more to amuse a child now than it used to cost to educate his father."

"It isn't such a bad old world after

all, once you get used to being nervous about everything."

"Live so that when you are criticized people won't believe it."

## SMOKE SIGNALS—MODERN VERSION

"The other day, about noon, I looked up from the roof I was putting on a barn to see a new, blue column of smoke coming from the chimney of our home across the valley."

That column of smoke carried a message to me. First, it told me someone I loved was in that home. Then it said to me, It's time to knock off for dinner. It also told me that when I came in from a wet, cold, miserable out-of-doors, I would find warmth, and love, and contentment—food not only for my body but also for my soul.—E. A. WEST in *Sunshine Magazine*.

## THE PROBLEM OF THE "DIVER'S DISEASES"

The old brother was preaching from the text: "And they brought unto him all sick people that were taken with divers diseases." He apparently didn't understand just exactly what this verse meant, but he did know a lot about human nature, and made this summary:

"Brothers, the doctors can scrutinize you and analyze you and cure your ills, but when you have 'divers diseases' only the Lord can cure you; and, brothers, there's a regular epidemic of diver's diseases amongst us."

"Some dive for the door as soon as Sunday school is over. Some dive for the TV set during the evening service. Some dive into a bag of excuses when work needs to be done for the Lord. Others dive for the car and take trips over the week end, forsaking the assembling together and the teaching assignments. Then a few dive into a flurry of fault-finding every time the church undertakes a work program."

"Yes, sir, brethren, it takes the Lord to cure you of the diver's diseases. When you have this trouble, you're sure in a bad fix."

Selected.

## RAISING CHILDREN

"The way to raise a child is to love him . . . Love in a parent's heart is a mysterious, wonderful thing. It multiplies with each child. And this is the nicest thing about a large family. There is always someone to share an idea with, or a rainbow, or a cup of tea. And as the good things become sweeter through sharing, so the heartbreaks, the disappointments, the rainy days become lighter because there is someone we care

for to help us endure them."—BETTY KIRBY TUCKER.

## THE NEED OF A HOBBY

"A hobby is a sort of mental therapy that exercises the mind in a counter-clockwise direction from the day's work; it adds variety and freshness to one's thinking. It prevents stagnation and a single-track existence.—RICHARD C. BENSON.

## First Church Money Stolen

Five years ago last Christmas someone stole the entire Christmas offering from our church. Police were summoned and investigations were made but the thief has not been apprehended.

And it happened *again* last Sunday! Again someone robbed the church, stealing a large part of the tithe and offering money. "They" may have been the same person or same persons as before; we are not sure. But their method was different the second time; for, you see, we installed a vault in concrete after it happened before.

So this time when the money was taken it was done right in the presence of the entire congregation, right under the noses of the ushers, and right while the pastor stood smiling and watching in the pulpit.

And the difficult part about it all is that not anyone has come forth to definitely accuse the thief dressed up as a saint. Perhaps none of us can say for sure that we saw anyone slip the money from the passing plate up his sleeve or into his purse or side pocket. In fact, after careful investigation on the part of the finance committee and church board, it is agreed that the person or persons were (1) professing Christians, (2) members of the local church, (3) in possession of tithing envelopes, and (4) receiving some sort of an income already without resorting to stealing money from the church.

The thief's method was simple: refusing to pay tithes.

—FLETCHER SPRUCE

## SERMON STARTERS

### World-wide Communion Day Themes

#### Theme: The Constancy of Divine Love

TEXT: *Having loved his own which were in the world, he loved them unto the end (John 13:1).*

- I. Christ's Love Unlimited
- II. Christ's Love Unchanging
- III. Christ's Love Unfathomable
- IV. Christ's Love Undeserved

#### Theme: New Covenant; New Love

TEXT: *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another (John 13:34).*

- I. New Power to Be Given (Acts 1:5)
- II. New Program to Be Inaugurated
- III. New Purpose to Be the Objective
- IV. New Pattern for Behavior
- V. New Plane for Christian Activity

#### Theme: The Divine Condescension

TEXT: *He riseth from supper, and laid aside his garments; and took a towel, and girded himself (John 13:4).*

- I. Jesus Leaving the Thorne for the Earthly Mission
- II. Jesus Laying Aside Exaltation for Humiliation
- III. Jesus Leaving Us a Pattern for Humble Service

### General Sermon Themes

#### Theme: The Unchanging Christ

TEXT: *Jesus Christ the same yesterday, and to day, and for ever (Heb. 13:8).*

- I. Unchanged in His Eternal Presence
- II. Unchanged in His Power to Lift the Fallen
- III. Unchanged in His Power to Make Men Clean

IV. Unchanged in His Ability to Do the Unusual

V. Unchanged in His Power to Keep Us Thrilled and Happy

#### Theme: The Force of the Five Commands

TEXT: Rev. 3:1-3

Christ's message to "The dying church"—Sardis

- I. *Be Watchful*  
Watch your devotional habits.  
Watch your slang habits.  
Watch your spirit habits.  
Watch your thought life.  
Watch your attitude towards spiritual things.
- II. *Strengthen*  
Strengthen your grip on spiritual things.  
Strengthen your mind in the Scriptures.  
Strengthen your appetite by being in more services.  
Strengthen your talents by using them.  
Strengthen the other person's faith—thus helping your own.
- III. *Remember*  
Remember what you have received.  
Remember what you have heard.  
Remember the zeal of your first love.  
Remember the conditions that brought your best experiences.  
Remember to keep eternity's values in view.
- IV. *Hold Fast*  
Hold fast to your sure, God-given convictions.  
Hold fast to purity and virtue.  
Hold fast to your own inner God-consciousness.  
Hold fast to the things you have been "assured of."  
Hold fast to the habits and ways of righteousness.
- V. *Repent*  
Repent of the carelessness of allowing other things to intervene.  
Repent and confess that your example has been so poor.



## PREACHING PROGRAM

### John the Baptist's Dynamic Message

TEXT: Luke 3:7-10

#### INTRODUCTION:

There is nothing like a fiery baptism message from off God's altar. Men are easily convinced when the Holy Spirit shoots the barbed arrow of truth to their hearts. Conviction invariably follows when the Word of God is presented uncompromisingly. Let's follow these lines of thought revealed in these verses.

#### I. JOHN THE BAPTIST'S MESSAGE CONTAINED A BLISTERING DENUNCIATION—v. 7.

- A. He points out the folly of their sins—Rom. 3:20.
- B. He presents a future wrath and retribution—I Tim. 5:24.
- C. He projects a sure plan of escape—Rom. 3:24-26.

#### II. JOHN THE BAPTIST'S MESSAGE CONVEYED A BURNING DOCTRINE—v. 8.

- A. They had not known true repentance before—Acts 2:37-38.
- B. This stirred them out of their indifference—Acts 4:8-10.
- C. That they should produce fruits of sincerity—II Cor. 7:10.

#### III. JOHN THE BAPTIST'S MESSAGE INCLUDED A BORN DISEASE (carnality)—v. 9.

- A. The carnal roots of sin were manifested in lives of men—Rom. 3:10-18.
- B. The water of regeneration could not eradicate it—Acts 2:38.
- C. The ax must be laid to the roots of carnality.
  1. Power of the gospel is able to do this. (Eph. 3:20).

#### IV. JOHN THE BAPTIST'S MESSAGE REVEALED A BYSTANDER'S DESIRE—v. 10.

- A. They willingly subscribed to God's message—Acts 14:5.

- B. They would not permit prejudice to hinder them—Acts 13:39.
  1. Be it ancestral religion or the righteousness of the law.
- C. Their obedience merited God's best—Acts 15:9.

#### CONCLUSION:

The effects of this message should make an impact upon our lives. These truths reveal to us that we should depend upon nothing less than Jesus' blood and righteousness. So let us turn to Christ for complete cleansing.

—HENRY T. BEYER, JR.  
Sulphur, La.

### The Exercises of Prayer

TEXT: Men ought always to pray, and not to faint (Luke 18:1).

INTRODUCTION: The implication is that it's either/or. Pray and be strong or fail to pray and be weak. Pray and stay alert or neglect to pray and faint away.

#### I. A BRIEF DEFINITION OF PRAYER

- A. Prayer is a vital part of worship.
- B. Prayer is that which keeps us in contact with God.
- C. Prayer is asking.
- D. Prayer is communion with God.

#### II. PRAYER MOVES BOTH GOD AND MAN

- A. When we are moved enough to pray, our praying moves God, and He in turn moves others. (Illustrate.)
- B. When the church really goes to prayer, revival comes. "As soon as Zion travailed, she brought forth her children."
- C. Someone has said, "Without God man cannot, and without man God will not." This puts the responsibility on the church.

#### III. HINDRANCES TO PRAYER

- A. Indefiniteness.
- B. Sin in the heart of the pray-er.
- C. Wrong motive in praying

#### IV. THE SIN OF PRAYERLESSNESS

- A. Supporting scriptures.
  1. "God forbid that I should sin against the Lord in ceasing to pray for you" (I Sam. 12:23).
  2. "Pray without ceasing" (I Thess. 5:17).
  3. "Men ought always to pray, and not to faint" (Luke 18:1).
  4. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18).

—WILLIAM C. SUMMERS, Pastor  
Congress Heights, Wash., D.C.

### What Christians Should Fear

TEXT: Matt. 10:28

#### INTRODUCTION:

God's people need not suffer from fear's torment. They have the privilege of enjoying a perfect peace, even in the midst of trial. Yet even Christians—or should we say, especially Christians?—need to cultivate the true "fear" of God.

#### I. CHRISTIANS ARE FREE OF SOME FEARS THAT PLAGUE MANY PEOPLE.

- A. We need not fear death. This is not to say we enjoy it, or that it is not an enemy; but Jesus has removed the sting of death. The heart of death's power is separation, and not even death can separate us from our fellowship with Him!

- B. We need not dread Christ's second coming. Perhaps this dread is not so common today—if not, it is shame to evangelistic preaching. But the inescapable fact that Christ will one day come to disrupt life's triumph and tragedy does not frighten people who know Him already, and could welcome Him as Friend.

- C. We need not break under the anxious strain of mounting world tensions. If we are faithful day by day, maintaining a vital touch with God, He will provide grace for any circumstance. It sounds peculiar, but what Jesus said was: "ALL THEY CAN DO IS KILL YOU!"

#### II. BUT CHRISTIANS MUST FEAR GOD, AND FEAR DISPLEASEING HIM.

This is not to say we need be uncomfortable in His presence; but it is not unhealthy to recall such texts as Heb. 12:29, "Our God is a consuming fire"; and Heb. 10:31, "It is a fearful thing to fall into the hands of the living God." God never will lightly look upon sin!

- A. We need to fear the sin of sacrilege! We are not bound under O.T. law, and yet there are things we need to revere!

1. The office of minister must be respected. A man called of God must be the requirement for our church's pulpits, and a man should be heard, heeded, prayed for.
2. God's house, the church, must be respected. We must train our children—and be careful ourselves—to enter to worship and refrain from secular behavior.
3. The means of grace must be respected (used). There is danger in an overly familiar attitude with any of these spiritual sources of power.

B. *We need to fear the sin of COMPROMISE!* "We are living in changing times." True, but we need keen discernment to see that customs change, and rightly so, but *principles never change!*

1. We need not be bound to doing things the "way we've always done them." (Jesus probably wouldn't wear the flowing robes of His day if He were here on earth now.)

2. *But we never advance by lowering principles! Shading, rationalization, circumstances—all these never change the fact that breaking a known law of God is sin.*

C. *We need to fear the sin of NEGLECT OF KNOWN DUTY!* Sins of omission are not easy to point out specifically, perhaps; but we shall not escape God's wrath if we do neglect His known will in any area of our Christian living. We are not saved by our own works—but we cannot maintain faith and fellowship with flagrant disobedience.

#### CONCLUSION:

How, then, to face the future?

1. We may be certain of severe crises, struggle, trial—and yet in all these we need not suffer the torments of fear, for:
2. When we truly fear God, and love Him so much as to fear displeasing Him, that fear of God dispels all other fear.
3. Are you tormented by fear of death, judgment, crises? (Text: Jesus bids you not to fear these, but rather to trade your tormenting fear for this cleansing, reverential, transforming fear of God!)

—RUSSELL METCALFE, Pastor  
Butler, New Jersey

### Moses' Decision

TEXT: *By faith Moses . . .* (Heb. 11:25).

#### INTRODUCTION:

It is a great privilege to have proper training from early childhood. But a time will come when every person young or old must make a personal decision for Christ or against Him. Consider this glowing text by observing:

#### I. WHAT GREAT THINGS THIS DECISION IMPLIED

- A. A stout refusal—v. 24 . . . II Tim. 4:6
- B. A serious retrospection—I Pet. 3:3
- C. A complete resignation—I Pet. 4:2; Luke 22:42
- D. A conscious forsaking—II Tim. 2:22

#### II. WHAT THIS DECISION WAS ALL ABOUT

- A. That God's people were a suffering people—I Pet. 4:19
- B. That God's people were a despised people—I Pet. 4:4
- C. That those who choose God must walk the same path—I Thess. 1:7
- D. That under all circumstances there would be no turning back—Gal. 2:20; Acts 22:24

#### III. WHY MOSES WAS SO MOVED BY THIS DECISION

- A. He had faith in the great recompense of reward—II Cor. 4:18.
- B. He saw beyond the dark clouds of the present—Phil. 3:10.
- C. His vision was crystal-clear that enabled him to see Him who was virtually unseen or unknown by the multitudes—I Cor. 2:14-15.

#### CONCLUSION:

May the decision of Moses be a means of encouraging and inspiring us that our choice for Christ in these days of uncertainty is not in vain.

—HENRY T. BEYER, JR.

### The Great Call for Reapers

TEXT: Matt. 9:35-38

INTRODUCTION: The command of Jesus to pray for laborers, which was prompted by compassion for the multitudes, is a command that ought to be obeyed by His disciples in every age, and much more so as we draw nearer to His return and the end of the harvest. There are five things that make this passage of great importance to us as "The Great Call for Reapers."

#### I. THE GREAT HARVEST. "Truly plenteous."

- A. Great in size.
  1. The harvest field is the world—as in all Jesus' parables.
  2. Jesus calls it plenteous (great, vast).
  3. "Untold millions are still untold."

#### B. Great in nature.

1. The human soul is of infinite value to God.
2. A great price paid.
  - a. Harvests came only at a great cost or investment to the farmer. Great sacrifices are made.
  - b. Spiritual harvests cost something also (Ps. 126:5-6).
  - c. Christ is said to have purchased the field or world in Matt. 13:44.
  - d. The price that He paid—"all that he hath"—His life, blood, and righteousness.

#### II. THE GREAT PROBLEM. "The laborers are few."

- A. There are millions ready to receive the gospel but few ready to communicate it.
- B. It is indeed a sad thing for the harvest of grain to perish in the fields for lack of someone to go out and gather it in.
- C. The spiritual harvest of souls is perishing in the fields for just that reason.

D. Too many Christians are living on spiritual "welfare."

#### III. THE GREAT ANSWER. "Pray ye the Lord."

A. This speaks of a great desire. The word "pray" signifies "deep devout desire out of a profound sense of need."—*Expositor's Greek Testament.*

B. Of a great earnestness, for the word also means "beg" or "beseech."

C. There is a great source, "Lord of harvest."

1. He is willing because it is "his harvest."
2. He has the authority to do this because He is "Lord of the harvest."

#### IV. THE GREAT URGENCY (John 4:35).

A. When a harvest is ripe, it must be gathered immediately or it will perish.

B. Jesus indicated that the harvest was ripe.

C. Even the prayer He commands us to pray in our text implies urgency.

1. The word "send" is a very strong word, equivalent to our word "thrust," which we use today when talking of missile power.
2. The implication of this prayer is, "Thrust forth laborers NOW."

#### V. THE GREAT RESPONSIBILITY LIES:

A. In our relationship to the Lord of harvest. As His children we are His heirs, and what is His responsibility becomes ours.

B. In the command to pray—"Pray ye."

C. In the nature of real prayer.

1. We cannot truly pray for something we are not willing to help supply.
2. "Put legs to your prayers." The same Jesus who said, "Pray ye," also said, "Go ye."

—DONALD R. STANTON  
Wesleyan Methodist Church  
Appleton, New York

## The Great Delinquency

SCRIPTURE: II Pet. 1:9—*He that lacketh these things.*

### INTRODUCTION:

1. Peter has stated the "positive program for progress" in things spiritual (vv. 5-8).

2. He now portrays the negative aspect of its opposite.

a) The sorry state of one who lacks these seven virtues and fails to add them to his faith is one of both "spiritual myopia" and "spiritual amnesia."

b) He who fails of these seven virtues of grace will find himself afflicted with both blindness and shortsighted forgetfulness.

For he thereby proves he has neither an eye for such virtues nor a memory of the sordid past from which grace would deliver him.

"He that lacketh these things" is:

### I. SPIRITUALLY NEARSIGHTED.

#### A. Blind.

1. Here is spiritual inability to perceive the implications of either sin or salvation.

2. Whoever closes his eyes to God's directing light incurs this spiritual blindness.

As the sunflower faces constantly the sunlight, so the Christian seeks always the light of God's truth.

#### B. Cannot see afar off.

1. People who are spiritually shortsighted have only a hazy apprehension of the objects of faith and the relation between faith and conduct.

Looking constantly at objects close to the eyes destroys the power of seeing things that are at a distance.

The cowboys who once was able to discern between cows and horses when they were five or six miles away,

after a lifetime with books and printed matter can see clearly only what is close to him.

2. But spiritual myopia is a perversity and not merely an affliction.

We have all heard it said of the spiritually foolish: "He can see no farther than the end of his nose."

3. Conversely: the true Christian takes the long-range view of life. Cf. II Cor. 4:18.

He has a concern for the implications and the outcome of whatever he adopts for intellectual or practical living.

### II. SPIRITUALLY FORGETFUL

#### A. He . . . hath forgotten.

1. Peter's Greek here sets up a contrast with the word "obtained" in verse 1. (Note: *lathon* vs. *labon*.)

It indicates a "Lethan forgetfulness," and might be translated, "having taken hold of forgetfulness." (Recall that in Greek mythology the river Lethe in Hades had waters which produced oblivion of the past.)

Hence what is indicated here is a deliberate choice that obliterates remembrance.

2. Backsliders sometimes come to the place where they deny that they ever were pardoned or purged.

3. Forgetfulness is the inevitable result of willful neglect to cultivate these seven Christian virtues (vv. 5-8).

#### B. He hath forgotten his "old sins."

1. Occasionally it is well for us to look at the "hole of the pit whence ye are digged" (Isa. 51:1).

The "old sins" indicated here are pre-conversion sins. Cf. I Cor. 6:11; Eph. 5:26; I Pet. 3:21.

2. Recall what Christ saved you from! It will help you to cherish what Christ has saved you to!

Moffatt translates this clause: "Oblivious that he has been cleansed from his erstwhile sins."

C. He hath forgotten the true nature of purity.

1. Cleansing from either our acquired depravity (regeneration) or our inherited depravity (sanctification) is not for the moment only but is intended to be the foundation for a pure life.

2. One who has been cleansed from his former heathenism is expected to live the kind of life that will guarantee an entrance into life eternal as a member of the new kingdom of Christ. Cf. vv. 10-11, which follow.

3. To forget the true purpose of divine cleansing is to incur the inability to recall what matters most in life and destiny.

### CONCLUSION:

1. The one true antidote for spiritual "delinquency" is the "giving all diligence" (v. 5) for spiritual increase and fruitfulness.

2. May God save us from the spiritual destitution of "blind shortsightedness" and "short memory."

—ROSS E. PRICE

### A Stout Refusal

SCRIPTURE READING: Dan. 3:14-25

TEXT: Daniel 3:18

### INTRODUCTION:

When least expected, Christians will be confronted with difficult problems and decisions which relate themselves to destinies. When life and death hang in the balance, decisions become hard to make. These three Hebrew young men had to

make such a decision even though it meant sudden death. However, they refused to bow before pagan gods. Thank God, they were not just yes men. They possessed courage and faith that enabled them to say no. Consider these thoughts.

### I. THEY STOUTLY REFUSED BECAUSE THEY KNEW GOD.

A. They knew God intimately.

B. They did not forget their early training.

1. They relished the convictions of their forbears.

C. They did not forget the experiences of Daniel, III. Lions' den.

### II. THEY STOUTLY REFUSED BECAUSE THEY KNEW THE DIFFERENCE BETWEEN RIGHT AND WRONG.

A. Decisions like this are usually settled early in life.

1. We do not become strong and settled Christians overnight.

2. The first resistance to temptation enables you to overcome others.

B. They knew better than to embellish or embrace this idolatrous doctrine.

1. The Word of God must be obeyed and cherished even if it costs us our lives.

### III. THEY STOUTLY REFUSED BECAUSE THEY KNEW THAT PHYSICAL DEATH DID NOT END ALL; THEY WERE ASSURED OF A LIFE HEREAFTER.

A. They were confident that God would undertake.

B. They knew that to yield on any given point of conviction would ruin their influence.

C. They were aware of the bitterness of wrong choices. III. Saul, Judas, etc.

### CONCLUSION:

May we be so possessed with faith, grace, and love that we would rather die than to submit to Satan's tactics. Let us not merely be yes men, but stoutly refuse any advice or suggestions to compromise the convictions of early training.

—HENRY T. BEYER, JR.  
Sulphur, Louisiana

## BOOK BRIEFS

### BASIC CHRISTIAN DOCTRINES

Carl F. H. Henry, editor (Holt, Rinehart, Winston, 304 pages, cloth, \$6.00).

The subtitle of this book is Contemporary Evangelical Thought. The chapters were originally published in *Christianity Today* and there was a series of forty-four such articles. These have been gathered together in this one permanent volume.

Some points to be remembered: (1) While authors are all considered to be conservative evangelicals of outstanding academic stature, yet they are not all Wesleyan, and there will be found in this book a strong Calvinistic statement as well as Wesleyan interpretation. It would have to be admitted that this intermingling of the two opposites of doctrinal thought in the evangelical world does give a certain dubious and doubtful quality to such a book.

### DIFFICULT SAYINGS OF JESUS

Gordon Powell (Fleming H. Revell Co., 120 pages, cloth, \$3.00).

The eleven chapters in this book were originally a series of messages given at noonday meetings in Sydney, Australia. It is rather intriguing for a man to select such difficult passages as "If thy right hand offend thee, cut it off"; "You must hate father and mother"; "From him that hath not [it] shall be taken."

While the doctrinal position throughout this book would not be considered Wesleyan, nevertheless there is a vast amount of understanding to be obtained from a reading of this book; and it lets every minister know how for popular presentation difficult scriptures can be presented in such a way as to be appealing as well as helpful.

### SERMONS ON BIBLE CHARACTERS

John A. Redhead (Abingdon, 144 pages, cloth, \$2.75).

This author has earned an enviable reputation for good writing. He is careful, has literary polish and splendid thought content.

On your shelves you may already have a good supply of books on Bible characters; if not, here is one of the superior books in the matter of popular presentation. He makes each of the fifteen characters treated in these chapters come alive—points out their spiritual qualities, does not overlook their weaknesses, and through it all, makes splendid application.

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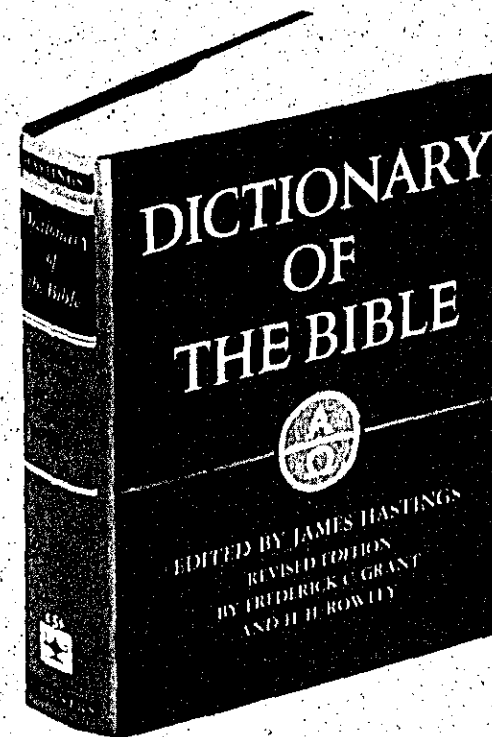
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